

Argumentative Links In The Openings And Conclusions Of The Fence Analytical Study In Some Selected Models

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Abstract:

The Holy Qur'an is considered the miraculous word of God, which falsehood never comes to. It is preserved by God Almighty, as it is distinguished by many important points, perhaps the most prominent of which is the power of its statement and the magic of its meanings. Which raises many questions and deep problems.

From it, we will work on exploring the depths of this topic to find out some of those important and sensitive issues that the topic raises in a deep analytical study of the components of some of the chapters' openings and endings.

Keywords: Argumentative links, Quranic discourse, the inimitability of the Quran, the openings and conclusions of the surahs.

Keyword : Argumentative links, openings, conclusions

Argumentative links (concept and problems)

There is a difference between the linguistic and idiomatic meaning of the word "links", since most of the old and modern dictionaries have gone, but the word "links" revolves around the meaning of tension, stability, documentation, relationship ().

And this linguistic meaning is not far from the idiomatic meaning that is crystallized by grammarians in that it "connects one of the companions to the other, like the distraction in: Umar has risen his servant, and the fi' in: who is better, let him do it himself" () and there are those who defined it as "the relationship that connects two things to each other, and it means The fact that the suffix is related to the preceding one "(), and the link is a morpheme of the type (conjunctions, adverbs) that connects two or more semantic units, within the framework of one argumentative strategy (), and the links are considered conclusive evidence and proof that the arguments are an indication of it in the structure of the language; This is because it pertains to linguistic tools, to which pilgrims give their functional value in discourse. This means that we no longer look at them as links to sentences or texts only, "but

they also perform argumentative-argumentary purposes, in addition to their connecting function" (),

The argumentative function of some links, such as the links "even, even, but, however", lies in the fact that they link two statements, both of which are arguments, that serve one result, but to varying degrees. The argument that follows the link "even", for example, is stronger than the argument that follows. preceded by (). For example, the article is consistent: "Khaled sold even his house, which he shelters." It is clear that in the previous discourse, there are two arguments: (1) Khaled sold everything, (2) Khaled sold his house, both of which serve as a result such as: "Khaled is bankrupt." But the second argument (which follows "until") is stronger than the first; It sticks to the result.

And that this link carries argumentative meanings and indications and purposes that differ according to the different shrines, and it has been classified according to pragmatic criteria and principles, including:

The criterion of the function of the link, which is manifested in the links listed for the arguments, and these links are represented in each of (because, with n, even, but, that), as well as the links listed for the results, which are functional in stating the result and representing the phonetic aspect or morphemes of it (so n, therefore, n for this) As well as the links whose arguments are included and are strong, such as (until n, but, but, especially) ().

There is another aspect of the relationship of links called the criterion of the relationship between the arguments, which is represented in the links of argumentative conflict, which is a group of links that link the conflicting arguments such as (but, but, with that). (even, especially) ().

Thus, the work of links is limited to the ability to form an interaction between the speech and the intention of the addressee; This is in order to deliver an intended indication to the addressee, and that this practice that revolves around guidance and limitation leads in the end to persuasion.

In addition to the argumentative links, there is another type of linguistic tools, which Decro calls the argumentative factors, which are "the ones that limit and restrict the argumentative possibilities of a saying" (). It includes the tools of limitation and negation, and some linguistic components, such as: "almost, almost, a little, a lot," and other linguistic components that play an important role in expanding or narrowing argumentative possibilities (). The argumentative function of the factors appears in that "the speaker's choice of the uttered, and the argumentative factors have entered upon him, are more useful in establishing the argument than the uttered who is devoid of those factors; and that is because the result he wants to deliver to which the addressee is guaranteed to be reached" ().

In the light of this, we can understand the concept of the argumentative factor within the scope of what is called the technical argumentation, which is based on the principle of saying that it acquires argumentative manifestations or three functions, which is the elimination of the multiplicity of implication and results, by transferring from the multiplicity, complexity and ambiguity to the unity of the result and the destination, which preserves the meaning. And it keeps it away from interpretation, and the other side is taking care of the subject and working so that the subject is a pillar and not a surplus, as well as working to be a guarantor of the organic contract between the result and the argument ().

Thus, it can be said that the difference between factors and links is that the links link between the argumentative variables, between the argument and the result, or between a group of arguments, which contradicts the work of the factors that work to limit and restrict the argumentative capabilities of distant interpretation, and it will be to test these factors and links and search for their purposes and function In some anthologies of openings and endings in the Holy Qur'an.

A- Links:

1- The argumentative link is:

The letter Bel is one of the letters of neglected meanings, which came with many grammatical connotations, and which can sometimes achieve a kind of metaphorical displacement and work according to what is required by the context. The prohibition, and its meaning at that time is to affirm what came before it as it is in terms of denial or prohibition, and to prove its opposite for what comes after it. It says: "The friend does not deceive but rather the hypocrite." At that time, what is called "strike" is useful, which means disregarding the words that preceded it, in order to establish this precedent on it itself for what comes after it." The second is affirmative () and this link is used for the purpose of pilgrims and heroes, and it is one of the links of argumentative conflict ().

The al-Hajjaji link (bel) was manifested in several introductory sites in the Holy Qur'an in his saying: {The revelation of the Book in which there is no doubt is from the Lord of the worlds (2) Or do they say that he fabricated it? Rather, it is the truth from your Lord. warn a people that no warner has come to them from before you, so that they may be guided (3)}. (Al-Sajdah: 1,2,3)

And the interpretation of these verses is that this Qur'an that was revealed to Muhammad is without doubt that it is from God, and it is not poetry nor the soothsaying of a soothsayer, and this book Muhammad was not fabricated by himself, nor did he deny it, and (um) this is a report, and, if the Arabs objected with a question In the folds of words, some of which may have been advanced, that he is asking for a mother. Some of them claimed that the meaning of this:

and they say. And he said: Or in the sense of waw, in the sense of but in such a place, then the Almighty denied them his remembrance, and said: What is it as you claim and say that Muhammad fabricated it, but rather it is the truth and the truth from your Lord, O Muhammad, I have revealed it to you; To warn people of God's might and power, that He will come upon them for their disbelief in Him ().

We feel that the argument that occurred before, but rather the first argument is an affirmation that (there is no doubt about him from the Lord of the worlds) and the second argument is that he did not (fabricate him) and the argument that occurs after, but rather the third argument (He is the truth and honesty) which was linked to the harsh vow with strength and strength, and here the argument became stronger because it A feast and a threat, which confirms the result of their adherence to ingratitude and non-compliance.

We can explain the steps of the argumentative link, but with the following equation:

The first argument (There is no doubt about him from the Lord of the worlds) + The second argument (He forged it) + Rather + The third argument (He is the truth and the truth) = The result is ingratitude and disbelief.

And it is evident at the end of this surah in the Almighty's saying: ((And they say, "When will this conquest be," if you are truthful? (28) Say, "On the conquest, their faith will not benefit those who disbelieve." They are waiting (29) So turn away from them and wait, for they are waiting (30)). (Al-Sajdah: 30)

The letter F, which represents one of the argumentative links that has an effective effect in arranging the argument and linking the conclusion to the introduction, which leads to the construction and harmony of the text (), and the main role of the F in being helps to combine the arguments, and strengthen each other, to achieve the result.

The meaning of the verses came to emphasize the threat and the intimidation and to warn the unbelievers that on the Day of Conquest their faith will not benefit them; Because faith and worship are in this world and it is not a kind of aspirations that can be fulfilled. God Almighty commanded the Messenger to turn away from them and to avoid debating with them after that, and the way is after this fight. And his saying: "And wait, for they are waiting" implies one of them: perishment, and the other is waiting for victory, or torment ().

The argumentative link (Al-Fa) linked two argumentative variables and was an answer to a question where the connection came in the Almighty's saying (So turn away from them and wait for they are waiting) and it is an answer and clarification to the result I presented as an argument that they deny and complain on the day of the conquest (when is this conquest) and it is true The

Messenger through the questioning negation, The result was that God threatens them with waiting for torment in the Hereafter and victory in this world, and it has been achieved.

The first argument is a question ((when is this conquest) + F + the second argument is an action verb (symptoms) = the waiting result (torment, victory).

2- The argumentative link (that):

Demonstrative nouns involve argumentative dimensions that can represent links that have an impact on the results. Significant words in Arabic grammar have many uses and divisions, including what is referred to as either one, two, or a group, and each of them is either masculine or feminine, and an addition to the nouns of the sign It helps in multiplying the meaning, so the noun of the noun that is referred to is achieved far from its suffix kaf, a literal one that behaves like the nominal kaf often (), so that it increases before it lama, in order to sort out rhetorical meanings that indicate glorification and amplification.

In His saying, the Most High, the noun denoting that took an argumentative approach in His saying ((This is the Book, there is no doubt about it, a guidance for the righteous (2)) (Al-Baqarah: 1, 2)

The (m) was considered one of the secrets of the Holy Qur'an, and there are those who went to it as letters that challenge the Arabs, and that this secret is one of the secrets of the Qur'an that gives a kind of sanctification to the book of God Almighty, and since the Holy Qur'an has a high status, it began to be referred to by that which indicates On the reference to the distant, which explains to us that the Holy Qur'an is a great book, because the definition is that which gave the meaning of glorification, which is consistent with the definition tool (al) in his saying (the book), which referred to definition and glorification as well (), and that there is no doubt about it, that is, there is no doubt about it because it addresses The People of the Book because they know it from their book «1». Or there is no reason for doubt and suspicion in it from the absence of reasons for contradiction and complexity and the like «2» guidance for the righteous, because they are the ones who are guided by it ().

For the argumentative side that we can discover in the formation of a relation and argumentative link to the noun of the sign that in the fact that this noun of the sign has presented arguments and proofs for the fact that the Qur'an is a book without complication and there is no doubt about it that it is from God Almighty, so the argument on which the Qur'an relied in proving and confirming that it is from God Almighty, the argument The first is that it is (there is no doubt about it), and the result is that it is (a guidance for the righteous). The argumentative equation for this link is formed in the following steps:

The first argument (there is no doubt about it) + that = the result (a guidance for the righteous)

This harmony and coherence presented by the noun of the sign is similar to its being a pilgrimage system at the end of the Almighty's saying in this surah ((God does not burden a soul except within what it can bear, it has what it has earned, and it is responsible for what it has earned. Our Lord, do not Our Lord has taken us if we have forgotten or erred, and lay not upon us a burden like that which You laid upon those of Our Lord, accept us, and do not burden us with what we cannot bear, pardon us, forgive us, and have mercy on us, You are our protector, so give us victory over the Lord. The disbelieving people (286))). (Al-Baqarah: 286)

Where the waw represents one of the auxiliary and supportive argumentative links that benefit (the absolute plural), as it plays a linguistic role by linking the arguments, arranging them, and connecting them to each other, and this functional role plays a role in strengthening the argument and linking the linguistic pattern horizontally and coherently ().

And the Qur'anic meaning at the end of this image responds to what the human soul asks of requesting and hoping from God Almighty that {God does not burden a soul beyond what it can bear. Why? Because the events for the determination of the human soul are three sections: The first section: It is what we have no power over, and this is far from assignment. The second section: We have the ability to do it, but with hardship, that is, it strains our energy a little. Section Three: Assignment to capacity. So {God does not charge a soul beyond its capacity} that is, the truth does not burden a soul except with an assignment in which its capacity is wider than the assignment, and from there is mitigation and fear of God's punishment, Glory be to Him, in begging from God, Glory be to Him, that He does not forgive forgetfulness and writing because it has no intent or intention. Bad, and the request is also consistent with the search for mitigation, which is related to the assignment and its mitigation in terms of not imposing matters and things beyond human capacity, and that God be with them, helping them every time against the unbelieving people. All together, until the movement of life is supported, and there is no movement of a believer upon guidance so that the movement of an unbeliever collides upon error; Because in this is exhaustion of the human soul, and a disruption of the powers and talents with which God provided that man for whom he subjected all existence, so it is not possible for the human being whom God has dominated and honored over the rest of creation except in safety, reassurance, peace, and a movement that cooperates and helps to advance the society in which you live an urban renaissance It truly confirms to man that he is God's successor on earth ().

The argumentative relationship produced by the argumentative link (waw) helps to track and follow events and link meanings to each other, which constitutes an argumentative structure through which pilgrims arrive at consolidating the idea of the addressee.

The argumentative link Faw was mentioned at the end of this surah in a gradual form, beginning with the human self and its relations with its Lord, which ended with its relationship with the other.

The first argument (God does not burden a soul beyond its capacity) + the second argument (our Lord will take us to account if we forget or err) + the third argument (and do not burden us with as You charged those before us) + and the fourth argument (Our Lord, do not burden us with that which we have no power with) + The Fifth Argument (Pardon us and forgive us) The Sixth Argument (And have mercy on us, You are our Protector) + The Eighth Argument (So give us victory over the unbelieving people) = The result (Victory, and the pleasure of God Almighty)

The arguments in this verse were consistent and connected, each argument multiplying in meaning and strengthening the argument that precedes it in the form of a series of clear arguments that try to reach the single result that seeks the victory of religion and all that leads man to heaven.

3- The argumentative link (waw):

The waw constitutes an argumentative link that performs its role in the discourse according to the ease it provides in combining and sharing between many arguments with one goal. And Basra So it is possible for Basra to be first, as God Almighty said: {And prostrate and bow with those who bow} and prostration after bowing” ().

And this participation, which is produced by the link in Wau, helps in the arrangement, gradation, succession and sequence of events, and the meanings in it are easily interconnected with each other, which helps to form harmony and coherence in the arguments presented that try to reach clear results.

This argumentative link (lawaw) was mentioned in many Qur’anic openings, among which we find the Almighty’s saying:

{O people, fear your Lord who created you from a single soul and created from it its mate and dispersed from them many men and women and Fear God by whom you are asked, and the wombs. Indeed, God is ever watchful over you (1) And give orphans their wealth, and do not exchange for the wicked. with goodness, and do not eat up their wealth to your wealth, for that was great covetousness (2)) (An-Nisa: 1, 2)

This Qur'anic verse reveals a very important issue, which is creation. God Almighty created Adam, and after that creation gradients by creating Eve from Adam's rib, peace be upon him, and in the light of this bilateral or marital relationship, creation began to multiply through pairs, but this creation was not absurd, but it has a law and protection from The wrath of God, Glory be to Him, and the meaning of {Fear your Lord} that is, put protection between you and Him, and the first of piety is that you believe in Him as a God, and believe that He is a God with your mind. Fear God, because God is understood by worship, for God is worshipped, He has commands and intentions, the truth has not reached people to this yet, but they are still in the rank of divinity, and the Lord is: the one responsible for raising the thing, creating from non-existence and supplying from non-existence, but is it not the right of the one responsible for creation A thing, and its upbringing is to make for it a law of maintenance and control. It is his right and responsibility to set a law for the creature to protect, by God. Does the Almighty create humans out of nothing and then leaves them to act as they want? Or does he say to them: Do this and that, and do not do such and such, in order to fulfill your mission in life? He lays down the constitution for the call to faith, so he said: {O people, fear your Lord who created you}{)

The general consensus that this verse can explain is that it presents many arguments with a logical sequence that reach a specific conclusion, which is fear of God Almighty, which came on the following equation:

The first argument (He created you from one soul) + and + (and created from it its mate) + and + (and dispersed from them many men and women) + and + (and fear God who You ask Him and the wombs) = the result is piety, fear and oversight by God Almighty (God is It was upon you a watcher).

And I concluded this surah with the argumentative conjunctions (an) and (faa) (and waw), and if it has the effect in realizing the argument or proof, and the result that the surah can reach is knowledge from God Almighty, then in the Almighty's saying:

((They ask you for a question. Say, God gives you a fatwa in the matter of calamity. If a man dies without a son and he has a sister, then for her is half of what he leaves while he is away. Then, if she does not have a child, then if there are two, then they get two-thirds of what he leaves, and if they are brothers, men and women, then so. A portion is like the luck of the two females. God makes it clear to you that you should go astray. A Knowing Thing (176))) (An-Nisa: 176)

The main meaning of this Qur'anic verse is the Muslims' attempt to ask for fatwas, and to ask for a fatwa, which means "the desire to know God's legal judgment in a matter that the questioner finds no knowledge of."

And the Qur'an came in many verses with "they ask you". As if the truth teaches us that the Companions wanted to prove that they loved God's methodology, so they wanted to build their entire lives on God's methodology.

The presence of the argumentative link (that) gave an exaggerated meaning and had a dominant focus for affirmation and proof of the commands of God Almighty, so the link (that) is a letter that sets the name and raises the news, and it is considered one of the argumentative ties that benefit affirmation and proof, and it is an effective tool in arguments in proving cases and ability persuasion and credibility ()

The argumentative structure in this verse begins with the conclusion before the arguments that indicate the good intention of the servants or Muslims, and it is as follows:

Result (love of God's methodology) argument (referendum)

The arguments contained in this verse asking about the rulings of Sharia confirm this love for the Islamic religion and methodology.

4- The argumentative link (Fa):

The conjunction (faa) and the letters included in the results link two units or two or more sayings within the framework of one verbal or verbal strategy, and this link has an important role in the consistency of the text and linking its parts. Two sentences: The first: the declarative sentence. The predicate sentence may be devoid of a link that refers to the subject, so it is sympathized with the "fa" in a sentence that includes the subject's pronoun, and it may be the opposite of that in that the predicate sentence includes the subject's threat, so it is symmetrical with the "fa" in a sentence devoid of the pronoun ().

And to highlight the effectiveness of this link, in the Almighty's saying: ((They ask you about the Anfal. Say: The Anfal belong to Allah and the Messenger. So fear Allah and reconcile between you, and obey Allah and His Messenger. He, if you are believers (1))) (Al-Anfal: 1)

This verse was an answer to an important issue related to the spoils or the extra spoils. He willed {and the Messenger} divided it by God's command, so he divided it, may God's prayers and peace be upon him. between them equally. Al-Hakim narrated it in Al-Mustadrak: Zaa {And obey God and His Messenger if you are truly believers} ()

There is no inconsistency in the semantics between the sentences that have been connected argumentatively with the waw and the f. However, we can sense a deliberative or argumentative aspect, which we feel in the conjunction letter f, which performs a dominant function and exploits the position

between the sayings, showing the result and emphasizing it in that the believer fears and obeys the command of God and His Messenger for fear of conflict and sedition. And the struggle. In the argumentative analysis, which is based on the following equation:

The first argument (they ask you about Al-Anfal) + say + the answer (the Anfal belongs to Allah and His Messenger) + the F + the first conclusion (fear God and make peace) + the second conclusion (and obey God and His Messenger) which is Confirmation of the first result.

The conclusion of this surah included a disparity in the argumentative relations, which worked to highlight the subtle details that support the arguments with each other in the Almighty's saying:

((And those who believed and emigrated and struggled in the cause of God, and those who sheltered and helped, those are the believers in truth. For them is forgiveness and sustenance. Yam (74) And those who believed afterward and emigrated and struggled with you, they are from among you and those who are related to one another in the Book of God. Allah is All-Knowing (75))) (An-Nisa: 75)

The verse clarified the value of the immigrants and those who supported them, that they are the true believers, when he divided the believers into three categories.

The links in the Qur'anic verse established a pilgrimage relationship by means of the letter F, which consisted of a relationship between the immigrant and the supporter, or between the immigrants and the supporters, and how the relationship between them is and that they are for the support he provided, the result of which will be forgiveness, which can be arranged according to the following equation:

The first argument (migration and jihad) + and + the second argument (support and shelter) + and + and the third argument (faith, jihad and migration) repetition of arguments for emphasis + the result (forgiveness and generous provision)

5- The argumentative link is that:

Undoubtedly, the emphasis is with a tool that in the speech of the Arabs was not a color of adornment or a form of filler, but rather it is one of the pillars of the linguistic and graphic construction that abounds in the Arabic texts and is used in linguistic order and cycles when producing discourse and the repetition of the tool of emphasis if it has a role in revealing the meanings And there are many indications. In the opening statement of the Almighty in Surat Yunus, the Almighty said: (Was it a wonder to the people that We revealed to a man among them that he should warn the people and give glad tidings to

those who believe that for them is a true advance Call on their Lord. The disbelievers said, "Indeed, this is a manifest magician." (2)) (Yunus: 1) 2)

This verse presents arguments and proofs confirming the truthfulness of the Qur'an and its Messenger by following the law of God Almighty in controlling what is permitted and forbidden, which served as pillars in supporting the Messenger with arguments and proofs, and it is the one that the Prophet, may God's prayers and peace be upon him, invoked for his claim. Then the Most High said: Was it a wonder to the people, because the people of Makkah were amazed and said: God sent a human messenger? He is to My servants of their kind and according to them, so that they may be able to look at Him They know it and do not deny it. Then he clarified what God Almighty revealed to him and said: To warn the people, meaning: the fear of the people of Makkah, including the warning in the Qur'an. And it is said: In the verse is an introduction, and it means: These are the verses of the wise Book for people. Was it surprising that We inspired a man among them to warn people? ()

The researchers, past and present, have agreed that the main work that is accomplished by the question is the work of the pilgrims, which indicates that the interrogation with the hamza with which the second verse begins, which is an opening specialized in the interrogation to perform its argumentative function. The saying that necessitates the interpretation of the sentence to be analyzed based on its argumentative value (), so the denial question is an answer to the state of skepticism and uncertainty and accusing the Messenger of being a sorcerer, and since the position of the polytheists was denial, he used more than one emphasizing tool by repeating the letter that to prove the sincerity of the message when it was Filming the addressee denying it.

God Almighty mentioned the revelation of the Qur'an, stressing that what has been repeated is that they challenge the prophethood of Muhammad, may God bless him and grant him peace, and that the Qur'an was revealed from God Almighty. Therefore, the beginning was by emphasizing the mention of the Qur'an from God Almighty and that the Prophet was sent by God Almighty, confirming by repeating that the negation of what They claimed it and denied what they thought, and in this way the argumentative equation is as follows:

The interrogative article (hamza) + the first argument (was it a wonder to the people) + the affirmation + the second argument (that We revealed to a man among them) + the affirmation + the third argument (that I warn the people and give glad tidings to those who believe) + the affirmation + The fourth argument (that they had a foot It is true with their Lord) + affirmation + the fifth argument (Indeed, this is a clear magician) = the result (denying the claims of the infidels).

At the end of this surah, various argumentative relations in opposing directions come after the f and waw, and the argumentative factor, but which will be the focus of the study later.

((Say: O people, the truth has come to you from your Lord, so whoever is guided, then he guides himself To you and be patient until God rules, and he is the best of the arbitrators (109)))) (Yunus: 109)

The Qur'anic discourse continues through the method of dialogue and argumentation through the saying of the saying and the appeal urging the Messenger to follow "what is revealed to you" means: If they do not believe you, then act according to what was revealed to you from the Qur'an, and be patient with their denial, until God judges, meaning: God Almighty decrees their punishment in this world and in the Hereafter. And He is the best of judges, meaning: the most just of the just. He is guided only for his own sake, and whoever goes astray will only go astray against it. Meaning: And whoever neglects right until it goes astray, so its punishment is upon it, and God is higher and more knowledgeable, and may God's blessings be upon our master Muhammad." ().

There is a logical and sequential arrangement by using in this verse the argumentative associations that have one action in participating in the "waw" and the "fa" and establishing a kind of opposing comparison that makes a person choose to act in following the Messenger or not following him. Glory be to Him and the arguments can be arranged according to the following argumentative equation:

The first argument (the truth has come to you from your Lord) + the F + the second argument (so whoever is guided is guided only for himself) + the F + the third argument (and whoever goes astray is only led astray a) + the waw + the fourth argument (and I am not a representative over you) + the waw + the fifth argument (and follow What is revealed to you) + the waw + the sixth argument (and be patient until God decides) = the result (the punishment is from God Almighty).

All the arguments came together in order to reveal that the ingratitude and arrogance of the infidels has one result, which is a punishment from God Almighty.

6- The argumentative link (then):

One of the forms that can be benefited from in the composition of the argumentative dimension is the instrument (then) and it is like the f, except that it / is more lax that says: I hit Zayd / then Umar and came to the house, then the mosque and from it, ()

((The Book is a Book whose verses are perfected and then elaborated from one who is Wise, Aware (1)))(Hud: 1, 2)

These verses clarify the foundations of the call to the religion of God - the Almighty - which is the Qur'an and what is between it of the monotheism of God - the Almighty - and the worship of Him alone, and Belief in His

Messengers, in the resurrection, in recompense, and in doing righteous deeds, was addressed to people by the Messenger - may God bless him and grant him peace - without slander. hate them, and there is no mention of him The Almighty has it, for knowledge of each of them by context, and the revelation of this surah after Surah Yunus, which opened with a similar one. This (). And then it came, and after it came an important issue that was linked to detail and had several aspects: one of them: that this book is detailed as the evidence is detailed with spiritual benefits, and it is Evidence of monotheism, prophethood, rulings, sermons and stories. And the second: it made chapters chapters, verse verse. The third: it was separated in the sense that it separated in the download and it was not revealed as a single sentence ().

The eloquence of the pilgrims presented by this verse is between two formulas, the first is the rulings that were revealed, and then it came, then that which indicates indolence in order to emphasize the state of separation and elaboration in the rulings. Downloading the verses that are a result of the existence of God Almighty, who has the capacity of wisdom and experience. The argumentative equation that the verse reached is as follows:

The first argument (a book whose verses are perfected) + then + the second argument (detailed) = the result (the attribute of judgment and experience for God Almighty is an argument against the infidels).

As it was mentioned (Al-Fa'a) at the end of the Qur'anic surah and in a place that paved the way for the transition from one word to another, it proves what the Qur'anic context of this surah went to in the Almighty's saying:

((And to God belongs the unseen of the heavens and the earth, and to Him all matters are returned, so worship Him and put your trust in Him, and your Lord is not heedless of what is going on. Color (123))). (Hud: 132)

And the transition that was paved for him by the fulfillment at the moment of the reversal of the roles, which was manifested in every link leads to working on revealing the argument after the result. The place needed that there be a description of the power of God, Glory be to Him, as "The Almighty informs that He is the Knower of the heavens and the earth, and that to Him is the return and the return, and He will bring every worker His work on the Day of Judgment, He has the character and the command, so the Almighty commanded to worship Him and to rely on Him. And turn to Him, and His saying: {And your Lord is not heedless of what you do} that is, it is not hidden from Him what those who deny you are against, Muhammed. Rather, He is Knowing of their conditions and their sayings, and He will reward them fully for that. The reward in this world and the Hereafter, and we will help you and your party against them in both worlds." ()

The argumentative path in this verse is evident in that there is a supporting argument to confirm the result that God Almighty is All-Knowing. In the

argumentative equation, it can consist of two repeated arguments in order to show two actions, the action of God, the Knower of the Unseen, and what is required of the servant is worship.

The first argument is (and to God is the unseen of the heavens and the earth) and the second argument is (and to Him all matters are returned) and then the result is worship (so worship Him and put your trust in Him) that preceded the third argument (and so on). your Lord is heedless of what you do)

If we expand the vision, then we can feel the connection with the waw being correlated with the attributes of God Almighty in creation, the unseen and knowledge, and the f came as a result in order to urge the slave to worship and rely on God Almighty and that the difference in the link f is a participation on the part of the servant through worship and not a participation in Knowledge of the unseen or creation.

7 Argumentative link but:

Employing the argumentative link (but) is in linking two sayings of varying strength, and it is also useful for redress, which is a mechanism or method used in commenting on speech that is by removing some thoughts or delusions and fallacies that come to the mind because of it, and it must be after the remedial tool Contrary to what preceded it in the moral judgment (), and thus the link, but reduces a deliberative and deliberative function in its practice, a function in making for the unit that follows it an opposite action, which in turn makes the argument after it stronger compared to what preceded it. In the Almighty's saying:

((Those are the verses of the Book, and what was sent down to you from your Lord is the truth, but most people do not believe (1))) (Al-Ra'd: 1)

He introduced the saying in this verse, "(that) that is, the verses of this surah, and it was said that it refers to what was narrated to him from the news of the messengers, and it was said to the verses of the Qur'an" (), which confirms the revelation. Your Lord is the truth) not as the polytheists say: You bring it of your own accord, so hold fast to it and act according to it..... (but most people) means the polytheists of Mecca (They do not believe) in this truth that God has revealed to you. Al-Zajaj said: Why? Mention that they do not believe Mention the evidence that necessitates belief in the Creator ()

We deduce the feature of guidance that the tool assumes (but) when it is authorized to say, so it takes the argumentative character and directs the entire saying as a result of attesting the Creator. The argumentative equation is as follows:

The first argument (verses of the book) + the second argument (the truth has been revealed to you from your Lord) + but + an argument that contradicts

what came before it (most people do not believe) = the result (belief in the Creator).

Argumentative contradiction appeared between the sayings between what precedes the link and what follows it, and therefore it can be said that the tool (but) is a tool of an argumentative function, as God Almighty says (These are the verses of the Book, and that which has been sent down to you from your Lord is the truth) served as a result of belief in the Creator and the second part after but includes an argument that served the opposite or Contrary to the first result, and since the argument mentioned after, but is the strongest, the whole sentence tends towards the result of ratification.

The role of the participatory link (waw) that is included for the arguments lies in heading towards the goal drawn at the end of the surah in the Almighty's saying:

((And those who disbelieve say that you are a messenger, say, God is a martyr between me and between you and whoever has the knowledge of the Book (43))) (43)) (43)) (43)) (43))

The main motive for the context of the pilgrims between the disbelievers and the Messenger in this verse is in the dialogue and the attempt to convince with the proof and the argument, so he addressed the disbelievers questioning the message of the Messenger "{And those who disbelieve say} to Muhammad, may God's prayers and peace be upon him, and the Qur'an to the Jews and others {You are not a messenger} from God, Muhammed Otherwise, we will miss a witness who witnesses To you, God said {Say: God suffices as a witness between me and you} that I am His Messenger and this Qur'an is His speech {and whoever has knowledge of the Book} means Abdullah Ibn Salam and it is more correct His father, if I read with the accusative, and it is said that he is Asif Ibn Barkhiya, because of the Almighty's saying {He who has knowledge from the Book said} and he who has it is from God taught the Book the clarification of the Qur'an if you read aloud, and it is the Book which We have sent down to you." ()

In this verse, we find that the letter (waw) has been linked between the arguments that belong to the same category and serve one result, which is represented in offering ratification and testimony that the Messenger was sent from God, Glory be to Him.

The first argument (And those who disbelieve say, "You are not a messenger" = the first conclusion (a messenger). A book) which come together to prove the conclusion that it was sent by God Almighty.

8 The argumentative link, perhaps:

The argumentative formula presented by the argumentative link (perhaps) which states "Al Taraji and Al Shafaq" and the difference between Al Taraji

and wishing is that wishing is possible towards “I wish there would be an increase” and while it is not possible towards “I wish the youth would return one day” (1) and that Al Taraji is only in the possible, so do not say “Maybe the youth” The difference between Taraji and Shafaq is that Taraji is in the beloved towards, perhaps God will have mercy on us, and Shafaq in the hated is towards, perhaps the enemy will advance.

The link was used, perhaps at the opening of the Qur’anic chapter, to clarify what is possible from the pilgrims, or what can be achieved from the request in the Almighty’s saying:

“A surah that We have revealed and made obligatory, and in it We have sent down clear verses that you may remember (1)” (An-Nur: 1)

The purpose of this surah is “to mention the provisions of chastity and concealment, and it is an honorary surah for you - O Muhammad - We revealed it because the least of what was mentioned is the challenge, so every surah of honor is for him, peace be upon him, because it is a miracle for him. You have a guidance through it, and for hearts from the midst of despair a cure.

The argumentative side came with a link, perhaps that informs the meaning of the matter that can be achieved or is realistic in the fact that the polytheists disbelieved and doubted the Holy Qur’an, so perhaps it came to refer to the issue of remembrance, which is a kind of mockery because they did not respond to the message and forgot, and the result came to remind them. The argumentative equation is as follows:

The first argument (We revealed it and imposed it) and the second argument (And We sent down clear verses in it) + Al-Ala = Result (confirmation of remembrance).

And the justification for that is God Almighty refuting the arguments of the unbelievers who took from forgetfulness, which is human nature, which is their deficiency an argument, and reflects it to them in the fact that it is true and clear and cannot be denied.

And by tracing the conclusion of this Qur’anic surah, we sense that he relied on the connecting letters “waw” and “fa” that work to form an interconnected arrangement. In the Almighty’s saying:

((Indeed, to Allah belongs whatever is in the heavens and the earth. He knows what you are upon, and on the Day when they return to Him, He will inform them of what He has done. And Allah is All-Knowing of all things (64))) (An-Nur: 64)

This verse is explained by the words of the Most High: “Whatever is in the heavens and the earth belongs to God, kings, creatures, and servants. {of faith

and hypocrisy {and} knows {the day they will be returned to it} when he turns away from the speech, i.e. when it will be} Then He informs them, in it, of what they have done, of good and evil, and God is All-Knowing of everything.

The argumentative structure in this verse, which tends to emphasize the attribute of knowledge, which is one of the attributes of God Almighty, which was taken from the form of threat by mentioning the ability of creation with knowledge.

The first argument (creation) + and + the second argument (and knowledge) = the result (the justice of God Almighty)

The structure of the pilgrims revealed that it includes three structures: knowledge, morality, and divine justice.

Argumentative links in the beginnings and endings added a kind of relationship that varied in the strength of the arguments, which helped the consistency and harmony of the sayings, and it also played a major role in accessing the minute details of the arguments presented by the Holy Qur'an, which can be supported by that as well as the argumentative factors.

Conclusion:

Through our continuous research on this topic, we reach a set of results that we summarize in the following points:

_ Employing the argumentative link (but) is in linking two sayings of varying strength, and it is also useful for redress, which is a mechanism or method used in commenting on speech that is by removing some thoughts or delusions and fallacies that come to the mind because of it, and the post must be a tool The rectification is contrary to what preceded it in the moral judgment.

_ There is another aspect of the relationship of links called the criterion of the relationship between the arguments, which is represented in the links of argumentative conflict, which is a group of links that link the conflicting arguments such as (but, but, with that). in (even, especially).

_ Undoubtedly, the emphasis with a tool that in the speech of the Arabs was not a color of adornment or a form of filling, but rather it is one of the pillars of the linguistic and graphic construction that abounded in Arabic texts and is used in linguistic order and cycles when producing discourse and repeating the emphasis tool if it has a role in revealing Many meanings and connotations.

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