

## **The argumentation of the oath in the Holy Quran on the topics of: Monotheism, Prophethood and Resurrection**

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**Received:** 04-05-2024

**Accepted:** 01-10-2024

**Published:** 02-11-2024

### **Abstract:**

This article aims to prove the argumentativeness of the oath in the Holy Quran as described by contemporary argumentative rhetoric.

In this article, we followed the following methodology:

First - We defined the key terms mentioned in the title: oath, argumentation, the concept of the argumentativeness of the Quranic oath.

Second - Analyze examples of Quranic verses on the topics of: monotheism, prophecy and resurrection to test their argumentative rhetoric.

The results were as follows:

After applying the argumentative rhetorical mechanisms, the study reached these results:

1-The oath in the Holy Quran works to link the Thing sworn by (Attester) and the thing sworn about (Declaration) in an argumentative relationship that takes into account the appropriateness between them, moving the evidence from the tangible to the unseen in an argumentative path that ends with conviction of the issue to be proven.

2-The oath is a tool for framing argumentation and persuasion.

3-The oath is a tool for enhancing the speaker's personal argument strategy (Ethos).

4-The oath is a means of stimulating critical thinking.

5-The oath is a comprehensive rhetorical argumentative tool in which the rational and emotional interact, establishing a complex argument.

Testing contemporary rhetorical argumentative mechanisms on examples of Qur'anic verses on the topics of monotheism, prophecy and resurrection resulted in proving the argumentativeness of the oath from the contemporary rhetorical argumentative perspective.

**Keywords:** Oath in the Holy Quran, argumentativeness of the Quranic oath, rhetoric, contemporary argumentativeness.

### **Introduction:**

The Qur'anic oath is one of the most prominent rhetorical styles that demonstrate the depth of the Qur'anic language and its multiple dimensions, not only from the aesthetic and rhetorical point of view, but also from the argumentative role it plays in convincing the recipient and establishing belief in his soul. Contemporary argumentative rhetoric calls for the argumentative role of images and rhetorical styles. Accordingly, the Qur'anic oath, as a rhetorical style, is a phenomenon that deserves study and analysis from the perspective of contemporary argumentative rhetoric, given its use as a tool of persuasion for the purpose of intellectual and emotional influence.

How do Qur'anic oaths achieve their argumentative goals within the Qur'anic discourse? What rhetorical styles do they use to increase the recipient's conviction of the divine message? To what extent can the Qur'anic oath be considered a rhetorical argumentative example that combines traditional and contemporary rhetorical tools at the same time? Study Methodology:

This research experiment was based on the interaction and synergy of scientific and cognitive branches, which allows for the development of research and scientific treatment of the phenomenon of the argumentation of the Qur'anic oath from the perspective of contemporary argumentative rhetoric, combining:

1. Descriptive approach: Includes analyzing contemporary argumentative rhetorical mechanisms, analyzing the verses in which the oath appears linguistically and semantically.
2. Argumentative rhetorical approach: Analyzing the verses according to contemporary argumentative rhetorical tools (elements of persuasion and influence, enhancing the authority of the discourse, raising rational questions...)
3. Pragmatic approach: Considering that the Qur'anic oath is concerned with effectively directing the discourse to the recipient.
4. Interpretive approach: Given the multiple connotations and implicit purposes of the oath in the Qur'anic discourse, this approach focuses on analyzing the rhetorical methods according to the broader contexts to understand how to employ the oath within the framework of the Qur'an's comprehensive message and its major objectives.

### **Previous studies:**

There are many studies that have addressed the Qur'anic oath from a rhetorical or argumentative perspective, including:

1- The style of oath in the Qur'an: An argumentative study published in the Journal of Contemporary Studies - 2022 by researchers: Muhammad Bashirbay and RabiaQwaider.

Study summary: This study addressed how the Holy Qur'an uses the style of oath as an argumentative means that aims to influence and persuade, especially to dispel doubts and confirm arguments.

2- The style of oath and its argumentative effect in the Holy Qur'an by researcher: NajatBouali Master's thesis, University of Algiers, 2012.

Study summary: This study focuses on the argumentative effect of the style of oath to achieve persuasion and confirmation, and its role in constructing an argumentative message directed at addressing the mind and emotion at the same time.

If the two studies agree with the subject of the study in the goal, which is to prove the argumentative role of the oath in the Holy Qur'an, they differ from it in the mechanisms adopted for the study, as

the two previous studies have only pragmatic mechanisms, while the mechanisms of this study are contemporary rhetorical argumentation in addition to pragmatic and interpretive mechanisms, as we have explained.

### **First - Definitions:**

The oath in the Holy Quran is one of the most prominent rhetorical methods used by argumentation as a tool to prove and emphasize facts, or to highlight the importance of certain and essential topics, and to attract the recipient's attention to them.

Before analyzing the oath in the Holy Quran from a rhetorical argumentative perspective that deepens our understanding of how it is used to persuade with doctrinal and religious facts, we define the oath and argumentation in language and terminology, then we explain the concept of the argumentation of the oath in the Holy Quran from the aforementioned perspective.

### **1-The oath in language and terminology:**

1-1 In language: The oath falls under the article (Q S M) in Arabic linguistic dictionaries, with different meanings: oath, generosity, lot in life... etc. In this study, we focus on the first of them.

Al-Fayruzabadi says in Al-Qamoos Al-Muhit: "And the oath: the swearing by God Almighty... and they divided: they made an alliance" (Al-Fayruzabadi, 2009, 1149.)

The oath in the language: It has a connotation of strength, as it is defined as: "The covenant is between people, and he swore an oath, i.e. he pledged it, and they swore an oath, i.e. they pledged a covenant... (IbnManzur, dt, 53/9).

In the alliance and the treaty there is strength, and from that the oath takes the meaning of strength, i.e.: strengthening and confirming the speech.

Likewise, the oath: It has a connotation of strength and ability, and it was called "an oath: because when they swore an oath, each of them would strike his right hand against the right hand of his companion." (IbnManzur, dt, 463/13.)

From here, the oath and the oath became synonymous and are included within the meanings of the oath linguistically.

**1-2 The oath in terminology:** Ibn al-Qayyim begins the discussion of the swearing by saying: "And He, glory be to Him, swears by matters upon matters, and He swears by Himself, which is described by His attributes, and His signs that entail His essence and attributes, and His swearing by some of the creatures is evidence that it is one of His great signs." (Ibn al-Qayyim, 1988, p. 19)

Accordingly, the Qur'anic oath is answering by one of God's creations, or by His essence or attributes, to confirm a matter or establish an important fact, as in the Almighty's saying:

In the first verse, God swears by the dawn (the dawn of the Day of Sacrifice / dawn of any day), and by the ten nights (the ten nights of Dhul-Hijjah), so that is called theattester which is the thing sworn by, and the declaration which is the thing sworn about and is the issue that is intended to be confirmed; and here it is: God's supervision of His servants and their reward for their deeds.

In the second verse, the oath is: the morning and the night, and the oath is: the fact that God Almighty did not abandon his prophet and that his care and attention to him continued.

### **2 -Argumentation in language and terminology:**

#### **2 -1-Argumentation in language:**

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Argumentation falls under the word (arguments) in Arabic linguistic dictionaries with multiple meanings, including: victory, intent, and correctness of view.

IbnManzur says: "I argued with him, I argued with him, arguments and arguments until I defeated him, meaning: I defeated him with the arguments that I presented" (IbnManzur, n.d., 2/228)

And among the proverbs of the Arabs is "Lajafa-hajja means he persisted and defeated whoever persisted with his arguments".

(IbnManzur, d.t., 228/2)

IbnManzur also says: (Hajj: to reach out /to go to , so-and-so performed Hajj to us, meaning: he came, and he performed Hajj with his Hajj, Hajj: he reached out to him, and I performed Hajj for so-and-so and relied on him, meaning: I reached out to him). (IbnManzur, d.t., 224/2)

Abu Hilal al-Askari defines the argument by saying:

"It is the straightness in the view, and proceeding in it according to the straight paths of returning the branch to the origin, and it is taken from the path, which is the straight path, and this is the action of the one who provides evidence"...

(Al-Askari, 2010, p.: 69)

### **3-Argumentation in terminology:**

Argumentation is a rhetorical style used to convince others of the validity of certain positions or ideas by presenting evidence and arguments.

Taha Abdul Rahman defines it as: "Every utterance directed to others to make them understand a specific claim that they have the right to object to".

(Abdul Rahman, 1998, p. 226)

That is, every discourse between a speaker and a listener/reader, through which the speaker intends to convey a specific claim to his addressee, who can object to it.

The Qur'anic discourse uses argumentation in all its forms to convey its message to people, and to attract them to it through persuasion. Al-Suyuti says: "So God Almighty presented His discourses in the argumentation of His creation in the clearest form, so that the general public would understand from its greatness what would convince them and oblige them with the argument, and the elite would understand from it what would increase what the understanding of the orators had grasped" (Al-Suyuti, 1988 346/16). Accordingly, the goal of argumentation in general and Qur'anic argumentation in particular is to convince, and to induce conviction based on rational argument, and to induce submission based on emotional influence. 3- The concept of the argumentation of the Qur'anic oath: The argumentation of the Qur'anic oath means the Qur'an's use of the oath as a means of persuasion, aiming to emphasize a specific issue (See Soula, 2007, p. 274) or to prove a religious or doctrinal truth by swearing by great matters of God Almighty's creations or attributes, which makes the Qur'anic oath a means of rhetorical argumentation used to present strong arguments that prove the validity of the issues raised, and this appears through:

#### **3 -1-The oath as a rhetorical tool to strengthen arguments:**

The Qur'anic oath is based on two components: (See, Ibn al-Qayyim, 1988, p. 20)

A- The thing sworn by, which is the matter by which God Almighty swears, may be from the witnessed cosmic matters such as the sun, the moon, the night, the dawn... or temporal phenomena such as: the age, the time...

B- The thing sworn about: which is the matter that is confirmed and established through the oath, and may relate to doctrinal, moral, or cosmic facts.

The oath, as a tool of emphasis, gives rhetorical power to the statement or argument that follows it (the truth that is intended to be conveyed), such as the Almighty's saying: By the ones who pull out violently (1) and the ones who yank out vigorously

The swearing by these beings (the ones who pull out, the ones who yank out...)

reinforces the argument that will come in the following verses related to the Day of Resurrection. The argument is that the Day of Resurrection is inevitable and there is no escape from it, and the confirmation of that came through the swearing by the beings that carry out God's command in the universe (and they are the angels).

**3 -2 -The oath as a rational and emotional argumentative tool:** (See, Breik, 2011, pp. 150-155 and 220-225)

The oath in the Holy Quran depends on what is witnessed from cosmic phenomena to provide evidence or rational arguments that support what is sworn about. God Almighty swears by what is present before the eyes of man, and the mind can perceive and understand it, such as God Almighty's swearing by the sun, for example, in His saying: "And the sun and its brightness" [Al-Shams/ 1.]

As for the oath being an emotional argumentative tool, it is through invoking cosmic phenomena related to the daily human experience. Dawn and night are sensory experiences that man experiences, and they arouse feelings of awe and admiration in him. Through them, the Quran creates an emotional state that prepares the soul to receive the message that comes after the oath: which is that man may be in loss or success depending on his moral behavior.

**3 -3 -Oath as a means of establishing beliefs and promoting moral behavior:**

Oath in the Holy Quran is an effective tool in establishing basic beliefs such as monotheism, prophethood, and resurrection. The Quran presents unseen facts in a visible and tangible manner that convinces the human mind and prepares the heart to accept these facts. (See: Qallal, 1993, pp. 87-92) When God Almighty swears by natural phenomena such as the sun and moon, or night and dawn, He links what a person perceives during his day with the greater facts that exceed his sensory perception. There are many examples of this in the Holy Quran.

In addition to establishing beliefs, the Quran uses oaths to reinforce moral values and urge people to adhere to them. For example, in Surat Ash-Shams, the Quran uses oaths to present a moral argument that links cosmic phenomena (sun, forenoon, moon, night, day) with human behavior and the purification of his soul. These phenomena come as evidence of the moral facts related to the purity or corruption of the soul.

From the perspective of contemporary argumentative rhetoric, the Qur'anic oath is viewed as:

**1 -A tool for framing and persuasion:** (See: Al-Omari, 2006, pp. 108-132)

The Qur'anic oath is used in the modern theory of framing in argumentative rhetoric to frame the topic in a way that makes it a priority, meaning that the oath frames the topic being argued for, and makes it a priority and of great importance, by paving the way for discussion, and laying the appropriate ground for presenting arguments; which makes the recipient psychologically and mentally prepared to receive the argument, so the oath is an important opening step in building the complete argument, and the interconnection of its elements, as in the Almighty's saying:

By the dawn and ten nights Al-Fajr

Where the importance of the dawn and the ten nights is emphasized through swearing by them, which is a framing of the dialogue between God Almighty and man, which makes the recipient give value to these cosmic phenomena, and thus accept the message following the oath (belief in resurrection and the Day of Judgment).

## **2 -Strategy for enhancing the authority (Ethos):**

Ethos (the speaker's personal authority) is considered in contemporary rhetorical argumentative studies as one of the pillars of persuasion, because the argument of ethos is related to style (Mishbal, 2017, p. 243), and the Quranic ethos, as "Mishbal" sees it, is not based on a duality that separates the real existence of the divine self from its rhetorical appearance (the image it appears in in the discourse), it is "a rhetorical ethos in which the truth of the speaking divine self merges with its appearance" (Mishbal 2017, p. 246), and this definition of ethos is consistent with the Quranic doctrine, contrary to what is common among discourse analysts who say the separation statement.

Therefore, the Quranic oath swearing by great things such as the self of God or His attributes or His creatures enhances the speaker's authority, meaning that God Almighty is the absolute speaker of wisdom and power, and that He is the source of His supreme authority that cannot be disputed; "We should look at ethos in the Qur'anic text as a kind of forced argument based on enticement and intimidation." (Mishbal, 2017, p. 247)

## **3 -A means of stimulating critical thinking:**

That is. By linking the between The declaration of the oath and cosmic or natural phenomena and doctrinal facts, which prompts him to think about this connection and obligates him to it, and to question the meanings associated with those phenomena. This method prompts the recipient to think about a new dimension of truth.. In Surat Al-Mursalat "And the winds sent forth in a turbulent manner", the oath prompts the recipient to question the power of the winds and their role in cosmic life, which leads him to think about the greatness of divine creation and the truth of resurrection, making the argument more convincing.

## **4 -A comprehensive rhetorical tool in which the mind and emotion interact, composing a complex argument:**

Contemporary rhetorical argumentative studies view the oath as part of an integrated rhetorical strategy that includes: psychological and mental affirmation, as the oath targets the mind through the use of cosmic phenomena and certain elements, and targets the emotion by arousing feelings of contemplation and reverence before the greatness of the Creator, this argumentative complex makes the oath an effective tool in convincing the addressee and making him submit) See Najm, 2014, p. 112-118)

Based on the above, analyzing the Qur'anic oath from the perspective of argumentative rhetoric reveals the complexity and precision of the rhetorical methods used to achieve the argumentative goals of the text. Thus, the Qur'anic oath is a profound rhetorical tool that goes beyond rhetorical emphasis to arousing emotion and sentiment, enhancing rational logic, and framing argumentation in a way that makes the argument more influential, convincing, and rooted in the mind of the recipient.

**Secondly** - Analysis of examples of Qur'anic oaths on topics: monotheism, prophecy, resurrection according to contemporary argumentative rhetorical theory: One of the most important functions of the oath in the Holy Qur'an is to establish the basic Islamic beliefs such as monotheism, prophecy,

and resurrection. The oath is used to convince the recipient of these facts by linking sensory observations with metaphysical arguments. To clarify the argumentative action of the oath in the Qur'anic discourse, we analyze its argumentation according to contemporary rhetoric on the aforementioned topics.

**-The topic of monotheism:**

The chosen example: The Almighty's saying: {By those who stand in rows (1) And those who drive with a driving force (2) And those who recite the Reminder (3) Indeed, your God is One (4)} [As-Saffat / 1-4]

**1 -In the relationship between the thing sworn by and the thing sworn about and the connection between them:**

In these verses, God Almighty swears by those who stand in rows, those who drive, and those who recite, which are: the angels who stand in rows awaiting the command of their Lord.

-Connecting the oath between the thing sworn by and the thing sworn about:

Since the relationship between them is implicit, the angels are a creation of God's creations, the One God, and this is the issue that is intended to be proven.

**2 -The oath is a framing for persuasion and argumentation:**

The oath here works as a gateway to enter into a discussion about the issue of monotheism and gives this issue great priority and importance, as the oath frames the argument (the issue of monotheism) within the framework of the Creator who commands a group of His creation to obey. If there were more than one god, the creation would not be organized or obeyed and the whole matter would be corrupted. The role of the oath was to frame the context of understanding for the recipient in the direction of accepting the argument (monotheism) through persuasion and conviction because it was built on certain foundations in his mind.

**3-Strengthening the speaker's authority:**

Swearing by God's creatures (angels) despite their greatness, glorifies their Creator, who is the speaker in the verse "Indeed, your God is One", and the oath here works as a strategy to strengthen the speaker's personal authority, and this argument is one of the pillars of persuasion. Therefore, the oath has an argumentative nature that strengthens the argument (monotheism), so the recipient realizes that the speech is issued by a source with supreme and absolute authority.

**4 -The oath is a means of stimulating critical thinking:**

-Swearing by angels (creatures) generates critical thinking about what is being proposed about God. If there were multiple gods, would the creatures work in a precise system, and carry out the Creator's orders precisely as is the case with one God?

This oath sparks this argumentative discussion in the recipient's mind, and this critical thinking about the issue at hand.

**5 -Using the oath as a comprehensive rhetorical tool:**

The oath works as a tool for rhetorical emphasis, to strengthen and frame the argument, and as a strategy to strengthen (Ethos), and to stimulate critical thinking. It is therefore an integrated rhetorical tool in which the rational and emotional interact. The topic of prophecy:

-The first example:

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The Almighty's saying: the pen and what they write. 1 You are not, by the grace of your Lord, a madman. 2 And indeed, for you is a reward uninterrupted. 3 And indeed, you are of a great moral character.

**1-The oath linking between the attester and the declaration to strengthen the argument:**

Allah swore by the pen because of the clarity in it, and the thing sworn about: the Messenger of Allah, may Allah bless him and grant him peace, to repel the accusation of madness that the polytheists had slandered him with, and to confirm the great character that he had (his character, may Allah bless him and grant him peace, was the Qur'an). The oath linked the thing sworn by and the thing sworn about, as there is an implicit relationship between the two parties:

The Most Gracious (1) taught The Qur'an (2) [Ar-Rahman/ 2-1] [Read in the name of your Lord who created. 1- Created man from a clot. 2- Read, and your Lord is the Most Generous. 3- Who taught by the pen. 4- Taught man that which he knew not. 5-] [Al-Alaq/ 5-1]

So Ar-Rahman taught by the Qur'an and taught by the pen, and the Prophet, may God bless him and grant him peace, as Aisha, may God be pleased with her, says, his creation was the Qur'an. The relationship between the pen and the Qur'an is an argumentative relationship, and God Almighty chose to defend His Messenger by swearing by the pen, thus combining the greatness of what is sworn by and what is sworn by. Ibn al-Qayyim says: "And whatever the Lord swears by is among His signs." (Ibn al-Qayyim, 1988, p. 20) Thus, the connection between the two components of the oath in these verses formed an influential rhetorical dynamic that led to the acceptance of the argument, which is the elevation of the Prophet Muhammad, may God bless him and grant him peace, and the sublimity of his character, and the negation of all that is reprehensible and ugly about him.

**2 -The oath is a framing of arguments and persuasion:**

Allah Almighty swears in defense of His noble Prophet by the pen, which is a blessing from Allah to His servants.

(Al-Qurtubi, dt, 20/225).

To pave the way for talking about a greater blessing, which is Muhammad, peace be upon him. The introduction by swearing by the pen frames the context for the recipient to understand the argument, so he reaches the issue that is intended to be proven, which is to place the Prophet Muhammad, peace be upon him, in the high status that befits him with full acceptance and conviction.

**3 -The oath is a strategy to enhance the speaker's argument:**

The addressee in the verse is the Prophet Muhammad, peace be upon him, "You are not, by the grace of your Lord, a madman." The addressee is Allah Almighty, so no creature swears by creatures.

Allah's swearing by the pen to prove the status of the Prophet Muhammad, peace and blessings be upon him, strengthened the authority of the speaker, on the one hand, and proved the argument intended to be confirmed, on the other hand. The one to whom Allah testified to his high status and elevation, who can argue about whether he possessed it or not?

**4 -The oath is a means of critical thinking:**

Allah's swearing by the pen on the high status of his Prophet raises many questions in the mind of the recipient: Why did He choose the pen for this argument and not choose another? What is the relationship between the Prophet Muhammad, peace and blessings be upon him, and the pen? A

discussion and dialogue of a veiled nature arises in the mind of the recipient, leading him to accept the argument, which is: the sublimity of the character of the Prophet, peace and blessings be upon him, and his elevation, which paved the way for contemplation and reflection on it, and then acceptance in the end.

### **5 -The oath is a comprehensive rhetorical tool for achieving integrated argumentation:**

The oath, as we have seen, is a tool in which multiple elements are integrated: rhetorical emphasis, rational and emotional argumentation, enhancing the speaker's authority, a means of stimulating critical thinking, and thus, the swearing by the pen in these verses creates an interactive environment between the text and the recipient, enabling the latter to interact with the argument to be proven in more than one way.

The second example: The Almighty's saying: "By the star when it goes down. Your companion has not strayed, nor has he erred. Nor does he speak from [his own] inclination. It is not but a revelation revealed." (An-Najm: 4-1).

#### **1 -Linking the oath with the oath to strengthen the argument:**

God Almighty swore by the star high in the sky (in the books of interpretation, they do not prefer whether it is the Pleiades or another star).

And the oath: the denial of misguidance and error from his Prophet, may God bless him and grant him peace, which the Quraysh used to accuse him of and attribute to him following the incident of the Night Journey (Isra'e) and Ascension (Mi'raj).

The oath linked the object of the oath, the star, and the object of the oath: negating the misguidance and error of the noble Messenger, because there is an implicit relationship between them: The star is originally high (Al-Qurtubi, Dt, 17/83), and it may fall and set in the horizon at dawn, or on the Day of Resurrection, but Muhammad is higher and more elevated than the star that you glorify, so he does not fall or go astray, and error does not befall him. God Almighty chose to swear by the star to negate the misguidance and error of his Prophet because the star is one of the cosmic phenomena that the Arab is connected to and glorifies because he is guided by it in his movements and travels, and Muhammad, may God bless him and grant him peace, is the guide of the worlds to the good of this world and the hereafter. This was the choice of the appropriateness between them, so the recipient's mind starts from an introduction that is encyclopedic knowledge about the Arab: his glorification of the heavens, planets, and stars in particular, for his guidance by them, and he establishes the appropriateness between the star and Muhammad, peace and blessings be upon him, to end up proving the issue that is intended to be confirmed and argued for, so the oath thereby strengthens the path of the argument in the recipient's mind, and his arrival at conviction and conviction of the issue presented.

#### **2 -The oath is a framework for arguments and persuasion.**

The swearing by the star was an introduction to talking about another star that rises in the sky of humanity with its great creation, and selecting everything that is defective from its bad creation, so this oath worked to frame the context of the recipient's understanding of the argument that is intended to be confirmed and proven, which is selecting the misguidance and error from our master Muhammad, may God bless him and grant him peace, and proving every good creation, so the recipient reached this result through the persuasion that the oath worked to convey to the recipient.

#### **3 -The oath is a strategy to enhance the speaker's authority:**

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The swearing by cosmic phenomena, such as swearing by the star, is not from anyone other than God Almighty, so the speaker in these verses is God, denying from his Messenger every reprehensible characteristic that the Quraysh attributed to him after announcing the story of his Isra'e and Mi'raj journey in one night, so God swore by the star, which is one of the cosmic phenomena that has a significance for the Arabs, this oath enhanced the authority of the speaker (God Almighty), which is a form of persuasion and influence on the recipient to reach the intended argument.

#### **4 -The oath is a means of stimulating critical thinking:**

The swearing by the star on the Prophet's noble character and his innocence from any moral defect raises many questions in the mind of the recipient: Why did God Almighty swear by the star in this context and not swear by anything else? What is the connection between what is attester and the declaration of the oath ? How does the argument start from the premises to reach the conclusion that the Prophet, may God bless him and grant him peace, has an unparalleled noble character and is innocent of what the schemers attribute to him. 5- The oath is a comprehensive rhetorical tool for achieving a complete argument:

The oath combines several elements: rhetorical emphasis, rational and emotional argumentation, strengthening the speaker's authority, and stimulating critical thinking. Hence, the oath in these verses creates an interactive environment between the text and the recipient, enabling the latter to interact with the argument to be proven in more than one way. - The third example: The Almighty's saying: "By the forenoon (1) And by the night when it is still (2) Your Lord has not forsaken you, nor has He detested you (3) And the Hereafter is better for you than the first (4)" [Ad-Duha / 1-4]

#### **1 -The connection between the oath and the oath to what strengthens the argument:**

Allah the Almighty swore by the forenoon and the night in its stillness, that Allah would not bid him farewell and abandon him after the revelation was cut off from him for a period, and that He no longer hated him.

What is the implicit relationship between the attester and the declaration through which the oath worked to connect them to what strengthens the argumentative path to prove the argument that Allah the Almighty did not abandon His Prophet and did not hate him since He loved him?

What is the relationship between the forenoon and the issue to be proven, what is the connection between them? The occasion appears according to the opinions of the commentators: that the revelation is the action of the Messenger, and what applies to the actions of humans in life applies to it, such as activity in the morning and lethargy and stillness at night. So the swearing by the morning and the night links between what is sworn by: the morning and the night, and what is sworn about: the negation of God's farewell and abandonment of His Prophet Muhammad, may God bless him and grant him peace; because the relationship between them exists and appears by contemplating the daily life of humans, where they seek livelihood in the morning, and seek rest and stillness at night. So too does revelation, which has a time for seeking and a time for interruption to renew longing for it and turning to it.

Accordingly, the oath here worked to link between its two parties: the attester and the declaration of the oath, to facilitate the recipient's inference of the argumentative relationship between them and to strengthen the argument and convince him of the issue that is intended to be proven, which is: the

negation of God Almighty's farewell and abandonment of His Prophet due to the interruption of revelation.

## **2 -The oath is a framework for arguments and persuasion:**

The swearing by the morning and the night to deny that God bid farewell to His Prophet and left him is a prelude that prepares the recipient to accept the aforementioned argument, because man's activities during his day are in the morning, and his stillness is at night, so the act of revelation is likened to the act of man, who is active at times and still at other times. So the oath was a prelude and framework for the context of the recipient's understanding of the context of the argument that is intended to be proven.

## **3 -The oath is a strategy to enhance the authority of the speaker:**

The swearing by cosmic phenomena is not from the creature, as the latter swears by God, therefore the speaker in the verses is God Almighty addressing his Prophet with the speech, denying his farewell and leaving him due to the interruption of revelation to him for a period, and the argument of the Ethos is a form of persuasion and influencing the recipient, so that God Almighty swears to prove this issue, so the recipient has no choice but to accept it and submit to it, because it was issued by the One who possesses the supreme authority that is not disputed.

## **4 -The oath is a means of stimulating critical thinking:**

God Almighty swore by the morning and the night on the aforementioned issue, which makes the recipient ask several questions: What is the relationship between the one sworn by and the one sworn about, and what is the connection between them? What is the argumentative path that he took to reach that result? Why did God compare the act of revelation to the act of man on earth in his activity and rest? All of these questions become a topic for discussion in the mind of the recipient, stimulating him to think critically and choose the best argumentative paths to reach the result.

## **5 -The oath is a comprehensive rhetorical tool:**

In the swearing by the morning and the night, there is an emphasis on the issue being argued for. Hajjaj combines rational and emotional argument: God Almighty refused to attribute to his prophet qala, which is hatred, even in the form of negation, and the indication of that is the deletion of the letter kaf from the verb qala, so he did not say what qalaak (see Al-Shaarawy, YouTube link: <https://youtu.be/k7pTPi-ltx4?si=eShvsIq7KDfWutUA>). The oath also enhances the personal argument of the speaker and stimulates critical thinking of the recipient. All of that confirms that the oath is a comprehensive rhetorical argumentative tool that establishes a complex argument. The topic of resurrection:

The first example: The Almighty's saying: "By the scatterers, (1) And those carrying loads, (2) And those running with ease, (3) And those who divide by decree, (4) Indeed, what you are promised is true, (5) And indeed, the Recompense will come to pass, (6)"  
]Adh-Dhariyat / 1-6[

## **1 -In the relationship between the attester and the declaration of the oath and the connection between them to strengthen the argument:**

These oaths range from natural phenomena (winds, clouds, ships) to emphasizing a major issue, which is resurrection (reviving people after their death). So what is the relationship between the object of the oath and the object of the oath? What is the connection between them? According to IbnAshur, [www.psychologyandeducation.net](http://www.psychologyandeducation.net)

the winds: “Their beginning is the blowing of the trumpet, the healing of people’s bodies, the breathing of life into them, and they are standing, looking on” (IbnAshur, 1984, 339/26.)

Accordingly, the relationship between the attester and the declaration of the oath is implicit and argumentative. The argumentative seeks to convince the recipient of the argument by drawing his attention to the appropriateness between the object of the oath and the object of the oath...

### **2 -The oath is a tool for framing arguments and persuasion:**

God Almighty swore by the winds, clouds, and ships on the issue of resurrection and emphasizing its occurrence, thus paving the way for discussion about it by looking at these observed phenomena and contemplating them, thus framing the context of the recipient’s understanding of this argument, which made it easy for him to prove its occurrence and be convinced of it.

### **3 -The oath is a strategy to enhance the speaker's authority:**

The swearing by natural phenomena or those that man experiences in his life, such as those embodied in these verses (winds, clouds, ships, angels), is not sworn by the creature but by the unified Creator, therefore the oath enhances the speaker's personal argument strategy in the speech (Ethos), which works to convince the recipient.

And influence him to accept the argument that is to be proven, and to submit and surrender to it because it was issued by someone who possesses the supreme authority that is not discussed.

### **4 -The oath is a means to stimulate critical thinking:**

The swearing by the creatures mentioned in these verses invites the recipient to ask many questions about why God Almighty swore by these creatures on this issue (resurrection)? What is the relationship between them? What is the common occasion that connects them? What is the importance of what is sworn by?...etc.

These questions and others stimulate the recipient's mind to think critically and choose argumentative paths that lead to the result, which is proving the issue at hand.

### **5 -The oath is a comprehensive rhetorical tool:**

We saw how the oath: B (winds, clouds and ships) worked to confirm the issue that was to be proven (resurrection), and frame the context of understanding for the recipient, enhance argumentation and persuasion, and how the oath worked to enhance the speaker’s argumentation and how it is a means of stimulating critical thinking, which proves that the oath is a comprehensive rhetorical argumentative tool that establishes a complex mental and emotional argument.

The second example: The Almighty’s saying: “I swear by the Day of Resurrection (1) and I swear by the self-reproaching soul (2) does man think that We will not assemble his bones (3)” (Al-Qiyamah / 1-3)

### **1 -Linking the thing sworn by to the thing sworn about to strengthen the argument:**

The entry of the negative “la” into the oath to emphasize it, so the thing sworn by is: the Day of Resurrection, and the self-reproaching soul, and the thing sworn about is omitted, its meaning is: that you will be resurrected. (Al-Zamakhshari, 1998, 6/265)

The connection between the thing sworn by (the Day of Resurrection) and the thing sworn about (the resurrection) is clear.

As for the connection between the self-reproaching soul and the resurrection, it is not apparent, it can be clarified by analyzing this term: the self-reproaching soul that blames itself for committing sins,

and for failing to earn good deeds and not increasing them in this world, this soul is worthy of honor on the Day of Resurrection, so swearing by it was appropriate to prove the occurrence of the resurrection and the Resurrection (see: IbnAshour, 1984 29/339). Hence, the process of linking the thing sworn by to the thing sworn about contributed to strengthening the arguments to prove the occurrence of the resurrection and to convince of it.

## **2 -The oath is a tool for framing arguments and persuasion:**

The swearing by the Day of Resurrection and the self-reproaching soul framed the context of understanding for the recipient to understand the argument (the occurrence of the resurrection) by building an argumentative path according to a specific context that leads to the desired result.

## **3-The oath is a tool to enhance the speaker's authority strategy:**

Swearing by creatures (the Day of Resurrection, the self-reproaching soul) is the prerogative of the Creator, not the creature. The speaker in these verses is God Almighty, so the role of the oath was to enhance the personal authority of the speaker, that He is God Almighty, the absolute speaker, the wise and powerful, the owner of the supreme authority that is not disputed.

## **4-The oath is a tool to stimulate critical thinking:**

Seeking to link the attester to the declaration of the oath opens the door to questions and discussions that revolve in the mind of the recipient, for which he tries to find a solution, such as:

- What is the connection between the attester and the declaration upon?
- How does the relationship between the attester and the declaration help in proving the validity of the case being argued for?
- How does the oath frame the argument and support the speaker's authority to reach the desired result?

The third example: The Almighty's saying, "By the Mount (1) and by an Inscribed Book (2) on parchment spread out (3) and by the Frequented House (4) and by the raised ceiling (5) and by the filled sea (6) Indeed, the punishment of your Lord is bound to come to pass (7)" [At-Tur / 1-7]

## **1 -Linking the swearing by and the oath upon to strengthen the argument and convince:**

God Almighty swore by the Mount (a mountain in Sinai), the written book (the Torah), the inhabited house (a house where angels worship between the Kaaba and the sky), the raised ceiling (the sky), and the burning sea (burning with fire). He swore by all these cosmic manifestations to confirm with the oath the occurrence of God's punishment, in addition to the emphasis with "inna" and the lam of the beginning (indeed, the punishment of your Lord will come to pass), as the oath went beyond emphasis to linking the swearing by and the oath upon, taking into account the appropriateness between them: Why do you deny the Qur'an and deny the one upon whom it was revealed (Muhammad, may God bless him and grant him peace), while you know the end of those who deny the call of Moses, peace be upon him, (the destruction of Pharaoh and those with him). (See: IbnAshur, 1984, 27/37), which strengthens the argument and convinces of the issue that is intended to be proven.

## **2 -The oath is a tool for framing arguments and persuasion:**

The swearing by the Mount and the Book revealed in it, and all the issues that God Almighty swore by in these verses pave the way and open the discussion and dialogue about the issue of God's punishment occurring in the afterlife, so it frames the context of the recipient's understanding of this issue by defining the points of discussion: the consequence of those who denied God's Prophet

Moses, peace be upon him, is destruction, as well as the consequence of those who deny God's Prophet Muhammad - may God bless him and grant him peace - and those who deny the resurrection and recompense, which leads the recipient to prove the occurrence of this punishment and to be convinced of it.

**3- The oath is a strategy to strengthen the authority of the speaker:**

The swearing by those phenomena and beings is evidence that the speaker in these verses is God Almighty, and the creature does not have this authority, and therefore, the oath strengthened the authority of the speaker as the source of wisdom, will and absolute power that is not disputed, as evidenced by the fact that Ahmad bin Hanbal narrated on the authority of Jubayr bin Mut'im (when he was a polytheist and came to the Prophet, may God bless him and grant him peace, to ransom the prisoners of Badr), and he said: "I came to Medina to the Messenger of God, may God bless him and grant him peace, to speak to him about the prisoners of Badr, so I went to him while he was praying with his companions the Maghrib prayer, and I heard him recite ((By the Mount)) to ((Indeed, the punishment of your Lord will surely come to pass, and whoever can avert it)), so it was as if my heart was split, and in another narration, so I converted out of fear of the punishment descending, and I did not think that I would get up from my place until the punishment befell me.. (IbnAshour, 1984, 27/41)

**4 -The oath is a means of stimulating critical thinking:**

The swearing by the phenomena and entities mentioned in the verses stimulates critical thinking in the recipient by posing questions and researching the issues that lead him to be convinced of the issue raised, so he wonders: Why did God Almighty swear by Mount Tur, the Torah, the Frequented House... etc., and the issue that is to be proven: the occurrence of God's punishment in the afterlife, so it arouses in the recipient the search for the link between the two issues and their pertinence to each other . And thinking about the argumentative path that he takes in a logical sequence to reach the desired result.

**5 -The oath is a comprehensive rhetorical tool:**

The oath in these verses works as a tool to confirm the argument (the occurrence of God's punishment), and to enhance argumentation and persuasion, and to support the speaker's authority, and a means to revolutionize critical thinking, all of which makes it a comprehensive rhetorical argumentative tool that leads the recipient to accept the argument through persuasion and conviction.

**Conclusion:**

This work ends by proving that the oath is not just a means of rhetorical confirmation, but rather an integrated rhetorical argumentative tool, aiming to convince the recipient of major truths (doctrinal, moral, metaphysical) by employing the oath with cosmic and natural phenomena, as this method contributes to creating an interactive relationship between the sender and the recipient, and for the recipient to accept the issues being argued for, the oath links the oath and the oath-object in an argumentative reasoning that takes into account the appropriateness between them, and moves smoothly from the tangible to the metaphysical.

The oath also works to frame this argument by framing the context of the recipient's understanding of the argument, paving the way for it, and opening the door to discussion about it, so that the cosmic and natural phenomena sworn by are evidence and arguments for the truth of the religious and

doctrinal truths that are to be proven; what makes the recipient psychologically and mentally prepared to accept that argument.

The oath is also a means of strengthening the authority of the speaker in the Holy Quran, in terms of the fact that what is sworn by is one of the natural and cosmic phenomena that no creature can swear by; which proves that the speaker in the Quranic verses is Allah Almighty, and this indicates strengthening the ethos, which is a form of persuasion and influence on the recipient: When Allah Almighty swears by those phenomena and creatures to glorify them, the truth of the issue sworn by is proven because the one swearing has the supreme authority that is not disputed. Then the oath directs the recipient to contemplate and think about the phenomena and beings, and the issue being argued for (doctrinal, religious, moral).

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