A Pragmatic Manifestation of Monologic and Dialogic Argumentation in the Holy Qur'an

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Abstract
The Holy Qur'an, as an oral revelation by Allah to Prophet Muhammad through Gabriel, is a conveyance of the message of Almighty Allah to humanity. It takes the form of monologic argumentation which is the fountainhead of divine orientation for Muslims. Yet, the Qur'an, sometimes, offers detailed accounts of historical events and narratives in the form of dialogues. The present study carries out research to examine how Allah's message is pragmatically structured as monologic and dialogic argumentation, by outlining the argumentative strategies exploited to convey the intended message. To achieve these aims, the relevant literature was surveyed and a qualitative analysis was conducted by means of a model adopted for this purpose. This kind of research is characterized by following certain procedures which pragmatically aim at finding out the pragmatic characteristics which are peculiar to the divine verses of the holy Qur'an.

Keywords: Argumentation, Dialogic, Monologic, Pragmatic Structure, Strategies.

Introduction

Argumentation is an art of persuasion since it is defined as a systematic way of persuading an audience (Miller et al., 2009; Wagemans, 2023). Argumentation, then, is composed of arguments which derive their validity from logic, evidence, or appeal to reason. Yet, this is not the end of the story since arguments may also include appeals to emotion (Hollihan et al., 2022). Van Eemeren et al. (2013) define argumentation as "a verbal activity of reason aiming at increasing the acceptability of certain standpoints by putting forward a constellation of propositions intended to justify them". Johnson (2000) defines argument in any argumentative discourse as "a series of statements typically used to persuade someone of something or to present reasons for accepting a conclusion". An argument, thus, has the form of premises (propositions, or statements) in support of a claim (conclusion) aiming to change targets' viewpoints and bring about some action on their part (Johnson, 2000).

Walton (2007) distinguished between dialogic (dialectical) and monologic (rhetorical) argumentation. The former "takes as its framework a connected sequence of moves in which the parties take turns", while in the latter, a speaker "makes claims and supports them with arguments, but the audience is relatively passive with respect to advancing argumentation" (Yu et al., 2004). In terms of social communication, argumentation is therefore a social discourse that needs the presence of an audience (Leitão, 2000). A dialogic partner in a discourse, allows reflection and awareness of one's own beliefs (Amigues, 1988), causing both the parties to

engage in "explanatory activities" (Okada et al., 1997), and prevent any kind of cognitive load on the understanding (Baker, 2002). Conversely, monologic argumentation may be about scientific concepts or such ideas that cannot be challenged. Dialogic also dominates a conversation or a shared dialogue when the meaning is explored while the monologic refers to a single or solitary entity, focusing on the transmission of information, without the need to explore and clarify the meaning through any discussion (Hollihan et al., 2022).

In the current context, therefore, with regards to the glorious Qur'an, argumentation is classified as a type of monologic argumentation since it proceeds through uninterrupted arguments made by Allah to inspire, impress, and convince people to follow the path of Islam. Monologic argumentation, hence, has to do with the effectiveness of arguments to fulfill the aims of changing the convictions of people. However, within this monologic argumentation, there are specific dialogic instances which proceed by questions and answers between two or more participants. Hatim (1991) and Jabr (2001) differentiated between "through-argumentation" and "counter- argumentation". In the former, there is "an organizational plan of thesis-cited to be argued, extensive substantiation, and conclusion; there is no reference to any opposite view". In the latter, there is an organizational plan of thesis-cited to be opposed, opposition or rebuttal of thesis-cited, substantiation of the rebuttal, and conclusion". Hatim (1991) argued that English noticeably tends towards counter-argumentation, whereas standard Arabic, by means of which the holy Qur'an is recited, inclines to through-argumentation.

The current study is based on the premise that argumentation is well enshrined in the holy Qur'an which, as an argumentative discourse, makes use of various strategies including evidence-based justifications to educate people and raise their awareness The holy Qur'an is Allah's message sent to humans to build bridges, mend fences, and clarify opinions and beliefs. Thus, the questions to be raised in this study are: What are the strategies of argumentation in the holy Qur'an? What are the argumentative stages of the holy suras? Do argumentative strategies differ according to whether argumentation is monologic or dialogic? The current study, thus, is an attempt to shed light on these strategies, discover the argumentative structure of the holy suras, and pinpoint whether the strategies of argumentation differ with regard to the type of argumentation. This leads to exploring the pragmatic structure of argumentation in the holy Qur'an.

Literature Review

- *Types of Arguments in the Holy Qur'an*

The Most Common Types of Arguments in the Holy Qur'an are the following:

Arguments from Analogy

In analogy or comparison arguments, a comparative relation can be indicated; such arguments are highly powerful forms of "persuasion to a particular audience because they compare a [particular] issue to something the audience is very familiar with or has very positive [or negative] feelings about" (Richardson, 2007). Analogy is abundant in the holy Qur'an to help people understand intangible concepts through messages that address intellects (Almohammadawi et al., 2022).

This could be crystallized in the following verses: "Allah is the light of the heavens and the earth. The parable of His light is as if there were a niche and within it a lamp: the lamp enclosed in glass: the glass as it were a brilliant star: lit from a blessed tree, an olive, neither of the East nor of the West, whose oil is well-nigh luminous, though fire scarce touched it: light upon light! Allah doth guide whom He will to His light: Allah doth set forth parables for men: and Allah doth know all things" (Qur'an, 24: 35). "The likeness of the life of the present is as the rain which We send down from the skies: by its mingling arises the produce of the earth- which provides food for men and animals: (it grows) till the earth is clad with its golden ornaments and is decked out (in beauty): the people to whom it belongs think they have all powers of disposal over it: there reaches it Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished only the day before! Thus, do We explain the signs in detail for those who reflect" (Qur'an, 10: 24). In the above verses, an analogy of the rain is used to illustrate reality of life on earth. It is undeniable that rain is a source of life and a source for nourishing the earth with abundant bounties.

Arguments from Example

An argument from example is "an argument in which a claim is supported by providing examples" (Richardson, 2007). This is obvious in the following verses: "Set forth to them, by way of a parable, the story of the companions of the city. Behold, there came apostles to it. Whom We first sent to them two apostles, they rejected them: but We strengthened them with a third: they said: truly we have been sent on a mission to you" (Qur'an, 36: 13-14). "Seet thou not how thy Lord dealt with the companions of the elephant? Did He not make their treacherous plan go astray? And He sent against them flights of birds, striking them with stones of baked clay. Then did He make them like an empty field of stalks and straw, (of which the corn) has been eaten up" (Qur'an, 105: 1-5).

Arguments from Threat

It is an argument in which the arguer appeals to threat to urge people accept a conclusion. By using this argument, the arguer points out the negative consequences of doing a certain course of action (Richardson, 2007). The following verses are examples of arguments from threat: "The woman and the man guilty of adultery or fornication, flog each of them with a hundred stripes; let not compassion move you in their case, in a matter prescribed by Allah and the Last Day: and let a party of the believers witness their punishment" (Qur'an, 24: 2). "Then woe to those who write the Book with their own hands and then say: "this is from Allah," to traffic with it for a miserable price! Woe to them for what their hands do write and the gain they make thereby" (Qur'an, 2: 79). "(Pharaoh) said: if thou dost put forward any god other than me, I will certainly put thee in prison" (Qur'an, 26: 29).

Arguments from Practical Reasoning

Arguments are enhanced by logic that has the aim of rational persuasion (Yahya et al., 2022); they are not to manifest whether a particular proposition is true or false, but to pick a reasonable course of action by considering the reasons for or against this action in comparison to the alternate actions obtainable in a specific situation (Walton, 2007). Examples from the Qur'an are: "If there were in the Heavens and Earth other gods besides Allah, there would have been confusion in both" (Qur'an, 21: 22). "Verily never will Allah change the condition of a people until they change it themselves (with their own souls)" (Qur'an, 13: 11).

Arguments from Fear

An argument from fear, Walton (2007) stated, is a type of pathetic arguments used to arouse people's feelings and prompt them to follow a certain course of action and adopt a specific belief. This is clear in the following verses wherein the former is a description of the dread and terror that prevails over the Resurrection, whereas the latter is a reference to the kinds of food for the dwellers of Hell amongst which is the refuse "*ghislin*" which is the drink of the people of hell (*ghislin* denotes a filthy water which remains after washing clothes and utensils. "The day ye shall see it, every mother giving suck shall forget her suckling-babe, and every pregnant female shall drop her load (unformed): thou salt see mankind as in a drunken riot, yet not drunk: but dreadful will be the Wrath of God" (Qur'an, 22: 2). "So no friend hath he here this Day, nor hath he any food except the corruption from the washing of wounds" (Qur'an, 69: 35).

- *Rules of Argumentative Discourse*

There is no argumentation without rules. Usually, in an argumentative discourse (in the present study, each sura is regarded an argumentative text), a major claim, which is the main idea, is developed. Wiener (2003) posits that "a claim is the main idea in an argument- it is a statement that needs to be justified or proved through minor propositions which are evidence or reasons offered to support the major proposition". In other words, the claim is presented in such a way that it calls for proof; it is then supported by evidence, followed by concluding statements. Evidence, here, refers to 'facts', 'statistics', 'accepted opinions', and 'anecdotal evidence' Wiener (2003).

Methodology

This study adopted a descriptive and analytical research design with a qualitative approach. The data was collected through desk research techniques from sources like library resources, books, research articles. For primary sources, mainly the Qur'anic verses were used. Based on the data collected, two argumentative models were developed as means to achieve the aims of the study. This kind of research is characterized by following certain procedures which pragmatically aim at finding out the pragmatic characteristics which are peculiar to the divine verses of the holy Qur'an (Berelson, 1952). These models were divided into four components which represented the argumentative strategies used to realize monologic argumentation of which the holy Qur'an is a type and the dialogic instances within the holy Qur'an. These four components are: speech acts, pragma-rhetorical tropes, appeals, and emphatics. For the sake of brevity, each of these components is shortly explained and exemplified in this study. Besides, the stages of argumentation, whether monologic or dialogic, are also intermingled into the developed models and are graphically presented (Figure 1 and Figure 2).

Results

- *Monologic Argumentative Structure*

According to Toulmin (2003), monologic argumentation consists of the following stages which could be utilized in the analysis of the holy suras (which are considered monologic argumentative texts: (1) Initial stage wherein the claim is obviously expressed or identified. (2) Developing stage wherein proof is presented

to uphold the claim; and (3) The final stage wherein a concluding statement is presented. These three stages could be applied to the following sura: "Say He is Allah, the one and only; Allah, the eternal, absolute; He begetteth not, nor is He begotten; and there is none like unto Him" (Qur'an, 112: 1-4). These three stages can be analyzed in a more rigid manner: The initial stage, for example, is a certain standpoint concerning Allah's oneness is advanced: "Say He is Allah, the one and only". The developing stage is the main standpoint that is raised in the previous stage is developed here; it is proved and justified: "He begetteth not, nor is He begotten". The final stage is a concluding statement supporting the statements raised in the previous stages (Allah is one and only and there is none like Him):"and there is none like unto Him".

The same analysis of the stages could be applied to the following suras: "Say: O ye that reject faith! I worship not that which ye worship. Nor will ye worship that which I worship. And I will not worship that which ye have been wont to worship, nor will ye worship that which I worship. To you be your way and to me mine" (Qur'an, 109: 1-6). "Seest thou not how thy Lord dealt with the companions of the elephant? Did He not make their treacherous plan go astray? And He sent against them flights of birds striking them with stones of baked clay. Then did He make them like an empty field of stalks and straw, of which the corn has been eaten up" (Qur'an, 105: 1-5).

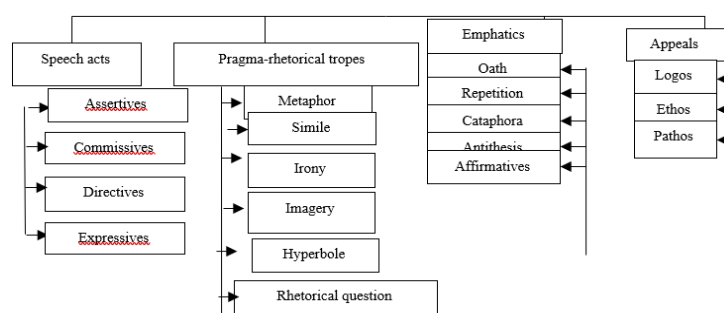The components of the monologic argumentative structure models are presented in Figure 1.

Figure 1: *The Argumentative Structure of Monologic Argumentation in The Holy Qur'an.*

- *Dialogic Argumentative Structure*

According to Van Eemeren et al. (2013), a critical discussion, which is one in which there is "a conflict of opinions over some particular proposition", proceeds through the following four stages which could be applied to the analysis of the detailed accounts of historical events and narratives that come in the form of dialogic argumentation within the holy Qur'an: (1) The confrontation stage when a party in the discussion advances a viewpoint while a second party either suspects or rebuts it (i.e. a variance in viewpoints is clear in this stage). (2) The opening stage wherein the two parties determine to settle the difference in viewpoints, so the roles of protagonist and antagonist are set. Virtually, this stage is often implied. (3) The argumentation stage when the protagonist supports his viewpoint by raising arguments to resist the antagonist's interceptions or suspicions. (4) The concluding stage which displays the extent to which the variance of opinion has been settled whether in favour of the antagonist if the protagonist withdraws or in favour of the protagonist if the antagonist relinquishes his beliefs or suspicions.

These four stages could be applied to the following dialogic verse: "Plast thou not turned thy vision to one who disputed with Abraham about his lord, because Allah had granted him power? Abraham said: my Lord is He who giveth life and death. He said: I give life and death. Said Abraham: but it is Allah that cause the sun to rise from the East: do thou then cause him to rise from the West. Thus was he confounded who (in arrogance) rejected faith. Nor doth Allah give guidance to a people unjust" (Qur'an, 2: 258). Using the above model (i.e., argumentative structure of critical discussion), the verse can be analyzed for each stage. The confrontation stage is seen when Al-Namrud disputes Prophet Ibraham about the existence of Allah claiming that he himself is the God that should be worshiped. The opening stage emerges   when the role of protagonist and antagonist are designed keeping in view the difference of opinion. Prophet Ibraham contradicts what Al-Namrud says: "Abraham said: my Lord is He who giveth life and death". The argumentation stage begins when Al-Namrud maintains his viewpoint by advancing an argument to resist what Prophet Ibraham said: " I give life and death". Finaly, the concluding stage shows that the difference of opinion is resolved, though Al-Namrud is not convinced by what the Prophet has said. So, the argumentation ends in favour of the protagonist (i.e., Prophet Ibraham) who gives the evidence of Allah's existence saying: "but it is Allah that cause the sun to rise from the East: do thou then cause him to rise from the West". Al-Namrud and his followers withdraw: "Thus was he confounded who (in arrogance) rejected faith. Nor doth Allah give guidance to a people unjust".

Other examples of critical discussion in the holy Qur'an are the following verses which could also be analyzed according to the above stages of argumentation: "He said to his companion, in the course of a mutual argument: more wealth have I than you, and more honour and power in (my following of) men. He went into his

garden in a state of mind unjust to his soul: he said: I deem not that this will ever perish. Nor do I deem that the hour of judgment will ever come even if I am brought back to my lord, I shall surely find there something better in exchange. His companion said to him, in the course of the argument with him: dost thou deny him who created thee out of dust, then out of a sperm-drop, then fashioned thee into a man? But I think for my part that He is Allah, my Lord, and none shall I associate with my Lord. Why didst thou not, as thou wentest into thy garden, say: Allah's will be done! There is no power but with Allah! If thou dost see me less than thee in wealth and sons, it may He that my Lord will give me something better than thy garden, and that He will send on thy garden thunderbolts (by way of reckoning) from heaven, making it (but) slippery sand! Or the water of the garden will run off underground so that thou wilt never be able to find it" (Qur'an, 18: 34-41). In another verse, "Pharaoh said to those around: do you not listen to what he says? Moses said: your Lord and the Lord of you fathers from the beginning! Pharaoh said: truly your apostle who has been sent to you is a veritable madman. Moses said: Lord of the East and the West and all between if ye only had sense" (Qur'an, 26: 23-28).

The components of the dialogic argumentative structure models are presented in Figure 2
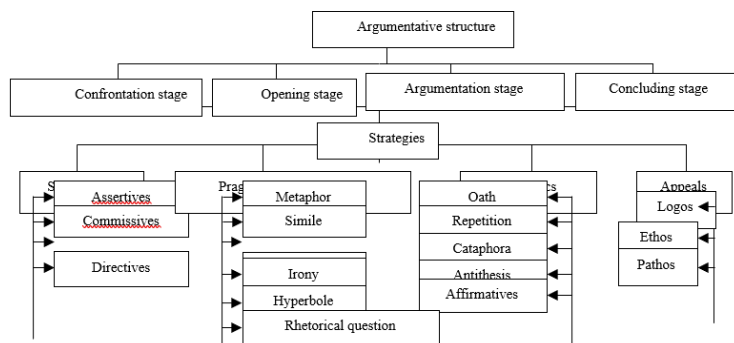

Figure 2: *The Argumentative Structure of Dialogic Argumentation in The Holy Qur'an.*

- *Argumentative Strategies in The Holy Qur'an*

Aristotle identified three basic argumentation strategies, ethos, pathos, and logos, also referred to as three modes of persuasion (Braet, 1992; Wróbel, 2015). The ethos strategy is a way to convince the audience of speaker's credibility' pathos is the appeal to human emotions, and therefore, acts as the most powerful mode of persuasion; and logos is the appeal to speaker's logical mind, his ability to present facts in a logical manner by making use of these three principles, argumentative writings are able to bring persuasion approaches in their speech acts and writings (Saadia et al., 2015). An authority may present arguments based upon pragma-rhetorical elements like hyperboles, similes and metaphors, rhetorical questions, imagery, and irony, emphatics and appeals to understand facts, beliefs and values. In the Qur'anic context, these elements are quite visible in its surahs and verses.

Speech Acts

The speech acts, are considered as argumentative tools, whose use includes an intent on the part of the speakers and an inference on the part of the hearers. Cutting (2002) emphasizes that speech acts theory goes back to the time when people used language, orally or orthographically, to do things such as stating, convincing, threatening, and like. In the Holy Quran, many speech acts can be utilized as argumentative strategies to convince, warn, or advise people. Searle (1979) classifies speech acts into the following categories: assertives, commissives, directives, expressives, and declarations. This classification was inspired by the theory of speech acts in Arabic, which occurs within 'Ilm Al- Ma'anii', particularly within the concepts entitled constatives and performatives which are regarded as equivalents to the theory of speech acts in modern English. Performatives can be analyzed into directives and non-directives; directives subsume illocutionary acts such as commands, questions, requests, etc., whereas non-directives can be subclassified into micro-speech acts such as praise and disprais, oath, exclamative, etc.

The following verses are examples of speech acts: "So We sent this inspiration to the mother of Moses: suckle thy child but when thou hast fears about him, cast him into the river, but fear not nor grieve for We shall restore him to thee and We shall make him one of Our apostles" (Qur'an, 28: 7). In this verse, three speech acts are employed as argumentative strategies. These are *imperative* in "suckle thy child but when thou hast fears about him, cast him into the river", *prohibition* in "fear not nor grieve", and *promise* in "We shall restore him to thee and We shall make him one of Our apostles". The speech act of prohibition is also employed as an argumentative strategy in another verse: "Who has made the earth your couch, and the heaven you canopy, and sent down rain from the heavens, and brought forth therewith fruits for your sustenance, then sent not up rivals unto Allah when ye know the truth" (Qur'an, 2: 22). Likewise, the expressive speech act of expressing regret and sigh is evident in the verse: "When she was delivered, she said: O my Lord! Behold! I am delivered of a female child!" (Qur'an, 3: 36). The speech act of promising is clear in the verse: "And soon will Guardian-Lord give thee that wherewith thou shalt be well-pleased" (Quran, 93: 5).

Pragma-Rhetorical Trope

The second element of pragma-rhetorical tropes are classified as phonological, structural, or pragmatic, and are intended to practice emphatic effects on the people (McQuarrie et al., 1996). They are intended to bring persuasion as the ultimate end behind any argumentation. This is based on the premise that the holy Qur'an has been sent to convince people, mentally influence them, and guide them to the right path (Al-Smadi, 2022). This could be achieved through the use of the tropes such as hyperboles, metaphor, simile, rhetorical question, imagery, and irony which are replete in the holy Qur'an. For instance, *hyperbole*, defined as "a case where the speaker's description is stronger than the actual situation" (Leech, 1983), involves exaggerating or "choosing a point on a scale which is higher than the actual state of affairs". In Arabic, there are various types of hyperbole including- 'Intimidation' as in "The Sure Reality! What is the Sure Reality? And what will make thee realize what the Sure Reality is?" (Qur'an, 69: 1-3); 'Extravagant exaggeration' as in "Allah doth provide for those whom He will without measure" (Qur'an, 24: 38); 'Excessive overstatement' which is a hyperbole that is logically and practically improbable as in "whose oil is well-nigh luminous though fire scarce touched it" (Qur'an, 24: 35).

The second rhetorical trope is *metaphor*, which stands for a relationship of similarity through the use of a word or a phrase to stand for something else (Phillips, 2003). Put differently, it involves perceiving one thing in terms of another. The use of metaphor is obvious as an argumentative strategy in the following verses: (1) "It is Who has sent down to thee the Book: in it are verses basic or fundamental of established meaning, they are the foundation of the book: others are allegorical" (Qur'an, 3: 7). (2) "And He it is Who makes the night as a robe for you and sleep as repose and makes the day as it were a resurrection" (Qur'an, 25: 47). Likewise, another rhetorical type is *simile*, which involves comparing one thing to another. The Qur'an employs this strategy to vividly explain the meaning of the verses as in: (1) "But the unbelievers-their deeds are like a mirage in sandy deserts which the man parched with thirst mistakes for water" (Qur'an, 24: 39). (2) "The parable of those who take protectors other than Allah is that of the spider who builds to itself a house, but truly the flimsiest of houses is the spider's house if they but knew" (Qur'an, 29: 41).

The strategy of *rhetorical question*, according to McQuarrie et al. (1996), has the illocutionary force of assertion denoting statements that are used to challenge certain actions. A rhetorical question is employed in the following Qur'anic verses: "When angles take the souls of those who die in sin against their souls, they say: "in what plight were ye?" They reply: "weak and oppressed were we in the earth". They say: "was not the earth of Allah spacious enough for you to move yourselves away from evil?" Such men will find their abode in hell- what an evil refuge!" (Qur'an, 4: 97). "Say: "are those equal, those who know and those who do not know?" (Qur'an, 39: 9).

"Have We not expanded thee thy breast?" (Qur'an, 94: 1).

The *imagery* refers to using images to describe something vividly, that can be exploited as an argumentative strategy to persuade hearers. The holy Qur'an includes an abundance of imagery that aims at clarifying or giving a vivid picture of something that results in a kind of visualization. This is clear in the following verse which gives an imagery of the 'Tree of Zaqqum' which exists only in Hell. A really atrocious image of Hell is presented by the string of torment that revolves around the Tree of Zaqqum: "Is that the better entertainment or the tree of Zaqqum? For We have truly made it as a trial for the wrong-doers. For it is a tree that springs out of the bottom of Hell-fire: the shoot of its fruit-stalks is like the heads of devils: truly they will eat thereof and fill their bellies therewith. Then on top of that they will be given a mixture made of boiling water. Then shall their return be to the blazing fire" (Qur'an, 37: 62-68).

Finally, the *irony* strategy involves a kind of contradiction between two expressions, events, or images. This is obvious in the following verse where the irony lies between the act of disputing about Allah while being ignorant without knowledge: "Yet there is among men such a one as disputes about God, without knowledge, without guidance, and without a book of enlightenment,- disdainfully being his side, in order to lead men astray from the path of Allah; for him there is disgrace in this life, and on the Day of Judgment We shall make him taste the penalty of burning fire" (Qur'an, 22: 8-9). Another verse which makes use of irony as an argumentative strategy is the following one where the irony is embodied in arrogance and turning away: "But there are, among men, those who purchase idle tales without knowledge or meaning to mislead men from the Path of Allah and through ridicule on the Path: for such there will be humiliating penalty. When Our signs are rehearsed to such a one, he turns away in arrogance as if he heard them not as if there were deafness in both his ears: announce to him a grievous penalty" (Qur'an, 31:6-7).

Emphatics

In Arabic, emphatics are utilized as argumentative strategies to draw attention and confirm the significance of the raised argument. Emphatics are also intended to persuade the hearers to take the matter industriously. Arabic emphatics involve several strategies like oath, affirmative tools like *Enna*, Cataphora, the use of antithesis and repetitions. For instance, oath is the strategy which is profoundly used in the holy Qur'an for the sake of emphasis as in the verse: "By the sun and his glorious splendor; by the moon as she follows him; by the day as it shows up the sun's glory; by the night as it conceals it; by the firmament and its wonderful structure; by the earth and its wide expanse; by the soul and the proportion and order given to it; and its enlightenment as to its wrong and its right; truly he succeeds that purifies it" (Qur'an, 91: 1-9).

The affirmative tools like "أنَّ" (Enna) are seen in the verse: "Verily Allah is full of grace and bounty to men" (Qur'an, 40: 61). The cataphora, i.e., advancing the object is seen in the verse: "Thee do we worship, and thine aid we seek" (Qur'an, 1: 5). The use of antithesis and opposites exhibit contrast as in the verse: "That to thy Lord is the final goal; that it is He Who granteth laughter and tears; that it is He Who granteth death and life; that He did create in pairs male and female, from a seed when lodged in its place; that He hath promised a second creation (raising of the dead); that He is the lord of Sirius (the mighty star)" (Qur'an, 53: 42-49).

Finally, repetition refers to repeating words, phrases, or ideas is purposed to support an argument and entrench its tenor in people's minds. "But may ye soon shall know the reality. Again, ye soon shall know! Ney were ye to know with certainty of mind ye would beware!" (Qur'an, 102: 3-5). "Far, very far is that which ye are promised!" (Qur'an, 23: 36). In addition to the repetition of words, there is a repetition of meanings such as the repetition of the stories of Prophets with their people and the mention of Paradise and Hell.

Appeals

Argumentative appeals go to the heart of argumentation. Basically, then, persuasion is paramount since it is the ultimate goal behind the use of such appeals. Perloff (2010) emphasized that the Aristotelian modes of persuasion form the main backbone of argumentation wherein the arguer aims to persuade an audience via depending on the arguer, the audience, or the argument. First, Richardson (2007) argued that people are more likely to be convinced by ethos. In other words, people tend to be convinced by "someone of good character, someone with expertise, or someone with firsthand experience". Therefore, presenting an argument depending on ethos requires the arguer to present himself as a certain type of person exhibiting the qualities of wisdom, experience, knowledge, or virtue. This strategy overlaps with the other strategies particularly logos since appealing to reason and fact enhances the arguer as being knowledgeable.

Second, an audience can also be persuaded through pathos (or emotion) wherein using pathos is intended to move the audience from one emotional state to another such as fear, regret, and the like to put them in "a frame of mind that makes them more receptive to what the arguer wants them to believe". This appeal could be conveyed through "narrative or story which can turn the abstractions of logic into something palpable and present. The values of the speaker are implicit in the story and conveyed imaginatively to the hearer" (Perkins, 2007). Moreover, appeals to pathos include: 'expressive descriptions of people, places, or events that help hearers feel or experience those events'; 'emotional-laden vocabulary as a way to put the hearer into that specific emotional mindset'; 'using any information that will evoke an emotional response from the audience'. This could involve making the audience feel empathy or disgust for the event/ person/ group being discussed (Gagich et al., 2018). Appealing to this strategy is evident in the following verses: (i) "Then guard yourselves against a day when one soul shall not avail another, nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped from outside" (Qur'an, 2: 48). (ii) "On the Day when some faces will be lit up with white, and some faces will be in the gloom of black: to those whose faces will be blacked, (will be said): did ye reject faith after accepting it? Taste then the penalty for rejecting faith" (Qur'an, 3: 106). (iii) "Had We sent down this Qur'an on a mountain, verily, thou would have seen it humble itself and cleave asunder for fear of Allah, such are the similitudes which we propound to men, that they may reflect" (Qur'an, 59: 21)

Third, an audience can be persuaded through logos. Essentially, an audience is most likely to be convinced by an argument propped by evidence and reasoning. This means, as Richardson (2007) put it, that logos or logical arguments can be used as appeals that arguers can employ to persuade the audience that they (the arguers) are correct. Appealing to logos is the best strategy one can depend on when arguing since logical arguments draw on scientific evidence and scientific facts. This is clear in the following verses: (i) "We did create from a quintessence of clay; then We placed him as a drop of sperm in a place of rest, firmly fixed; then We made the sperm into a clot of congealed blood; then of that clot We made a foetus lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature: so blessed be Allah, the best to create! After that, at length, ye will die. Again, on the Day of Judgment, will ye be raised up" (Qur'an, 23: 12-16). (ii) "Behold! In the creation of the heavens and the earth, and the alternation of night and day, there are indeed signs for men of understanding" (Qur'an, 3: 190).

All the verses cited in this section include scientific facts that have been explained in the holy Qur'an before being discovered by scientists (Fischer et al., 1990). These facts address the intellects of people and call them to believe in the Creator of the universe. Another scientific fact in the Qur'an concerns the origin of life wherein water is pointed out as the origin of all life since all livings are made of cells and 80% of these cells are described as water in recent biology: "We made from water every living thing. Will they not then believe?" (Qur'an, 21: 30).

Conclusion

The Study Ends with Following Conclusions

1. Allah's message is structured as monologic discourse, but in some of its parts, it is structured as dialogic discourse. Whether monologic or dialogic, the holy Qur'an is structured according to stages which are realized by means of strategies that are intended to convey Allah's message to humanity.
2. The holy Qur'an is a kind of through-argumentation because it consists of arguments that are presented with no reference to opposite views. It is also a kind of rhetorical (monologic) argumentation because Allah makes claims and supports them with arguments. Credibility and effectiveness are characteristics of the holy Qur'an; the former is attributed to the fact that the arguments in the holy Qur'an are logically sound and well-supported with strong evidence and reasoning, while the latter is related to the fact that all the arguments in the holy Qur'an are convincing.
3. The holy Qur'an is a kind of argumentative discourse; a form of discourse that aims at persuading people to accept certain standpoints through logical or emotional appeals or both and through other strategies including speech acts, pragma-rhetorical tropes, and emphatics. Yet, the logical strategy, represented by appeal to logic, is the most powerful in strengthening faith in Muslims because if one's intellect bows before a truth, his heart will also incline to it.
4. Within the glorious Qur'an, there are no differences in the exploitation of the strategies between monologic and dialogic discourse. The difference lies in the stages of which Qur'anic monologic and dialogic discourses are structured.

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