

The Concept of Argumentation in the Holy Quran: A Study of its Concept, Types and Ruling

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Abstract

Controversy in the Holy Quran is a type of dialogue and discussion that aims to reach the truth and clarify religious facts. The Quran distinguishes between praiseworthy and reprehensible debate. Praiseworthy debate is the constructive debate that seeks to achieve benefit and reach the truth and is used in the best and right way. Reprehensible debate is a sterile debate that does not lead to achieving benefit raises disagreement and conflict between people, and is considered a waste of time and energy. This research aims to clarify the concept of debate in the Holy Quran, with a statement of its types and rulings. A set of methods was used in this research to achieve the desired goals, which are: the inductive, descriptive, and analytical methods. One of the most important results of this research is that the Holy Quran contains many controversial verses, and that debate is of two types: praiseworthy debate, whose ruling is acceptable, and reprehensible debate, which is rejected. One of the contributions of this research is that it provides students with special knowledge that can defend the truth in a good way.

Keywords: Argumentation, The Holy Quran, Types of Argumentation, Ruling on Argumentation.

Introduction

In the Islamic world in general and Malaysia in particular, these days, false trends and doctrines have appeared, such as the Shiite doctrine, the liberal doctrine, and other corrupt doctrines. These doctrines have spread widely. In confronting the proponents of these doctrines, there is a need for the ability to debate and argue. This research is an attempt to study the Qur'an's approach to argumentation so that the reader can benefit from it in confronting the proponents of these false doctrines. This research is an attempt to answer several questions, the most important of which are:

1. What is the concept of argumentation and what are its examples from the Qur'an?
2. What are the types of argumentation?
3. What is the ruling on argumentation?

This research has many objectives, the most important of which are the following:

1. Knowing the concept of argumentation in the Qur'an and its examples.
2. Explaining the types of argument in the Holy Quran
3. Knowing the ruling on argument

Definition of Argument

Argumentation in the language: Argument in the language has many meanings, it came in Lisan Al-Arab under the root (j - d - l): To argue with the intensity of the twisting and I twisted the rope, I twist it tightly if I tightened its twisting and twisted it tightly (Manzur, 2009) And in Taj Al-Arous: He twisted it, meaning the rope. Yajduluh and Yajdiluh from the hada of Nasr and daraba jadlan: he tightly twisted it, so it is stranded and jadil from it: Jadil: the tightly twisted rein, it is twisting from leather. Imru' al-Qais said: And a delicate side like a braid, shortened.. and a leg like a tamed watering canal (Al-Zubaidi, 2004) Looking at the meanings of argument as they appear in linguistic dictionaries, we find that the meanings of the root (j-d-l) revolve around: stubbornness in a dispute, the ability to do so, strength, intensity, and wrestling.

Argumentation in Terminology

Scholars have defined arguing with many definitions, some of which are: Al-Baji defines arguing as: The exchange of words between two people, each of whom intends to correct his statement and invalidate his companion's statement (al-Baji, 201). Ial-Juwayni (1979) defines arguing as: The disputants show the implications of their view of conflict and contradiction through expression, or what takes its place from indication and meaning.

These are some definitions of arguing as defined by scholars, and we see from these definitions that arguing includes the meaning of wrestling and drowning in speech, and its purpose is to oblige the opponent and silence them by establishing an argument against them. When arguing is attributed to the Holy Quran, it means the evidence and proofs that the Holy Quran contains to oblige the unbelievers and the obstinate and guide them to the path of truth.

Among the synonyms of arguing and debate is dialogue, which is: reviewing in speech, and from it dialogue, meaning responding, and it is stated in the Holy Quran: {And Allah hears your dialogue} (Al-Mujadilah: 1). Among them is the debate, which is: "Looking with insight from both sides at the relationship between two things to show what is correct," and it may be with oneself. Among them is stubbornness, which is when the debater knows that his words are corrupt and his opponent's words are correct and he insists on disputing. Among them is obstinacy, which is disputing while ignorant of the issue he is disputing. Close to this meaning is discussion. The word (dispute) has been mentioned in the Holy Quran in twenty-nine places. It came in twenty-five places in the form of a verb, including the Almighty's saying: {They dispute with you about the truth after it has become clear} (Al-Anfal: 6), and it came in four places in the form of a noun, including the Almighty's saying: {And there is no disputing during Hajj} (Al-Baqarah: 197). In the Holy Quran there is a surah called (Al-Mujadila) which includes the story of the woman who came to the Messenger of Allah, may Allah bless her and grant her peace, complaining about her husband. We note that the word "argument" was mentioned in the Qur'an in twenty-five places where the argument was reprehensible, and four places where the argument was praiseworthy. This means that the majority of the

meanings of (argument) in the Holy Qur'an are reprehensible and lead to wrestling, and there is no benefit in it.

Types of Argument

al-Hanbali (2007) mentioned in the book "Ikhtiraq al-Jadal min al-Qur'an" that Qur'anic argumentation has three aspects:

1. What Allah responded to the opponents with from arguments and evidence, and what He presented from evidence to establish beliefs and establish monotheism. This type of Qur'anic argumentation, although it has the meaning of obligation and silencing, includes guidance and direction to the right. This is an argument with truth. This includes the argumentation of the angels and the argumentation of Khawlah bint Tha'labah, may Allah be pleased with her, in the story of the demonstration.
2. What was mentioned in the Qur'an by way of dialogue, the purpose of which is guidance, curiosity, and contemplation; for admonition and consideration. And from it is the argument of Abraham, peace be upon him, with his Lord, he said: "And when Abraham said, 'My Lord, show me how You give life to the dead.' He said, 'Do you not believe?' He said, 'Yes, but [it is] to reassure my heart.' He said, 'Then take four birds and bring them close to you, then place a portion of them on every mountain, then call them, and they will come to you running.'" And know that God is Exalted in Might and Wise (Al-Baqarah: 260)
3. What comes on the tongues of the infidels of doubts, objections, and false claims that the Qur'an has narrated and demonstrated their falsehood and the corruption they entail. This is the argument with falsehood as Allah the Almighty said: {The people of Noah denied before them, and the factions after them, and every nation intended to seize their Messenger, and they disputed with falsehood to refute thereby the truth, so I seized them. Then how was My punishment?} (Al-Ghafir: 5) These are the aspects of the argument in the Qur'an as mentioned in the book "Ikhtiraaj Al-Jadal min Al-Qur'an Al-Kareem".

Through them, we see that there are praiseworthy and blameworthy arguments. Accordingly, we can divide the argumentation into two parts, which are Al-Taani (2019):

1. Praiseworthy argumentation, which is: what is intended to reach the truth, repel falsehood, and call to goodness. Therefore, Allah, the Almighty, linked it to the call, saying: {Invite to the way of your Lord with wisdom and good instruction and argue with them in the best way (An-Nahl: 125)}.
2. Blameworthy argumentation, which is: what is intended to prevail, show off, and argue for falsehood, or without knowledge, or in an inappropriate place, or for argument only (Al-Shabli, 2016), as Allah, the Almighty, said: {None disputes about the verses of Allah except those whom They disbelieved, so do not be deceived by their movement throughout the land (Ghafir: 4)}. The argument here is stubbornness because it is an argument about self-evident matters. Examples of praiseworthy argument

In the Holy Quran, there are many examples of praiseworthy arguments, including the following:

- Argument is a story about the people of Noah, peace be upon him: {They said, "O Noah, you have disputed with us and prolonged your dispute with us."} (Hud: 2)

- A story about the argument of Abraham, peace be upon him, which is abundant in the Quran:

The argument of Abraham with Nimrod: God Almighty said: {Have you not considered the one who argued with Abraham about his Lord, that God had given him the kingdom? When Abraham said, "My Lord is He who gives life and causes death." He said, "I am"} I bring to life and I cause to die. Abraham said, "Then indeed, Allah brings the sun from the east, so bring it from the west. Then the disbeliever was confounded. And Allah does not guide the wrongdoing of people (Al-Baqarah: 285)

Abraham's argument with his father and his people. Allah Almighty said in Surat Al-An'am: (And [mention] when Abraham said to his father Azar, "Do you take idols as gods. Indeed, I see you and your people in manifest error. 74... to the words of God Almighty: ﴿And that is Our argument which We gave to Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing. 83 (Al-An'am: 72-74).

The argument of Abraham, peace be upon him, with his people when he destroyed the idols: "They said, 'Have you done this to our gods, O Abraham?'" (Al-Anbiya': 72) until the Almighty's saying: "We said, 'O fire, be coolness and peace upon Abraham.'" (Al-Anbiya': 72). (Al-Anbiya: 69), and the argument of Abraham with the angels when they gave him the good news of a forbearing boy and informed him of God's command to destroy the people of Lot: "She said, 'Woe to me! Shall I give birth while I am an old woman and my husband is an old man? Indeed, this is a strange thing (Hud: 72).

The argument of the Holy Qur'an

The argument of the Holy Qur'an with the people of deviant religions, of which there are many:

- A story about the Jews, and this argument is to expose their wickedness and enmity towards God Almighty and His Messenger, may God bless him and grant him peace. God Almighty said: "God has certainly heard the statement of those who said, 'Indeed, God is poor, and we are Rich. We will record what they said and their killing of the prophets unjustly, and We will say, "Taste the punishment of the Burning Fire." That is for what your hands have put forth, and because Allah is not unjust to His servants. Those who said, "Indeed, Allah has enjoined upon us that we should not believe in a messenger until he brings us an offering that the Fire consumes." Say, "There have already come to you messengers before me with clear proofs and with what you have said, so why did you not believe?" You killed them, if you were truthful (Al Imran: 182-183).
- The argument with the Christians, God Almighty says about it: {Indeed, they have disbelieved those who say, "God is the Messiah, the son of Mary," and the Messiah said, "O Children of Israel, worship God, my Lord and your Lord." Indeed, whoever associates others with God has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers. Indeed, they have disbelieved those who say, "God is the third of three," and there is no There is no god but one God. And if they do not desist from what they are saying, a painful punishment will surely touch those who disbelieve among them. Will they not then repent to Allah and ask His forgiveness? And Allah is Oft-Forgiving, Most Merciful. The Messiah, the son of Mary, was no more than

a messenger; [other] messengers have passed away before him. And his mother was a woman of truth. They both used to eat their food. See how We make clear to them the verses; then see how they are deluded. Say: Do you worship besides Allah that which has no power to harm you or to benefit you, while Allah is the Hearing, the Knowing? Say: O People of the Scripture, do not commit excess in your religion beyond the truth and do not follow the inclinations of a people who have gone astray before and have led many astray and have strayed from the soundness of the path.} (Al-Ma'idah: 72-77).

- The argument with idolatry and polytheists, Allah the Almighty says: {And Allah says: Do not take two gods {Two. He is only one God, so fear only Me. To Him belongs whatever is in the heavens and the earth, and to Him is the pure religion. Is it other than Allah that you fear?} (An-Nahl: 51), and He says: If there had been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe (Al-Anbiya: 22). Allah has not taken a son, nor is there with Him any god. If it were so, each god would have taken what he created, and some of them would have sought to overcome others. Glory be to Allah above what they describe. Knower of the unseen and the witnessed. So exalted is He above what they associate with Him (Al-Mu'minun: 91).
- Arguing with atheists and polytheists. Allah the Almighty said: Say, Have you considered if Allah made the night continuous over you until the Day of Resurrection, who could be there a god other than Allah who can bring you light? Will you not hear? Say, Have you considered: if Allah made the day continuous for you until the Day of Resurrection, what god other than Allah could bring you the night in which you can rest? Will you not see it? And out of His mercy, He has made for you the night and the day that you may rest therein and that you may seek His bounty and that you may be grateful (Al-Qasas 71-3).
- Arguing with those who deny prophethood, the Almighty says about it: And nothing prevented the people from believing when guidance came to them except that they said, Has Allah sent a human being as a messenger? Say, If there were upon the earth angels walking about securely, We would have sent down to them from the heaven an angel as a messenger (Al-Isra: 94-95), and the Almighty says in Surat Al-An'am: And if We had sent down to you a book on parchment and they touched it with their hands, those who disbelieved would have said, Indeed, this is a lie. Except for obvious magic. And they said, Why was an angel not sent down to him? And if We had sent down an angel, the matter would have been decided, and then they would not have been reprieved. And if We had made him an angel, We would have made him a man, and We would have covered them with that which they cover (Al-An'am: 7-9).

Examples Of Reprehensible Argumentation

In the Holy Quran, there are many examples of reprehensible argumentation, including:

- The Almighty says: And they disputed with falsehood to refute thereby the truth, so I seized them - and how terrible was My punishment (Ghafir: 5). The purpose of argumentation here is to support falsehood and defend the truth with knowledge and intent.
- Allah the Almighty said: And among the people is he who disputes about Allah without knowledge or guidance or an enlightening Book (Al-Hajj: 8), and Allah the Almighty said:

And among the people is he who disputes about Allah without knowledge and follows every rebellious devil (Al-Hajj: 3). So, arguing here without knowledge or sound evidence is reprehensible in Islam. These are a few examples of praiseworthy and reprehensible argumentation in the Holy Quran, and they are very many and we cannot mention them all in this research. After mentioning these examples of praiseworthy argumentation, we will mention here the ruling on argumentation as explained by the scholars, along with an explanation of the evidence for it.

The Ruling on Praiseworthy Debate

Praiseworthy debate is either obligatory or recommended. Ibn Taymiyyah said: As for the type of debate based on truth, it may be obligatory at times and recommended at other times. Ibn Abd al-Barr devoted a chapter to the type of praiseworthy debate in *Jami` Bayan al-`Ilm wa Fadluhu* entitled: Proof of Debate, Argumentation, and Establishing the Proof, and he mentioned it several useful pieces of evidence to explain his chapter from the Qur'an and Sunnah, and the conditions of the prophets with their nations, including the following:

Evidence From The Qur'an on Praiseworthy Debate

The first evidence is Allah the Almighty said: Invite to the way of your Lord with wisdom and good instruction and argue with them in the best way. Indeed, your Lord is the Knower of the truth. He knows best who has strayed from His way, and He knows best who is guided. 125 (An-Nahl 1125). Kathir (1999) said in his interpretation of it: And His statement: And argue with them in the best way means: whoever among them needs to debate and argue, let him do so in a good manner, with gentleness, kindness, and good speech... al-Saadi (2000) said: If the one being called sees that what he is upon is the truth or is calling to falsehood, then he should argue in the best manner, which are the methods that are most likely to be responded to rationally and transmitted. This includes arguing with him with the evidence that he believes in, as this is closer to achieving the intended goal, and that the argument should not lead to quarreling or insults that would defeat its purpose and not achieve any benefit from it. Rather, the aim of it should be to guide people to the truth, not to overpower or the like.

The call must be based on wisdom, and some people may find it wise to call them with preaching, as preaching may deter some people, and then if wisdom does not benefit them, then with argument. The second proof: God Almighty said: And do not argue with the People of the Scripture except in the best way, except for those who commit injustice among them, and say, We believe in that which was revealed to us and revealed to you. And our God and your God is One, and we are Muslims [in submission] to Him. Al-Shawkani (1414) said: (And do not argue with the People of the Scripture except in the best way, meaning: except in the best manner, and that is by way of calling them to Allah Almighty and alerting them to His arguments and proofs in the hope that they will respond to Islam, not by way of harshness and roughness. Except for those among them who have wronged by going to extremes in the argument and not being polite with the Muslims, then there is no harm in being harsh with them and rough in arguing with them. This is evidence that some argumentation is good and some is reprehensible. The third proof: Allah the Almighty said about Noah: "Hey said, 'O Noah, you have disputed with us and prolonged your dispute with us, so bring us what you promise us, if you should be of the truthful (Hud: 32).

Evidence From The Sunnah on Praiseworthy Debate

The First Proof

What came in Sahih Muslim on the authority of Ibn Masoud that the Prophet, may Allah bless him and grant him peace, said: There is no prophet whom Allah sent before me except that he had disciples and companions from his nation who followed his command and were guided by his Sunnah. Then there will come after them successors who say what they do not do and do what they are not commanded to do. So whoever strives against them with his hand is a believer, and whoever strives against them with his tongue is a believer, and whoever strives against them with his heart is a believer, and beyond that, there is not a mustard seed of faith (Muslim, 1955).

The Second Proof

Dawud (2008) narrated in his Sunan on the authority of Anas bin Malik on the authority of the Prophet, may God bless him and grant him peace, who said: "Fight the polytheists with your wealth, your lives, and your tongues. The Prophet, may God bless him and grant him peace, explained that jihad is with wealth and lives, and it is with the tongue, which means it is with the pen, eloquence, and argument.

The Third Evidence

What was mentioned in Al-Bukhari in the story of the Treaty of Hudaibiyyah on the authority of Omar bin Al-Khattab, may God be pleased with him, who said: So I came to the Prophet of God, may God bless him and grant him peace, and said: Are you not truly the Prophet of God? He said: Yes. I said: Are we not on the truth and our enemy is on falsehood? He said: Yes. I said: Then why do we give in to our religion? He said: I am the Messenger of God and I do not disobey Him and He is my supporter. I said: Did you not tell us that we will come to the House and circumambulate it? He said: Yes, so I told you that we will come to it this year. I said: No. He said: Then I will come to it and circumambulate it. I said: So I came to Abu Bakr and said: O Abu Bakr, is this not truly the Prophet of God? He said: Yes. I said: Are we not on the truth and our enemy is on falsehood? He said: Yes. I said: Then why do we give in to our religion? When he says: O man, he is the Messenger of God, may God bless him and grant him peace, and he does not disobey his Lord and He is his supporter, then hold fast to his roots, for by God, he is on the truth. I said: Did he not tell us that we will come to the House and circumambulate it? He said: Yes, so shall I tell you that you will come to it this year? I said: No. He said: Then I will come to it and circumambulate it (Al-Bukhari, 2018).

The Prophet, may God bless him and grant him peace, did not deny the argument of Omar bin Al-Khattab, which is evidence that it was a praiseworthy argument. These are the pieces of evidence from the Qur'an and Sunnah on the legitimacy of praiseworthy arguments. We narrate through this evidence that as long as the purpose of the argument is to show the truth, it is permissible in Islam.

The Ruling on Reprehensible Argumentation

Reprehensible argumentation is forbidden and prohibited, and in the Holy Quran there is much evidence condemning reprehensible argumentation, including the following:

- Allah the Almighty said: {None disputes about the verses of Allah except those who disbelieve. So do not be deceived by their movement throughout the land (Ghafir: 4).

- Allah the Almighty said: Indeed, you and what you worship besides Allah are fuel for Hell; you will be brought to it (Al-Anbiya: 98) In this verse, Allah the Almighty condemned the way of the infidels in argumentation. Ibn Kathir said in his interpretation of this verse: Allah the Almighty says, informing about the stubbornness of the Quraysh in their disbelief and their deliberate stubbornness and argumentation: 'And when the son of Mary is cited as an example, your people turn away from him. ' More than one person said that they laughed, meaning they were amazed by that. It seems that the reason for that is what Muhammad ibn Ishaq mentioned in the biography, where he said: The Messenger of Allah, may Allah bless him and grant him peace, sat one day with Al-Walid ibn Al-Mughira in the mosque, then Al-Nadr ibn Al-Harith came until he sat with them, and in the council were more than one man from the Quraysh, so the Messenger of Allah, may Allah bless him and grant him peace, spoke, so Al-Nadr ibn Al-Harith came to him, and the Messenger of Allah, may Allah bless him and grant him peace, spoke to him until he silenced him, then he recited to him and them: 'Indeed, you and what you worship besides Allah are fuel for Hell; you will surely come to it. "' Then The Messenger of Allah (peace and blessings of Allah be upon him) stood up and Abdullah bin Al-Zubayr Al-Tamimi came and sat down and said: (By Allah, if I had found him, I would have argued with him. Ask Muhammad, is all that is worshipped besides Allah in Hell with those who worshipped it? We worship angels, the Jews worship Ezra, and the Christians worship the Messiah, Jesus, son of Mary.) Al-Walid and those who were with him in the assembly were amazed at what Abdullah bin Al-Zubayr said and they saw that he had argued and argued, so he mentioned that to the Messenger of Allah (peace and blessings of Allah be upon him), so he said: "Everyone who loves to be worshipped besides Allah is with those who worshipped Him, for they are only worshipping Satan and the one who commanded them to worship him." So Allah, the Almighty, revealed: "Indeed, those for whom good has preceded from Us - those will be removed from it." That is, Jesus and Ezra and those who were worshipped with them by the rabbis and monks who continued in obedience to Allah, the Almighty, and those who came after them from the people of misguidance took them as lords besides Allah. (Ibn Kathir, 1999) - And from the Sunnah, he (peace and blessings of Allah be upon him) said: (No people went astray after guidance except that they were given argument, then He read: {They did not strike you with it except for argument (Dawood, 2008).

This is the talk about the types of argument, its examples, and its ruling. We now move to the second chapter to talk about the controls and etiquette of argument.

Conclusion

Praise be to God, we have finished this research and reached its end. After presenting and researching the topic of "The Qur'an's Style in Argumentation", we can extract some results, which are the following:

1. The Qur'an contains many argumentative verses.
2. Argumentation is of two types: praiseworthy argumentation and blameworthy argumentation.
3. Argumentation in the Qur'an takes various forms.
4. Knowing argumentation is important and necessary, especially when confronting enemies.

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