

Argumentation Techniques in Quranic Narration and Their Semantic Impact. The Story of Iblis (Satan) in The Quranic Text As A Model

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Abstract

The title of the research is: "Argumentation Techniques in Quranic Narration and Their Semantic Impact: The Story of Iblis as a Model." In this research, we aim to elucidate the Argumentation techniques and mechanisms in the story as one of the significant issues in human life. Proceeding from the premise of submission, acknowledging that Allah is the Creator and has absolute authority, Iblis's disobedience to Allah became a notable issue in the Quranic text. It is not only due to his disobedience but also the subsequent animosity of Iblis towards Adam, his eternal enmity towards Adam and his progeny until the Day of Judgment. Based on this perspective, the story employs various rhetorical methods to establish Iblis's miscalculation, expose the repugnance of his disobedience to Allah, confirm the eternal enmity towards Adam and his progeny, and subsequently emphasize the need to be cautious of this evident and clear adversary. The narrative underscores the necessity of avoiding his temptations, distancing oneself from his strategies, adhering to Allah's commands, abstaining from prohibitions, and being alert to his deceptions. The research challenge lies in elucidating the nature of Iblis's disobedience to Allah and revealing the fallacy of his logic and the error in his philosophy in justifying his disobedience. It also aims to differentiate between Iblis's disobedience and that of Adam. Furthermore, it delves into how Allah forgave Adam while condemning Iblis, and how this issue has been a subject of extensive debate. The research came to refute all of that. One of the research objectives was to prove the error in Satan's perspective. Likewise, it aimed to present logical, argumentative, philosophical, and rhetorical evidence to establish all of this. The story utilized various argumentative and logical mechanisms to prove this fact. The research adopted a descriptive and analytical methodology. One of the research outcomes was that the story employed numerous argumentative techniques to prove the fallacy of Satan's perspective and the non-

forgiveness of his sin, as well as the forgiveness of Adam's sin, followed by his repentance. The story left no opportunity that contradicted these truths unaddressed, refuting any objections against them that did not align with reason and logic. The research engaged in dialogue between Satan and Adam, utilizing various argumentative methods, adapting to the varying narrative scenes and angles of perception. The story provided numerous pieces of evidence supporting these truths. The research consisted of an introduction, two main sections, a conclusion, and finally a list of sources and references. In the introduction, the nature and significance of the subject were explained. The first section had the title: "The Concept of Argumentation and its Techniques." The second section had the title: "Argumentation and Its Techniques in the Story of Satan and Its Semiotic Impact." Then comes the conclusion, which contains the most important results. Finally, there is a list of sources and references.

Keywords: Creation Story, Argumentative Techniques, Disobedience, Techniques, Satan.

Introduction

The Holy Quran has employed the art of storytelling as one of its numerous tools for persuasion and influence. It seeks to persuade its recipients through the values, ethics, judgments, legislations, and other matters it contains. Quranic storytelling distinguishes itself as true stories, as the Quran itself proclaims, *إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ* " Verily, this is the true narrative [about the story of 'Īsā (Jesus)], and, *Lā ilāha illallāh* (none has the right to be worshipped but Allāh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allāh is the All-Mighty, the All-Wise." (Al Imran: 62) The Quranic narrative technique is characterized by being the most excellent of narratives. Its descriptions and other attributes reveal the benefit of these narratives to people, and their function in revealing the stories and destinies of past nations, believers and disbelievers alike. Allah says, " نحن نقص عليك أحسن القصص " " We relate to you (Muḥammad) the best of stories " (Yusuf: 3) He also says, " لقد كان في قصصهم عبرة لأولي الألباب " " Indeed, in their stories, there is a lesson for men of understanding." (Yusuf: 111) And He says, " فاقصص القصص لعلهم يتفكرون " " So, relate the stories, perhaps they may reflect." (Al-A'raf: 176). And Allah the Almighty said, " Verily, this Qur'ān narrates to the Children of Israel most of that in which they differ." (An-Naml: 76) And He said, " ذلك من أنباء " " That is some of the news of the (population of) the towns which We relate to you (O Muḥammad); of them, some are (still) standing, and some have been (already) reaped." (Hud: 100) These and other verses in the Noble Book confirm the authenticity of these stories, affirming that they are true and realistic, with their events, characters, times, and places. These stories serve as lessons, guidance, and to inform about the situations of previous nations, among other purposes.

The Quranic narrative includes various argumentative techniques aimed at persuasion and influence. Narration is one of the mechanisms of argumentation and its techniques. The focus of this study is on the story of Satan – may Allah curse him. The story of Satan is of paramount importance, as it narrates the tale of the first enemy of humankind. It portrays the first disobedience to Allah by His creation (Satan), explaining Satan's philosophical justification for his defiance. It recounts the dialogue between the Divine Truth and Satan, how Satan presented his reasons for refusing to prostrate to Adam – peace be upon him, and how this argument was refuted in a manner consistent with reason, logic, and the nature of creation, which necessitates complete submission to the Creator by all creatures. The narrative also reveals how Satan's stubbornness led to his enmity towards Adam and his progeny until the Day of Judgment. The narrative highlights the contrast between Satan's disobedience and

Adam's disobedience – peace be upon him – and explains why Allah accepted Adam's repentance but did not accept Satan's.

Given all of this, the story is necessarily rich in argumentation techniques and proofs of significant truths. The impact of these techniques in persuasion and influence becomes evident under the influence of the authority of evidence and proofs, which will be clarified in the following paragraphs, God willing.

The Concept of Argumentation and its Techniques

First, the linguistic definition of "hijaj" (argumentation) is as follows: "hijaj" (argumentation) and "mahajjah" (debate) are derived from the verb "haja" (to argue). Ibn Manzoor mentioned in "Lisan al-Arab": "I argued with him (hajajtoho) and debated him (ohajijoho) through argumentation (mahajan wa mohajajatan) until I defeated him (hajajtohu), meaning that I overcame him with the arguments that I presented. "mahajjah" is the path or the route. It is said to be the main route of the path. "alhojah" is the evidence or the proof. Some say "alhojah" is what the opponent uses to defend themselves. Al-Azhari said: "alhojah" is the aspect by which one achieves victory in an argument. A person engaged in "mihhaj" is one who debates or argues. "attahaj" is the act of disputing. The plural of "alhojah" is "hijaj" and "hijaj". (Hajahu mahajatan wa hijajan) is the act of challenging with arguments. "hajahu yuhijohu hujan" is to overcome someone's argument. In a hadith, "A'dam" argued with Musa," meaning that Adam overcame Musa with arguments. Adam used something as a "hojah" (proof) and argued with it. Al-Azhari said: "hojah" is named so because it aims to address or point out something, as it has the intention and the direction towards it. In another hadith, "If the false messiah (Adajal) appears and I am among you, I will argue against him (ana hajijoh)," meaning I will engage in debate and overcome him by presenting evidence against him. "Alhojah" is the proof and the evidence. Another example is in Mu'awiyah's statement: "So I made my opponent submit (ahoju khasmi)," which means I defeated my opponent with solid arguments" (Ibn Manzoor, n.d).

From the linguistic definition provided by Ibn Manzoor in his "Lisan al-Arab," it becomes clear that the term "hijaj" revolves around concepts of "disputation," "contention," "prevailing," and the use of means such as evidence and proofs. It involves conflict and dispute with evidence, proofs, and arguments. Therefore, "Al mohajij" refers to both parties engaging in an intellectual and communicative activity, utilizing evidence and proofs for a specific purpose or goal during the argument. It is synonymous with "Al jadal" (debate). (Sawlah,2007). From the above discussion, it can be inferred that for argumentation to occur, there must be two parties engaging in a dispute about a certain matter or a cognitive topic that requires intellectual evaluation and the application of reasoning.

In the previous linguistic definitions, the term 'Hijaj' carries the meaning of dispute and conflict between two individuals or two parties, urging them to engage in discourse and present evidence and proofs in order to prevail in their opinion or the disputed matter. Each party defends their opinion or what they believe to be right from their perspective, attempting to overcome the other with arguments, evidence, and proofs in all their recognized forms within the rules of dialogue and debate. In the noble Hadith: narrated by Umm Salamah, may Allah be pleased with her: that the Messenger of Allah, peace and blessings be upon him, said: 'I am only a human being, and you come to me disputing over your matters, and it may be that some of you are more eloquent in presenting your arguments than others. So, I decide in favor of the one whose plea I hear and understand. Therefore, whoever I give a right of his brother, I am only giving him a portion of the Fire, so let him take it or leave it.' (Al-Bukhari, 2001).

As a result of all this, contention or conflict necessitates dialogue or debate, and both parties need to present evidence and proofs, aiming to persuade, influence, and triumph in their viewpoint."

"Hijaj," in technical terms, refers to the study of speech techniques that aim to garner the approval of individuals for the knowledge presented to them. It is a method of presenting arguments and delivering them, with the goal of influencing the listener to make the discourse effective. This is the primary criterion for achieving the characteristic of "Hijajiah," yet it is not sufficient on its own. One must not neglect the nature of the intended listener or recipient. The success of the discourse lies in its suitability for the listener and the effectiveness of the argumentative techniques used to persuade them. Additionally, exploiting the psychological aspect of the recipient to achieve the desired impact is essential (Al-Habbasha, 2008)

Alternatively, "Hijaj" can be understood as a set of rhetorical techniques in discourse aimed at persuading and engaging the recipients.

Furthermore, it can be defined as the "prominent mechanism through which the sender employs language and embodies persuasive strategies" (Ash-Shahri, 2004).

As a result, "Hijaj" has two main attributes:

1. "Dialogic" in nature as its intellectual and social essence considers the exigencies of the situation, shared knowledge, informational requirements, and contextual orientations. Its aim is to collectively participate in creating practical knowledge, directing it as needed (Abdul Rahman, 2000).
2. "Argumentative" in nature as its goal is persuasive, relying on a broader and richer range of argumentative forms than narrow evidentiary data. It builds transitions not merely on the forms of issues, as seen in evidence, but collectively on these forms' contents in a comprehensive manner. It involves various introductions and results within these transitions (Abdul Rahman, 2000).

In our sovereignty, we can thus state: Hijaj, through its technical definitions and attributes, is comprehensive, while evidence (Burhan) is specific. This implies that Hijaj is broader and more encompassing than evidence. In other words, Hijaj encompasses the entire and evidence serves as a part.

Mechanisms and Techniques of Hijaj

The Noble Quran is an Arabic text revealed by Allah, the Exalted, as a discourse for all people until the Day of Judgment. Therefore, there are elements within the Quran that make it argumentative in nature. Hijaj is evident in the Quran through linguistic elements such as words, structures, and imagery, which are recurrent and contribute to its distinctive style. This perspective of the Quran's argumentative nature is deeply rooted in our cultural and intellectual heritage. As Badr al-Din al-Zarkashi puts it, "The Quran is a discourse, and being a discourse implies persuasion and influence. The abundance of addresses in the Quran is evidence that these addresses are a science within its sciences." (Al-Zarkashi, 1988).

As a result of this, debates and discussions are abundant in it, whether real or hypothetical, aiming at persuasion, influence, and the affirmation of Islamic principles within souls. It is a discourse that involves "provocation, anger, encouragement, incitement, deterrence, endearment, empowerment, making difficult, making easy, denial, and honoring." (Al-Katabi, 1992). The Noble Quran has encompassed all types of evidence and indications. "There is no form of evidence, indication, division, or warning based on the totality of mental and auditory information that has not been expressed by the Book of God." (Modqen, 2005). The Quran was revealed with the eternal divine law, meant for all, which is why it is essential for the Quran, its grand argument, to include rational evidence and methodologies that would

convince people of all categories and various levels of understanding. The Quran's style is more noble than mere rhetoric and more honorable than logic (Al-Askari, 1986).

One Of The Argumentative Techniques

- **Rhetoric (Balagha):** Rhetoric is one of the techniques and methods of argumentation that speakers or texts employ to persuade, influence, and captivate. Rhetoric holds significant power and charm in affecting minds and emotions.

The aim of Arabic rhetoric is primarily persuasion and influence, followed by captivation. The main purpose of Arabic rhetoric is fundamentally argumentative. (Al-Jahiz, n.d). Rhetoric can be defined as: "Everything through which you convey the meaning to the heart of the listener, enabling them to comprehend it within themselves with an acceptable form and a commendable presentation (Al-Askari, 1986). Or it can be understood as: "Bringing the distant meaning closer, distancing from verbosity, focusing on the main point, conciseness in correctness, directing towards argumentation, and using effective metaphors." (Al-Askari, 1986) Al-Jahiz mentioned: "Anyone who understands his need without repetition, hesitation, or seeking assistance is eloquent. If you wish for a language that pleases tongues, surpasses all orators, reveal what is concealed of the truth, and depict falsehood in the guise of truth." (Al-Jahiz, n.d). Rhetorical argumentation refers to the usage of rhetoric as a domain and mechanism within argumentation techniques. It relies on the power of persuasion and influence through argumentation using vivid imagery and aesthetic methods. Its purpose is to persuade the recipient by satisfying both their intellect and emotions, so they accept the subject matter of the discourse (Modqen, 2005).

Clarity (Bayan) plays a significant role in persuasion and influence. For instance, repetition, which is a rhetorical device, holds an important role in argumentative discourse. Repetition is used to emphasize the intensity of an idea by having the speaker reiterate it in front of the listener. This technique creates a strong presence for the idea, and repetition is the simplest technique to establish this presence. The selection of words also holds argumentative significance. Choosing a specific word from the various words in the Arabic language can have a significant impact on the recipient of the discourse. Each word has inherent characteristics derived from the language and common usage, making it naturally suitable to be imbued with an argumentative quality. Such words become part of the lexicon of argumentative discourse and the foundation of its linguistic structure. In discourse, these words, based on their characteristics, undergo a process of selection, replacing other words and taking their place. This process makes the discourse more powerful in argumentation and more effective in persuasion (Saulah, 2001). As mentioned earlier, there is no argumentation without the use of metaphors (Abdul, 1998). Thus, rhetoric and its various techniques serve as mechanisms within the array of argumentation techniques, effectively impacting the recipient.

- **Philosophical Argumentation:** Utilizing philosophy and drawing from its principles for dialogue, debate, and persuasion is a significant technique within the array of argumentation techniques. Philosophical argumentation involves employing aspects of philosophy and its methods, and its effectiveness is gauged by external criteria such as strength, weakness, competence, success, or failure in persuasion. Its primary aim is to influence the recipient.
- **Evidential Argumentation:** Employing evidence and arguments to establish truths, with the aim of convincing the recipient and influencing them, is a crucial technique within argumentation. It involves utilizing evidence and arguments to assert certainty. This form of argumentation involves premises that lead to a certain conclusion, and the certainty in the premises is equal to the certainty in the conclusion. This evidential

argument follows one of the direct argumentation methods or a valid analogy formulated based on certainty. It is often found in intellectual facts. (Abdul Rahman, 1998)

- **Debate and Argument:** Debate and argumentation are important techniques within argumentation that the Noble Quran employs to discuss and engage with its opponents, aiming to convince them. The Quran is replete with debates and dialectical discussions that refute objections and denials of Quranic truths, appealing to reason and logic, and adhering to the principles of language (Abdul, 1998).
- **Narrative (Qasas):** Quranic narratives are argumentative techniques used for persuasion and influence. The Quran utilizes narratives to convince and impact the audience. These stories contain evidence that invalidates polytheism and idol worship, and the evidence may be presented within the context of a story, reflecting real-life events. This resonates with listeners, engaging their minds, feelings, and hearts, and influencing them with moral lessons and admonitions (Al-Almaei, 1982).

Narrative is one of the methods the Quran employs to present arguments, cut off debates, and dispel contentions. It shares this aspect with other Quranic methods of evidence, debate, and marvels (Al-Khatib, 1995). Additionally, narrative was one of the psychological factors used by the Quran in arguing against its opponents, compelling, and defeating them, to refute false beliefs held by the People of the Book, the polytheists, and others. This technique aims to solidify the fundamentals of the faith and instill its principles in souls (Tabara, b1999). These are some of the techniques, and the list is not exhaustive.

Argumentation and its Techniques in the Story of Iblis

The distinctiveness of the story of Iblis in the human world until the Day of Judgment has led it to encompass numerous argumentative techniques, including:

- **Narrative Style (Qass):** The mention of Iblis and his actions is presented in the form of a story in the Noble Quran. Human nature tends to be drawn to storytelling, finding enjoyment, and being influenced by it. Readers follow the Quran with fascination as it unveils the story bit by bit. The Quranic narrative, with its captivating charm, leaves human creativity in awe. Therefore, Allah's purpose is placed within a story that convinces and impacts the recipient, making use of various argumentation techniques.
- **Repetition (Takrar):** Repetition is a powerful linguistic tool and stylistic technique in Arabic that convinces and influences the recipient. The story is repeated in many chapters, each time providing a new meaning according to the perspective and purpose of Allah's verses. One time, the verses talk about Allah's request for Iblis to prostrate to Adam and Iblis's refusal. Another verse portrays a dialogue between Allah and Iblis, explaining the reason for his refusal and his philosophical attempts to justify it. Subsequent verses expose the fallacy of his reasoning due to the material nature of creation. His rejection of Adam's superiority is dismissed, as it's only Allah's will that matters. Further verses discuss his curse, expulsion from paradise, his enmity towards Adam and his descendants, and his ongoing attempts to mislead and challenge them. Allah permits Iblis's challenge, and subsequent verses caution Adam and his offspring against the obvious enemy, the devil. The story unfolds through these repeated scenes and moments in various chapters and numerous verses. This repetition solidifies these concepts in the minds of Adam's descendants, cautioning them.
- **Rhetorical Argumentation**

The Quran employs various rhetorical techniques to reinforce the previously mentioned ideas about Iblis's disobedience, the impermissibility of disobeying the Creator, the refutation of Iblis's fallacious argument, his enmity towards Adam's descendants, his attempts to mislead them, and his lurking in all matters of goodness. One of these techniques is evident in the following verse:

" Surely, Shaiṭān (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Ḥizb (followers) that they may become the dwellers of the blazing Fire. " (Surah Fatir: 6).

This verse employs numerous rhetorical elements:

Emphasis with Strong Words (Tawkid): The use of "إِنَّ" (Indeed) emphasizes the message strongly. The placement of (reducer and reduced) "لكم" (to you) before "عدو" (enemy) specifies that he is an enemy only to the descendants of Adam. **Command and Implementation (Amr and Tanfidh):** The command to "take him as an enemy" is followed by the implementation of the command, which includes disliking him, not following his path, supplicating against him, and doing the opposite of what he commands or whispers. **Calling His Party (Hizb):** The phrase "He only invites his party" And this is also a style of shortening its tool (إنما), indicates that those who obey him are his party and not the party of Allah. This emphasizes the dichotomy between obedience to Allah and obedience to Satan.

Present Continuous Verb (Faa'l Mudarri): The continuous form of the verb "يدعو" (invites) conveys the idea of perpetual calling, highlighting the persistence of his deception and his firm commitment to his path until the Day of Judgment. And his call is always a deceptive allure on its surface, concealing within it the eternity in Hell. These are just a few examples of rhetorical techniques used in the Quranic verses. Many other types of rhetorical techniques are found in various verses. Rhetoric serves as a tool for impact, persuasion, and attraction.

- **Philosophy and Logic (The Argument of Proof)**

As part of His justice, glory be to Him, God asked (interrogated) Iblis about the reason for his refusal to prostrate, so that the hidden aspects of his own self could become known. He might be in negligence or unawareness of them. God directly asked him whether pride and exaltation over the creation of God were the reasons. Then He responded to him with philosophy and logic, providing evidence and proof of the error in Iblis's perspective regarding his disobedience. He cited the truth of the Almighty's statement: "(Allāh) said: "O Iblīs (Satan)! What prevents you from prostrating yourself ?" [Surah Sad: 75]. He also mentioned in another place: "(Allāh) said: "What prevented you (O Iblīs) that you did not prostrate yourself ?" [Surah Al-A'raf: 12]. There is a significant difference between these two verses in their implications. There is a difference between someone wanting to prostrate and someone coming to tell you not to prostrate, and between someone convincing you not to prostrate. Thus, when God Almighty said, ""(Allāh) said: "O Iblīs (Satan)! What prevents you from prostrating yourself ? " it means you intended to prostrate, and someone prevented you. While His statement, " What prevented you (O Iblīs) that you did not prostrate yourself ?" means it was commanded that you don't prostrate and you were convinced not to. (Ash-Sha'arawi, n.d)

This repetition of the situation emphasizes that Iblis intentionally committed disobedience, with evidence from the Almighty's statement: " except Iblīs (Satan), he refused." [Surah Ta-Ha: 116], and His statement: " Except Iblīs (Satan): he was proud." [Sad: 74]. Then, God Almighty says: " Are you too proud (to fall prostrate to Adam) or are you one of the high

exalted?" [Sad: 75]. Iblis stated the reason for not prostrating and its details, and this is where he indirectly criticized God's judgment in His statement: " Shall I prostrate myself to one whom You created from clay?" [Al-Isra: 61]. Iblis emphasized this idea further in His statement: " [Iblīs (Satan)] said: "I am better than him. You created me from fire, and You created him from clay." [Sad: 76]. Based on this discourse, Iblis refused, citing the reason for his refusal. This magnified the scale of his sin and disobedience against the Almighty.

He mentioned a reason that he had no control over; it was the decree and judgment of God concerning His creations (the substance of creation). Allah, in His majestic wisdom, willed that there would be something in the universe that prevents every creature from being deluded by their own self-importance. No creature would assume that they are the ones who achieved greatness on the Earth. Indeed, the sin of Iblis was in his refusal to prostrate to Adam. Therefore, the element of creation has been taken to introduce the notion of arrogance into oneself, leading to disobedience. For this reason, God, glorified and exalted be He, intended to teach humans through these laws. This arrangement places the higher element, which is the devil, under the control of the lower element, which is humans. This way, every creation of God comes to know that if they are distinguished by God in a particular element among the elements, it's not by their will or merit, but by the will of God (Ash- Sha'arawi, n.d). Thus, God's wisdom willed for "the manifestation of the quality of human kind and that God designates His creatures and species with the characteristics and attributes that His wisdom necessitates. This is to ensure that nothing goes without a purpose from its existence in this world" (Ibn Ashur, 1984). The substance of manifesting arrogance and the structure of this meaning do not come with a form indicating active or passive involvement, suggesting that the possessor of the attribute of arrogance is not inherently deserving or qualified for arrogance. He is not truly great. (Ibn Ashur, 1984). This indicates the absence of his entitlement to arrogance and that he is not deserving of it.

This demonstrates the difference between the disobedience of Adam (peace be upon him) and Iblis. Iblis refused the command, but Adam disobeyed, acknowledged the sin, sought forgiveness, and repented. Therefore, the punishment for Iblis, who persistently defied the commands and judgments of God, was expulsion from His mercy. On the other hand, the punishment for the one who confessed his sin, admitted wrongdoing, and sought repentance was acceptance of his repentance by God. (Ibn Ashur, 1984). Adam's disobedience was due to negligence and forgetting the commands of God. He admitted to the disobedience, confessed the sin, regretted it, and sought repentance. God accepted his repentance. Unlike Iblis, Adam did not rationalize his disobedience or provide reasons for it. This highlights the humanity of Adam, experiencing the same forgetfulness, negligence, greed for eternal life, and various human weaknesses and shortcomings in different circumstances, both unique and repeated (Ibn Ashur, 1984). There are many arguments and mechanisms for this, and these are just a few examples.

Results

The research has arrived at several important conclusions, including

- From His justice, glory be to Him, and His dealings with His creation, it is evident that He employs all means of arguments and persuasion, even with the staunchest of sinners, like Iblis, whom God has cursed.
- The mechanisms of arguments have affirmed a set of important truths, including:
 - The error in Iblis's perception of himself and his elevating himself beyond his capacity.

- It is not permissible for a creature to boast about the substance of its creation, as it is a pure divine choice for a wisdom known to God, "He cannot be questioned as to what He does ,while they will be questioned."
- The weakness of Iblis's arguments in justifying his disobedience to the commands of the Almighty, like refusing to prostrate to Adam.
- There is a significant difference between Iblis's disobedience and Adam's disobedience. The former stems from arrogance, obstinacy, and self-exaltation, while the latter arises from negligence and forgetfulness, followed by admission of the sin. Thus, repentance was granted to Adam, while Iblis was cursed.
- The truth, glorified be He, does not punish anyone from His creation except after establishing the argument against them.

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