

## **Argumentation by Authority in the Noble Qur'an – A Study of Selected Texts**

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### **Abstract:**

Through this article, we seek to uncover some types of argumentations in the Noble Qur'an and to affirm that its argumentative force appears in many of its texts, which indicates the strength of its impact.

Our choice of texts related to the argument from authority for study and analysis is due to their density in the Qur'anic corpus. Hence, the importance of this research emerges, as it sheds light on the Qur'anic mechanisms used to argue with addressees and call them to its purposes.

Qur'anic discourse relies on the argument from authority in its three forms (competence, testimony, and experience), which grants it powerful influence and persuasive force.

Our approach to this topic revolves around a central problem that we formulate in the following question: *To what extent is authority argumentative in the Noble Qur'anic discourse, and what are its most prominent characteristics and main argumentative types used therein?*

Accordingly, we deemed it appropriate to structure the research on the basis of dividing it into three main chapters, preceded by a conceptual introduction and followed by final findings.

The first chapter concerns the argument from competence in its four types (positive, negative, fallacious, and ironic). The second chapter deals with the argument from testimony and witnessing. The third chapter examines the argument from experience in its four types (past, future, optional, and compulsory).

The nature of the topic and the research plan required reliance on the descriptive-analytical method.

**Keywords:** Argumentation, authority, Qur'an, study, selected texts...

### **Introduction:**

Argumentative discourse occupies a significant position in discourse analysis theory, as it provides researchers with extensive theoretical references and diverse analytical tools that help in understanding and interpreting different types of discourse and in uncovering some levels of argumentation in the Noble Qur'an.

The argument from authority is one of the most prominent Qur'anic arguments, as it combines multiple methods to persuade recipients of the contents of Qur'anic discourse and motivates them to correct their perceptions and modify their behaviours and attitudes.

This is what led us to adopt it in approaching the argumentative dimensions of authoritative Qur'anic discourse and highlighting its influential and persuasive power.

The argument from authority is based on the criteria of competence, experience, testimony and witnessing, and other qualities that support positions and the arguments integrated into the discourse. These confer upon them social immunity, or religious sanctity when they are Qur'anic or Prophetic, or scientific authority.

## **1. Conceptual Foundations:**

### **1.1 Lexical meaning of the term “argumentation”:**

There are various lexical meanings contained in the Arabic root (ḥ-j-j), including: intention, dispute, contention, path, proof, evidence, debate, overcoming, and victory.

In *Lissen Al-Arab* we read: a meaning of: intention; as when we say I intended him; **i.e.**, I headed toward him.

A man is argued means possessing the argument. also: disputation; the plural is argumentations. We find also: he contended with him using an argument and he defeated him in argument or he used it as an argument” (Ibn Manzur, nd).

In *Al-Qamus al-Muḥit*: it appears as: intention, abstention, arrival ... overcoming by argument, and frequent disagreement and coming and going” (Al-Fayrouzabadi, 2008, p.331).

From the above it is clear that the term “argumentation” in Arabic lexicons denotes a persuasive method for defending the ideas presented by the speaker with the aim of influencing the recipient and inclining them to believe and accept a given matter. It is thus an instrument embodying persuasive discourse, and its importance lies in what it establishes of conviction in the recipient through argument.

### **1.2 The Meaning of Argumentation in the Noble Qur'an:**

The root (*ḥajj*) (*argumentation*) occurs in the Noble Qur'an in various forms, as in the following cases and forms:

- The form (**argument**): “Have you not seen him who disputed with Abraham...” (Al-Baqarah: 258) – mentioned in five places in the past-tense verb form.
- The form (**to argue**): “...so that they may argue with you concerning it before your Lord...” (Al-Baqarah: 76) – mentioned in seven places in the present-tense verb form.
- The form (**argued to**): “And when they will dispute in the Fire...” (Ghāfir: 47) – mentioned once, in the present-tense verb form.
- The form (**argument**): “Say, ‘To Allah belongs the conclusive argument...’” (Al-Anaam: 149) – mentioned in seven places in the nominal form argument.

We conclude that the root (arguments) in the Noble Qur'an can have the following meanings:

- **Qur'anic discourse is primarily argumentative**; it came to change a reality or to build new concepts and employed all kinds of arguments to that end.
- **The Qur'an expresses disputation** using the present tense, which denotes renewal and continuity, reflecting the ongoing nature of its issues.
- **The form argument sometimes indicates ambiguity** related to the inner state of the disputant, due to his inability to continue the dialogue.

- At times, *the Qur'an expresses disputation* through interrogative forms of denial to censure the weak position of the disputant.
- *Argument in the Qur'an* is based on an opponent, whether explicitly mentioned or implied; it stands as an argument against them, and their sin increases according to what they conceal.
- Some *forms of argumentation in the Qur'an indicate interaction* between two parties; this form is more indicative of contention and dispute.
- Qur'anic argumentation aims *at dialogue and seeks persuasion and proof*.
- There are other terms in the Qur'an, in various forms, related to the concept of argumentation, such as: disputation, quarrel, conflict, dialogue and contentious debate.

## 2. The Concept of Authority in Language

The root of this word appears in the Noble Qur'an in the verbal form and in the noun "*sultan*" with several meanings, including:

- Coercion and dominance, as in His saying: "And if Allah had willed, He could have given them power over you..." (Al-Nissa: 90); and His saying: "But Allah causes His messengers to prevail over whom He wills" (Al-Hashr: 6).
- Proof and evidence, as in His saying: "And indeed We sent Moses with Our signs and a clear authority" (Hud: 96). Al-Damghani states that every occurrence of "authority" (sultan) in the Qur'an in reference to Moses means the proof given to Moses.
- Al-Raghib al-Aṣfahani says: "The proof is called sultan because of what it exerts of force upon hearts, though most of its influence is upon people of knowledge and wisdom among the believers", citing: "Those who dispute about the signs of Allah without any authority having come to them" (Ghafir: 35), and: "Bring us a clear authority" (Ibrahim: 10). (Abdelbaki, 1944, pp.193-194)
- Kingship, as in His saying: "I had no authority over you" (Ibrahim: 22), meaning no power to compel you to shirk; and "sultan" also means ruler or governor.

Considering the meanings of the terms "authority" (sultah) and "sultan," we find that they revolve around the notions of power, coercion, dominance, proof, ability, and empowerment.

### 2.1 The Concept of the Argument from Authority

By the argument from authority is meant the expert in his field; any expert in his domain is an authority therein.

Thus, any speaker who excels in his field holds authority in it and possesses what the recipient lacks. An example is His saying: "You will find me, if Allah wills, of the patient" (Al-Ṣaffat: 102).

This commitment was based on what he knew of himself in terms of diligence in seeking knowledge and knowing the good. Hence Al-Khiḍr's response was certain that Moses would not be able to show patience with what he would see from him, and he justified this by saying: "And how can you have patience for what you have not encompassed in knowledge?" Thus al-Khiḍr answered with knowledge that he possessed and Moses did not—*i.e.*, scientific authority.

This argument rests on the presence of the arguer’s status and influence in society. “The argument from authority varies and multiplies greatly: it may be consensus or public opinion, or scholars, or philosophers, or priesthood, or prophets. It may also be an impersonal authority, such as physics, creed, religion, or the sacred book. In argumentation from authority, specific individuals may be cited by name, provided that their authority is acknowledged by the audience in the field for which they are invoked” (Al-Raghib, nd., p.107)

Authoritative arguments are situated outside the discursive system, that is, “they lie outside the discourse because they are fixed in themselves; the addressee can only arrange and present them through systematic organization” (Saoula, 2010, p.29)

They are ready-made arguments, not manufactured ones; the speaker makes no intellectual effort to invent them but suffices with employing them in a specific discursive context.

The arguer presents them as the strongest argument when addressing religious discourse, for example when a preacher cites verses and hadiths to win over listeners; these are arguments already accepted by them. Likewise, a politician may employ in his speech the authority of shared societal values, which everyone acknowledges as true and sound, such as the authority of moral values.

On the other hand, Ali Al-Chubaan considers that “the norm in argumentation is that the argument from authority is not the sole argument, but rather comes as a complement to an argumentation rich in other arguments besides authority. Often we also tend to praise that authority before using it as an argument in our speech” (Barthes, 1994, p.120).

Ali reports that there is near consensus that the argument from authority “is an abstract concept that exerts its effect on recipients through a form of symbolic dominance.”

## 2.2 Types of the Argument from Authority

The argument from authority in the Noble Qur’an falls into three categories:

- The argument from competence.
- The argument from testimony.
- The argument from experience.



**First: The Argument from Competence**

**Definition:**

The argument from competence is a quality possessed by the arguer in his craft, i.e., what the specialist knows in his field. Through it he grants himself a particular attribute on whose basis he establishes an argument over others.

An example is His saying: “He said, ‘You will not receive any food that is provided to you except that I will inform you of its interpretation before it comes to you. That is from what my Lord has taught me.

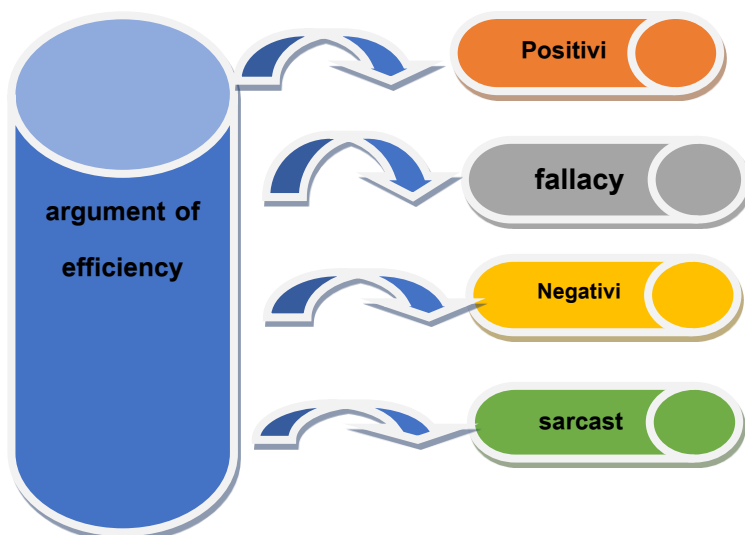
Indeed, I have left the religion of a people who do not believe in Allah, and they, in the Hereafter, are disbelievers” (Youssef: 37)”.

This is a resumptive clause, for his promise to interpret the dream in the near future arouses the curiosity of the questioners as to the strength of his knowledge and the way he acquired it. He responds that this is part of what Allah has taught him, transitioning thereby to calling them to faith in one God, since the Copts were polytheists who believed in multiple gods”.

Foretelling the interpretation of dreams is not ordinary acquired knowledge; rather, it is a miracle—and the miracle is a form of scientific competence that priests, soothsayers, and others do not possess. Then he claimed prophethood, for this argument belongs specifically to prophethood.

The argument from competence is divided into several types:

- Positive competence.
- Fallacious competence.
- Negative competence.
- Ironic competence.



### **1. Positive Competence**

Positive competence is what the arguer possesses of qualities with which he argues against the addressee, due to their evident nature and strong proof.

An example is His saying: “And We gave David and Solomon knowledge, and they said, “Praise be to Allah, who has favoured us over many of His believing servants” and His saying: “And Solomon inherited David. He said, ‘O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty’” (Al-Naml: 15–16).

The argument from competence in the first verse is scientific, and in the second it is a set of qualities: prophethood, judgment, kingship, and knowledge—all of which are positive competencies.

The first verse indicates that he was granted the argument of scientific competence before appearing before his father and his people, and the second verse includes them both in terms of competence in knowledge and other competencies, given their importance.

They dispel ignorance and lift misguidance, remove the veil from eyes and hearts, and, by their evident nature and strength of proof, prevent whim, deviation, and deviation, establishing their prophethood and exalting the word of Allah.

### **2. Negative Competence**

If positive competence is the possession of qualities with which the arguer addresses the addressee, negative competence is the removal of these qualities from the addressee.

An example is His saying: “Here you are – those who have argued about that of which you have knowledge, but why do you argue about that of which you have no knowledge? And Allah knows, while you do not know” (Ali Imran: 66).

This is an authority of negative competence, for they have no knowledge. Allah did not censure their disputation in matters they knew, but censured their argument in what they did not know. “And Allah knows” the status of Abraham, his religion, and everything lacking proof, for He is the Knower of all things; “and you do not know” that, so do not speak about it, nor attribute to it what you do not know, but seek knowledge from those who know it.

### **3. Fallacious Competence**

Fallacious competence is an argument advanced by someone claiming certain qualities that he does not master and that do not fall within his specialization. It is an argument founded on incorrect premises that misleads and deceives the listener.

An example is His saying: “Have you not considered the one who argued with Abraham about his Lord because Allah had given him kingship? When Abraham said, ‘My Lord is the one who gives life and causes death,’ he said, ‘I give life and cause death.’

Abraham said, ‘Indeed, Allah brings up the sun from the east, so bring it up from the west.’ So, the disbeliever was dumbfounded, and Allah does not guide the wrongdoing people” (Al-Baqarah: 258).

Abraham affirmed for Allah the competence of giving life and causing death: “My Lord is the one who gives life and causes death.” The disputant countered with a kind of fallacious competence, claiming that he gives life and causes death by killing whom he wishes and pardoning whom he wishes: “I give life and cause death.”

When Abraham saw that he was equivocating in his argumentation and speaking of something that could not even serve as a specious argument, let alone a proof, he proceeded with him to another line of reasoning and compelled him to affect the movement of the sun from a direction other than that from which Allah brings it: “Indeed, Allah brings up the sun from the east, so bring it up from the west”.

Thereupon he was confounded, and what he claimed of qualities of “competence” outside his specialization collapsed: “So the disbeliever was dumbfounded.”

#### **4. Ironic Competence**

Ironic competence consists in demanding that someone who claims a certain competence (set of qualities) prove this claim in a sarcastic manner. An example is His saying: “O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for that purpose. And if the fly should steal anything from them, they could not recover it from it. Weak are the seeker and the sought” (Al-Hajj: 73).

In this verse there is an ironic argument from competence: Allah presents rational and empirical proofs of the falsehood and negation of the competencies (attributes) that the idolaters ascribed to their idols, who are unable to retrieve what the fly takes from them; how then could they create the fly itself? This proves the supreme competence by which He alone deserves to be taken as Lord and worshiped.

The verse depicts the state of the deities besides Allah in their inability to create even a fly or to manage the least of matters, namely retrieving what the fly has taken from them to their detriment. How then can one worthy of supplication and worship be he whose state is such?

Al-Alussi said: “‘Weak are the seeker and the sought’: the seeker being the idols and the sought the fly. In this concluding phrase there is an apparent suggestion of equality and, at the same time, confirmation that the seeker is weaker, for it had already been mentioned that this lowliest of creatures is the taker while the idol fails in its aim.

And since the taking was attributed to what was taken from them and they were treated as rational beings, desire was ascribed to them. When they were shown to be weaker than the most insignificant of animals, this pointed to the depth of the irony involved. (Chabaan, 2010? P.207)”.

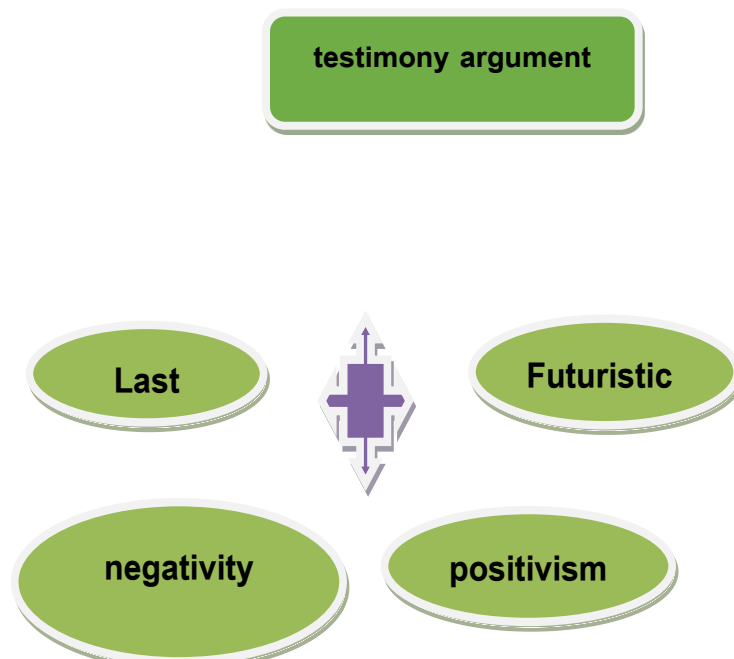
#### **Second: The Argument from Testimony**

The argument from testimony is reporting about a matter that witnesses were present at and observed, whether by seeing or hearing. It is used in many fields such as law, jurisprudence, and sales. The argument from testimony means “to recount what you saw at a specific time with your own eyes. It is a personal, immediate, tangible argument.

A man came to the Messenger of Allah, peace be upon him, whom the Prophet wanted to bear witness to something. The Prophet said to him: ‘Do you see the sun?’ The man said: ‘Yes.’ He said: ‘Then testify on such clarity or leave it.’

The argument from testimony is needed in certain matters, and in some cases no other argument can help you or extricate you from difficulty except the argument from testimony. It can also be an essential original form of argument. (Ben Achour, 1984, p.271)”.  
Types of the Argument from Testimony

- Future testimony.
- Past testimony.
- Positive testimony.
- Negative testimony.



### **1. Positive Testimony**

Positive testimony is where the witness recounts what he has witnessed, seen, or heard. An example is His saying: “Then when they have reached their term, retain them in kindness or part with them in kindness, and bring to witness two men of justice from among you, and establish the testimony for Allah.

That is instructed to whoever believes in Allah and the Last Day. And whoever fears Allah – He will make for him a way out” (Al-Ṭalaq: 2). That is, do not alter anything in the testimony; perform it as it should be, intending thereby to uphold the truth, not seeking the pleasure of the one in whose favour you testify, nor out of spite toward the one against whom you testify.

To reinforce the argument from testimony, it was linked to the person of the witness (“two just men”), and this was followed by His saying: “That is instructed to whoever believes in Allah and the Last Day. And whoever fears Allah – He will make for him a way out.” “Believers are admonished by this so that they incline to the truth and relinquish falsehood; therein is an implicit indication that turning away from these rulings or altering them is a departure from faith. (Al-Aloussi, 1994, p.202)”.  
Page 149

## 2. Negative Testimony

Negative testimony is testimony that is not based on witnessing and direct observation. An example is His saying: “And they have made the angels, who are servants of the Most Merciful, females. Did they witness their creation?

Their testimony will be recorded, and they will be questioned” (Al-Zukhruf: 19). The polytheists dared to say that the angels are the daughters of Allah. The verse refutes them: Were they present at their creation so that they knew them to be females, or did an eyewitness inform them of this?

Al-Saadi says: “Allah mentions another kind of specious argument used by the polytheists: they claimed that the angels, who are servants of Allah, are females. Thus, they dared against the angels, the devout, near servants, and raised them from the rank of servitude and humility to the rank of sharing Allah in some of His special attributes, then to the rank of femininity. Glory be to Him who revealed the contradictions of those who lie against Him and oppose His messengers” (Al-Assala Magazine. 2024, p.250).

So their claim about the femininity of the angels is rejected, because the path to knowing this lies in sense perception and observation, while they did not witness their creation to know such a thing, nor were they present when they were created so as to see this in them.

## 3. Past Testimony

Past testimony is testimony that occurred in the past, in which the witness recounts what he saw and heard. An example is His saying: “He said, ‘It was she who sought to seduce me’, and a witness from her family testified: ‘If his shirt is torn from the front, then she has told the truth and he is of the liars’” (Yusuf: 26).

“This is a report, and reports require belief. A report may be true or false. Joseph reported, and Allah, when He informed us of everything mentioned in His Book and in the Sunnah of His Messenger, clarified the proofs of the truthfulness of His Prophet,”(Al-Tabtabani. n.d., p.327) and Allah entrusted the testimony to someone from her own family, which is more indicative of Joseph’s innocence and more exonerating.

## 4. Future Testimony

Future testimony is testimony that will occur in the future, as in His saying: “And thus We have made you a middle nation that you may be witnesses over the people, and the Messenger be a witness over you” (Al-Baqarah: 143). “The pronoun of address here is intended for all Muslims, since it is linked to guidance in facing the Kaabah, covering everyone who prays toward it, and because the phrase ‘that you may be witnesses’ has been explained in authentic hadith as the testimony of the entire Ummah over other nations; thus, the pronoun does not refer only to those present at the time of revelation” (Al-Saadi, 2002, p.899).

## The Argument from Citation (Istishhad)

The argument from citation is a type of testimony; it refers to those ready-made proofs that a speaker cites, such as Qur’anic verses, Prophetic hadiths, poetry, and the sayings of scholars, which the arguer uses to support his view or confirm his idea.

The argument from citation is among the most powerful arguments in its impact on the addressee and in its capacity to win acceptance for the truth and what the arguer calls to. An

example is His saying: “And those who do not know say, ‘Why does Allah not speak to us or there come to us a sign?’

Thus, spoke those before them like their words. Their hearts resemble each other. We have certainly made the signs clear for a people who are certain” (Al-Baqarah: 118). If these people truly sought to know the reality in sincerity, then in the argument from citation revealed to the Messenger of Allah there lies a clear and evident indication of the truth of his statements. What, then, is the point of demanding the descent of signs and insisting that Allah speak to them directly? Such a demand can never be realized.

Afif Abdelfath Ṭabbarah says: “The ignorant among the polytheists, or the feignedly ignorant among the People of the Book who do not know the reality of monotheism and prophethood, said: ‘Why does Allah not speak to us?’ *i.e.*, why does He not address us directly, as He addresses the angels; or there comes to us a sign, *i.e.*, a miracle that proves the truth of your prophethood, O Mohammed.

They said this to you out of arrogance and pride; it is outright denial that the signs of the Qur’an and the miracles with which Allah supported him are proof enough of the truth of his prophethood. ‘Thus, spoke those before them like their words’ – meaning that the disbelievers of earlier nations spoke similar words of denial and obstinacy. ‘Their hearts resemble each other’ – the hearts of your people, O Muhammad, resemble the hearts of those earlier nations in disbelief, obstinacy, and arrogance. ‘We have certainly made the signs clear for a people who are certain’ – that is, for people who are convinced of the truth” (Ben Achour, 1984, p.18).

### **Third: The Argument from Experience**

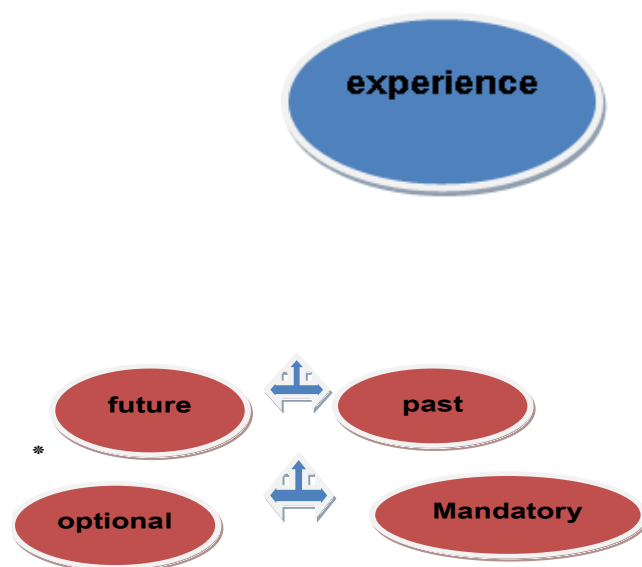
The argument from experience is part of the argument from authority: “Man acquires knowledge only through associating with people of knowledge; as has been said: ‘You become like whom you sit with.’ Whoever sits with warriors becomes a warrior, and whoever sits with poets becomes a poet.

A person may also acquire knowledge through discernment, as in His saying: ‘Indeed in that are signs for those who discern’ (Al-Hijr: 75). The discerning one is he who looks at you from the top of your head to the soles of your feet and knows what is in your soul. Experience is thus a matter that has already occurred and that you recall through some previous source or through an observed case similar to a given matter” (Tabara, 2007, p.136).

### **Types of the Argument from Experience**

The argument from experience in Qur’anic discourse is varied, including:

- Past experience.
- Future experience.
- Optional experience.
- Compulsory experience.



### **1. Past Experience**

Past experience is knowledge in the past that is recalled through a previous source or a similar observation. An example is His saying: “And when there came to them a Book from Allah confirming that which was with them – and they used to pray for victory over those who disbelieved – but when there came to them that which they recognized, they disbelieved in it; so, the curse of Allah will be upon the disbelievers” (Al-Baqarah: 89). Al-Qurtubi and others relate from Ibn Abbas that “the Jews of Khaybar fought with Ghatafān in the pre-Islamic period and were defeated.

The Jews then supplicated at that time, saying: ‘O Allah, we ask You by the right of the unlettered Prophet whom You promised us to send forth at the end of time, that You grant us victory over them.’ So, they were granted victory.

This was their habit: they would supplicate Allah and be granted victory over their enemies and over those who besieged them. Allah Most High said: ‘But when there came to them that which they recognized’ – meaning the truth and the description of Mohammed, peace be upon him – ‘they disbelieved in it; so the curse of Allah is on the disbelievers.’ (Ibn Kathir, p.159)”

When they recognized (a past experience) his qualities and the time and place of his mission, they disbelieved in him out of envy, desire for leadership, and tribalism.

### **2. Future Experience**

Future experience is knowledge in the future recalled through a previous source, as in His saying: “We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. Is it not sufficient that your Lord is a witness over all things?” (Fuṣṣilat: 53). “We will show them” the signs of Our oneness and uniqueness and Our power in the horizons of the heavens and the earth: the sun, moon, stars, night, day, winds,

rain, lightning, plants, trees, mountains, seas, and other marvels of Allah's creation (Ben Achour, p.18).

“And within themselves until it becomes clear to them that it is the truth” – that is, until it becomes manifest to them that Allah is the truth through future experience, by means of the evidence of the horizons, which is the experiential knowledge acquired by contemplating Allah's laws and patterns in the universe.

### **3. Optional Experience**

An example of optional experience is His saying: “And the king said, ‘Bring him to me; I will select him exclusively for myself.’ And when he spoke to him, he said, ‘Indeed, today you are established [in position] and trusted with us.’ And thus, We established Joseph in the land to settle therein wherever he willed. We touch with Our mercy whom We will, and We do not allow to be lost the reward of those who do good” (Yusuf: 54–56).

The phrase “I will select him exclusively for myself” is for emphasis, similar to *istahbaba* and *ista'jara*. It means: I will make him purely mine, i.e., a person special to me, unshared by anyone else. This is a metaphor for his close connection to the king and working with him. The qualities of wisdom and knowledge, patience in bearing hardship, good character, integrity, and purity, which had appeared in Joseph, convinced the king of his worthiness for such nearness.

The verse contains an argument from optional experience in the phrase: “And when he spoke to him, he said, ‘Indeed, today you are established and trusted with us.’”

The verse implies an ellipsis: when he spoke with him, the king was impressed by the set of qualities required for a high position—knowledge, awareness, intelligence, exceptional administrative ability, patience, wisdom, chastity, purity, and integrity. Based on this experiential evidence, the king changed his stance toward Joseph, peace be upon him.

### **4. Compulsory Experience**

Compulsory experience is knowledge based on an imposed experience that makes the idea evident through its real manifestation. An example is His saying: “Or [consider] the one who passed by a town that was desolate and fallen on its roofs. He said, ‘How will Allah bring this to life after its death?’ So Allah caused him to die for a hundred years; then He revived him. He said, ‘How long have you remained?’ He said, ‘I have remained a day or part of a day.’ He said, ‘Rather, you have remained a hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey; and We will make you a sign for the people. And look at the bones, how We raise them and then We cover them with flesh.’ So when it became clear to him, he said, ‘I know that Allah is over all things competent’” (Al-Baqarah: 259).

The verse employs compulsory experience, making the denier of resurrection acknowledge that Allah is able to resurrect and bring forth after death once he perceived the occurrence of what he had thought impossible. He had said: “How will Allah bring this to life after its death?” but, after the imposed experience— “So Allah caused him to die for a hundred years; then He revived him ... Rather, you have remained a hundred years”—he changed his view and said: “I know that Allah is over all things competent.”

**Conclusion:**

In conclusion, we reach a set of findings that we may formulate as follows:

- The argument from authority in the Noble Qur'an is fully argumentative in all its forms, owing to its influential and persuasive power within this discourse, leading the Qur'an to resort repeatedly to employing it to win over addressees.
- The argument from experience, in its various forms (past, future, optional, and compulsory), contributes to determining the argumentative direction of Qur'anic discourse, as it presents the proof in the form of experiences recalled from their sources or from similar observations.
- The argument from competence is employed in a way that reduces tendencies toward objection, since it is a quality possessed by the arguer and widely known and trusted by recipients.
- The argument from testimony is mentioned in many places in the Qur'an, which attests to its argumentative strength and persuasive effectiveness. The Qur'an resorts to it to support its idea, to refute the opponent's arguments, or to answer his objections, since it is testimony based on witnessing or observation.
- Finally, this is the effort of one with limited capacity; we hope that this research will be a step along a path preceded by other steps and to be followed by yet others.

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