

بنية الحجاج في سورة يوسف: منهج نحوي-تداولي

أكرم ناظم رحيم

قسم اللغة الانكليزية- كلية اللغات- جامعة الكوفة

akramn.alsalami@uokufa.edu.iq

الملخص

على الرغم من أن القرآن الكريم قد استقطب اهتمام العديد من الباحثين الغربيين، إلا أنهم نادراً ما يحللون التفاعل بين النحو والتداولية والبلاغة في سياق البحث الجدلي الشامل في الحجاج القرآني. لذا، تهدف هذه الدراسة إلى سد هذه الفجوة من خلال منهج تداولي نوعي للخطاب، وذلك لدراسة الأدوات والاستراتيجيات النحوية والتداولية في بنية الحجاج القرآني كما تتجلى في سورة يوسف. وقد تركزت الدراسة في البداية على تتبع مفهوم الحجاج (الجدل) في تاريخ البلاغة العربية. شمل النموذج الانتقائي لتحليل الاستراتيجيات المستخدمة في السورة المختارة أساليب نحوية وبلاغية، وأسئلة بلاغية، وبنى جدلية، وأفعال كلامية، وأساليب بلاغية إقناعية (المنطق، والعاطفة، والمصادقية). وأظهرت النتائج أن سورة يوسف تتميز ببنية جدلية منظمة للغاية، تستند إلى مجموعة من الأساليب والاستراتيجيات الجدلية والنحوية والتداولية والبلاغية المؤثرة والفعالة. كما تبين أن أساليب الجدل مترابطة لتحقيق الأهداف والمواضيع الرئيسية التي تتجاوز رسالة السورة. ويُعد تكامل هذه الاستراتيجيات السبب الرئيس للتأثير الإقناعي الفعال في القرآن الكريم كما هو مُبين في السورة قيد الدراسة. علاوة على ذلك، استنتجت الدراسة الاستعمال البلاغي والمؤثر لأنواع الجمل المختلفة كالاستفهامية والتعجبية والنداء والخبرية بشكل يعزز القوة الحجاجية في السورة المباركة.

الكلمات المفتاحية: القرآن الكريم، سورة يوسف، التداولية، البلاغة، التداولية الجدلية.

Argumentation Structure in Sūrat Yūsuf: A Syntactico-pragmatic Perspective

Akram N. Raheem Al-Salami

Department of English, Faculty of Languages, University of Kufa, Najaf, Iraq

akramn.alsalami@uokufa.edu.iq

Abstract

Although the Glorious Qur'an attracted the attention of many western scholars, they rarely analyze the interplay between syntax, pragmatics and rhetoric in the overall polemical sphere of investigation of the Qur'anic argumentation. Thus, the study aims to bridge this gap via a qualitative discourse pragmatic method to investigate the syntactic and pragmatic devices and strategies in the Qur'anic argumentation structure as reflected in sūrat Yūsuf. The study firstly concentrated on tracing the notion of Hijāj (Polemics) in the Arabic rhetorical history. The eclectic model of analysis of the strategies that are employed in the selected sūra included syntactic stylistic devices, rhetorical questions, argumentative structures, speech acts and persuasive rhetorical modes (logos, pathos and ethos). The findings submitted that sūrat Yūsuf has a highly organized structure of argumentation which is based on a set of stylistically sparkling dialectic, syntactic, pragmatic and rhetorical devices and strategies. It is also found that the modes of argumentation are interlinked to achieve the main objectives and themes beyond the message of the sūra. The integration of these strategies is the pivotal reason for the effective persuasive effect in the Glorious Qur'an as represented in the sūra under scrutiny. All types of clauses such as interrogatives, vocative, exclamative and declaratives are rhetorically and effectively used to foster the persuasive and dialectic power of arguments in this holy verse.

Keywords: *Quran, sūrat Yūsuf, pragmatics, rhetoric, syntactic stylistic devices*

1. Introduction

Very few studies in the English and general academic circle have been done for the analysis of argumentation in the Glorious Qur'an, and sūrat Yūsuf in particular. This verse, according to many scholars, is full of argumentative aspects, lessons and invocations that require deeper understanding (Rashid, 2017). Hence, a linguistic analysis relying on tools of syntax and pragmatics would supposedly support human understanding of religious texts argumentation structure. As such, this paper attempts to present a syntactic and pragmatic analysis of how to analyze the Qur'anic argumentation in the selected sūra, whether rhetorically or pragmatically in the light of the contemporary theories of pragma-dialectic, including the strategies of argumentation represented by syntactic stylistic, pragmatic and rhetorical devices. Therefore, this study attempts to answer the following questions:

- 1- What are the syntactic stylistic devices of argumentation in the Glorious sūra of Yūsuf?
- 2- Which pragma-dialectic strategies of argumentation have been used in the Glorious sūra of Yūsuf?
- 3- How have pragma-rhetorical devices been used to develop argumentation in the Glorious sūra of Yūsuf?

To achieve the aims and answer the questions set above, the current research reviews the basic principles of the pragmatic theories of argumentation with reference to their backgrounds and similarities in the classical and modern Arabic studies. Then, a selection of some illustrative examples will be presented to formulate our proposed perspective to analyze argumentative moves in the sūrat Yūsuf.

2. A General Review of Argumentation

The Glorious Quran's highly processed language places it at the top of the speech strength continuum. For the speaker to be processed and for the audience to be reprocessed and perceived, additional work is needed on the logical, dialectical, and rhetorical levels. According to Beaugrande (1980, p. 31), the effectiveness of a text is based on how much it influences its listeners, promoting deeper processing. Widdowson (2007, p. 69) skillfully illustrates how language is highly processed by offering resources for different lexical items and grammatical structures when referring to the same entity in several ways. Variation in the sense that it is still meaningful and does not result in linguistic incongruity for the listening and watching audience as well as the listener; in other words, normalcy is broken while adhering to regulations (Walton, 1990). Since the Glorious Quran is a book for guidance and regulation, it employs a range of styles and tactics to achieve its main goal of enlightening people on the path of faith and spiritual rest (Sumūrd, 1983). Argumentation, also known as Al-Hijāj, is one of these stylistic devices (Sells, 1999). The Quran is replete with strategies that use a variety of logical frameworks and presumptions to accomplish its goals and convince people of its timeless message (The Quran, 6: 149).

The Arabic word hijāj, which means "argumentation," is thought to be derived from the stems "hājja," "hājaja," or "hajja." These stems can indicate orientation, going to, destination, and so forth, or they might imply discussed, argued, declined, rejected,

pretested, ended, or destined. Hijāj and Jidāl (polemics) can occasionally be linked (Ibn Mandūr, 1994, p. 779). This suggests that it integrates a number of similar ideas and perspectives. For instance, some theorists claim that Hujja means "evidence or burhān" (Al-Habēb, 2010, p.31). But according to Alexy (1989, p. 53), argumentation is defined by Western dictionaries as "defending your standpoints against other people's views using evidence and arguments." Furthermore, the Cambridge Advanced Learners' Dictionary (1989, p. 56) defines "argument" as the evidence you use to support your moral beliefs. Thus, argumentation refers to the employment of arguments by two or more parties to support or contradict each other's viewpoints (Trēs, 2005, p. 6). In addition, Ibn Ahmad (2012) defines argumentation as a mental process that uses a number of reasons and proofs to persuade. In a similar vein, This suggests that it integrates a number of similar ideas and perspectives. For instance, some theorists claim that Hujja means "evidence or burhān" (Al-Habēb, 2010, p.31). However, according to Howe Abdurrahmaan (1998), argumentation is all that is spoken to help the other person understand a particular point that they might disagree with. Argumentation occurs in any dialogue, critical discussion, or two-person exchange where the speaker presents an argument and the listener has the chance to counter it. The argument is based on assertions connected by logical relations and requires either a stated argument or a counterargument. Every introduction, de facto, eventually leads to a conclusion, which then leads to another proof. There is no question that every statement in an argumentative discourse is connected to everything that comes before or after it.

The Glorious Quran's Islamic teachings state that there are two types of argumentation: "mathmūd," or preferred, in which one uses it to persuade others using tactful and acceptable methods (The Quran, 16: 125), and "mathmūm," or displeased, in which some people use it to support enemies of Allah, particularly when relying on fallacies (The Quran, 22: 8,9; 18: 56) (Ibn Hazm, 1983, p. 23). Consequently, argumentation, in its multiple definitions, must encompass two aspects: it must be a persuasive discourse with the goal of persuasion, which is a crucial aspect of language by definition; it must be a strategy aimed both linguistically and psychologically. Explaining, analogy, induction, reasoning, contrasting, disputing, exception, parallelism, aim, cause, addition, result, etc. are some of the strategies used in argumentation (Hamdawi, 2021; Mey, 2001). Syntactic styles, pragmatic acts, and rhetorical devices or modes are examples of linguistic tactics and devices that are employed in these ways. Persuasion and arguments are impossible without language.

Argumentation is a pragma-dialectical activity or process, according to Al-Azzāwi (2006, p.15). Likewise, there are two ways to characterize or assess Arabic rhetoric. First of all, it is seen negatively as using any technique or tool to accomplish your goal while making errors or wrong adjustments. Naturally, this kind of phrasing has nothing to do with the Quran or Hadith and is more closely associated with "fallacy," which is prohibited in Islam (Sumārd, 1983, p. 260). The act of persuading to achieve eloquence and satisfaction for others is the second definition of rhetoric (Midkin, 2005, p. 173). This is completely acknowledged in both the Hadith and the text of the Quran.

According to the field it is rooted in, Arab scholars divided argumentation into three primary categories: Rhetorical argumentation: in which, "language users utilize rhetorical and eloquent styles and devices such as metaphor, logos and irony to persuade others of his own standpoints and ideas" (Sawla, 2001, p. 20).

1. Philosophical argumentation; which incorporates "the employment of philosophical grounds such as acceptance, rejection, effectivity, power and weakness "(Sawla, 2001, p. 20).
2. Pragmatic argumentation: which involves "the manipulation of pragmatic strategies such as speech acts and politeness to achieve the act of persuasion which is seen here as an instance of perlocutionary speech act" (Sawla, 2001, p. 20).

A group of academics from The Amsterdam School expanded the pragma-dialectical theory of argumentation in western studies by attempting to strike a balance between dialectical perspective and rhetorical insights. In order to achieve this, they created the idea of strategic maneuvering, which clarifies the connection between the arguers' goal of achieving rhetorical effectiveness through persuasive argumentative techniques and their dedication to dialectical duties (van Eemeren, 2010; van Eemeren et al, 2012). They contend that the foundation of pragmatic examination of arguments ought to be "pragma-dialectic."

By fusing concepts of stylistic devices and rhetorical techniques with dialectical standards, "normative pragmatics" conceptualizes the effectiveness of argumentation (Jacobs, 2002, p. 261). Rhetorical devices are used in every argument, and words are used in every rhetorical technique. Additionally, pragmatics organizes all language use using strategic and inferential notions. Persuasion is the perlocutionary act and result of the whole reasoning process. In practical terms, argumentation is organized as a sequence of speech acts that build the current argumentation process. Thus, in line with the pragma-dialectical principles, Speech Act Theory offers a useful tool for handling verbal communication meant to settle a dispute. According to this theory, speech acts are the linguistic strategies used to settle a disagreement at different points throughout a critical discourse (or argument) (Sawla, 2001, p. 20). Through discussion, participants work together to accomplish a shared objective. Cooperation can be defined as a set of requirements or restrictions on what parties are expected to perform during the encounter (van Eemeren, et al., 2007, p. 12; see also Walton & Krabbe, 1995; Misak, 2000: 83). Arguments are effective from a rhetorical perspective (Johnson, 2000: 189). It involves using signals to successfully communicate in casual conversations (Booth, 2004, p. xi). Their pursuit of the truth and upholding and fostering cooperative relationships with others are not their exclusive interests (Matheson et al., 2000, p. 12).

3. Methodology

The qualitative descriptive-analytical approach is the primary method used in this study. With an emphasis on the fundamental elements of critical discourse—syntactic structures, pragma-dialectic elements and tactics, and rhetorical devices—it aims to thoroughly characterize and evaluate the many argumentation styles employed in sūrat

Yęsuf. In accordance with the objectives of the aforementioned study, the analysis techniques are predicated on the model that will be created for the analysis of argumentation in the Glorious sūrat Yęrsuf. Thus, the primary analytical tools will be the model and the qualitative pragmatic and stylistic examination of the data being studied. Concerning the translation of the holy verses under scrutiny, the researchers will adopt Al-Mehri's (n.d.) *Sahih International*, which is one of the most influential translations in the world.

3.1 Model of Analysis

The eclectic model of analysis is composed of the following components as suggested by van Eemeren (2010), Walton (2007), Al-Azzāwi (2006), Alshuhri (2004) and Boone and Kurtz (1999).

1- **Syntactic stylistic devices:** (Emphasis, sentence structures, negation and syntactic connectors)

Al-Azzāwi (2006) asserts that syntactic stylistic techniques are extremely powerful and essential to the success of arguments in the argumentation process as a whole. In addition to other attention and emphasis techniques like fronting and postponement, they can involve emphasis using (Inna). Arabic conditional clause structures are also included. One of the various strategies used to connect argumentative motions and claims is the employment of negative structures and argumentative connectors such (Law لو, Law ma, لو ما, etc.). To elaborate, according to Arabic functionalist grammarians, Arabic sentences achieve the following pragma-rhetorical functions:

a- Declarative sentence (*Al-Jumlah Al-Khabariyyah*): this sentence starts with either a verb or subject and is followed by a predicate (verbal clause and nominal clause) (Al-Khuli, 1982). This types of sentences achieves the pragmatic functions of statement, sarcasm, mocking, complaint, criticism, praise, dispraise and assertion. The rhetorical functions mainly include: reinforcement of authority, emphasizing ethics, describing and narrating events and episodes, and moral instruction.

b- Interrogative sentences (*Al-Jumlah Al-Istifhamiyyah*): This type starts with a question word such as Kaifah "How", Maa "What", Man "Who" or *Hamzah* or *Hal* (similar to auxiliary in English). It is pragmatically used to give orders, requests, blame, and remind. Rhetorically, it is used in rhetorical questions (questions that implicate persuasion rather than seeking answers such as the so-called *Suaal Inkaari*), Dialectically, questions are also employed to arouse emotivity, empathy or irony.

c- Imperative sentence (*Al-Jumlah Al-Amriyyah*): This sentence mainly start with a main verb. According to modernist grammarian is tenseless clause seeking to achieve a performative act (*Inshaa*) such as directives, commands, orders, supplication, plea, begging and the like. Rhetorical functions of Imperatives involve reflection, repentance, authority and obedience, respect urgency and devotion.

d- Exclamatory sentence (*Al-Jumlah Al-Ta'ajubiyyah*): this sentence is characterized by the use of exclamative particles derived from the two morphemes (*Af'il* and *Ma Af'al*) as in: Akrim bi Ahmad, Maa Akrama Ahmad (What a generous man ahmed is!). It can be also accomplished by the use of emphatic clauses (*Tawqiid*), through the use of Inna, La

Inna, Tallahi, Wallahi, Billahi inna, wherein oathic phrases are incorporated (Abdel Haleem, 2005). Exclamations are used to achieved several pragmatic functions such as the expression of internal or personal states of fear, surprise, regret, and amazement. The rhetorical functions of exclamatory sentences include drawing listener's attention to climatic or leading events and actions, emotive intensity, joy, dramatic revelation and astonishment (Rahman, 1980; Al-Juburi, 2018).

e- Vocative sentences (*Al-Nidaa*): this type of Arabic sentences starts with one of these vocative particles (zero vocative, *Yaa, Yaa Ayyuha*). Pragmatically, vocatives are implemented to do the following functions: calling a person or a creature, identification, attention getter, maintaining social ties and intimacy, starting supplication as in (*Yaa Rab, Yaa Allah*: "O! My Lord."), asking for help, and incitement (Rashid, 2017).

f- Conditional sentences (*Al-Jumlah Al-Shartiyah*): This sentence is basically composed of two parts: conditional clause (which can either be zero particle ar starting with a conditional particle such as *Law, Law ma, Law la, In, Itha*, meaning "if" or "unless") and resultative or responsive clause (Al-Zamakhshari, n.d.). The main pragmatic functions of conditionals are promise, hope, hypothetical expectation, real expectation, advice, warning, negotiation and rewarding. Rhetorically, conditional sentences can support the flow of persuasion in an argumentation, generalization, specification, prophecy, deduction, emphasis, refutation, defense and so on (Mir, 1986).

2- Pragma-dialectic strategies: According to Van Eemern (2009, 2010), argumentative actions are actually just speech act moves. Numerous speech acts, including assertions, criticisms, refutations, commands, and inquiries, can be used to express them. Additionally, the general dialectic type of argumentation, which is made up of logical steps and stages, makes use of such activities. The logical inductive syllogism serves as the foundation for argument moves. Claim and Outcome. According to van Eemeren et al. (2012: 38), the stages of reasoning are as follows:

a. The Confrontation stage: At which a participant in the discussion puts forward a standpoint while a second participant either doubts or contradicts it (Presentation of the problem, such as a debate question or a political disagreement. i.e. a difference of opinion appears in this stage).

b. The Opening stage: Agreement on rules, such as for example, how evidence is to be presented, which sources of facts are to be used, how to handle divergent interpretations, determination of closing conditions.

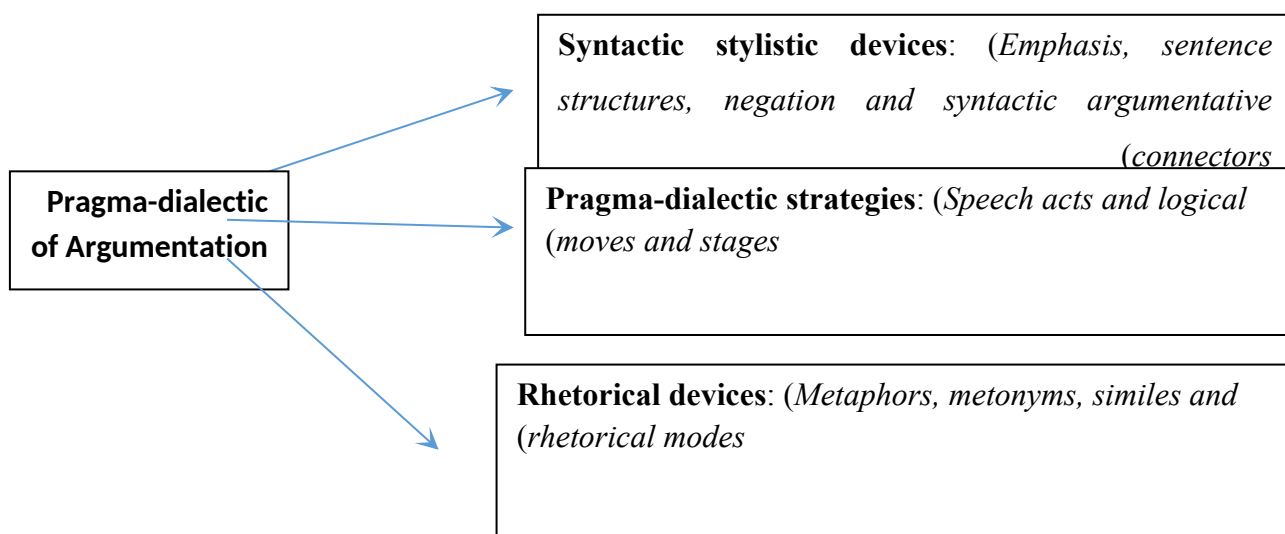
c. The Argumentation stage: Using logical principles in accordance with established guidelines. By presenting arguments to refute the antagonist's concerns or reservations, the protagonist defends their position.

d. The Concluding Stage: Upon fulfillment of closing requirements. These could include, for instance, a deadline or an arbiter's decision that indicates how much the disagreement has been settled. If the protagonist retreats, it will be decided in favor of the antagonist; if the antagonist renounces their convictions or uncertainties, it will be decided in favor of the protagonist.

3- Rhetorical devices: When a statement is used to accomplish a particular goal in an argument or to improve the efficacy of language in a particular context, such as by using figurative expressions, argumentation includes a rhetorical component related to the application of rhetoric during this process (Al-Hindawi et al., 2019, p. 13). According to Al-Shuhri (2004), metaphors, metonyms, similes, and rhetorical devices are used to convey these. Metaphors, metonymies, and similes are highly efficient and practical tools for producing persuasive rhetoric in arguments, according to several Arabic scholars. Al-Jirjāni (1991, p. 55), for instance, highlights that using rhetorical devices like metaphor and comparative simile would enhance speech's eloquence and persuasiveness "as it bolsters not only the clarity of the message but also the aesthetic impact on others." Rhetorical modes are the last component of the model. Pathos, ethos, and logos are these three modes. Logic-based persuasion is known as logos. Put another way, it has to do with applying logic and arguments. Consequently, one must first appeal to reason in order to validate logical discourse. Reasoning satisfies the effectiveness of the supporting evidence, the explanation's logic, and the claim's clarity (Walton, 2007, p. 18). Ethos characterizes a person's competency or trustworthiness as being reliable and honest. Thus, these are the qualities of a speaker who makes an argument. The persuasiveness of the document is influenced by its believability. The "degree to which a statement, a person, and/or a company is perceived to be ethical, trustworthy, and sincere" is Boone and Kurtz's (1999, p. 41) definition of reliability. It has a lot to do with the audience's assessment of how "believable a speaker" is (Boone and Kurtz, 1999, p. 41).

Pathos is the term used to describe emotional appeals that are meant to evoke feelings in the addressees, such as anger, sympathy, fear, disgust, conceit, deference, humiliation, and so forth. Therefore, the goal of using pathos is to evoke the audience's emotions (Boone and Kurtz, 1999, p. 42).

Thus, the eclectic model proposed by this study is represented in Fig. (1) below:



4. Analysis, Results and Discussion

Here, we will present data analysis, results and discussion. Relying on the methods of analysis and mainly on the model developed above, the following are illustrative examples of the qualitative data analysis:

4.1 Syntactic stylistic devices

The Glorious sūrat Yūsuf deploys different syntactic stylistic structures to achieve the process of argumentation. Some illustrative examples of the basic devices are presented as follows:

a- *Emphasis*: This sūra utilizes many kinds of emphasis styles as indicated in the following verses:

(2) إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

("Indeed, We have sent it down as an Arabic Qur'an that you might understand.") (The Qur'an, 12: 2).

In this verse, the particle of emphasis (Inna) is used to emphasized for unbelievers and all people that the Prophet Mohammed (PBUH) and the Glorious Quran is sent by Allah, and this fact is highlighted here to refute the argument of Jews and other claimers that it is not from God. Such an emphasis is resorted to since the revelation of Quran is an unseen reality that requires concentration. This implies the next story where the prophet Mohammed was told of old stories and events that happened before long ages, one of which is the story of Prophet Yūsuf. This emphasis is enhanced by another one utilizing emphatic (Laam):

(3) نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

("We relate to you, [O Muhammad], the best of stories in what We have revealed to you of this Qur'an although you were, before it, among the unaware.") (The Qur'an, 12: 3).

Emphasis is also used in the main standpoint of argumentation of the story which concerns Yūsuf's brothers' envy and jealousy; their reason or motivation for envy is focused on by emphatic (Laam), too:

(8) إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا نَحْنُ غُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ

("When they said, "Joseph and his brother are more beloved to our father than we, while we are a clan. Indeed, our father is in clear error.") (The Qur'an, 12: 8).

They tended to emphasize their claim in order to enhance or justify their next resultative decision and to make it more persuasive for them. That is, they justified their attempt to kill their brither Yūsuf.

b- *Negative structures*: The main negative structures used in the sūra of Yūsuf are:

La...Illa: لا ... الا (No,... Except for)

Ma... Illa: ما... الا (Not,.. Except for)

In... Illa: ان... الا (No,.. Except for)

The following verse has one of these tools of negation where Prophet Yūsuf attempts to convince his mates in the prison to believe in his faith and message:

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكَمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ (37)

("He said, "You will not receive 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.") (The Qur'an, 12: 37).

The prophet Yūsuf invested their inquiry of sight and what they watched in their dreams to invite them to believe in Allah, the use of (La...Illa: لا ... الا) particle is to limit and emphasize his ability to interpret everything even the unseen. He generalizes their question to his global argument which is to call for God. His argumentation is also enhanced by another use of negative +exception style of (Ma... Illa: ما... الا) as in the verse:

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (40)

("You worship not besides Him except [mere] names you have named them, you and your fathers, for which Allah has sent down no authority. Legislation is not but for Allah. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know.") (The Qur'an, 12: 40).

He returns to the main argument that all what they worship is not only invented names. The real religion is to believe in God's oneness.

c- *Argumentative syntactic connectors*: The glorious sūra of Yūsuf employed several argumentative syntactic conjunctions and ties to link different kinds of arguments. These stylistic connectors are used to link an argument or introduction and its result indicating two functions: contrastive or concessive such as (لكن) and (بل), and conclusive such as (اذن). The following are illustrative examples:

قَالُوا لَنْ نَأْكُلَهُ الذَّنْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَاسِرُونَ (14)

("They said, "If a wolf should eat him while we are a [strong] clan, indeed, we would then be losers.") (The Qur'an, 12: 14).

Yūsuf's brothers attempted to persuade their father Jacob that they will be losers if they lost Yūsuf. Linking the argument: losing Yūsuf with the result: we will be losers by the connector (اذن). This argumentation can be represented as follows:

If the wolf ate him → (connector) → We are losers

(argument) syntactic connector (result)

Another instance is for the contrasted arguments or statement using (لكن):

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (21)

("And the one from Egypt who bought him said to his wife, "Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son." And thus, We established Joseph in the land that We might teach him the interpretation of events. And Allah is predominant over His affair, but most of the people do not know.") (The Qur'an, 12: 21).

The argument in this verse is that Allah is the only one Who controls everything in the existence, and this argument is contrasted with the next one: most people do not know that Allah is their only God. This verse implies that Allah planned for his prophet Yūsuf to be the ruler in Egypt and to diminish his brothers' scheme to kill him, but they did not put this in their mind when they attempted to get rid of him.

Now, we give an example of (بل) where it is used to achieve refutation of a previous argument as in:

وَجَاؤُوا آبَاءَهُمْ عِشَاءَ يَبْكُونَ (16) قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ (17) وَجَاؤُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِرْ جَمِيلًا وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ (18)

("And they came to their father at night, weeping. They said: 'We went racing and left Joseph with our things. The wolf devoured him, but you will not believe us, though we speak the truth.'")

And they brought his shirt (stained) with blood, a lie. He said: 'No, your souls have tempted you to do something. But come sweet patience! The help of Allah is always there to seek against that which you describe.'") (The Qur'an, 12: 17, 18).

In the above verses, the prophet Jacob wants to refute his sons' claim that the wolf killed Yūsuf, asserting that their souls tempted them to get rid of their brother. His sons presented the following arguments to prove that they are right:

- Bringing Yūsuf's dress with blood.
- They were crying.
- They pretended that the wolf killed Yūsuf.
- They said that they say the truth.

All these arguments have been contrasted by Jacob confirming that they are liars and obey their souls' temptations introducing his argument by the syntactic argumentative (بل).

d- *Syntactic structures and sentence types*: This sūra has involved the use of a variety of sentences with specific pragmatic and rhetorical functions in the flow of argumentation. The following table illustrates the overall employment of sentence types in sūrat Yūsuf with their corresponding functions:

Table (1): *A summary of sentence types in sūrat Yūsuf and their functions.*

Sentence type	No.	Example	Translation of verse	Pragmatic function	Rhetorical value and effect
Declarative	1	نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ) الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَافِلِينَ (يوسف: 3)	"We relate to you, [O Muhammad], the best of stories in what We have revealed to you of this Qur'an although you were, before it, among the unaware." (The Qur'an, 12: 3).	Statement, telling, emphasis.	Narrative progress, description, relating episode.
	2	وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ^ط فَلَمَّا) جَاءَهُ الرَّسُولُ ... إِنَّ رَبِّي بِكَيْدِهِمْ عَلِيمٌ (يوسف: 50)	"And the king said, "Bring him to me." But when the messenger came to him, ... Indeed, my Lord is Knowing of their plan." (The Qur'an, 12: 50).	Assertion, testimony indication, accusation.	Judgments, didactic mood, persuasion.

Interrogative	3	قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ (يوسف: 5)	"[Joseph] said, "Return to your master and ask him what is the case of the women who cut their hands." (The Qur'an, 12: 5).	Inquiry, complaint, accusation.	Rhetorical question, investigation, disclaim, self-defense.
	4	قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ (يوسف: 11)	"They said, "O our father, why do you not entrust us with Joseph while indeed, we are to him sincere counselors?" (The Qur'an, 12: 11).	Blame, complaint.	Rhetorical question, self-evaluation fabrication, deception.
Imperative	5	قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ (يوسف: 4)	"He said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy." (The Qur'an, 12: 4).	Instruction, order, warning, expectation.	Expression of sympathy, moral lesson, divine authority,

	6	ادْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ (يوسف: 93)	"Take this, my shirt, and cast it over the face of my father; he will become seeing. And bring me your family, all together." (The Qur'an, 12: 93).	Order, direction, preaching, invitation.	Prophetic authority, miraculous event preparation, spiritual exhortation.
Exclamatory	7	قَالُوا تَأَلَّيْنَاكَ لَئِي ضَلَّكَ الْقَدِيمِ (يوسف: 95)	"They said, "By Allah, indeed you are in your [same] old error." (The Qur'an, 12: 95).	Regret, surprise, awe, swearing, emphasis.	Amazement, emotive resonance, mocking.
	8	قَالُوا أَأَتَيْتَ يُوسُفَ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا (يوسف: 90)	"They said, "Are you indeed Joseph?" He said "I am Joseph, and this is my brother. Allah has certainly favored us." (The Qur'an, 12: 90).	Expressive of astonishment, Surprise.	Amazement, disbelief, rhetorical question as exclamation, dramatic revelation, emotive resonance.
Vocative	9	يَا صَاحِبَي السِّجْنِ أَمَا أُخَذُكُمَا)	"O two companions of	Vocation, naming,	Expressing solidarity,

		<p>فَيَسْقِي رَبَّهُ خَمْرًا ^ط وَأَمَّا الْآخَرُ فَيُصَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ فُضِيَ الْأَمْرُ الَّذِي فِيهِ ^ع تَسْتَفْتِيَانِ (يوسف: 41)</p>	<p>prison, as for one of you, he will give drink to his master of wine; but as for the other, he will be crucified, and the birds will eat from his head. The matter has been decreed about which you both inquire." (The Qur'an, 12: 41).</p>	<p>getting attention, summoning.</p>	<p>intimacy, sympathy, focus, appealing to reason, moral integrity.</p>
	10	<p>قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا () شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ ^ط إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ يوسف: 78))</p>	<p>"They said, "O 'Azeez [O Nobleman], indeed he has a father [who is] an old man, so take one of us in place of him. Indeed, we see you as a doer of good." (The Qur'an, 12: 78).</p>	<p>Vocation, summon, plea.</p>	<p>Expressing deference, petition, enhancing distance, social ranking, polite act.</p>
Conditional	11	<p>قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى () تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ ^ط فَلَمَّا آتَوْهُ</p>	<p>"[Jacob] said, "Never will I send him with you until you give me a promise by</p>	<p>Refusal, on the basis of conditional promise, expressive of fear,</p>	<p>Moral testing, emphasizing fear, distrust, foregrounding and</p>

		<p>مَوْتِفَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكَيْلٌ (يوسف: 66)</p>	<p>Allah that you will bring him [back] to me, unless you should be surrounded by enemies." And when they had given their promise, he said, "Allah, over what we say, is Witness." (The Qur'an, 12: 66).</p>	<p>expectation, indirect accusation.</p>	<p>underscoring moral responsibility, hypothetical reflection.</p>
12		<p>إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ (يوسف: 90)</p>	<p>"Indeed, he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good." (The Qur'an, 12: 90).</p>	<p>Emphasis, cause and effect, promise, assertion.</p>	<p>Logical reasoning, future trust, moral and divine promise,</p>

As indicated in the above table, sentence forms have been in sūrat Yūsuf for achieving a variety of pragmatic and rhetorical functions and effects. Profoundly, declarative sentences are used to express assertion, responsibility, emotivity and emphasis. Interrogatives, on the other side, have been used as rhetorical questions to criticize, re-evaluate relation, accuse and complaint. Similarly, imperative are implemented to invoke divine and prophetic orders and warnings. Vocative and conditional forms are not mere syntactic structures, rather they are incorporated to highlight social relations, deference and intimacy and trust or distrust re-assessment. Argumentatively they link logical reasoning with moral revelation and divine or religious authority. The flow of dialogues is based in such structures with their pragmatic vales and rhetorical persuasive power. They reflect tenderness, emotive resonance and logical reasoning and moral messaging.

4.2 Pragma-dialectic strategies

The analysis revealed that some speech acts and logical structures have been used in the sūrat Yūsuf. Different arguments have been built upon speech acts. For instance, the following argumentation is based on the speech act of suggestion in the form of imperative:

اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ (9)

("Kill Joseph or cast him out to [another] land; the countenance of your father will [then] be only for you, and you will be after that a righteous people.") (The Qur'an, 12: 9).

Here, one of Yūsuf's brothers proposed a plan to kill him using an imperative sentence structure. This speech act involves the following argument:

Introduction: Kill Yūsuf.

Result: Your father's face will be left for you.

This means that the speech act is utilized as an introduction or motivation for the next resultative argument.

The speech act of assertion (We established Joseph in the land) is also used as an introduction for another argument:

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعْهُ مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ (56)

("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.") (The Qur'an, 12: 56).

Where the argument reads as follows:

Introduction: And as such We established Joseph in the land.

Result: To live wherever he liked.

This assertion is not an argument only for this verse, rather it is an argument for the whole sūra since the basic message of the argumentation in it is that after patience and series of conspiracies by magicians, brothers and the woman of the court, Allah gifted Yūsuf with great treasures of knowledge and possessions of Egypt.

The dialectic logical structure in the story of Yūsuf can be represented as in the following verses:

إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ (90)

("Indeed, he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good.") (The Qur'an, 12: 90).

The dialectic logical structure of this verse is as follows:

Introduction: You are patient and righteous;

Result: Allah surely aids him and rewards him with good fate.

Another example is manifested in this verse:

4.3 Rhetorical devices

a-Rhetorical tropes. In the glorious sūrat Yūsuf, argumentations are also built upon some rhetorical tropes such as metaphors, metonyms and similes. In the following verse, we can see the use of metaphor in line with the logical structure:

اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ (9)

(" Kill Joseph or cast him out to [another] land; the countenance of your father will [then] be only for you, and you will be after that a righteous people.") (The Qur'an, 12: 9).

Here, the verse utilizes two devices: dialectic or logical and rhetorical (metaphor):

Introduction: You kill Joseph;

Result: You will be the only sons of your father.

In this case, the metaphor is symbolized by the following: "You may receive your father's favor alone." As a result, his joyful and attractive face serves as a metaphor for his concern and affection for them. This Hya is closely linked to the previous one, when Joseph's brothers describe the primary source of friction between them and him, which is that his father loves him more than he loves them:

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنْنَا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ (8)

("When they said, "Joseph and his brother are more beloved to our father than we, while we are a clan. Indeed, our father is in clear error.") (The Qur'an, 12: 8).

This relation creates rhetorical and argumentative coherence in the sūra where the first verse represents a ground on which the second one is established. Such type of argumentation is illustrated in:

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ (11)

("They said, "O our father, why do you not entrust us with Joseph while indeed, we are to him sincere counselors?") (The Qur'an, 12: 11).

Here, they attempt to persuade or convince their father to let the take Joseph by pretending that they love their brother. We are advisors for Joseph is a metonymy or metaphor that stands for their extensive love for their brother since advice represents the peak of love.

b- *Rhetorical modes*. The argumentations in sūrat Yūsuf are developed through the three modes or appeals of rhetoric. They are illustratively analyzed as follows:

Logos

This strategy can be clearly found in the following verses:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ (108) وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ (109)

("This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him.") (The Qur'an, 12: 108).

"And We sent not before you [as messengers] except men to whom We revealed from among the people of cities. So have they not traveled through the earth and observed how was the end of those before them? And the home of the Hereafter is best for those who fear Allah; then will you not reason?") (The Qur'an, 12: 109).

It is noticed that this verse employs syllogism of reasonableness and logical reasoning which invoke that one should take lesson from other events and people's fates. This sīra uses "logos," which is symbolized by the exhortation to worship Allah, the only God, to inspire intellectual thought in the human mind. The final line of the verse, أفلا تعقلون, which suggests the need for pure mental reasoning, strengthens this call. Rhetorical questions are used in conjunction with this tactic: Have they not visited the land and witnessed the demise of their predecessors? And do you not comprehend? Since these inquiries are not information-based, they do not look for responses. They are employed in an indirect manner to accomplish speech actions of condemnation and blame (see Al-Zarkashi, 2005, pp. 347-8; Taraman, 2010, p. 1).

Ethos

The term "ethos" describes a person's credibility or capacity for honesty and dependability. They are therefore characteristics of the speaker to support an argument. This kind of rhetoric focuses on using language to suggest and adhere to moral, reliable, and authentic values (Boone and Kurtz, 1999, p. 41). This rhetorical device is apparently proved in the following verse:

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلِ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ (6)

("And thus will your Lord choose you and teach you the interpretation of narratives and complete His favor upon you and upon the family of Jacob, as He completed it upon your fathers before, Abraham and Isaac. Indeed, your Lord is Knowing and Wise.") (The Qur'an, 12: 6).

In this verse, the Quran uses proved and reliable document which is represented by previous prophets' names Jacob, Isaac and Abraham, to support the Prophet

Mohammed's call for other religions that Islam is a continuous series in the route of oneness of Allah: *to worship one God only*.

By implying teachings of wisdom and ethics, Y'usuf appears to have combined the ideas of both logos and ethos. No matter how significant the challenges may be, Y'usuf's example of effort and devotion in the service of God and His word is admirable. According to the scripture, Joseph became a prophet as soon as he reached adulthood: "And when he reached maturity We bestowed on him wisdom and knowledge." The pious are so rewarded (22). The two primary vital components that God bestows upon him and other prophets are wisdom and knowledge. His rejection of the King's wife's seduction in the story's climactic moment reveals a distinct ethical aspect of his personality:

وَرَأَوَدْتُهُ الَّتِي هُوَ فِي بَيْتِهَا عَنِ نَفْسِهِ وَغَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ^ج قَالَ مَعَاذَ اللَّهِ ^ط إِنَّهُ رَبِّي أَحْسَنَ مَنُوءَايَ ^ط إِنَّهُ لَا يُفْلِحُ
الظَّالِمُونَ (23) وَلَقَدْ مَمَّتْ بِهِ ^ط وَمَمَّ بِهِ لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ ^ج كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ^ج إِنَّهُ
عِنَ عِبَادِنَا الَّتِي خَلَّصِينَ (24)

("And she, in whose house he was, sought to seduce him. She closed the doors and said, "Come, you." He said, "[I seek] the refuge of Allah. Indeed, he is my master, who has made good my residence. Indeed, wrongdoers will not succeed.") (The Qur'an, 12: 24).

As a result, Y'usuf developed a great deal of loyalty to the man who had welcomed him into his home. He was a decent and honorable Egyptian chief, not the tyrannical and haughty kind. The two men had built a cordial and genuine friendship as Y'usuf maintained his personal virtue and moral behavior while upholding and adhering to his ancestors' religious beliefs and customs, as well as their belief in a single God.

Pathos

The goal of the pathos appeal is to arouse the audience's feelings. Emotion is frequently the most prominent and potent persuasive element. Emotions typically have the power to persuade people to comply with rules, even though logical reasoning may not always succeed (Boone and Kurtz, 1999: 42).

This rhetorical device can be illustrated by the following verse:

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَضْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ (13)
("[Jacob] said, "Indeed, it saddens me that you should take him, and I fear that a wolf would eat him while you are of him unaware.") (The Qur'an, 12: 13).

In this verse, we notice the utilization of emotional motif which is concerned with Jacob's grief for his son Y'usuf even before his loss. He wants to argue for his rejection to let him go with his brothers and for refuting their claims to keep their brother, depending on emotional grounds and justifications. Similarly, the next verses involve the employment of pathos related appeal:

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَى عَلَى يَوْسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ (84) قَالُوا تَاللَّهِ تَفْتَأُ تَذَكُرُ يَوْسُفَ حَتَّى تَكُونَ حَرَضًا
أَوْ تَكُونَ مِنَ الْهَالِكِينَ (85) قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ (86)

("And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor.

They said, "By Allah, you will not cease remembering Joseph until you become fatally ill or become of those who perish."

He said, "I only complain of my suffering and my grief to Allah, and I know from Allah that which you do not know." (The Qur'an, 12: 84, 85, 86).

In this passage, prophet Jacob conveys his profound anguish and melancholy over the death of his beloved son Yūsuf. One of the overpowering elements that directs the course of events in Yūsuf's story is the feeling of regret and despair. Allah stressed that enduring sadness should be accompanied by hope for the eventual bliss that God will bestow upon his true worshippers. These elements are seen as instances of the use of passionate and emotional justifications to create arguments that are convincing in the surat Yūsuf.

From an argumentative perspective, the sura depicts a struggle between acceptable and undesirable passion and emotionality, such as Jacob's nostalgia for his son Yūsuf and the King's wife's unacceptable attempt to adversely entice the young man despite being married. She finally admitted that she had seduced him after receiving proof of her transgression. It is evident that she made her admission after realizing how strong the evidence was against her. Her guilt was proven. Permissiveness, obscenity, and unlawful sexual behavior have all been justified by Freudian and other contemporary schools of human psychology. Moral discipline is seen as oppressive and perversion as "normal." However, history demonstrates that promiscuity and immorality weaken society and have the power to wipe out entire civilizations. Joseph or Yūsuf responded in a way that exemplified honesty, manliness, and humility by saying:

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِنِّي لَأَتَّصِرُ بِكَ يَا كَيْدُ بَنِي إِسْرَائِيلَ وَمَا أَكْفُرُ مِنْ آلِ جَاهِلِينَ (33)

("He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant.") (The Qur'an, 12, 33).

5. Conclusion

We can conclude that in order to create and develop arguments, the holy s'rat Yūsuf used a range of stylistic, pragmatic, and rhetorical methods and strategies. The concept of Hijāj in Arabic rhetoric has been examined in relation to earlier research conducted in the West. Syntactic style structures and connectors, speech actions, argumentation structures, persuasive rhetorical modes (logos, pathos, and ethos), and rhetorical tropes were among the arguing techniques used and applied in the sūrra under examination. It is discovered that the Quran typically includes a highly structured argumentative framework built on a variety of dialectic, pragmatic, and rhetorical devices and strategies, such as logical arguments and rhetorical appeals. In sum, sūrrat Yūsuf implemented and invested rhetoric, style and pragmatics to accomplish persuasion in its argumentations.

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