

# **Informative Argument in Book of The Angel of Interpretation by Ibn Zubair Al-Gharnati**

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## **Abstract**

*This study examines the testimonial arguments or the so-called transitional evidence, which is considered one of the most important types of arguments that Ibn Zubair Al-Gharnati addressed in the book of the angel of interpretation. We find that it was not limited to matters of religion and belief, but entered into the field of poetry, prose, and the rhetorical meanings it contained, in addition to that it modified the deceptive protest to improve the ugliness or the sanctification of good, and in spite of all this remains a kind of mental protest, especially in the innovative meanings from which the argument is extracted. The transitional which contains a rational view of the meanings and expressions contained in the sentences containing this type of argument.*

**Key Words :** argument , Informative , transfer , mentality

## **INTRODUCTION**

Through our study of the informative argument, we saw that it is the most important branch of mental protest, and it has occupied the opinions of critics, in the past and present, and for this reason he made me choose it in this research and include it under the title (mental protest). Despite the difficulties that I encountered in this research, I was able to I am closely encompassed by the narrative arguments found throughout this book.

Objectives of the study

1. The study of the news argument relied on the critical theoretical approach.
2. Striving to link the argument to the news and the transmission, because reporting on something must define its argument, and the reasons that made it in this way that it was transmitted.
3. That the news bears truth and lies, so truth has its causes, and lying has its reasons.

## Research Methodology

The nature of the material and the purpose of the study required that the method of presentation, analysis and criticism be the approach followed in the current study.

The news is known as: (probable speech of truthfulness and falsehood) (1), and (it is a statement whose statement is required to be known in the denial or proof) (2).

The news is the speech that contains a story, stories and news, and it contains arguments and confirmation (3).

The narrative or informative argument - if it is from a true sacred or honorable text - is an introduction to other types of arguments, such as representative, explanatory and speculative arguments, because they are news that are confirmed to be true (4).

And the way of news in knowledge must be validated. Because it is not possible to establish a rational evidence, and a method statement is based on what is determined by knowledge in the hearts, alerting to its analogues and showing the emergence of the matter in it (5).

So the report: it is the one that is transmitted by someone whose truthful knowledge is obtained, and it is necessary in its chain of transmission to continue this condition in a narration from its beginning to its end (6).

And to say the informative argument, we note that the Mu'tazila we find that they give it to others, even though they advance mental thinking over others.

Closing the system: The argument does not work when there is a disagreement after the Prophet ((may God's prayers and peace be upon him)) except in three ways (7):

1. From Husn of Download does not oppose interpretation.
2. Or from the nation's consensus to transmit one piece of news that does not contradict it.
3. Or from the point of view of the mind and its necessity.

And Ibn Al-Atheer (d.630 AH) says: (You should try to read the news and use it a lot in your speech so that it is numbered on your mind, so you will be if you need something from it and find it, and it will be easy for you to come by improvisation) (8).

The report cites everything in its place and invokes the place of the argument, and it is inferred by the location of the evidence (9).

Shihab al-Din al-Halabi referred to the role of informative arguments in lightening the mind and stimulating the mind and thinking, as he says: (So look at this and its parables, memorize it, and increase the number of reading it, which sharpens the slides and divides the minds, and draws in thoughts, and it is possible in thoughts, so that what he is angry about On a tongue and a pen, and for every incident there appears a pattern woven from it, and an example that looks at similar matters to it) (10)

Informative arguments, or what is called transmission evidence, are among the most important rhetorical characteristics that the preacher or poet must demonstrate, so that his success will be by persuasion. From the Qur'an) (11).

This confirms that the narrative argument is a rational argument in terms of the use of the mind in the meaning to be invoked from the correct text and confirmed news, if a questioner said to some scholars: Where do you find in the Book of God Almighty their saying (the neighbor before the house) He said: In the words of the Almighty ((() the beating of God, for example, for those who believe the wife of Pharaoh as the Lord of the son said to me you have a house in Paradise and save me from Pharaoh and his work, and deliver me from the wrongdoing folk)) (12), so I asked the neighbor before the house (13).

The Qur'anic argument is more than other arguments, and for this reason al-Tha'labi boasted of Ibn Qutaybah when he said: (The poor who has a language of living, and the needy person who has nothing). He is the one who has a language of living, but he heard the saying of God: ((As for the ship, the needy worked in the sea)) (14), then he proved to them the ship, and His saying is the best proof of what I use (15).

Ibn Zubayr al-Gharnati included in his book "The Angel of Interpretation" the Qur'anic arguments in several forms, and here it reflects the depth of his thinking and the breadth of his perception of the verses of the Holy Qur'an. ), And His words in Surat Al-An'am ((To Allah Al-Hamad)) (17) and in Surat Al-Jathiyah ((Praise be to God)) (18), when he says in this regard: It is limited to the aspect of verbal synthesis, but in terms of meaning and appreciation of speech it may be presented what requires and is necessary, and the words of the Most High ((Praise be to God)) are mentioned Upon

estimating the answer after compelling the denier and oppressing him, and the occurrence of the matter in conformity with the news of the messengers (peace be upon them), and the appearance of what the one who denies had lied about. Then the answer came to that and it was said: ((Praise be to God)) (19). The presentation of what is due to the delay in this verse was a great argument, as the verse shows that praise and merit is specific to God, glory be to Him, and not others, as He, Glory be to Him, deserves praise for His grace over creatures and His blessing on them, and no one deserves praise except him.

So Al-Gharnati made the informative argument in presenting what he is entitled to delay and delaying what he is entitled to present in these two verses.

As Al-Gharnati mentions the informative argument and refers to it in a group of surahs that begin with the praise of God Almighty and praise him when he says: Al-Danniyyah, Surat Al-Kahf, to build it on the story of the Companions of the Cave, as well as Surat Saba that included from the stories of David and Solomon (peace be upon them) and what praised them from the choice of mountains, birds and jinn. The angels, and made them messengers primary wings, for these individual purposes were not mentioned in other than these surahs) (20).

And in the words of the Almighty: ((Although I asked them who created them, to say God)) (21), and the Almighty said: ((And that He destroyed you the first)) (22).

In these two verses there is a report from God, may He be glorified and exalted, of the creation of man, and in the second verse, how God destroys the people who returned and those who came after them.

The destruction of the first centuries is something that cannot be attributed to anyone other than God Almighty, and that which no one deals with is neither truth nor metaphor, for that is what God Almighty told tyrants, infidels (23). And in this verse also that the only one who can handle the fate of creatures is God alone and not others.

And the Almighty says: (And as we deliver you from the family of Pharaohs, they will torment you with misfortune.)

And in Surat Al-A'raf: (And when we have delivered you from the family of Pharaohs, they will torment you with misfortune, they will kill your children, and they will sleep) (25).

In these two generous verses, God Almighty reported the blessings that He bestowed upon the Children of Israel for which He is supposed to be thanked. Instead, their disbelief and their denial of it appeared, as Al-Gharnati says in this regard: By drowning, then he mentioned his pardon in his worshipers of the calf, his repentance for them, and their resurrection from their death for their request to see, and shading them with clouds, To what God Almighty mentioned after this, when it was the subject of an enumeration of blessings and the agents mentioned therein to be contemptuous for the transgression and stubbornness, the weakness is due to prove it in abundance. It fits the weakness in his saying: ((They slaughter)), and the word ((We save you)) was not duplicated, to fit (26).

And he says in another place: It was said: ((They slaughter)) and it was passed in Surat al-A'raf ((by killing)) because he was hired by a word they slaughtered for the sake of weakening, as the word slaughtered is heavier to weaken it, and the description of killing was obtained in Surat al-Baqarah, so he attained brevity in all. It must and fits, and God knows best (27). And I see that God knows best that the Almighty God Almighty: once by slaughter and once by killing and killing other than slaughtering, since the first verse spoke like the birth of Moses (peace be upon him) and when he was born if Pharaoh commanded the slaughter of all the males born and left them in the following year, and this is all because of his fear for His king, and it was also appropriate for the word ((we save you)), As the killing was between a year and a year, and in the second verse the Almighty mentioned the word ((they are killed)) and here the Almighty shows the form of Pharaoh's revenge against the children of Israel by killing permanently and not between a year and a year, and the word ((we saved you)) and God knows best means speed and direct.

The Almighty said: ((While we admitted to this village, eat them where you will Rgda and enter the door, prostrate and say Hetta forgive you your sins and increase benefactors \* Instead of those who wronged word is that they were told Vonzlna on those who do wrong wrath from heaven for their misdeeds)) (28). In Sura norms: ((Having them said to dwell in this village, and eat them as you like, and say Hetta and enter the door prostrating forgive you Khtiatkm we will increase benefactors \* Instead of those who wronged them in word but who told them so we sent them wrath from heaven were wronged)) (29).

Here, God Almighty told in these two generous verses about His blessings upon the Children of Israel and His anger at them at the same time as a result of their disbelief and their stubbornness, as

Gernati says in this regard: Underneath it has an intended meaning that does not come from anything that is mentioned in the verse and it is involved in words, Unlike the verse of the norms, the concept of habitation, which is inherent and residing with the command to eat where they wanted, with the joining of the meaning of gratitude and grace intended in the verse, all of this is felt and defined by the persistence of eating, and the strength of the context prevents petrification and restriction. The Verse of Al-A'raf) (30).

In light of the aforementioned enumeration of the verse and the signs of blessing, forgiveness for slips and gratitude for charitable acts for this purpose of attaining the census, the increase of the waw would not have happened if it was not mentioned in the verse of the cow. As for the verse of norms, what was mentioned in the verse of the cow was not mentioned before it. In Surat Al-Baqarah: ((So those who wronged them changed a saying other than what it was said to them)) and in Surat Al-A'raf: ((So those who wronged them changed a saying other than what).

The Almighty also told in Surat Al-Baqarah the incident of the twelve eyes exploding, and on the number of Jacob's children, as some narrations say. God Almighty says: ((And twelve eyes exploded from it)) (31), and in Surat Al-A'raf: ((And they were polluted)) (32).

As Al-Gharnati explained the difference between the two words by saying: (The two verbs, although they are combined in meaning, are not the same, but the blast from the beginning of the explosion, and the explosion said after it is his goal.) Al-Qurtubi said: (Al-Anbjas was the beginning of the explosion) (33), and Ibn Atiyah said: Lighter than the explosion, and if this is decided, then I say: The reality in the customs of the children of Israel asked Moses (peace be upon him) to be watered.

The difference is clear between the two words, as the explosion means the exit of water with a force and in one push, as for the impurity is the emission of water with little, and here is an indication and God knows that the water mentioned in these two verses did not come from the rock at one time until this becomes a reason for their restraint and fear, as well as so that it is not for them The ability to confine the flow of water, so it began with a small amount, then expanded and increased, and it is likely that he surprised them with its rapid flow.

And what is mentioned in Surat Al-Baqarah, Moses (peace be upon him) asked his Lord, the Almighty said: (((And when Moses was righteous to his people))) (36) He thought of them from the

beginning, so it is appropriate for him to begin, and Moses (peace be upon him) asked for an end to their request, because he came after him and was arranged for him, so it is appropriate to start and end. And it was said: It is an answer to their request: ((so she was upset)) And it was said: An answer to his request ((and it exploded)), and fit that, and came according to what was required and was not suitable for the opposite, and God knows (37).

The confusion of the informative argument with the exposition in the Almighty's saying in Surat Al-Baqarah: ((And when we have taken your covenant and raised us up on the phase above you, take what comes to you with strength) and give you strength.) (38) And in the same Surah, the Almighty said: ((And when we took your covenant and raised a phase above you, take what we have with power and hear) (39). In the first verse, the reference is made by force to a great fear of them by raising the mountain above them like a canopy, so his saying: ((Take what we have come to you)) after mentioning their book is the clearest and most appropriate thing, and the reference to the Qur'an is ((verifying what they are with)) that is, from the Torah, When the Qur'an was mentioned here and the successors of the contemporary Jews of the Messenger of God (may God's prayers and peace be upon him) are only slightly reluctant to believe and listen to the Qur'an, so it was appropriate for them to refrain from hearing it and allocate this position from what was said to their predecessors by saying: The setting of proportionality and the opposite is not appropriate (40). It is clear that these verses are a reminder of the covenants that were made against the Jews, and this reminder is that they have denied these blessings. Al-Tur is a great verse that dazzles minds, and it returns The denier is to the ratification and the doubt is to certainty, and that was an addition to the miracle of Moses (peace be upon him), so the matter of belief is a great matter in which there is neither laxity, nor indulgence, nor enjoyment, does not accept solutions nor half-solutions, nor humor, nor indolence, nor hesitation or conformation, it is a greater matter Of all existence, God must make beings to implement it if souls do not accept its implementation, willingness and faith.

And an informative argument in the Almighty's saying: ((So with wrongfulness from those who have guided, we forbade good things from them against them)) (41). And the Almighty says: ((And to those who have guided us to forbidden all those who are victorious)) (42). In these two noble verses there is a report from God Almighty what is forbidden to the Jews because of their disbelief, disobedience and disobedience to their Prophet, and in these two verses of the Messenger (May God

bless him and grant him peace) and those who followed him from among the believers, and here is what Ibn Al-Zubayr Al-Gharnati explained by saying: (And God Almighty made known to His Prophet and the believers this, the children of Israel denied that they were assigned to this and claimed that they were not assigned to him, and that it was forbidden to Noah and Abraham and all that was presented to the sons of Israel is among the ummah, so God Almighty denied them in that and said: ((All food was a solution for the people of Israel) except for what was forbidden for Israel to eat (before it took place).

An informative argument in the Almighty saying: ((Indeed, God is my Lord and your Lord, so worship him)) (45). And the Almighty said in Surat Maryam: ((And God is my Lord and your Lord, so worship him)) (46). In these two generous verses on the tongue of Jesus ibn Maryam (upon himPeace), informing his people and affirming on them the oneness of God Almighty and the truthfulness of his prophecy and attributes mentioned in the Holy Qur'an in the Almighty saying: ((Indeed, I am the servant of God who came to the Book and made me a prophet \* and made me a blessed) (47).

And the Almighty said in the same Surah: ((Peace be upon me: the day I was born, the day I die, and the day I am resurrected)) (48) In this verse, God the Most High showed the cases of Jesus (peace be upon him) in that he is a servant of God and that he is from mankind. These conditions are concealed by deism (49).

In these verses and according to the opinion of Al-Gharnati, it is represented that after completing the telling of Jesus (peace be upon him) of his truth that he preached and that God created him by his command and in the spirit of him and a word that he delivered to his virgin mother, the virgin, after which he confessed his individual creator to the king of all, their conqueror and their creator, and that he alone deserves worship, he is my Creator The one in charge of my interests and that he is alone, and he is not one of the gods that you devote yourself to, for he is my Lord and not my father, as the Christians claimed.

And the Almighty said: ((God has blessed the believers, when He sent them a messenger from themselves)) (50). And the Almighty says: ((He is the one who sent among the illiterate a messenger of them)) (51). In the two verses there is a message from God, glory be to Him, and His gratitude to



the Arabs, that He sent a messenger to them from them to bring them out of the darkness of unbelief into the light of faith (52).

A report from God Almighty in his saying: ((You may wish for your wealth and yourselves, and let you hear from those who entrusted the book before you) and from whom 53.) When reporting in this verse of affliction with money and souls and hearing harm from the male, then they know three types, and they are instructed to be patient with them, which are four things in detail (54).

There is also a report from God, may He be glorified and exalted, at the beginning of Surah An-Nisa, the Almighty saying: ((O people) fear your Lord, who created you from one soul and created from it from her. And in Surat Al-A'raf, the Almighty says: ((He is the One Who created you from a single soul and made her husband dwell to her) (56). And in Surat Al-Zumar, the Almighty says: ((He created you from one soul, then He made from her her husband)) (57).

In these generous verses there is a narration from God Almighty about the story of the creation of man from a male and female couple, of the gender of Adam and Eve. So it was (made) to sign for this purpose, then the news is contained in the creation of Eve from the rib of Adam, so God Almighty crossed in Surat Al-Nisa 'with creation, for the purpose of the verse of introducing the primacy and beginning, and for the occasion of what he called to say: ((He created you)) until he agrees with the wording What is the meaning of the meaning (58).

The verses speak about the creation of man, so God shows that he created the male and the female from one soul, Adam and Eve, just as he created Eve from Adam's rib, and that he made the female a residence for the man, as he showed in Surat al-A'raf, in which it explains the beginning of the creation of the human race, although the verses speak About the story itself, except that we notice that Surat An-Nisa talks about the story of creation, As for the verse of customs, it contains gratitude from the Creator, Glory be to Him, that He made women a residence for the man, and it is also a source of offspring and the reproduction of the human race, and in it He also told His Almighty about the ingratitude and disbelief of man with His blessings. As well as the narration in Surat Al-Zumar about the formation of the human race in the wombs, as well as the creation of varieties of cattle and cattle that have benefits for the human being, so the verse of women has information, and the verse of norms and bands is gratitude.

And the Almighty said: ((And who is truer than God has hadith)) (59). And the Almighty said: ((And who is more truthful than God a little)) (60). Before the first verse, the Almighty said: ((Let him gather you together until the Day of Resurrection)) (61), In it there is a narration and hadith about resurrection after death, and the gathering of people to their account and reward them for good and evil, it is news and news, and similar to what was mentioned in the words of the Almighty is a report on the saying of the resurrection deniers: ((Shall we guide you to a man who prophesies to you when it is torn)) (62) It is the truthful news, and from it is the Almighty's saying: ((That He may gather you together until the Day of Resurrection)) (64) (65).

And the Almighty said: ((O Messenger, those who hasten in disbelief do not grieve you from those who said, "Believe in their mouths, and have not believed." (66). In this verse, God, may He be glorified and exalted, tells of His honorable Messenger and is amusing to him, so that the polytheists will not be saddened by this telling of their condition, and the status of those who preceded them among the infidels to whom the Book of God came, and they began to distort and alter it, as God Almighty says: ((They distort the word from what it is)) (67).

As Al-Gharnati says: (I want with this verse those who preceded these polytheists, your people, O Muhammad, to disbelieve, and likewise to contemporaries, who also distorted after that) (68).

And the Almighty said: (O people of the Book) Our Messenger has come to you, explaining to you over a period of time from the Messenger that you say what we have come from us.

Ibn Zubayr al-Gharnati says about this verse: (And in this speech there is a kindness and gentleness, and there is no mention here of distortion or alteration, to fit what was presented in the leniency of the speech and the weight of the narration, and to contemplate the proportionality between the two speeches and what we have shown, this urges great regularity and great compatibility, and if Contrary to what is contained is neither possible nor appropriate, and God Almighty knows best. (70) This was informing God Almighty, that He sent messengers to them, refuting their argument, and denying what they had called.

And the Almighty said: ((And a man came from the far reaches of the city to seek)) (71). In Surah Yassin, the Almighty said: ((And a man came from the end of the city who was seeking)) (72).

In the two noble verses, there is an announcement from the perpetrator, who is the man who told his people that they must believe their prophets and follow them, who ended this story with his killing

and seeing his standing with his Lord. In Surat Al-Qasas, the subject advanced and took his original position after the verb and was delayed in Surat Yassin, and Al-Gharnati referred to this issue by saying: On the authority of an advocate for guidance, he did not harm him after the home and disbelieved from the one who initiated the messengers, and he healed them and did not benefit from the proximity of the house, according to what was estimated, for each of those charged and preceded him, and the outcome of the news from these verses is an example of the situation of the infidels of the Quraysh from the people of Mecca and the condition of the Ansar from the people of Medina, as Surat Yassin opens with the mention of the Quraysh, and they are concerned, saying: ((Let us warn a people whose fathers were warned, for they are oblivious)) (73), Until after these verses, and informing them that this does not help them in saying: ((And whether or not they warn them or did not warn them, they would not believe)) (74). Follow the messengers) ((75), for his coming from the far end of the city is an example for someone after him who did not harm him after him, and the reviewers mentioned to the messengers from the owners of the village is an example for someone who is near and prolonged. ). Ibn Ashur referred to the issue of presentation and delay by saying: (The coming of (a man) before (from the far end of Medina) in Surat Al Qasas is The normal situation in terms of grammatical formulation, as the subject is usually after the verb without a break in the language of the Arabs, and in any other way, except for wisdom and grammatical and rhetorical considerations, and that there is no need to present (from the most distant city) considering that the news that the man brought will be From the outskirts of the city, which is the dwelling place of Pharaoh and his zabani, as for Surat Yassin, there is a testimony that the message that the Prophets (peace be upon them) brought was fruitful, as it reached the ends of the city and its outskirts, and their efforts were not in vain. Of most of the people of the village, as it is an indication of faith in God that appeared in the heart of the city, which is the dwelling of the populace and the rabbis) (77). (Likewise, the introduction of the neighbor and the traitor to the perpetrator in Surat Yassin, who has the right to present, is a statement of his merit, as God Almighty guided him with his distance from them, and that his distance did not prevent him from that, so he crossed Medina here after the expression in the village, an indication of the capacity and that God guides whomever He wills, whether he is Near or far) (78).

And the Almighty said: ((Indeed, those who are righteous are in Paradise and in the eyes) \* They take what their Lord has given them, for they were before that of us. They were not good. And the Almighty said: ((So make the heaven and the earth spoiled for righteousness as you speak)) (80). And the Almighty said in Surah Al-Tur: ((For the righteous are in Paradise and Blessings)) (81).

These surahs are telling about the Arabs with stubbornness and denial and informing about their eschatological reward, as well as telling about the believers and their eschatological reward as well.

On this is the building of the wall and this is why I opened a section on that, and what is promised among them is the reward of the two groups of happiness and misery, and the reference to him by saying: ((Indeed, religion is unlimited) 82), which is the reckoning of all and their reward for what was preceded by all of them, whether good or evil, so it was not necessary to mention the people of bliss who respond and believe in the messengers, and informing about the status of the two parties on what is current in the dear book, that is, mentioning the state of the disbelievers, I follow it by mentioning the status of the believers, That is, mention of the status of respondents and ratification (83). It is clear from the context of the verses that they abuse the unbelievers who deny the message of Muhammad, by telling them the reward of the believers who are pious in paradise, including the forms of bliss, and that all that he tells them is the truth that is beyond doubt.

It seems to us that the protest that Al-Gharnati made and conveyed the idea of the content of the Qur'an texts, through his commentary on the Almighty's saying: ((We may know that he who says it grieves you) does not lie to you.) 84 Ibn Zubayr al-Gharnati says regarding this verse: This is telling him, the Almighty, of their belief in him, but they used to think that throwing him with speculation and madness was as if they would stop believing and following him. Therefore, the Almighty confirmed that he denied this by swearing the oath in the two surahs, so he said: ((So you are not blessed by your Lord with a priest and not a madman)) (84) This is in the strength of the explicit oath. Lord with a madman)) (85), then he repeats that in rebuke to his saying: ((And they say that he is insane)) (86)) (87). In these three verses there is a response to what the infidels called in accusing the Messenger (may God's prayers and peace be upon him) of insanity and fortune telling. The meaning of this verse is: Remind them, O Messenger, so why are you by God blessing you with prophethood and the soundness of the mind with a priest or a madman, and a priest whose meaning knows the unseen, and the insane who has no mind. God Almighty what they say. The meaning of this verse is

that you do not bother saying that you are a magician or a priest or a madman. This saying, even if it is not mentioned here because of his fame, is exposed to him, and this is what is meant by their saying that he is a priest or a madman (88).

God Almighty said: ((When the sky split apart \* and gave permission to its Lord, and it was fulfilled)) (89). The first report is specific to the sky, about its obedience and submission, and taking from the earth in the same way, and that each one of them heard and was led, the sky was broken and cracked and its stars scattered, and the mountains were removed from the earth, so it stretched out and dumped what it carried from the dead, and other of the minerals and treasures it had deposited and abandoned it hearing Obedient, and if the first report is about heaven and the other is about earth, there is no repetition (90). And the Almighty said: ((I do not serve what you worship)) (91).

Meaning, I do not do this as I receive it from my time, nor do you do it in what is received, and this is a statement from Him, the Almighty, about those of the League, they do not believe, and they are the ones who were killed by God on the day of Badr, so it is telling of absurdity (92)

Then the Almighty said: (And I do not worship what you worshiped) (93). That is, neither was I characterized in the past of my life until now with the worship of your gods, nor were you in the past characterized by the worship of God Almighty. He expressed four different cases, which are: the condition of (peace be upon him) in what he receives and their condition, and the state of what was presented before and their condition, He expressed these four verses in four verses, and there is no repetition (94). It was repeated in this surah twice that a Muslim man denies what the unbelievers worship, and this affirmation is intended to sow despair in the hearts of the unbelievers, just as it was repeated twice the denial of the unbeliever worship of what Muslims worship, which is the one and only God, and this is the difference between the method of monotheism and the labyrinths of disbelief, and it seems that this matter is crucial, since what you worship, O unbelievers, has nothing to do with the truth, and that the remaining eternal religion is the religion of monotheism (95).

## **Conclusion**

I have proven through my study of the informative argument that it is an important type of protest, and it can itself be a rational argument if its exclusion from its context is of a meaning that has not previously emerged from it.

Likewise, he proved that the informative argument in some cases is considered a response to the gossip that the offeree invents if it contains something wrong or if it is completely false, and convincing him of what is right, as well as convincing him of the rulings and rules against him in the direction of a theory or a specific matter.

It is evident from this that the informative argument paid great care to the addressee, and made sure that her speech was reinforced by the language of proofs and arguments, and her interest comes from this because the addressee is intended by the speech, as well as her knowledge of his orientations and desires on which his speech is based, and she did not neglect the text as it is the link between the addressee and the speaker.

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#### **Footnotes**

- (1) *Al-Sayed Al-Sharif, 2013: p. 29.*
- (2) *Al-Nuwairi, 1424 AH - 2004 AD: 7/61.*
- (3) *Al-Baqlani, 1997 AD: 259.*
- (4) *Al-Thaalabi, Dr. D: p.71.*
- (5) *Al-Assad Abadi, Dr. T: p. 236.*
- (6) *Al-Tha'alabi, 2002: p. 46.*
- (7) *Al-Hamiri, Dr. T: p. 336.*
- (8) *Ibn Al-Atheer, d. T: 1/58.*

- (9) *Al-Halabi, Dr. D: p. 78.*
- (10) *Al-Halabi, Dr. T, p. 86.*
- (11) *Al-Jahiz, Dr. T: 1/123.*
- (12) *Surat At-Tahrim: 11*
- (13) *Al-Halabi, Dr. D: p.72.*
- (14) *Surat Al-Kahf: 79.*
- (15) *Bin Munqeth, 2006: 54.*
- (16) *Surat Al-Fatihah: 1*
- (17) *Surat Al-An'am: 36.*
- (18) *Surat Al-Jathiyah: 36.*
- (19) *Al-Gharnati, Dr. D: 1/152.*
- (20) *Al-Gharnati, Dr. T: 1/156.*
- (21) *Surat Al-Zukhruf: 87.*
- (22) *Surat An-Najm: 50*
- (23) *Al-Gharnati, Dr. T: 1/166 and 167.*
- (24) *Surat Al-Baqarah: 49.*
- (25) *Surat Al-A'raf: 141.*
- (26) *Al-Gharnati, Dr. D: 1/198 and 199.*
- (27) *Al-Gharnati, Dr. T: 1/200.*
- (28) *Surat Al-Baqarah: 58-59.*
- (29) *Surat Al-A'raf: 161 and 162.*
- (30) *Al-Gharnati, Dr. T: 1/205.*
- (31) *Surat Al-Baqarah: 60.*
- (32) *Surat Al-A'raf: 160.*
- (33) *Al-Qurtubi, 1971: 1/416.*
- (34) *Surat Al-A'raf: 160.*
- (35) *Andalusian, 1422 AH - 2002 AD: 2/77.*
- (36) *Surat Al-Baqarah: 60.*
- (37) *Al-Gharnati, Dr. T: 1/112 and 113.*



- (38) *Surat Al-Baqarah: 63.*
- (39) *Surat Al-Baqarah: 93.*
- (40) *Al-Gharnati, Dr. T: 1 / 222-224.*
- (41) *Surat An-Nisa ': 160.*
- (42) *Surat Al-An'am: 146.*
- (43) *Surat Al-Imran: 93.*
- (44) *Al-Gharnati, Dr. D: 288 and 289.*
- (45) *Surat Al-Imran: 51.*
- (46) *Surah Maryam: 36.*
- (47) *Surah Maryam: 30-31.*
- (48) *Surah Maryam: 33.*
- (49) *Al-Gharnati, Dr. T: 1/306.*
- (50) *Surat Al-Imran: 164.*
- (51) *Surat Al-Jumah: 2.*
- (52) *Al-Gharnati, Dr. T: 1/321.*
- (53) *Surat Al-Imran: 186.*
- (54) *Al-Gharnati, Dr. T: 1/327.*
- (55) *Surat An-Nisa ': 1.*
- (56) *Ibn Abi Rabi`ah, dt: 131*
- (57) *Surat Al-A'raf: 189.*
- (58) *Surat Al-Zumar: 6.*
- (59) *Al-Gharnati, Dr. D: 1/330 and 331.*
- (60) *Surat An-Nisa ': 87.*
- (61) *Surat An-Nisa ': 122.*
- (62) *Surat An-Nisa ': 87.*
- (63) *Surah Saba: 7*
- (64) *Surat An-Nisa ': 87.*
- (65) *Al-Gharnati, Dr. T: 1/352.*
- (66) *Surah Al-Ma`idah: 41.*

- (67) *Surat Al-Ma'idah: 41.*
- (68) *Al-Gharnati, Dr. T: 1/378.*
- (69) *Surat Al-Ma'idah: 19.*
- (70) *Al-Gharnati, Dr. T: 1/381.*
- (71) *Al-Qasas: 20.*
- (72) *Chapter 20: 20.*
- (73) *Surah Yaseen: 6.*
- (74) *Surah Yaseen: 10.*
- (75) *Chapter 20: 20.*
- (76) *Al-Gharnati, Dr. D: 1/906 and 907.*
- (77) *Ibn Ashour, Dr. T: 22/365.*
- (78) *Al-Alusi, Dr. T: 18/129.*
- (79) *Surat Al-Dharyat: 15-17.*
- (80) *Surat Al-Dharyat: 23.*
- (81) *Al-Tur: 17.*
- (82) *Surat Al-Dharyat: 6.*
- (83) *Al-Gharnati, Dr. D: 2/1033 and 1034.*
- (84) *Surat Al-An'am: 33.*
- (85) *Al-Tur: 29.*
- (86) *Surah Al-Qalam: 1-2.*
- (87) *Surah Al-Qalam: 51.*
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- (89) *Surat Al-Inshiqaq: 1-2.*
- (90) *Al-Gharnati, Dr. T: 2/1141*
- (91) *Surat Al-Kafiroon: 2.*
- (92) *Al-Gharnati, Dr. T: 2/1149.*
- (93) *Surat Al-Kafiroon: 4.*
- (94) *Al-Gharnati, Dr. D: 2/1150 and 1151.*
- (95) *Al-Tabarsi, 1426 AH: 31.*