

## Communicative Interaction: A Pragmatic Applied Analysis of the Dialogue in the Story of al-Baqarah

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### Abstract

Practically, the story of the Cow represents a rich model of dialogic interaction in the Qur'anic discourse, combining argumentation and ethical refinement within a religious context. The verses reveal a communicative conflict between Moses and the Children of Israel, marked by the people's stubbornness and obstinacy, in contrast to the wisdom and patience of the prophet. At the enunciative level, there is a notable use of pronouns and deictic elements (time/place/person). On the argumentative level, the Israelites' neglect of the authority argument—the divine command—is highlighted. Relationally, the gap between them and their prophet becomes evident, shown in the absence of terms of closeness or respect. The ethical model of Taha Abderrahmane emphasizes the centrality of three values: intention (qasd), truthfulness (sidq), and sincerity (ikhlas)—all present in Moses and absent in his people. The interaction continues between a divine order that demands immediate execution and an implicit refusal, manifested through repeated questioning. Analytically, procrastination appears as a rhetorical tactic to evade obedience, resulting in an emergent legislation that increased the complexity of the Cow's required traits. This model demonstrates how divine discourse intersects with modern pragmatics, revealing the social and ethical dimensions of communication.

**Keywords:** dialogic interaction, argumentation, Moses, Children of Israel, procrastination, authority argument, intention, truthfulness, sincerity, vertical relationship, emergent legislation, Qur'anic discourse.

### Introduction

Man holds no value in this life outside his social group, and his personality cannot be culturally productive unless considered as part of society. It is through the continuous, daily interaction among individuals that numerous and endless forms of utterances and expressions emerge forms whose value lies in their practical or *pragmatic* dimension, primarily represented in their social effectiveness.

The speaker always addresses someone, even if the addressee is not physically present; that is, the interlocutor contributes to shaping the utterance, which in turn reflects—directly or indirectly—the product of interaction between the interlocutors. Thus, linguistic utterances do not reflect the dynamics of the individual spirit, but rather the *social dynamics* of the relationships among groups within society.<sup>1</sup>

Accordingly, determining the meaning of an utterance can only be achieved by considering the real circumstances and actual events in which the act of enunciation occurs. Linguistic communication cannot be understood or interpreted apart from its relation to the immediate social situation. Every utterance is produced within a specific social or psychological context. Its social nature stems from the fact that:

- The speaker is always real.
- It is always directed toward an addressee.

This means that the product of interaction between the speaker and a particular interlocutor inherently includes the speaker's anticipation of the addressee's expected reaction. As Maingueneau points out,<sup>2</sup> "The present moment of discourse or conversation is not limited to the presence of the speaker alone; it is a presence shared with that of the addressee."

Discourse interaction, in all its forms, does not escape value judgments. When a speaker defends a particular point of view, it is because he or she perceives it as more valuable and more consistent with norms and logic than other views. This turns interaction into a vast space where interlocutors are compelled to argue whether they win or lose the debate. They negotiate first in order to reach a solution or a conclusion. Pragmatic discourse analysis thus aims to incorporate *argumentation* within discursive interaction.<sup>3</sup>

Since the Qur'an is an argumentative discourse between a sender and a receiver, it necessarily involves specific speech conditions and precise choices tailored to the receiver's state, responsive to their horizon of expectation, and compatible with the context of utterance. This invites us to trace these choices and explore the persuasive tools that define the argumentative relationship and ensure the achievement of the discourse's objective.

The sender (God or the Prophet) possesses the power to influence the addressee by penetrating their world, accessing their domains, and understanding their opinions and behaviors. And since it is impossible to encompass the entire scope of discursive interaction in the stories of the Children of Israel, we chose to focus on a specific corpus: *the episode of the Cow*. This was selected due to its dynamic communicative interaction and the rich argumentative tension and conflict it contains.

In analyzing this discourse, we adopted the French school of discourse analysis and relied on the theoretical propositions of Catherine Kerbrat-Orecchioni in her book *L'énonciation de la subjectivité dans le langage* to reveal the pragmatic aspects of enunciation, argumentation, and relationships.

In studying the politeness models employed by the interlocutors in the story, we adopted the politeness model developed by Taha Abdul-Rahman in his work *Al-Lisan wa Al-Mizan aw al-Takathur al-Aqli* ("Language and Measure or Intellectual Proliferation"), considering its alignment with the Islamic worldview.

In this chapter, we conducted an applied study of the story of *al-Baqarah* through which we examined the previously discussed pragmatic values by integrating them, given that these values function through their mutual influence and complementarity. Their separation in earlier chapters was merely for methodological purposes related to analysis and instruction.

Each applied analytical section is preceded by a theoretical introduction explaining the analytical approach, and the chapter is organized into four axes:

- **Enunciation Axis:** Through the study of deictic elements (time, place, pronouns) and evaluation (adjectives, verbs).
- **Argumentation Axis:** By analyzing the interaction argumentatively, taking into account the hierarchical and functional models of discourse.

- **Relational Axis:** By identifying the general nature of the relationship between Moses (peace be upon him) and the Children of Israel, as well as the dimensions of their interaction (horizontal/vertical – conflict/consensus).
- **Politeness Axis:** Based on Taha Abdul-Rahman's politeness model (intentionality, truthfulness, sincerity), as well as exploring the linguistic manifestations of politeness within the discourse.

### The Dialogue In The Story Of The Cow:

Allah the Almighty said:

{وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَنْتَخَذْنَاهُ زُحْرًا قَالِ أَعِزُّ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ (67) قَالُوا آدَغْ لَنَا رَبِّكَ لَنَا رَبِّكَ يُبَيِّنُ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضَ وَلَا بِكْرَ عَوَّانٌ بَيْنَ ذَلِكَ فَأَفْعَلُوا مَا تَأْمُرُونَ (68) قَالُوا آدَغْ لَنَا رَبِّكَ يُبَيِّنُ لَنَا مَا لَوْثُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ (69) قَالُوا آدَغْ لَنَا رَبِّكَ يُبَيِّنُ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشْبَهُ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ (70) قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِئَ فِيهَا قَالُوا أَلَنْ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ (71) وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ (72)}.

"Everything that has been narrated from the stories of the Children of Israel was recounted specifically because of the transgressions they committed and as a reproach to them for those actions, as well as due to the renewed great signs shown among them"<sup>4</sup>.

The verses at hand address one such story from among the tales of the Children of Israel, in which a lack of reverence for their Prophet becomes evident, along with obstinacy in questioning and persistent insistence "either to evade obedience or to divert their understanding away from the Legislator's intent and attempt to achieve alignment with that which was never intended"<sup>5</sup>.

The specific subject of this discourse is the command to slaughter a cow in order to uncover the identity of a murderer. Among the Children of Israel, there was a wealthy elder whose nephews killed his son to inherit from him. They left the body at the city gates, then came forth demanding the blood money. God then commanded them to slaughter a cow and strike the body with part of it, so that he would be brought back to life and inform them of his killer<sup>6</sup>.

The beginning of this story is found in the Almighty's statement: {وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ} : "إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً " Ibn 'Ashur points out that Moses' statement: "arose from the aforementioned killing, and that the statement of Moses was placed first because his address to them triggered a form of reproach related to how they received the legislation with mockery and obstinacy in questioning believing the command to be a joke. Thus, a portion of the story was brought forward to multiply the instances of reproach<sup>7</sup>.

Al-Zamakhshari confirms this by stating: "These are two stories, each independent in its form of reproach, though connected and unified. The first is a reproach for their mockery and lack of eagerness to comply, along with its consequences. The second is a reproach for the killing of a forbidden soul and the great sign that followed. The story of the command to slaughter the cow was presented before the mention of the murdered man, because had the order been reversed, it would have appeared as a single narrative, defeating the purpose of layered reproach."<sup>8</sup>

Al-Zamakhshari draws attention to three points here:

1. The narrative, as presented in the discourse, involves inversion and reordering.
2. The speaker's intention is to reiterate the reproach, thereby making the listener more aware of the gravity of the sin committed.

3. The rearrangement of the story follows the principle of intentionality, a pragmatic principle that clearly influenced the displacement of the story's original sequence.

Here, we observe that both Ibn 'Ashur and Al-Zamakhshari agree that there are two distinct stories, not one:

- **The first:** The command to slaughter the cow, which reproaches them for their procrastination in executing God's command.
- **The second:** The mention of the murdered man and his revival, which reproaches them for the audacity of shedding forbidden blood.

## 1. Level of Enunciation:

### 1.1 Deictic Elements

"Deictics belong to the field of pragmatics because they are directly concerned with the relationship between linguistic structures and the context in which they are used"<sup>9</sup>. They refer to linguistic units whose referential or semantic function can only be determined by taking into account certain elements that define the communicative situation. Orecchioni defines these elements as follows:

- The role played by the participants in the act of enunciation.
- The temporal and spatial context of both the speaker and the addressee<sup>10</sup>.

The act of enunciation cannot occur without the presence of these deictic elements (I, here, now), each of which represents a specific type of deixis, namely: personal, temporal, and spatial deixis<sup>11</sup>.

### 1.2 Personal Deixis:

This refers to the system of pronouns, which Orecchioni considers among the most significant linguistic units marked by deixis. These pronouns constitute a crucial enunciative feature through their role in:

Confirming the identity of the original sender God Almighty and indicating that the transmitter of the message, Moses (peace be upon him), is indeed a messenger sent by Him. This is demonstrated by the repetition of the verb "said" three times in the verse: { قَالَ إِنَّهُ يَقُولُ } where the hidden subject pronouns associated with the verb "said" are in the nominative case and refer to Moses (peace be upon him), confirming that he is the one performing the speech act and delivering God's command to slaughter the cow.

On the other hand, the pronouns related to the verb "says" refer back to the original sender, i.e., to God, using a deictic form that explicitly identifies the referent. This usage affirms two key points:

1. The true issuer of the command is God Almighty.
2. The message and the Prophet's commitment to faithfully conveying the divine words are clearly emphasized.

The repetition of the pronouns referring to Moses in connection with "said", and those referring to God in connection with "says", carries a significant implication: it reflects the repeated questioning by the Jews regarding the attributes of the cow ("it is..."), revealing their obstinate attitude and their status as deniers<sup>12</sup>.

The use of these pronouns also indicates the nature of the relationship between the Children of Israel, their Lord, and their Prophet, and reflects the extent of their detachment. This is evident in how they consistently delegated the task of supplication to their Prophet. Thus, the pronoun referring to Moses (the second person singular "kaf") is attached to the name of God in the expression "your Lord", and the plural shared pronoun "for us" is repeated in their

phrase “Invoke for us your Lord” “أَدْعُ لَنَا رَبَّكَ”. The preposition “for” in “for us” (لَنَا) denotes purpose meaning: pray on our behalf<sup>13</sup>.

In this context, it is worth noting that the Children of Israel never turned to God in supplication, neither in times of ease nor hardship. Instead, they always asked Prophet Moses to supplicate to his Lord on their behalf to fulfill one goal or another. This reflects a clear and evident trait a lack of true faith in God and a lack of reverence toward Him, and exposes a personality characterized by arrogance and stubbornness.

### 1.3 Temporal Deixis:

The command that Prophet Moses conveyed to the Children of Israel in the verse: “إِنَّ اللَّهَ ” “يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً ” implies immediacy in execution, given that the context is one of legislation, and the command is mandatory. Moses’ insistence in his statement: “فَأَفْعَلُوا مَا ”: “ثُمَّ يَوْمُكُمْ ” is clear evidence of this, as the use of the particle “fa” here is expressive (fa’ fasiyah), and its function is to eliminate any excuse and to strongly encourage compliance<sup>14</sup>.

However, the Jews stretched out the situation, overemphasized the description, and delayed execution by asking numerous questions. This led to a prolonged time span required for responses. In their statement: “الآنَ جِئْتُ بِالْحَقِّ ” they established a temporal reference within the discourse marking a moment in which the situation is being realized. Yet, this moment stands in contrast to the previous period that included the three questions and their corresponding answers. By using this temporal reference “الآنَ” (now), they seem to justify their poor manners toward God and His Prophet, as well as their procrastination in obeying the command, under the pretext that the truth had not yet been made known.

Indeed, the temporal marker “now” annuls the time before it; “now” “الآنَ” is a moment with no past and no future it is a point that isolates itself in time<sup>15</sup>. It is as though all the responses given before this “now” “الآنَ” were not the truth. This, in turn, is a clear indication of their lack of proper reverence.

### 3.2.2 Evaluation:

#### Evaluation through Adjectives:

Evaluation, in this context, relies on the notion of subjectivity, as it falls under the broader issue of the dichotomy between the objective and the subjective. Linguists classify discourse into two types: objective discourse and subjective discourse<sup>16</sup>.

- The first category refers to sets of vocabulary that, from a semantic standpoint, simply identify their referent and point to it without carrying any subjective charge for instance, color adjectives.
- The second category includes expressions that cannot denote their referents without being inherently laden with a subjective component. Within this category, we distinguish between two types of expressions:
  - **Emotional terms** such as: sad, youthful, painful, strange.
  - **Evaluative moral terms**, including:
    - Those charged with moral significance, carrying a value judgment within the (good / bad) axis.
    - Those without moral significance, but rather related to measurements, sizes, and similar attributes.

Referring to our corpus, we find that the cow’s identification was initially made using an objective adjective in the verse: { صَفْرَاءُ فَاقِعَ لَوْنُهَا }

However, the term “فَاقِع” (bright) was constructed in such a way that it introduces a subjective dimension. Instead of stating “صفراء فاقعة اللون”, the structure “صفراء فاقع لونها” was used, which results in the attribute of brightness being emphasized twice: once through describing the color directly, and again by the attribution of the color to the cow through a possessive construction. As the color is syntactically attached to the noun “yellow,” any attribute assigned to it also pertains to its cause<sup>17</sup>.

This intensified description contributes to the emotional and psychological impact expressed in the verse: “تَسُرُّ النَّظَّارِينَ” it pleases the onlookers.” The joy associated with the cow’s appearance is directly tied to the brightness of its yellow color. This introduces a psychological depth that complements the broader emotional tone.

Furthermore, the qualities “not trained”, “neither old nor young”, and “neither worn out nor fresh” carry metaphorical implications that influence the perception of the cow’s character. For example, “not trained” (لا ذلول) implies nobility and value. The consistency of these descriptions in negative form further distances the cow from any negative qualities.

Nothing demonstrates positive evaluation more clearly than the statement: “لَا فَارِضٌ وَلَا بَكْرٌ” where “middle-aged” (‘awan) serves as a value-laden term, since moderation is considered the best in all things. The consistent use of these descriptions creates a strong evaluative and aesthetic framework aligned with the (good / bad) binary, with the cow’s attributes firmly placed within the positive pole of that dichotomy.

This layered description reflects a non-verbal evaluative value whose aim is to discourage fixation on superficial qualities in religious legislation<sup>18</sup>.

### Evaluation through Verbs:

Catherine Kerbrat-Orecchioni asserts that verbs, like adjectives, also carry subjective charge. Expressing an event through a verb inherently reflects personal judgment. She identifies two main evaluative axes for such judgments:

- **A) The (good / bad) axis**, relating to moral evaluation.
- **B) The (true / false) axis**, relating to modality and guidance<sup>19</sup>.

Upon examining the verbs used in our corpus, we note the dominance of the verb “said” (قال) over all others. This is affirmed by Abdullah Saoula in “Argumentation in the Qur’an”, where he recorded over 1,730 instances of the verb root “قال” in the Qur’an<sup>20</sup>.

In the specific context of the verses at hand, we observe the repetition of the verb “said” in the following: {قَالَ إِنَّهُ يَقُولُ}, appearing in verses 68, 69, and 71 of Surah al-Baqarah. As previously noted, the pronoun refers to Moses (peace be upon him). The repeated use of the verb in the past tense, in this context, underscores God’s affirmation of Moses’ diligence in conveying the divine message exactly as it was revealed.

Indeed, Moses’ concern with transmitting the divine command verbatim and quoting the divine speech accurately constitutes a **moral and evaluative value**. It clearly falls within the evaluative axes of (good / bad) and (true / false). His statement: “فَاعْلَمُوا مَا تُمَرُّونَ” demonstrates his unwavering belief in the truthfulness and virtue of God’s commands. Moses would not have urged the Children of Israel to comply unless he held absolute conviction in the righteousness and correctness of the divine directive.

## 3. Argumentative Level

### 1. Argumentative Analysis of the Interaction:

The story of the Cow is narrated in full detail in this surah, unlike many other stories that are merely referenced briefly. The nature of the interaction in this surah portrays the

characteristics of obstinacy, delay, and stubbornness in the way the Children of Israel responded to the call of the Prophet Moses (peace be upon him).

This communicative interaction is structured around a single initial exchange, which revolves around the main act: God's command to the Children of Israel to slaughter a cow—unspecified in type—expressed in the verse: "إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً"

Following this, a series of exchanges unfold, consisting of questions and answers between Moses and the Children of Israel. The key rationale behind this interaction pattern lies in the concept of restarting (or reactivating) the discourse, which occurs when an unsatisfactory answer leads to the repetition or continuation of questioning. In other words, what activated this discursive re-engagement was the negative evaluative judgment of the answers received, which is clearly manifested in the interaction.

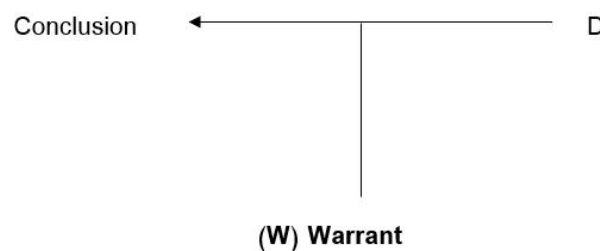
The Children of Israel initiated this behavior with the question: "أَتَتَّخِذُنَا هُزُوا؟" This interrogative can be classified under negative performative functions of enunciation. While they did not explicitly reject the divine command, their reply served the purpose of commenting on the utterance by interpreting it as mockery.

Yet Moses' corrective intervention that the matter was not one of jest did not satisfy them, and instead led to a shift in the conclusion of the exchange. Instead of complying with the command, they degraded the Prophet's answers through repeated questioning, which triggered a first discursive reactivation with the request: "ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ" This marked the first extension point in the exchange. The Prophet responded by clarifying the cow's nature and concluded his answer with a directive urging the execution of the command, as found in the verse: { قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضَ وَلَا بِكْرٌ عَوَانُ بَيْنَ ذَلِكَ فَاذْبَحُوهَا مَا تَتْمَرُونَ } However, the answer did not satisfy them and provoked a further reactivation of questioning. They justified their continued inquiries as efforts to reach a satisfying and clear answer, asking next about the cow's color, and then once more about its characteristics.

This reactivation of discourse by the Children of Israel reveals two major elements:

- **An entrenched mindset and psychological tendency** marked by the use of questioning in a spirit of defiance and avoidance of obedience<sup>21</sup> or simply for the sake of opposition.
- **Their disregard for the argumentative force of authority** embedded in the divine command. This becomes clear in their failure to comply with the act of slaughtering the cow, despite the fact that the command originates from **God the ultimate authority whose commands require no justification or debate**.

God's authority alone suffices to justify His orders. The command to slaughter inherently carries its own argumentative rationale. The argument from authority present in this discourse can be represented as follows:



Thus, we conclude that the form of interaction would not have taken this course had the Children of Israel not disregarded the argument from authority. Indeed, the repeated reactivation of discourse in response to divine commands stands in contradiction to the

binding nature of immediate compliance with God's orders commands that require no negotiation. This pattern reveals a deliberate strategy aimed at undermining the argumentative force inherent in divine imperatives.

### 3.1 The Hierarchical and Functional Model of Interaction

In his book "Argumentation et conversation", Moeschler identifies key rules that govern interaction, including important mechanisms such as closure and extension. He distinguishes in his analysis between three main components of interaction<sup>22</sup>:

1. **The Exchange:**

The smallest monologic unit that constitutes interaction. It is a composite unit, as it consists of at least two interventions by different speakers. An exchange that includes only two speech interventions is considered a *simple exchange*.

2. **The Intervention:**

The smallest monologic unit that makes up an exchange. In principle, an intervention consists of one or more *speech acts*, although it can also consist of a single speech act.

3. **Speech Act:**

The smallest monologic unit forming an intervention. It is a segment of discourse that contains a single illocutionary content<sup>23</sup>.

According to Moeschler, this model is based on two key ideas:

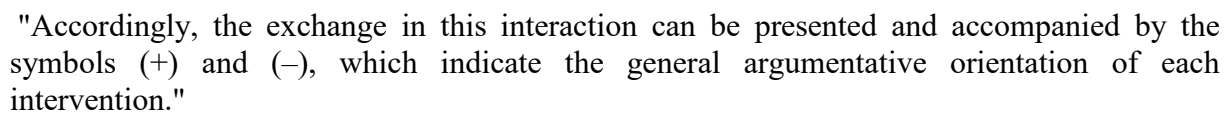
1. Interaction can be analyzed using a unit-based hierarchical system.

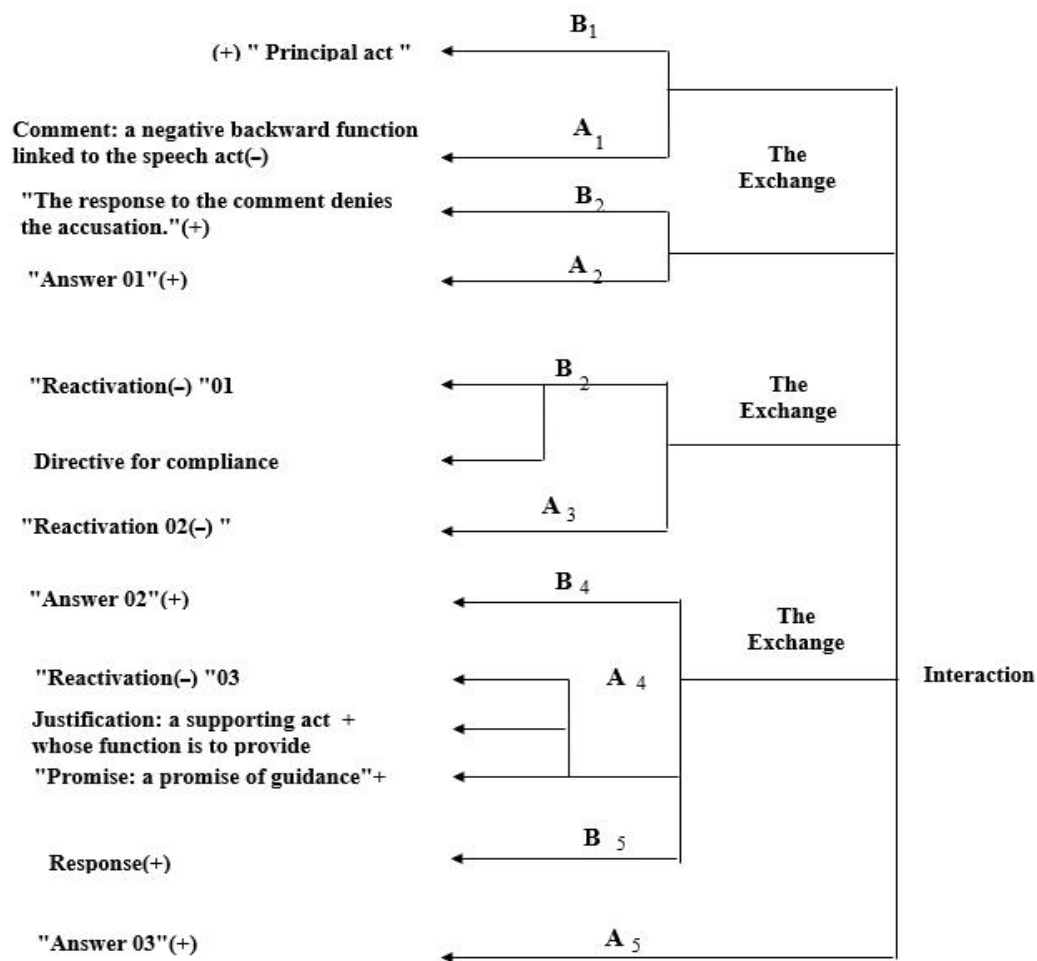
2. The relationship between these units is a functional relationship<sup>24</sup>.

As previously mentioned, the subject of these verses is the command to slaughter the cow. However, our analytical study will focus only on the first part of the story, which contains the actual interaction between the Prophet Moses (peace be upon him) and his people the Children of Israel.

At this point, we can outline the general structure of this interaction using the following diagram:







Negative evaluation of behavior

### 3-2-Contextual Arguments:

Discourse takes place between a speaker and a listener, with the purpose of expressing the psychological reality of human life and attempting to uncover truths, inner thoughts, intentions, and aspirations. On the other hand, readers vary in their abilities to grasp the speaker's intent revealed through linguistic discourse with its diverse methods and mechanisms.

The speaker, in crafting their discourse, carefully selects linguistic acts to make the message understandable to the recipient. This renders the recipient an active participant in the text, enabling them to comprehend and deconstruct the language of discourse and its underlying meanings.

Semantic arguments help the recipient fill in the gaps and decode the messages. Thus, in order to understand the text and prioritize its intended meaning, the recipient resorts to incorporating context. However, the variability in the recipients' capacities to use context, and the extent to which they employ it, causes the meaning of a single term to shift depending on the situation. This explains why interpreters often rely on context to prefer one meaning over

another by examining the causes of revelation (Asbab al-Nuzūl) and verbal indicators in order to arrive at the intended meaning.

Understanding this may depend on contextual arguments and their points of use. A careful examination of Quranic interpretation reveals the significant role of context in clarifying meaning both linguistic clarity and situational context. In the verse: **قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضَ وَلَا بِكْرَ عَوَانٌ**<sup>25</sup>

Al-Tahir Ibn Ashur comments: "The use of 'inna' to confirm the quoted statement reflects the emphasis found in Moses' words as he conveys the speech of Allah. The confirmation through 'inna' in Allah's words to Moses underscores the seriousness of His will, conveying it in a manner suitable for those who denied and resisted."<sup>26</sup>

It was the situational context that dictated the inclusion of additional expressions such as "inna" and "anna", which in turn added to the overall meaning. These elements of emphasis highlight the dialogic and interactive dimension of the statement. Such components fall under the category of argumentative markers (Marqueurs argumentatifs), which evoke the implicit, open it up, lead to a conclusion, and drive its inference.<sup>27</sup>

If we reflect on the question posed by the Children of Israel to their prophet: "What is it?", we notice that it possesses two characteristics: brevity and lack of specification. So how did the Prophet of God know that they meant the age of the cow by their question?

Here, we encounter a necessity dictated by the rhetorical considerations of the situation. Moses' awareness that people's interests in livestock often begin with age-related matters contributed to his understanding of their intended meaning and his prioritization of the appropriate interpretation.

We thus conclude that the use of context plays a major role in enhancing the process of expressing intent, guiding the recipient toward understanding it, and influencing the prioritization of the suitable meaning of the text, and the degree to which it aligns with the Quranic discourse.

#### 4- The Level of Relationship Between the Interlocutors:

##### 4-1- The General Nature of the Relationship Between Moses (peace be upon him) and the Children of Israel:

Moses (peace be upon him) was sent as a messenger to the Children of Israel, and he was connected to them by a national bond. This, in principle, implies a relationship of solidarity and deep familiarity, as indicated by "Auricchioni". To understand the nature of the relationship between the Children of Israel and their prophet, we refer to verse 108 of the same surah, in which Allah says: **أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ** {.

The phrase "أَمْ تُرِيدُونَ" is undoubtedly directed at the Muslims, as indicated by the phrase "رَسُولَكُمْ". The use of "أَمْ تُرِيدُونَ" suggests that the question had not yet occurred, but was stirring in the minds of some, possibly due to doubts inspired by the Jews in their rejection of abrogation.

The phrase "كَمَا سُئِلَ مُوسَىٰ" is a simile, with its basis being that the questions posed by the Children of Israel to Moses included many that led them toward disbelief, such as: **اجْعَلْ لَنَا**

"لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَرَىٰ اللَّهَ جَهْرَةً" (Al-Baqarah 55) or arrogance, such as: **إِنَّا كَمَا لَهُم آلِهَةٌ** (Al-Araf 138).

Thus, the warning concerns the escalation of questioning that may lead to such outcomes. It is also possible that it refers to their inquiries about matters of no concern to them or that would bring hardship upon them, such as: "مَا لَوْثُهَا، مَا هِيَ" <sup>28</sup>

The abundance of questions from the Children of Israel in this discourse reveals the nature of the relationship. They asked about the nature of the cow to be slaughtered, then about its color, and then again about its nature, claiming that the cows looked alike to them. Their excessive questioning, stubbornness, obstinacy, and defiance are all clear indicators of the distance that characterized their relationship with their prophet Moses (peace be upon him) and with Allah Almighty.

In what follows, we attempt a pragmatic interpretation of the dimensions of this relationship.

#### **4-2- Dimensions of the Relationships Between Interlocutors:**

Relationships between interlocutors are organized along three dimensions <sup>29</sup>:

1. Horizontal relationship
2. Vertical relationship
3. Dispute/Agreement

##### **4-2-1 Horizontal Relationship: The (Distance/Familiarity) Axis**

This dimension examines the degree of closeness or distance between the interlocutors. The relationship may be characterized by intimacy and familiarity, or by distance. Auricchioni considers "intimacy" one of the key variables in the horizontal relationship, which leans toward the cognitive and emotional side of the interaction, as well as "solidarity," which relates to closeness or national affiliation. This type of relationship is governed by a number of factors<sup>30</sup>, including:

- The level of familiarity between the interlocutors
- The nature of the emotional and social bond linking the interlocutors, which gives the interaction either a formal or intimate tone
- The nature of the communication setting, whether formal or familial

Two main characteristics are associated with this relationship:

##### **A) Graduality (la gradualité):**

The scope of interactions in human relationships expands or contracts depending on the individuals and varies according to social groups <sup>31</sup>. Interlocutors may have the option to choose among various forms of interactions that range along the relationship spectrum: family/stranger. One might show more consideration for a close relative than for others, while a stranger may not always appear entirely foreign.

##### **B) Symmetry (la symétrie):**

This refers to a relationship in which there is no inherent imbalance between the parties. Any imbalance that arises on the horizontal axis leads to dissatisfaction, prompting interlocutors to attempt to restore symmetry by negotiating the "problematic distance" (problématique distance) <sup>32</sup>.

Among the most prominent indicators of horizontal relationships between interlocutors are what we may call "passwords" these are markers indicating the level of complicity or agreement between the parties <sup>33</sup>.

It is also important to note that we use specific speech acts within specific types of relationships. For instance, a greeting act is tied to a particular context and a specific kind of relationship. In cities, for example, we tend to greet only people we know. In some societies such as Zaire, Korea, and India, expressing thanks is considered inappropriate when it occurs within a family context <sup>34</sup>.

Looking at the Qur'anic verses, the first thing that draws our attention is the absence of intimate or direct forms of address in the relationship between Moses (peace be upon him) and the Children of Israel. They did not address him with reference to prophethood or messengerhood, not even by his name. Likewise, the Prophet of God did not address them using the expression "O my people", which typically signifies a bond of solidarity.

Meanwhile, the Children of Israel repeatedly used the phrase "your Lord" in their speech to Moses possibly avoiding the expression "our Lord", which may reflect an attempt at arrogance and serve as an indicator of the emotional and relational distance between them.

Although they did show concern for Moses (peace be upon him) and fear of his anger at times apologizing as in "إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا", or at other times displaying politeness as in "وَإِنَّا

"إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ" in an effort to justify the intent behind their many questions and perhaps reduce the distance between them,

Nevertheless, the use of inappropriate or poorly chosen expressions in addressing their prophet reinforced that distance. This is what Ibn 'Ashur pointed to in his commentary on the verse:

{لَا نَجِدُكَ بِالْحَقِّ} suggesting that the verse conveys the meaning of what the Jews expressed to Moses in their language using a phrase that could carry multiple interpretations. The Qur'an rendered it into Arabic using its equivalent to highlight their lack of care in selecting respectful language when addressing their prophets <sup>35</sup>.

#### 4-2-2 The Vertical Relationship:

This relationship is viewed in terms of the spatial hierarchy between interlocutors. The positioning of the speakers during the course of interaction varies on the vertical axis: if one of them occupies a higher and dominant status, then the other will necessarily be in a subordinate and dominated position <sup>36</sup>.

However, the dominated party in a conversation can develop strategies to resist and rebel against the control of the dominant party. Thus, the system of spatial hierarchy is not determined solely by contextual factors but also by what the interlocutors themselves accomplish. According to Auricchioni, interlocutors produce specific units called "placèmes" or "tascèmes de position haute" <sup>37</sup> high-position markers.

As for their characteristics, they share with the horizontal relationship a gradational nature; however, unlike the horizontal relationship, they are inherently marked by inequality between interlocutors. This inequality, as Auricchioni notes, is linked to contextual factors <sup>38</sup>, such as: Gender, Age, Inherited or acquired status, Interactive role, Personal traits, Professional competence, Dominance, Influence, Authority, Divine gifts, Physical strength

The spatial hierarchy is identified by linguistic markers related to:

1. **The turn-taking system**, which follows a set of rules:
  - At the organizational-structural level
  - At the level of discourse content
2. **Opinions and markers**: These are essential for studying how disagreements arise and how agreements are concluded <sup>39</sup>. When interlocutors' opinions clash over the proper terms or valid interpretations, one may assert their position, impose their viewpoint and interpretation, and thus gain the upper status <sup>40</sup>.
3. **Speech acts**: According to the theory of Brown and Levinson, speech acts constitute potential threats to "face," which serves as an indicator of the position held by the interlocutors. They argue that performing a face-threatening act, such as issuing a request, indicates a higher status. The degree of threat of the act depends on its position within the

discourse: initial interventions are considered more threatening than reactive ones <sup>41</sup>. This reflects how speech acts and their positioning provide information about the spatial hierarchy. The Prophet of God (Moses, peace be upon him) held a high status in this interaction. His mission granted him the authority to present legal commandments and issue orders. This is clearly seen in the way he opened the discourse with: "إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً" and how he distanced himself from ignorance with the phrase: "أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ" a disavowal of mockery, "for such behavior is unbefitting of honorable rational individuals... and inappropriate for the status of a prophet; hence Moses (peace be upon him) rejected it" <sup>42</sup>.

The stubbornness and obstinacy of the Children of Israel further reinforced the superior status of the Prophet. Their ignorance and failure to grasp the demands of divine law necessitated correction, relegating them to an inferior status in this discourse.

In the verse: "إِنَّهَا يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِصَ وَلَا بَغْرَ عَوَانٌ" we find further confirmation of their foolishness. Moses' verbose response, rather than simply stating "it is a middle-aged cow," subtly mocks their ignorance and need for excessive clarification leaving them no room to ask again <sup>43</sup>.

Furthermore, the imposition of all these detailed characteristics served as a sudden legal requirement intended to discipline them for their bad manners and rebellious tendencies. Burdening them with criteria that were difficult to meet served as a form of intellectual correction much like how a student might be reprimanded when asking a question inappropriate to their level of knowledge <sup>44</sup>.

The characteristic of the cow itself became a point of major disagreement, considering that:

- The divine command used a simple linguistic indicator: the cow was not attributed with any specific traits.
- The Jews introduced a complex linguistic framework: cow + essence + color.

Although the disagreement superficially appeared to end in favor of the Children of Israel since they eventually slaughtered the cow they wanted the text reveals at the end of the story that the attributes were intended for a divine purpose, despite being an emergent legal instruction.

When we examine the speech acts in this discourse, we see how their positioning had a notable impact in revealing information about the relationship and the hierarchy involved. The **direct and explicit speech act** at the beginning "إِنَّ اللَّهَ يَأْمُرُكُمْ" reveals the authority of Moses and his elevated status, followed by another clear command: "فَأَفْعَلُوا مَا تُؤْمَرُونَ".

Meanwhile, the Jews descended to a lower position through their use of interrogation, as in: "أَتَتَّخِذُنَا هُزُوًا" Interrogation is typically a performative expression aimed at obtaining an answer. But here, it functions as an argument signaling a specific conclusion: their question, in this context, serves as evidence of their foolishness and poor manners.

#### 4-2-3 Dispute/Agreement:

In principle, interlocutors tend to gravitate toward agreement, which gives the discourse a tone of peacefulness. However, they may also tend toward disagreement, which causes the discourse to take on a contentious character <sup>45</sup>.

The relevance of this human dimension lies in the fact that agreement shortens or reduces the distance between interlocutors, while disagreement does the opposite. Nevertheless, disagreement may also be an indicator of solidarity and unity. Certain kinship relationships, for example, may exhibit signs of recurring disputes <sup>46</sup>.

By examining the nature of the relationship — whether horizontal or vertical — between Moses (peace be upon him) and the Children of Israel, and based on the analysis that has emerged, we observe:

- **Indicators of distance** marked this relationship, particularly through the lack of concern the Children of Israel showed in choosing respectful language when addressing their prophet.
- The **superior and dominant status** granted to the Prophet of God enabled him to issue commands, while the ignorance and lack of understanding of legal requirements on the part of the Children of Israel entrenched their descent to an inferior position in this discourse. All of the above leads us to conclude that the nature of the relationship is characterized by a tendency toward disagreement and objection, as revealed in the behavior of the Jews in their interactions with the Prophet of God. In contrast, Moses made continuous efforts to contain and limit this contentious tendency by instructing them to comply with the divine command.

#### 4- The Ethical (Tahdhibi) Model:

In his book *Al-Lisan wa Al-Mizan aw Al-Takawthur al-Aqli* (Language and Balance or Intellectual Multiplicity), **Taha Abderrahmane** introduced an ethical model based on the principle of verification (taṣḍiq) and the values of truthfulness and sincerity. This model adopts the principle of truth in both speech and action, which he formulated as follows: **“Do not say to others what your actions do not verify.”**

It is built on two components:

- **Transmission of speech**, which pertains to the communicative aspect
- **Application of speech**, which pertains to the ethical aspect

From the principle of verification in the ethical dimension, three rules are derived:

- **The Rule of Intention (Qa‘idat al-Qaṣd):** To examine your intention in every statement you direct to others
- **The Rule of Truthfulness (Qa‘idat al-Ṣidq):** To be truthful in what you communicate to others
- **The Rule of Sincerity (Qa‘idat al-Ikhlaṣ):** To express affection to others while being free from self-interest

My adoption of this specific principle was based on several considerations:

- The previously mentioned rules align with the principles of decorum and mutual engagement, while guarding against the shortcomings found in mere formal etiquette
- This principle connects the **communicative** and **ethical** levels. A speaker who demonstrates the authenticity of their statements through their actions shows a commitment to the moral responsibility entrusted to them. It also protects their speech from idle talk and ensures it conveys the intended meaning to the listener
- The Islamic principle of verification elevates the ethical aspect of discourse. It transcends **social politeness**, which is limited to courtesy and diplomacy, to reach the level of **genuine moral cultivation**, which aspires toward behavioral excellence. This is why I adopted it in analyzing the ethical model of Qur’anic conversations, by tracing the three rules: **intention, truthfulness, and sincerity.**

##### A) Intention (al-Qaṣd):

This rule involves the element of action within the ethical dimension, whether on the part of the speaker or the listener. It thus differs from Lakoff’s concept of mere politeness. In this discourse, the significance of intention is clearly demonstrated through its crucial role in activating both the practical function and the ethical dimension between interlocutors, as well as in defining their moral responsibilities.

Given that the relationship between Prophet Moses (peace be upon him) and the Jews was a strained one marked by distance, this was reflected in the ethical aspect of the interaction. After Moses clarified to the Jews the intention behind his command and that of the Divine

Lawgiver to slaughter a cow, and after their attempt to interpret the command in a way that avoided genuine intention, their behavior revealed a lack of respect and reverence for their Prophet and a tendency to procrastinate in complying with the command <sup>47</sup>.

Here, their intention to delay obedience to Allah and His Prophet becomes apparent. They considered the command to slaughter a cow to be mockery or play, which undermines the value of the prophetic function, namely, delivering the message and ensuring its implementation. It also constitutes a failure in the role of the commanded, who bears responsibility for carrying out the legislation.

This stands in contrast to **Moses' response in his conversation with Allah in Surah Taha**, and his detailed reply when asked about the staff. After answering with "قَالَ هِيَ عَصَايَ", he followed up by explaining its use in an effort to understand the Divine intention: "أَتَوَكَّلُ عَلَيْهَا" Taha 18 <sup>48</sup>.

The text here reveals his **diligence in discerning Allah's intent**. Once he understood God's command "أَذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ" he immediately sought the necessary means to fulfill it. He asked for support: that Allah expand his chest, ease his task, and strengthen him with his brother Aaron.

Thus, Moses' elaboration in his response stemmed from his desire to **prolong his conversation with Allah**, and his sincere effort to understand the purpose of the divine legislation — unlike the Jews' procrastination, which resulted from their failure to grasp the divine intention. Consequently, Allah imposed more stringent criteria for the cow, disciplining them through an emergent law that demanded rare characteristics in the cow to be slaughtered.

### B) Truthfulness (al-Ṣidq):

According to Taha Abderrahmane, this rule requires the practice of truthfulness across three levels:

- **Truthfulness in speech:** by guarding the tongue from informing the listener of things that contradict reality.
- **Truthfulness in action:** by preserving one's behavior from conveying impressions that differ from one's actual qualities.
- **Alignment of speech and action:** by ensuring that both speech and behavior do not give the listener the impression of inconsistency between them.

This is clearly demonstrated in the discourse of Moses (peace be upon him) during his conversation with the Jews. He was meticulous in maintaining truthfulness in his reporting of the attributes of the cow, as conveyed from Allah. He said only what he was commanded to say, without adding anything, and he did not attribute the statement to himself.

He repeated the phrase: "إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ"

three times where the verb "يقول" refers to Allah. Here, the **truthfulness in action** is evident, specifically the accuracy in conveying the divine command. He faithfully transmitted Allah's command to slaughter the cow as it was and explicitly attributed it to Allah: "إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً".

And his statement: "قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ" includes the particle "إِنَّ" to confirm both his words and the words of Allah, mimicking the emphasis in Allah's own speech <sup>49</sup>. This affirmation highlights that the command comes from Allah and serves as evidence of Moses' commitment to truthfulness, since **everything that comes from Allah is inseparable from truth**.

### C) Sincerity (al-Ikhlaṣ):



This rule requires the speaker to prioritize the rights of the listener over their own, without undermining their dignity. It is based on mutual respect, such that when one party increases in courtesy, the other is encouraged to do the same. This increase does not diminish the one who shows it, but rather elevates their status in the eyes of the other.

Mutual sincerity is reflected in the speaker and listener each being willing to attribute to the other the following two traits:

1. That they are more capable of freeing themselves from barriers to closeness
2. That they are more committed to ethical standards

It can be said that the rule of sincerity, being rooted in competition in virtuous character, leads to genuine and pure closeness. In contrast, maximum politeness, based on competition in asserting one's rights, often leads to closeness that is ambiguous or tainted.

When we reflect on this discourse, and after analyzing the nature of the relationship including the repeated disagreements of the Jews with their Prophet and their procrastination in executing the command to slaughter the cow we see that the Prophet of Allah, Moses (peace be upon him), prioritized Allah's right to have His command delivered and implemented over his own right to receive the respect due to him from his people.

He was fully committed to urging them to fulfill Allah's command despite their lack of understanding and respect. This is also evident in his story with al-Khiḍr in Surah al-Kahf, where he demonstrated the utmost sincerity. He first declared himself a follower: "هَلْ أَتَبِعُكَ" "هل أتبعك" beginning with the offer of service, followed secondly by a request for knowledge<sup>50</sup>.

This reflects deep devotion: he prioritized the rights of al-Khiḍr as a teacher over his own as a learner, by affirming the obligation to follow before requesting to be taught.

Returning to the Jews' behavior, it is clear that they failed to show sincerity toward their Prophet. Faith in prophethood necessitates obedience and implementation of the divine commands without excessive questioning or repeated disagreement. Their procrastination led Allah to impose stricter conditions upon them, as their actions contradicted their claim of belief in Moses (peace be upon him).

### 5- Linguistic Manifestations of Ethical Conduct in Discourse:

The Prophet of God, Moses (peace be upon him), used the **direct imperative style** in the verse:

"إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً", because the implementation of divine legislation necessitates such directness. Moreover, the command originates from an authority that is fully empowered to issue it and that obliges compliance namely, the Divine Being. This confirms that the use of such a style does **not constitute a threat** to the face of the Children of Israel.

However, what first draws attention in the Children of Israel's reception of this command is the **shift in their utterances** from an interrogative form — "أَتَتَّخِذُنَا هُزُؤًا" — to an imperative form —

"قَالُوا أَدْعُ لَنَا رَبَّكَ", which serves as an indication that the dialogue is continuing. Dialogue is central to interactive discourse.

Their initial response, "يَا مُوسَى", is an address that outwardly appears to aim at capturing the listener's attention or eliciting compassion, but it actually **violates the principle of politeness** (*la politesse*), formulated by researcher **Robin Lakoff**, which states: "Be polite". According to Lakoff, interlocutors must adhere to the norms of ethical behavior more strictly than to those of information transmission, especially when cooperating toward the purpose of communication<sup>51</sup>.

It is as though they were addressing an ordinary man not a divinely sent prophet thus breaching the **principle of warmth**, which prescribes: “**Show affection to the listener**”<sup>52</sup>.

Their use of the **imperative form** in "أَدْعُ لَنَا" although outwardly indicating eagerness to fulfill the command in reality does not express supplication or even a humble request, but rather a **demand made arrogantly**. They ask Moses to pray to “his Lord,” as though there is a barrier between them and Allah, Most High. As previously noted, they did not call upon Allah directly in prayer but placed an intermediary between themselves and Allah.

This reveals an **implicit (implicite)** dimension that exposes their **arrogance and stubbornness**. Such a personality has not grasped the essence of faith nor experienced the sweetness of sincere supplication<sup>53</sup>.

Furthermore, their use of the phrase "رَبِّكَ" “your Lord” with the possessive “-ka” referring to Moses, portrays Allah as **the Lord of Moses alone**, as if He is not their Lord too, and as though the matter does not concern them directly. The **explicit** content of this word refers us to an **implicit** meaning.

Its indication reflects the **foolishness of the Children of Israel and their poor manners** in addressing both Allah and His prophet. The utterance itself carries a **rhetorical dimension**, reflecting their obstinacy and disregard for the divine command. The **repetition of this phrase** in three consecutive places is strong evidence supporting all that has been said regarding the nature of their character.

### Conclusion:

The analysis of enunciative elements revealed a distinctive enunciative pattern. The examination of pronouns highlighted the dominance of the divine self, made evident through the repetition of the referential pronoun, which constitutes a significant enunciative and semantic marker. This repetition emphasized that Moses (peace be upon him) was indeed a messenger sent by God, and confirmed by Moses himself that he was sent by the Almighty. The temporal analysis further demonstrated the prevalence of the present tense, which functioned as a descriptive tool. The evaluative study unveiled a consistent descriptive system specific to the cow episode, leading us to conclude that the analysis of the enunciative elements revealed a crucial argumentative dimension: the extensive description of the cow carries an implicit argumentative aspect—namely, an *indirect criticism* of the Jews’ poor manners and their obstinacy in responding to God's command, as well as their weak understanding of divine legislation.

As for the argumentative analysis of the discourse, it revealed the Jews’ ignorance of the requirements of divine law and their naivety and intellectual distance from God's command. This was reflected in the vertical relationship, where Moses (peace be upon him) held the superior status, while the Jews occupied an inferior position. It is also worth noting that their repeated inquiries about resurrection and their numerous questions had repercussions on the horizontal relationship: this discourse was prolonged and emphasized the widening gap between them and the Prophet of God.

In summary, our analysis of the nature of the relationship between the Children of Israel and Moses (peace be upon him) revealed a clear tendency toward disagreement and objection characterizing the behavior of the Israelites towards their Prophet. At the same time, it

highlighted the Prophet's efforts to contain and mitigate this attitude by urging them to comply with God's command.

At the level of *politeness strategies*, we observe:

- The Prophet's commitment to truthfulness in his dialogue with the Jews through faithfully conveying God's commands and his dedication to implementing them in action.
- The role and significance of intention in activating the practical function of the interlocutors and defining their moral responsibilities. The Jews' failure—or feigned failure—to understand the intent behind the command revealed their lack of reverence and respect for their Prophet and their tendency to delay obedience and compliance.
- Moses' (peace be upon him) prioritization of God's right in conveying His commands and ensuring their application, even over his own right to be respected by his people, despite their evident lack of esteem for him.

### Footnotes

<sup>1</sup> See: Abdelkader Bouzida, "Remarks and Comparison Between Some Pragmatic Approaches", Journal of Language and Literature, University of Algiers, Issue 17, January 2006, p. 41.

<sup>2</sup> Dominique Maingueneau, *Pragmatics for Literary Discourse*, Smise Publishing

<sup>3</sup> Jacques Moeschler, "Argumentation et conversation", Hatier, Paris, 1985, p. 14.

<sup>4</sup> Al-Zamakhshari, *Al-Kashshaf*, Vol. 1, p. 290.

<sup>5</sup> Ibn Ashur, *Al-Tahrir wa Al-Tanwir*, Vol. 1, Book 1, p. 546.

<sup>6</sup> Al-Zamakhshari, *Ibid.*, p. 139.

<sup>7</sup> Ibn Ashur, *Ibid.*, p. 546.

<sup>8</sup> Al-Zamakhshari, *Ibid.*, p. 290.

<sup>9</sup> Ahmad Zaki Safwat, *Jumhurat Khutab al-Arab fi 'Usur al-Arabiyyah al-Zahira*, Al-Maktabah al-'Ilmiyyah, Beirut, 1357 AH, Vol. 1, p. 10.

<sup>10</sup> Catherine Kerbrat-Orecchioni, "The Enunciation of Subjectivity in Language", p. 32.

<sup>11</sup> See: Al-Shahri, *Strategies of Discourse*, pp. 81–82.

<sup>12</sup> Ibn Ashur, *Al-Tahrir wa Al-Tanwir*, Vol. 1, Book 1, p. 549.

<sup>13</sup> See: *Ibid.*, pp. 548–549.

<sup>14</sup> See: *Ibid.*, p. 551.

<sup>15</sup> See: Muhammad bin Musa Baba Ami, *The Concept of Time in the Holy Qur'an*, Dar al-Maghrib al-Islami, 1st ed., 2000, p. 78.

<sup>16</sup> C. Kerbrat, *Enunciation*, op. cit., p. 71.

<sup>17</sup> Ibn Ashur, *Al-Tahrir wa Al-Tanwir*, Vol. 1, Book 1, p. 553.

<sup>18</sup> See: Ibn Ashur, *Ibid.*, same page.

<sup>19</sup> C. Kerbrat, *Enunciation*, op. cit., p. 101.

<sup>20</sup> See: Abdallah Saoula, *Argumentation in the Qur'an Through Its Stylistic Features*, p. 46.

<sup>21</sup> See: Ibn Ashur, *Al-Tahrir wa Al-Tanwir*, Vol. 1, p. 546.

<sup>22</sup> Jacques Moeschler, "Argumentation and Conversation: Elements for a Pragmatic Analysis of Discourse", Hatier, Paris, August 1985, p. 81.

<sup>23</sup> *Ibid.*, p. 81.

<sup>24</sup> *Ibid.*, p. 82.

<sup>25</sup> *Al-Baqarah*, verse 68.

<sup>26</sup> *Al-Tahir Ibn Ashur*, *Al-Tahrir wa Al-Tanwir*, Vol. 1, p. 549.

<sup>27</sup> See: Abdallah Saoula, *Argumentation in the Qur'an*, p. 297.

- <sup>28</sup> See: Ibn Ashur, Al-Tahrir wa Al-Tanwir, Vol. 1, p. 666.
- <sup>29</sup> Catherine Kerbrat-Orecchioni, "Verbal Interactions", Vol. 2, Armand Colin, Paris, 1992, Vol. 2, p. 35.
- <sup>30</sup> Ibid., p. 39.
- <sup>31</sup> Ibid., p. 39.
- <sup>32</sup> Ibid., p. 40.
- <sup>33</sup> Ibid., p. 56.
- <sup>34</sup> Ibid., p. 57.
- <sup>35</sup> Ibn Ashur, Al-Tahrir wa Al-Tanwir, p. 556.
- <sup>36</sup> C. Kerbrat, "Interactions", op. cit., p. 71.
- <sup>37</sup> Ibid., p. 75.
- <sup>38</sup> C. Kerbrat, "Interactions", op. cit., p. 72.
- <sup>39</sup> Ibid., p. 94.
- <sup>40</sup> Ibid., pp. 92–93.
- <sup>41</sup> Ibid., pp. 95–96.
- <sup>42</sup> Ibn Ashur, Al-Tahrir wa Al-Tanwir, p. 548.
- <sup>43</sup> Ibid., p. 551.
- <sup>44</sup> See: Ibid., p. 552.
- <sup>45</sup> C. Kerbrat, Les interactions, op. cit., pp. 100–101.
- <sup>46</sup> Ibid., p. 142.
- <sup>47</sup> Ibn Ashur, Al-Tahrir wa Al-Tanwir, p. 546.
- <sup>48</sup> Ibid., p. 206.
- <sup>49</sup> Ibn Ashur, Al-Tahrir wa Al-Tanwir, p. 549.
- <sup>50</sup> Al-Razi, Mafatih al-Ghayb, Vol. 11, Book 21, p. 129.
- <sup>51</sup> Taha Abd al-Rahman, Al-Lisan wa Al-Mizan, p. 240.
- <sup>52</sup> See: Abd al-Hadi Al-Shahri, Strategies of Discourse, pp. 97–100.
- <sup>53</sup> Taha Abd al-Rahman, Op. cit., p. 241.