

PERSUASION STRATEGIES IN COMMUNICATIVE LINGUISTIC DISCOURSE

Sarah Mohammed Abdullah Al-Azzawi¹

¹Tikrit University, College of Education for Humanities , Department of English Language ,
Linguistics

sara.mohmed@tu.edu.iq¹

Abstract:

The act of persuasion is the essence of the interactive communication process. Its direction is inevitably based on prior assumptions and expected discourses, and its achievement depends on the recipient's competence and linguistic and scientific abilities. There is no communication without influence, and no influence without persuasion. The persuasive function is one of the functions of rhetoric. If rhetoric is the art of persuasion through discourse, then no discourse can be accomplished in isolation from other contexts that precede or follow it. The strategy of persuasion is employed to achieve the sender's utilitarian goals according to the multiple arenas of discourse. It may be used by an elected official to persuade his voters, a teacher to persuade his students, a merchant to persuade his customers, or a child to persuade his parents to make a request. This is what led us to pay attention to the different purposes of discourse and to identify the most effective strategy for achieving them: the discourse strategy.

Keywords: discourse, strategy, persuasion in discourse, Arab heritage, communication.

Introduction:

Persuasion is the essence of the communication process. Communication, achieved through the three elements of the communication process the sender of the message and the receiver can only be embodied through language, whatever that language may be. Its purpose is to influence the receiver or change their emotional or intellectual position. It is also an effective means of voluntarily persuading the individual to act and think in accordance with the persuasionist's intended direction. At the same time, it is a goal that, if achieved, the persuasionist can consider themselves successful in their mission. Some define this process as power, because power, for this view, is the ability to compel individuals to act in accordance with the will and interests of the powers that be through specific mechanisms and techniques. But persuasion is only embodied by strategies (mechanisms - methods) and these strategies are embodied in the discourse and through them the communicative process is achieved considering that the basic function of language is reporting and expression (communication) and if we want to research the concept of the language function we find Mahmoud Ahmed Nahla has presented it in the chapter on the language function with the following question: "What do we understand from the term language functions? Perhaps what is meant by the word function in its simplest meanings is that it is synonymous with the word 1. use, so when we talk about the functions of language, we only mean the way 2. in which people use their language or languages if they have more than one language.

Definition of discourse

Speech in language: "review the speech, and address him with speech, addressing him, and they are talking" , ⁽¹⁾ ". Discourse is a word of Latin origin meaning dialogue. Ferdinand de Saussure believes that discourse is a synonym for (speech)⁽²⁾ , Its pioneers know it as any speech that exceeds a single sentence, which, during its analysis, feeds

into the smallest unit of which it is composed, whether written or spoken,⁽³⁾ Pointing out that speech consists of multiple sentences made up of smaller and larger units.

It is every group of linguistic signs whose use is governed by established and recognized linguistic rules and customs, and which produce connotations and meanings that are transmitted from sender to receiver in cognitive fields and cultural and social contexts.⁽⁴⁾ Discourse, according to Diane McDonnell, is “a method of investigating any material composed of distinct and interconnected elements in a longitudinal extension, whether it is a language or something similar to a language, and including more than one initial sentence. It is a comprehensive structure that characterizes the discourse in its entirety... or large parts of it.”⁽⁵⁾

Michel Foucault sees discourse as a complex network of social, political and cultural systems in which the way in which speech is produced as discourse emerges⁽⁶⁾ ‘According to Al-Tahnawi, speech is directing speech towards others for understanding, then transferring the speech directed towards others for understanding’⁽⁷⁾ Leach and Short define it as a linguistic “communication” viewed as a procedure between speaker and addressee, i.e. a communicative activity whose form is determined by a social purpose.⁽⁸⁾

Emile Benveniste defines it as "any utterance that presupposes a speaker and a listener, such that the speaker attempts to influence the listener in some way." Todorov defines it in Bulgarian as "any utterance or speech act that presupposes a narrator and a listener, and in which the narrator intends to influence the listener in some way".

From this, we note the disagreement among theorists and scholars regarding the definition of discourse. We conclude that discourse is a verbal text consisting of a group of sentences or linguistic units, whether written, spoken, or visual, that carries within it a wealth of information, knowledge, ideas, concepts, intellectual tendencies, and purposeful messages.

Through these, the speaker intends to convey these messages to the addressee in a social, political, cultural, religious, scientific, etc. context, through verbal, rhetorical, or written prose communication presented in coherent and understandable expressive formats. Based on the above, discourse analysis can be defined as: a study aimed at uncovering the hidden meanings of discourse, whether spoken, written, or recited, to examine the details and elements of the text and to understand the connotations that comprise the text. This can only be achieved through explanation, interpretation, and exegesis.

1. Persuasion Strategy in Discourse

Persuasion strategy is one of the strategies employed in communicative linguistic discourse, through which the sender seeks to prove or disprove a particular claim. If we want to discuss discourse strategies or one of them, we must first understand the concept of discourse, then the concept of strategy, and finally the concept of discourse strategy.

2. Discourse in the Arab heritage

The concept of discourse is multiple in the Arab cultural heritage, and it has become clear in the Qur’anic discourse in various forms, including: the verb form in the Almighty’s saying: “And when the ignorant address them, they say, ‘Peace’⁽⁹⁾. The verbal noun in the Almighty’s saying: “Lord of the heavens and the earth and what is between them, the Most Gracious. They possess not the power to speak to Him.”⁽¹⁰⁾. And in the Almighty’s saying about David: “And We strengthened his kingdom and gave him wisdom and decisive speech”⁽¹¹⁾. Discourse, as a communicative act that takes place between a sender and a recipient, has taken many forms in the Qur’anic discourse,

especially with the narrative style, because communicative interaction is an exchange of give and take between the representatives of the discourse in a dialogical context governed by cooperation and built on suitability ⁽¹²⁾. Hence, achieving persuasive effectiveness depends on the speeches produced.

Al-Razi considered the attribute of decisive speech among the attributes that God Almighty gave to David, peace be upon him, considering it a sign of the attainment of the ability to perceive, and he saw that man is unique in it among all creatures. He defined that by saying: "People differ in the degrees of ability to express what is in the mind. Some of them find it difficult to arrange in some ways, and some of them are able to control the meaning and express it to the utmost goals. Whoever has this ability more complete, the effects emanating from the verbal soul will be greater for him, and whoever has this ability less, those effects will be weaker... because decisive speech is an expression of his ability to express everything that comes to mind and comes to mind, such that nothing is mixed with anything, and such that each situation is separated from another situation ⁽¹³⁾". Al-Razi points to individual differences in the ability to express oneself among humans and acknowledges that there is variation in this ability to varying degrees depending on the ability of each individual.

Grammarians also used the passive participle "al-mukhtat" to indicate the addressee in the speech. The legal theorists also used the active participle "al-mukhtat" and the passive participle "al-mukhtat" to describe them as the two sides of the speech, and that the speech is the basis upon which their work was based and was the focus of their research. ⁽¹⁴⁾

If we return to the definition of discourse, its concepts have varied according to the perspective from which it is viewed, including linguistic, legal, and rhetorical. Al-Amidi defined it as the agreed-upon expression intended to make someone who is prepared to understand it understand. ⁽¹⁵⁾ Al-Amidi defined it from a legal point of view, as he excluded non-linguistic signs such as movements, signs, neglected speech, and those who do not understand, such as the sleeper, the unconscious, and the like, alone. "Al-Juwayni ⁽¹⁶⁾" He said: "Speech, discourse, speaking, communicating, and pronunciation are one in the essence of language, and it is what makes a living being speak." Al-Juwayni considers speech, discourse, speaking, communicating, and pronunciation to have the same concept in language, and through them he differentiates humans from all other creatures, including animals and plants. In other words, the characteristic of speech is unique to humans.

As for Arabic rhetoric, Imam Abdul Qadir Al-Jurjani pointed out: that speech is what gives sciences their positions, clarifies their ranks, discovers their forms, reaps their various fruits, indicates their secrets, and reveals the hidden meanings of their consciences. With it, God Almighty distinguished man from all other animals, and pointed out the greatness of gratitude, as He, the Almighty, said: "The Most Gracious taught the Qur'an. He created man. He taught him eloquence" ⁽¹⁷⁾. Without him, the benefits of knowledge would not have extended beyond his world ⁽¹⁸⁾. Al-Jurjani explained the value of speech or discourse and highlighted its role in conveying various sciences. He believed that God Almighty had given it to man over all other creatures, and he agreed with al-Juwayni in his view.

It is clear from these multiple concepts that discourse is the speech or utterance issued by the speaking self and carries a meaning in a specific context, and the context in turn has an effective and important role in the discourse interaction. To determine the speaker's intentions, it is necessary to know the context (the situation), as Bishr bin Al-Mu'tamir says in his famous wisdom that every situation has its own saying. Decor and

Todorov defined it in their dictionary, “The Dictionary of Linguistic Sciences,” as “the sum of the circumstances that surround the occurrence of the act of utterance in the speech situation [...], and these circumstances are sometimes called the context.”⁽¹⁹⁾

Therefore, according to Perelman, the speaker must focus on priority criteria regarding the addressees' relationship with both the situation and the subject, and he will be more effective whenever he invests in actual facts and specific events whose referential validity the addressees have no doubt about. Perelman also presented two concepts of the situation :⁽²⁰⁾ :

The first considers it the specific framework for discourse that encompasses all the contents of the creative process and all its participants.

The second considers it the general structured premises that help creatives construct arguments and organize the situation.

Context, in general, refers to the various circumstances surrounding the utterance process that is, the social circumstances, the place and time, the sender and receiver, the connotations, the behaviors, etc.

3. The concept of strategy:

The concepts of strategy vary according to the field of knowledge to which it belongs. Its definition lies in the method that a person adopts to reach his goal or goal in the various works or activities that he practices, and this is not isolated from the social context to which he belongs (social, cultural, commercial, linguistic, etc.). Strategies vary according to the surrounding circumstances. They vary according to the diversity of contextual elements. Abdul Rahman Al-Abdan and Rashid Al-Duwaish discussed them, saying: “Strategies are specific ways to address a problem, or carry out a task, or they are a group of operations aimed at achieving specific goals, or they are measures drawn up to control and control specific information.”⁽²¹⁾ A strategy is a plan of action to achieve a desired goal. It has a prior planning and mental dimension, and a material dimension embodied in action. Al-Shahri cited the sailing process as an example of this.

During the process of sailing, a person wants to reach a certain point, but he is confronted by winds, hurricanes, rocks, tides, and the movement of ships. The sailor mentally plans to reach the destination point, taking into account all the contextual elements that surround his action, so that several ways are available to him to achieve the goal.

Analysis:

- A. The goal is to reach the desired point.
- B. The general race is: the sea.
- C. The contextual elements are: wind, hurricanes, tides, and ship movement.
- D. The verb is: sailing.
- E. The subject is: the sailor.⁽²²⁾

In short, strategy is an attempt to adapt to the elements of the surrounding race, and it is valid for all aspects of life, and thus discourse is a strategy as well.

4. Discourse Strategy

After discussing the concepts of discourse and strategy, we have attempted to discuss the nature of discourse strategy. Discourse strategies are "the use of language" in organized and consistent ways, appropriate to the requirements of the context.⁽²³⁾

This explains why a completed discourse is one that is continuously and consciously planned. As for the multiplicity of discourse strategies, they include solidarity, directive, insinuating, and persuasive strategies. In this article, we have limited ourselves to the latter, particularly the relevant older studies.

5. persuasion strategy

Before discussing persuasion strategies, it is important to note the most important criteria that contribute to their classification and control:

A. The social criterion: This relates to the relationship between the two parties to the discourse. Two strategies branch from this criterion: the solidarity strategy and the directive strategy.

B. The criterion of the linguistic form of the discourse to indicate the sender's intent, upon which the allusive strategy is based.

C. The criterion of the discourse objective, upon which the persuasion strategy is based ⁽²⁴⁾. Every sender seeks to achieve the goal of persuasion in the recipient in one way or another, that is, to bring about a change in his intellectual or emotional position. If the art of persuasion is closely linked to argumentative reasoning, which belongs to natural logic, as part of the human mental structure, then the subject of argumentation theory is the study of discourse techniques that are likely to lead minds to accept the theses presented to them, or to increase the degree of that acceptance. ⁽²⁵⁾

The strategy that achieves this is the strategy of persuasion, and the persuasive function is one of the functions of language, and Robol made it one of the functions of rhetoric. It is also used to achieve the sender's utilitarian goals, such as elections, education, trade, achieving a goal, a child with his parents, etc. So, persuasion is a condition of linguistic exchange, such as conveying the call, spreading religion, etc.

The strategy of persuasion is characterized by the power of the sender in his speech, and it is acceptable if it is able to convince the recipient, because the ego does not understand except in light of our awareness of the other ⁽²⁶⁾. It is also characterised by the desire to achieve persuasion and comprehensiveness, as it is practiced at all levels: by the ruler, the peasant, the teacher, the chief of the people, the woman, etc.

6. Persuasion strategy in the Arabic linguistic heritage:

The strategy of persuasion appeared in various linguistic texts during the pre-Islamic era and the Islamic era, whether at the level of poetry or prose at that time, as well as in various literary gatherings and markets. It is also considered an institution of ancient Arabic criticism, and was firmly established in the Holy Quran and the Noble Prophetic Sunnah during the time of conveying the Islamic call in many competitions. It also crystallized in many sciences such as: the sciences of jurisprudence and its principles, theology, various linguistic sciences, and philosophy. The strategy of persuasion became the only resort to achieve the conveyance of these sciences and highlight their content. It was also adopted as an illuminating lamp to motivate people to accept the call during the Islamic conquests and convince them. Leaders, princes, kings, and notables used it, and this is evident in the Arab civilization and others. The ancient Arab writers and linguists addressed this phenomenon with study and scrutiny from two perspectives ⁽²⁷⁾.

The first is theorizing about the persuasion strategy itself.

The second is the other, which is concerned with setting the parameters for the contexts in which this strategy is used.

Among the first to address the art of persuasion was Al-Jahiz (d. 255 AH), in his book *Al-Bayan wa Al-Tabyin* (The Explanation and Clarification) in several chapters, including the chapter on speech disorders, where he says: "The stutterer, the stutterer, the lisp, the faa', the aphasia, the phlegm, the lung, the wrapper, and the hasty are not the path to limiting one's speech or being unable to engage one's opponents, just as the path of the confounder among poets and the weeper among orators is different from the path of the verbose, the chatterer, and the prolix ⁽²⁸⁾". Al-Jahiz considered all these

characteristics to be speech diseases that lead to lack of disclosure, lack of understanding, and lack of clarity about the linguistic message, and do not necessarily lead to the desired persuasion. “Although the Arab rhetoricians did not pay much attention to the psychological and moral study of the sender and the receiver, they tried to include under the title of position and situation many observations about what the orator should be like or take into account regarding the conditions of the listeners.”⁽²⁹⁾ He touched upon what is disliked in orators, saying, “Know, may God keep you, that the one who is prone to bragging, slurring, and distorting speech among orators and eloquent speakers, along with the vulgarity of affectation and the hideousness of exaggeration, is more excused than the one who is unable to affect the speech and the one who confines himself to the people of habit and knowledge”⁽³⁰⁾. These negative qualities weaken the speaker’s position and diminish its value. He also touched upon the meaning of statement in the chapter on eloquence, which indicates disclosure and understanding for the purpose of persuasion, when he says: “And eloquence is a comprehensive name for everything that reveals to you the veil of meaning and tears down the veils of conscience when the listener reaches its truth and attacks its outcome, whatever that statement may be and whatever type that evidence may be, because the axis of the matter and the goal to which the speaker and listener are proceeding is understanding and understanding, so with what are the understandings conveyed and the meaning clarified?”⁽³¹⁾ That is the statement in that sense. The term statement, according to Al-Jahiz, means understanding that leads to persuasion in discourse, because the means of persuasion, or evidence, and the style or linguistic structure and arrangement of the parts of the statement are among the elements of constructing rhetoric according to Aristotle, and persuasion requires a specific method (strategy) in order to achieve the desired goal. By whatever means you convey understanding and clarify the meaning, that is the statement in that sense. As for his reference to the types of indications of meanings in relation to statement, he says: And all types of indications of meanings, verbal and non-verbal: five, neither less nor more: The first is the word, then the indication, then the contract, then the line, then the state, is called a position, and the position is the indicative state that takes the place of those types and does not fall short of those indications.”⁽³²⁾

Here he referred to the linguistic and non-linguistic signs that reveal the mask of meaning. He also explained the concept of eloquence among different nations and devoted a section to eloquence in Indian civilization. He cited an Indian example, saying, “What was eloquence for the Indian before?” He said, “Clarity of meaning, seizing the opportunity, and good indication”⁽³³⁾. He also cited a written text in a newspaper in the chapter on defining eloquence among the Indians: He says, “In it is the beginning of eloquence, the gathering of the tools of eloquence, and that is for the orator to be calm, calm of his limbs, and to speak little, choosing his words, not speaking to the master of the nation in the language of the nation, nor to the kings in the language of the common people, nor to scrutinize the meanings with complete scrutiny, nor to purify the words with complete refinement, nor to refine them with complete purification, nor to refine them with the utmost refinement.”⁽³⁴⁾ In this text, Al-Jahiz tried to show the importance of oral persuasive discourse, as persuasion takes priority over language. It is persuasion that determines the nature of language according to the different situational levels.

As for Imam Abdul Qaher Al-Jurjani (d. 472 AH), he referred to this in a chapter entitled “A Chapter on the Sites of Representation and Its Effect” where he said: “And know that what the wise have agreed upon is that if representation comes after

meanings, or they appear briefly in its context and are transferred from their original forms to its form, it clothes them with splendor, gives them merit, raises their status, kindles their fire, doubles their powers in moving souls towards them, calls hearts towards them, arouses for them from the furthest reaches of hearts a passion and infatuation, and compels natures to give it love and passion. If it is argumentative, its proof is more luminous, its authority is more compelling, and its statement is more dazzling .⁽³⁵⁾” In this way, he refers to the good representation in choosing the words that the soul accepts, is affected by, and is convinced by. The value of interaction, which is considered a dialogical basis, is what includes action and reaction between members of society. The interactive value means the fusion of everyone in achieving the reference of signs, which is a communicative reference determined by communicative use among society.

The functional property of language does not only mean transforming the verbal language from potential to actual, but it also means using all the logical and rhetorical mechanisms that accompany verbal use among members of society. From here, these mechanisms become means by which individuals implement their persuasive and explanatory goals in a system that guarantees the results .⁽³⁶⁾ He also touched upon the representation in the purposes of praise, blame, wisdom, and other things, and gave an example of that by saying: “The world does not last and does not remain,” and his saying: “It is a passing shadow, a loan that can be recovered, and a trust that can be reclaimed.” Then he referred to the saying of Labid:

Money and family are nothing but deposits, and one day deposits must be returned. He also touched upon this in the Evidences of the Miracle, saying: “If you have finished arranging the meanings in your soul, you will not need to start thinking again about arranging the words. Rather, you will find them arranged for you by virtue of them being servants of the meanings, subordinate to them, and subsequent to them. And knowledge of the locations of the meanings in the soul is knowledge of the locations of the words that indicate them in speech ,⁽³⁷⁾” Here is a reference to the system of persuasive speech, and that the system of persuasive speech is based on meanings, not words.

As for Mustafa Sadiq Al-Rafi’i, in his talk about the eloquence of the Holy Qur’an and the Noble Prophetic Sunnah, and especially about the combination of the words of the Messenger of God, may God bless him and grant him peace, and their brevity and the attainment of their meaning, he says: “And from the perfection of that great soul, and the dominance of his thought (may God bless him and grant him peace) over his tongue, his words were few and he came out deliberately in his expressions, encompassing his meanings. You would think that the soul had combined in the small sentence and the few words all their meanings: you would not see words from the speech⁽³⁸⁾

But psychological movements in words, the eloquence of the Messenger (may God bless him and grant him peace) is the highest eloquence known to human history, and its goal was to be miraculous and to convince at the same time.

Conclusion

By examining the most important perspectives that address the strategy of persuasion in discourse as a persuasive artistic technique, we have reached a number of conclusions, the most important of which are:

1. Discourse, after a linguistic act, is a higher twin achieved between active and active entities.

2. Strategy is a specific method adopted by the sender to achieve persuasive effectiveness.
3. Persuasion constitutes a rhetorical strategy through which the sender seeks to communicate his ideas to the addressee. However, both rely on intellectual and psychological factors to effect the process of persuasion and influence.
4. Persuasion strategy is a necessary strategy in discourse because communication, clarification, and the attainment of the intended message can only be achieved through persuasion. Therefore, pragmatics has made it one of its branches of study, and linguistic scholars have taken an interest in it and attempted to theorize it. This is because it is one of the strategies of discourse, and the latter is of interest to contemporary pragmatics studies.
5. The strategy in discourse relies on psychological factors to bring about the process of persuasion and influence an individual's behavior by arousing emotional and affective aspects within the individual, employing them in a way that leads the individual to accept what they receive, or at least respond positively to it. Hence, we see that persuasion aims either to influence the individual's cognitive structure or to influence their psychological structure. Both expect the same outcome: the effect of this influence, which is embodied in modifying, changing, or at least embodying behavior.

This outcome is the goal of employing any rhetorical strategy. Thus, the influence is determined by making the individual identify with the persuasion practitioner's goal, either completely or partially, or remaining consistent, which is the simplest of goals.

Footnotes

- (1) Ibn Manzur, *Lisan al-Arab*, entry: "Khutba", chapter on the letter "Ba", section on the letter "Kha", Dar al-Ma'arif, Cairo, Egypt, 2008 AD, p. 1194.
- (2) Farhan Badri Al-Harbi: *Stylistics in Modern Arabic Criticism (A Study in Discourse Analysis)*, Majd University Institution for Studies, Publishing and Distribution - Beirut, Lebanon, 15, 2003, p. 39.
- (3) Al-Azhar Al-Ziyadah, *The Text's Fabric*, The Arab Cultural Center, Beirut and Casablanca, 1st ed., 1993 AD, p. 176.
- (4) Baha El-Din Mohamed Mazid, *Tools of Discourse Analysis*, *Fusul Scientific Journal of Literary Criticism*, Egyptian General Book Authority, Volume (25/1), Issue 97, Autumn 2016, p. 10.
- (5) Diane McDonnell: *Introduction to Discourse Theories*, translated by Ezz El-Din Ismail, Academic Library - Cairo, Egypt, 1st ed., 2001, p. 30.
- (6) Megan Al-Ruwaili and Saad Al-Bazghi, *A Guide for the Literary Critic*, Arab Cultural Center, Beirut and Casablanca, 3rd ed., 2002, p. 88
- (7) Muhammad Ali Al-Thanawi, *Index of Art Terminology*, Lebanon Library, Lebanon, 1st ed., 1996 AD, p. 12.
- (8) Youssef Nour Awad: *The Theory of Modern Literary Criticism*, Dar Al-Amin, Egypt, 1st ed., 1994 AD, p. 11.
- (9) Surah Al-Furqan - Verse 63.
- (10) Surah An-Naba, verse 37.
- (11) Surah Sad - Verse 19.
- (12) Mohamed Nazif, *Dialogue and Characteristics of Communicative Interaction*, Morocco, Africa, East, 2010, p. 15.
- (13) Muhammad al-Razi Fakhr al-Din, *The Great Commentary and Keys to the Unseen*, Lebanon, Beirut, 1st ed., 1981, vol. 26, pp. 187-188
- (14) Al-Shahri, *Discourse Strategies*, p. 36

- (15) Ibn Hazm Al-Ahkam in the Principles of Rulings, translated by: Abdul Razzaq Afifi, Saudi Arabia, Dar Al-Sumaie, 1st ed., 2003, vol. 1, p. 132.
- (16) Al-Juwayni Al-Kafiya in Argumentation, translated by Fawqiya Hussein Muhammad, Cairo, Egypt, Issa Al-Babi Al-Halabi Press, 32, 1979, p. 32.
- (17) Ar-Rahman 1-4.
- (18) Abdul Qahir Al-Jurjani, Secrets of Eloquence, by Muhammad Al-Fadhli, Lebanon, Beirut, Modern Library, 3rd ed. 2001
- (19) Encyclopedie dictionary of the sciences of language P 33
- (20) Muhammad Salim bin Muhammad al-Amin, Perelman's concept of argumentation and its development in contemporary rhetoric, p. 85.
- (21) Al-Shahri, Discourse Strategies, Umm Al-Qura Magazine, article: A Strategy for Governing the Arabic Language as a Second Language, p. 53.
- (22) Al-Shahri, Discourse Strategies, p. 56.
- ²³(23) The same reference, p. 56
- (24) Al-Shahri, Discourse Strategy, p. 444
- (25) Abdullah Soula, Argumentation in the Holy Qur'an through its Most Important Stylistic Characteristics, Lebanon, Dar Al Farabi 27 2, 2007, p. 162.
- (26) Maryam Ait Ahmed, The Dialectic of Dialogue, Morocco, Casablanca, New Success Press, 1st ed., 2011, p. 98.
- (27) Al-Shahri, Discourse Strategies, p. 448.
- (28) Al-Jahiz, Al-Bayan wa al-Tabyin, p. 15
- (29) Muhammad Al-Omari, In the Rhetoric of Persuasive Discourse, Morocco, Africa, and the East, 2nd ed., 2002, p. 21
- (30) Al-Jahiz, Al-Bayan wa al-Tabyin, p. 15.
- (31) The same reference, p. 56.
- (32) Heinrich Plett, Rhetoric and Stylistics, trans. Muhammad Al-Omari, Morocco, Sal Studies, 1st ed., p. 23..
- (33) Al-Jahiz Al-Bayan wa al-Tabyin, from 57
- (34) The same reference, p. 63
- (35) Abdul Qahir Al-Jurjani, Secrets of Rhetoric, p. 88.
- (36) Muhammad Nazif, Dialogue and Characteristics of Communicative Interaction, p. 40.
- (37) Abdul-Qahir Al-Jurjani, Evidence of Miracles, Lebanon, Dar Al-Ma'rifa, 3rd ed., 2001, p. 53.
- (38) Mustafa Sadiq Al-Rafi'i, The Miracle of the Qur'an and Prophetic Eloquence, Lebanon, Dar Al-Kotob Al-Ilmiyyah, 1st ed., 2008, p. 206.

Sources

1. Abdul Qahir Al-Jurjani, Secrets of Eloquence, by Muhammad Al-Fadhli, Lebanon, Beirut, Modern Library, 3rd ed. 2001.
2. Abdullah Soula, Argumentation in the Holy Qur'an through its Most Important Stylistic Characteristics, Lebanon, Dar Al Farabi 27 2, 2007,
3. Abdul-Qahir Al-Jurjani, Evidence of Miracles, Lebanon, Dar Al-Ma'rifa, 3rd ed., 2001,
4. Al-Azhar Al-Ziyadah, The Text's Fabric, The Arab Cultural Center, Beirut and Casablanca, 1st ed., 1993 AD,
5. Al-Juwayni Al-Kafiya in Argumentation, translated by Fawqiya Hussein Muhammad, Cairo, Egypt, Issa Al-Babi Al-Halabi Press, 32, 1979,
6. Al-Shahri, Discourse Strategies, Umm Al-Qura Magazine, article: A Strategy for Governing the Arabic Language as a Second Language.
7. Baha El-Din Mohamed Mazid, Tools of Discourse Analysis, Fusul Scientific Journal of Literary Criticism, Egyptian General Book Authority, Volume (25/1), Issue 97, Autumn 2016,
8. Diane McDonnell: Introduction to Discourse Theories, translated by Ezz El-Din Ismail, Academic Library - Cairo, Egypt, 1st ed., 2001,
9. Farhan Badri Al-Harbi: Stylistics in Modern Arabic Criticism (A Study in Discourse Analysis), Majd University Institution for Studies, Publishing and Distribution - Beirut, Lebanon, 15, 2003,
10. Heinrich Plett, Rhetoric and Stylistics, trans. Muhammad Al-Omari, Morocco, Sal Studies, 1st ed.

-
11. Ibn Hazm Al-Ahkam in the Principles of Rulings, translated by: Abdul Razzaq Afifi, Saudi Arabia, Dar Al-Sumaie, 1st ed., 2003, vol.
 12. Ibn Manzur, Lisan al-Arab, entry: "Khutba", chapter on the letter "Ba", section on the letter "Kha", Dar al-Ma'arif, Cairo, Egypt, 2008 AD,
 13. Maryam Ait Ahmed, The Dialectic of Dialogue, Morocco, Casablanca, New Success Press, 1st ed., 2011,
 14. Megan Al-Ruwaili and Saad Al-Bazghi, A Guide for the Literary Critic, Arab Cultural Center, Beirut and Casablanca, 3rd ed., 2002,
 15. Mohamed Nazif, Dialogue and Characteristics of Communicative Interaction, Morocco, Africa, East, 2010,
 16. Muhammad Ali Al-Thanawi, Index of Art Terminology, Lebanon Library, Lebanon, 1st ed., 1996 AD,
 17. Muhammad Al-Omari, In the Rhetoric of Persuasive Discourse, Morocco, Africa, and the East, 2nd ed., 2002,
 18. Muhammad al-Razi Fakhr al-Din, The Great Commentary and Keys to the Unseen, Lebanon, Beirut, 1st ed., 1981, vol. 26,
 19. Muhammad Nazif, Dialogue and Characteristics of Communicative Interaction,
 20. Muhammad Salim bin Muhammad al-Amin, Perelman's concept of argumentation and its development in contemporary rhetoric,
 21. Mustafa Sadiq Al-Rafi'i, The Miracle of the Qur'an and Prophetic Eloquence, Lebanon, Dar Al-Kotob Al-Ilmiyyah, 1st ed., 2008,
 22. Youssef Nour Awad: The Theory of Modern Literary Criticism, Dar Al-Amin, Egypt, 1st ed., 1994 AD,