

The argumentative and consecutive of the conjunction tool (Even) (Hataa) as in Surah of Al-Baqarah as a model

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Abstract

In this Qur'anic discourse, the effect of the conjunction (Hataa) appears in creating and building those contexts, as from the linguistic structure that manifests the psychological state of the marriage of the woman to another man, and Allah Almighty words come after (Hataa) (until she has wed another spouse) indicating another contextual feature, which is the psychological state of the man in that state, and by linking the arguments before and after (Hataa), we get the psychological background and the harsh lesson for them, Al-Shaarawi says: "If matters between the couple reach the point of no return, there must be a hard lesson; neither can go back easily. Allah gave them the legislation of the minor irrevocable divorce followed by a new dowry and a contract, so it was necessary for the major irrevocable divorce, and the great judgment had to be that women married another spouse and tried another marital life. The lesson is harsh.

Keywords: argumentative, consecutive, conjunction Tool, (Hataa), Surah Al-Baqarah, Quran.

Introduction

Conjunction concept: Conjunction in argumentative concepts has a wider meaning than conjunction in grammar; the conjunction acquires new conceptual approaches defined by different contexts, and the variable linguistic structure, as directed by the speakers, the speaker makes a range of arguments that have an impact on the addressee, this impact resulted from directing speech to a particular destination as a result of the effectiveness of the argumentative conjunction within the linguistic context, as using certain conjunction in our speech imposes a kind of result exclusively, and this requires that there is no argument for this result except according to the certified argumentative party. (Ahum, 1992) At its origin, the speech, in Decro's perspective, is the textual structure in which the emphasis is on linguistic aspects, through showing the linguistic tools that have an impact on the text, and this is an argumentative impact, (Allugha, 2011) these argumentative expressions are either vocabulary, verbs, adverbs, or nouns, (Allugha, 2011) and based on this understanding, any text can be studied an argumentative study. In other words, these vocabularies are a linguistic phenomenon that has a direct link by directing the argument through creating harmony within the given speech, and achieving persuasion to the recipient through co-optation and directing toward the purpose and the intention of the speaker, and that these vocabularies are linguistic elements that have an important and essential impact on the consistency of text by connecting its parts in form and content to achieve the argumentative function of the vocabularies. (Al'imam Ali, 2017) Therefore, we find a set of definitions for the conjunction concept that all relate to one concept, and were formulated by Ezz El-Din Al-Najah based on Enskomber and Decro's concept to the argumentative conjunction, as he said "The existence of some morphology in some sentences gives it an argument to reach a specific result, they are then linguistic elements as indicated by Decro in his book (Al salalim Al Hujajya) but in another form, in his view, the argumentative value of the word is not a result of its informative extent, but the sentence included syntax, expressions, or directives, as well as informative content, which is suitable for giving them an argumentative direction to the words that makes the receptive in one direction." (Aleawamil, 2011), in other words, the concept of conjunction lies in the fact that the persuasive use of language is not something added to the language, but rather it exists within its internal system. Therefore, argumentative have an interrelation

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between the words in the rhetorical structure that is structured and governed according to linguistic constraints on which the argumentation process is based. In this perspective, the argumentative are built in the same language structure that is employed on the principle that makes argumentative both a means and an end, meaning that conjunctions are one of the argumentative indicators that explain the meaning of the words of the speaker. Both Moshler and Robol explain in their deliberative dictionary the conjunction: "It is a tongue-to-tongue relationship that links two linguistic purposes within the same word", (Alaistidlal, 2011) accordingly, the conjunction according to this statement, is the standard that controls the requirements of speech, as well as determining its instructions. Abu Bakr Al-Azzawi defines the argumentative conjunctions as: "the conjunctions relate two or more words or argumentative and give each statement a specific role within the overall strategy of argument, and the conjunctions can be represented by the following tools: Laken, Bal, Hataa, Laseyma, Ethan, Le Ana..." (Allugha, 2011)

Consecutive concept: Consecutive is a term used by the argumentative to a set of tools: (Hataa, Bal, Seama, La,), (Allugha, 2011) however, no one defined consecutive, and that the pioneer of consecutive in the Arab world, Abu Bakr Al-Azzawi does not clarify the concept of consecutive and its purpose, but rather mention the distinction between conjunctions, (Allugha, 2011) and if he clarifies the meaning of the conjunctions when explaining the consecutive conjunction (Hataa), he does not define it, and does not provide a definition, but rather provides a verse and then comments on it, and says: "*alaaqaa alsahifat kay yukhafaf rahlih *** walzaad hataa naelah 'alqaha*" Hataa here connects between many arguments which are alqaa alsahifata, alqaa alzzad, alqaa naelahu, these arguments are consecutive in the sense that it serves a single result, and the intended result is mentioned in the verse, which is represented in the poet's words (yukhafaf rahlih), the argument that follows the conjunction is the strongest, and that man cannot give up his insoles, especially if he is traveling". (Allugha, 2011) From the foregoing, if we are to clarify the concept of consecutive, we must know what consecutive means linguistically, and then it will be included in what we have been able to extrapolate from Al-Azzawi's words to create a clear concept of what consecutive means. Consecutive linguistically as Ibn Manzoor says: "swqa: alssawq; saq al'iibl - yasqha sawqaan and siaqaan, sayq and sawwaq, tressed for exaggeration....., and in the hadith of Umm Mu'bad: faja' zawjuha yasq aenuzaan ma tasawaq, which means successive. Consecutive implies follow-up as if some directing one another and it is for its weakness and emaciation, lag behind each other". (Lisan, 2009), and consecutive linguistically means follow-up in the sense that some strengthen each other and follow each other. Accordingly, we can draw from the linguistic meaning and the concept of consecutive by Al-Azzawi: the speaker makes a set of arguments that serve a single outcome, and these arguments are weaker than the one that comes after the conjunction (Hataa), or as Ibn Manzur says: As if due to its weakness and emaciation it lags behind each other until the (conjunction) comes, then there will be the strongest arguments, provided that the result is understood or mentioned in the speech. Therefore, when the speaker delivers the statement that includes the conjunction (Hataa), the invalidation and oppositions cannot be accepted. (Allugha, 2011)

Literature review

1. The Consecutive conjunction (Hataa)

First, we cannot limit the function of (Hataa) or any argumentative conjunction to argumentative only without other functions, such as linking parts of the text to each other, because if we assumed that the text was free of it, it would lead to the absence of the original text. (Lisan, 2009) Before talking about the argumentative conjunction (Hataa) within the argumentative discourse, we will introduce the conjunction in terms of its deliberative nature within the existing grammar rules, as the conjunction (Hataa) has an overall set of grammar differences, thus demonstrating the arguments of this grammar conjunction. The first thing that directs us to the grammatical disagreement in this conjunction is the sections in which it was mentioned. The grammarians of the Basrians, the Kufians, and others mentioned five sections of this conjunction: (Maeani, 1981)

1. Meaning (with), like: qarat kitab alnahw hataa alsafha al'akhira.
2. Meaning (in order to), like: dhakarar ayat alkursi hataa abyan sihat kalami.
3. Meaning (to), like: rakad aleadda' hataa khat alnahaya.
4. Meaning (conjunction), like najah altullab hataa alkasalaa.
5. It comes in the sense of the initiation letters, like mat alshujan hataa Khalid bin al-Walid.

We have outlined the controversial and syntactic aspects of the conjunction (Hataa) and we do not want to discuss grammatical differences, because the idea of research is not looking at grammatical linguistics in its classical form, rather the subject of our research is based on a studying this conjunction from an

argumentative Decro's perspective. The argumentative conjunction (Hataa) is considered the strongest in terms of its grammatical nature and the directions provided to the speaker by connecting the first and second word, in other words, this relationship between the first and second word is clear in the structure of the actions in terms of the function, that is, the relationship is directed to a specific argument, it is also a matter of fact that it is not derived from any rule of reasoning based on logic, , but rather from the structure of the language itself. In this sense, the argumentative ladder on which words are organized is founded, and can be represented by another example other than what Al-Azzawi mentioned in his book, in the poet's verse: **(Sharah, 2018)** *qaharnakum hataa alkam at fa'antum *** tahabunana hataa banayna al'asaghira*. The poet has mentioned (Hataa) twice in the poet's verse and Ibn Malik mentioned: "Hataa here as a coordinator to combine strength and weakness", **(Al-janaa, 1992)** and before discussing Ibn Malik's saying, we will clarify the meaning of the verse, the *alkam at* in language: means the "Brave and bold, he had a weapon or not...., the knight who covered up with the weapon.", the verse means that we oppressed you and your heroes, you fear us and our young children to emphasize your weakness. When examining Ibn Malik's saying that strength and weakness were combined, Ibn Malik's words have two aspects, either what comes after the first (Hataa) is the strongest or the weakest, and its linguistic context indicates that the first (Hataa) is stronger linguistically, as the strongest indication is that they have oppressed them and oppressed their heroes that's why they fear them and their young children, so this is the meaning of the words, however, if we take these words from the argumentative consecutive point of view and whether the first (Hataa) pre-existing words is stronger or the first (Hataa) post-existing words, or whether the second (Hataa) pre-existing words is stronger than the second (Hataa) post-existing words. The answer to these questions is that the argument that came after the first (Hataa) is stronger than what came before, as we may have oppressed you, not only in war, but in other aspects such as generosity, giving, poetry, etc., but when the first (Hataa) came, the meaning was stronger after it because we conquer your heroes and conquering men is the most extreme kind of oppression, which is what the Messenger of Allah, peace be upon him, took refuge when he said: "..... And I seek in Thee from being overcome by debt and being put in subjection by men." **(Abi Dawood, 2020)**, both arguments serve the same result: that you fear us.

2. Selected examples of the Consecutive conjunction (Hataa) in Surat Al-Baqara

(Hataa) was mentioned in fourteen places of Surat Al-Baqarah, including eight came to indicate consecutively, (*Surat Al-Baqara verses: 55,120, 191, 196, 221, 221, 222, 230, 235*) and six did not (*Surat Al-Baqara verses: 102, 109, 187, 193, 214, 217*) rather it came to indicate none- consecutive argumentative conjunction, (Hataa) was followed with the present tense even if it indicates consecutive, thus, due to the similarity of words after (Hataa) as being present tense verbs, we would take two examples of the consecutive conjunction.

First example: Allah Almighty said: ([2.49] (Remember) how We saved you from Pharaoh's people who had oppressed you cruelly, slaying your sons and sparing your women. Surely, that was a great trial from your Lord. [2.50] we parted the sea for you, and, taking you to safety, drowned the family of Pharaoh before your eyes. [2.51] we appointed for Moses forty nights, but in his absence you took the calf, thereby committing harm. [2.52] Yet after that We pardoned you, so that you might give thanks. [2.53] And when We gave Moses the Book and the Criterion, so that you might be guided; [2.54] and when Moses said to his nation: 'My nation, you have harmed yourselves by taking the calf (to worship). So turn in repentance to your Creator and slay yourselves. That will be best for you with your Creator. 'And He shall accept you. He is the Receiver of Repentance, the Merciful. [2.55] and when you said to Moses: 'We will not believe in you until we see Allah openly, ' a thunderbolt struck you whilst you were looking.) General analysis of the Quranic verses and their sequence until they ask to see Allah: After seeing the miracles and how Allah saved them from the Pharaoh by opening a way in the sea for them to pass through it while watching, the miracle was not hidden, but a clear phenomenon that can be seen easily, this is a clear and strong indication of the existence of Allah, his glory and his great power and ability. However, they did not just do that, but after Allah had met our master Moses, peace is upon him, forty nights, they made the calf to worship, and we have here the conjunctive (thuma), which indicates ordinal lax meaning; as worshipping the calf is a great sin, however, Allah has forgiven them despite all the miracles that they have seen. After they worshiped the calf, Allah pardoned them after our master Moses, peace be upon him, asked them to repent to Allah, and to kill themselves so that repentance would be accomplished and Allah forgave them. If we move to the content of the verse that contains the consecutive argumentative conjunction, we find that they were not satisfied with that, but rather they were more intransigent, **(Albahr, 1993)** and they said to our master Moses, peace be upon him, we will not believe until we see Allah openly, so Allah punished them, killed them, but this time

he killed them while they were looking, as if death happen suddenly they may not feel nor horrified, whereas if death comes while they are awaiting its coming, they live in worry, fear, and terror.

3. The argumentative of the Consecutive conjunction (Hataa) in this verse

(Hataa) in this verse is a consecutive conjunction that has been included for the strong argument. The strongest argument for Jews after their request to have a god to worship other than Allah - pure materialism in dealing toward their faith in Allah and their Messenger, Moses, peace be upon him, so they have no stronger argument in persuasion than to see Allah. Moreover, not only these miracles were not enough for them, but also they wanted to see Allah openly as they said: (until we see Allah openly), consequently, Allah Almighty punished them as a result of indifference and underestimating to Moses' miracles, peace be upon him (a thunderbolt struck you whilst you were looking). All the arguments contained in the noble verses belong to a single argumentative category, namely, intransigence and pure materialism, which the Jews wanted. Here, the impact of the conjunction (Hataa) is to reach the maximum degree of intransigence, all the meanings mentioned (in his absence you took the calf) and (thereby committing harm) have the same orientation, but their request to see Allah openly is the highest degree of intransigence, which is indicated by the consecutive conjunction (Hataa), Al-Azzawi says: "The main characteristic of the argument that comes after (Hataa) is that this argument is the strongest one that can be made in favor of the result". (Allugha, 2011) The second example: Allah Almighty said: (If he divorces her (for the third time), she shall not be lawful to him after that until she has wed (not to remarry her former husband) another spouse and then if he divorces her it shall be no offense for either of them to return to each other if they think that they can keep within the Bounds of Allah. Those are the Bounds of Allah. He makes them plain to people who know). Almighty said: (If he divorces her (for the third time), she shall not be lawful to him after that), this means after the third divorce, she cannot be his wife until she married another one, then it is permitted to remarry him as indicated by most religious scholars (al-samani, 1997) and Almighty saying (shall not be lawful to him after that), in other words, after the third divorce (until she has wed another spouse), in other words, to marry another husband other than her first one. (Maealim, 1997)

4. The argumentative of the Consecutive conjunction (Hataa) in this verse

In this Qur'anic discourse, the effect of the conjunction (Hataa) appears in creating and building those contexts, as from the linguistic structure that manifests the psychological state of the marriage of the woman to another man, and Allah Almighty words come after (Hataa) (until she has wed another spouse) indicating another contextual feature, which is the psychological state of the man in that state, and by linking the arguments before and after (Hataa), we get the psychological background and the harsh lesson for them, Al-Shaarawi says: "If matters between the couple reach the point of no return, there must be a hard lesson; neither can go back easily. Allah gave them the legislation of the minor irrevocable divorce followed by a new dowry and a contract, so it was necessary for the major irrevocable divorce, and the great judgment had to be that women married another spouse and tried another marital life. The lesson is harsh.

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