

Teaching Arabic By The Method Of Almana In The Dialogue An Applied Study

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Abstract

The method of *almana* (translated as “prevent”) is a method of dialogue based on presenting the evidence and arguments and knowing the reasons behind the authenticity or faultiness of the conversation. The objective of the research is the method of *almana* of the primer Arabic literature, that is, the Quran. The research methodologies relied upon in conducting the present study are analytical and inductive methods, which help to collect the examples of *almana* from the Quran, classify them, and identify the associations of arguments with each other and the implications. The results of the research, which are the rationalist used the method of (*almana*) in discussions and dialogues, does not make it forbidden to look into this method and search for it in the texts of the Quran and the Sunnah, provided that it does not distort the texts. The method of *almana* is based on the evidence and arguments, whether with a definitive statement or with the idea that presents the solution to a problem. It came in easy sentences whose meanings are not hidden but for non-scholars. The Qur’anic method of *almana* is distinguished by using the most appropriate and the most required forms for the statement of the truth using brief sentences as it is very effective to achieve the objectives of the dialogue and its results are seen. Hence, the Qur’anic method of *almana* doesn’t contain digressions and numerous introductions that lengthen the conversation and miss the guidance and main objectives of the verses. The topics in which the method of *almana* was used varied, and the research showed that it was used in several issues related to creeds, such as the oneness of Allah, the prophethood of Muhammad, and the resurrection, in addition to ethical issues.

Keywords: Almana; Method; Dialogue; Quran; Debate

INTRODUCTION

The Arabs ignored the dialectical methods that the rationalists used in their dialogue, and that is because the environment of the language and the interests of the people in the Arabian Peninsula did not require that.

Moreover, the Arab mentality, as evident from poetry, speeches, and stories, does not appreciate that but prefers simple and uncomplicated methods. But this does not mean that there are no logical, dialectical methods at all, such as *almana* (the subject of our research), *moaarza* (disagreement), *monaaqza* (the exact opposite), etc. However, it is affected by the performance curve of the Arabs. So, it comes simplified with a few introductions, and most of the time, it comes directly to the purpose. If we ponder over the text of the Holy Quran, we can find this feature in the dialectics in a transparent manner. As for the methods of dialogue and debate with lengthy introductions or those based on a philosophical approach, they were alien to Arab culture and came to it after the broad translation movement that took place in Baghdad at the time of the Caliph Al-

Mamun, and it became a motto for the theologian schools (*madrassa kalamiyah*), which the Salafi trend does not accept for this reason.

However, the complex dialectical method came into existence among a group of compilers of *Usul al-Fiqh* (Principles of Islamic jurisprudence), such as Abu al-Walid al-Baji in his book (The Sign in Usul al-Fiqh), Abu Ishaq al-Shirazi in his book (Al-Luma' fi Usul al-Fiqh), and Fakhr al-Din al-Razi in his book (Al-Mahsool). Since most Islamic scholars and thinkers, in past and present, had much interest in the study of the Noble Quran, it led to the production of an abundance of writings on its dialogical and dialectical methods, its linguistic purposes, and the meanings of its words and sentences. Among them, some scholars dealt with the technique of *almana* and perhaps expressed it as *tamano* (rebut) in the Noble Qur'an. In this context, Al-Zarkashi confirmed that there are large numbers of verses used for this method in the Holy Qur'an (Al-Zarkashi, 1956). The research's most prominent objectives are to highlight the method of the Holy Quran related to *almana* and accessible applications that are free from the awkwardness of logic. Comprehensive and thematic explanation of the technique of *almana* of the Holy Qur'an. And to indicate the strongest arguments that every Muslim interlocutor should know and utilize when he participates in debates on the issues related to faith and morality.

METHOD

This study used the inductive and analytical approach to collect the verses that included the method of *almana*, to reach the contents of those verses, their guidance, and the types of *almana* that occurred in them. The research is limited to the method of *almana* mentioned in the Qur'an and the selection of the noble verses in which this method is witnessed. The study touched on four topics: The oneness of Allah the Almighty, the prophethood of Muhammad (May Allah's peace and mercy be upon him), the Last Day (the hereafter), and ethical issues. The author collected the data, and the approach of documentary analysis was used to analyze the data.

RESULTS AND DISCUSSION

Almana is one of the methods of dialogue and debate, and it is also called "*almumanah*" and "*al-tamano*" as well as "*almutalbah*". (Al-Juwayni, 1978). Some scholars considered it the basis of debate and the best question when it comes to the reasons (Al-Shawkani, 1937) *almana* and its derivatives in the language indicate the following meanings: protection, chastity, abstention, prohibition, and against giving (Ragheb Al-Isfahani, 1991). Ibn-e-Faris asserted that all definitions of *almana* return back to the meaning of "not giving" (Ibn Faris, 1978). Concerning its purpose terminologically, I will mention the two definitions I came to know about, and they are: Al-Juwaini says: "*almana* means express opposition to a view" (Al-Juwayni, 1978) Al-Jurjani says: "*almomaneah*" is the questioner's refusal to accept what is told by the person who mentions "reasons" without supporting evidence" (Al-Jurjani, 1982). This definition is far better than that of Al-Juwaini as it is long comparatively. "*almokhalifa*" and "*alimtena*", their requirements are one and increase in the request of evident. Al-Juwaini might have wanted that implicitly, but his phrases did not disclose that

Why The Method Of *Almana* Of Quran Should Be Studied?

The Quran addressed the whole humanity by calling “O people” and the specific groups such as Jews, Christians, and polytheists of Mecca. In addressing the people of other religions, debate and discussion methods were used because they had their own beliefs. There are several places where those groups initiate the dialogue with a little argument. Some of their exchanges are devoid of reasoning and proof, while the initiator of the conversation must possess evidence and explanations, and that is because he is prepared in advance. In many places, the Holy Qur’an demanded from the interlocutor for proof, such as in the following verse, “Produce your proof if you are truthful” (The Cow, verse: 111), and also demanded the scientific base like the verse "Have you any knowledge (proof) that you can produce before us?" (The Cattle, verse: 148) and the covenant on which they build their cases like the verse "Have you taken a covenant from Allah?" (The Cow, verse 80). The method of *almana* or *almomaneah* is found in those dialogues to discuss the ideology of the other party, but it takes the approach of *aliglaaque* (closure), which is done through a conversation that denies the other party’s claim and shows its mental and realistic problems. The present study will highlight it soon.

According to Al-Shaikh Mohmmad Al-Shanqaiti, there are two types of *almana* (Al-Shanqiti, 2019) *almana* which is devoid of the sanad (proof) and *almana* which is associated with the sanad (proof). The sanad is the proof which is used by one of the two parties, which are engaged in the dialogue, to rebut the claim of the other party. It has three types which are as following (Al-Shanqiti, 2019):

1. *Sanad Limmi (Jawazi)* which is derived from the word “Lima” and translated in English as “why” that indicates to the question asked by the person who opposes the *almana*. It does not contain a statement that contradicts the claim made by the person who gives reason but presents the possibility to justify the things that contradict it.
2. *Sanad Qatai* (absolute proof): In this, the proof that is associated with *almana* contains a declaration by the person of (*almana*) associated with the proof that the claim of the other party is negative or incorrect and he presents evidences and proof for that.
3. *Sanad Halli* (which is named as Al-Hal): In this, one of the two parties of the dialogue explains the origin of the error of the other party’s claim, while specifying the location of the error whether it is in the inference, in the reasoning or in the conclusion.

Forms Of *Almana*

The purists have paid great attention to define the forms of *almana* while the interpreters of the Holy Quran (Ahl-ul-Tafseer) are less concerned to them despite the fact that they mention “*almomanah*” when interpreting some verses. Nevertheless, it is possible to benefit from some forms of *almana*, especially those related to the Qur’anic dialogues. The most prominent of these forms are: rejection of the reasoning, rejection of the origin of the reasoning and rejection of the ruling. It can be expressed by rejection of the ruling in the original and they are the forms included the second type i.e. *almana* associated with the *sanad* (proof): *alqatai* and *alhalli*.

Applied Section

Following are four topics contained in the Quranic verses in which the method of *almana* was used:

1. *Almana* To Prove The Oneness Of Allah

The topic related to the oneness of Allah the Almighty occupied a large part of the Quranic dialogue. Following are the verses among many other verses in which the method of *almana* was used to prove the oneness of Allah: “Allāh has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have [sought to] overcome others. Exalted is Allāh above what they describe [concerning Him]. (The Believers, Verse: 91).

If we go back to the context in which this noble verse was revealed, we find that the subject is related to the oneness of Allah the Almighty and His competency to create, cause to die and bring back to life. In reply to the question put forward to the idolaters of Mecca about the power of Allah to create, cause to die and bring back to life, they had repeated three times as Quran mentions it: “They will say, “[They belong] to Allah” and they did not object to it when they heard the Holy Qur’an mentioning it and it was a dialectical basis which was relied upon to negate the two main beliefs and doctrines of the polytheists: the son of God and the existence of another god with Him.

In the beginning of the above mentioned verse, these two doctrines were negated and the dialogue focuses on the issue of oneness of Allah because that was the biggest doubt among the pagan Arab at the time who believed firmly in the great idols they called “god” namely *Al-Uzza*, *Isaaf*, *Naaelah* and *Al-Laat* and some other idols of less importance but the pagan Arab put them all in the place of “god”. After contemplating the dialogue here, we notice that it benefited from the previous context which proved the existence of Allah the Almighty in the thought of the pagan Arab at the time even though it deified idols or genie (Jinn) and here lies the problem which is the subject of the issue of *almana*:

- a. The mental image of the Arab polytheist about Allah in the sense that He gives life and death alone and He owns the whole earth alone and He owns the heavens alone.
- b. The above mentioned image negates the claim of the Arab polytheist that Allah has a son because in this case, the son will be part of the divinity, for the son is of the same kind as the father and it leads to the existence of another deity or god which is against the image that a polytheist has in his mind about Allah. The following verse confirms it: “nor has there ever been with Him any deity”.
- c. The above mentioned image also rejects the multiplicity of deities because it indicates that the deity is active, capable and influential. So, if another deity was found, it would have the same attributes and therefore it must have an impact on these issues. Thus, the dependencies of the creatures to the deities would have varied and, at the same time, competition and contradictions would have occurred among those deities resulting in breakdown of the disciplined and orderly cosmic system that we see from our naked eyes.
- d. The reality that Allah is capable of doing whatever he wishes awakens the mind of the polytheist from his deifying slumber of idols as his sense of sight shows him the immobility of the idols and their lack of will and action. Also, his mind shows him the need of these idols for humans, so he sculpts them and takes care of them, and

perhaps he eats them as in the case of idols made of dates paste with butter and ghee (Al-Harawi, 2001). The reasoning and senses shout out that they cannot be god.

e. Allah is the omnipotent, the all prevailing and the most powerful, so the presence of more than one God would push them to dominate and consequently the situation of the whole universe would be any of the following:

- 1) Every god would be independent with his creatures (Al-Razi, 1999), their kingdoms would be distinguished from each other and it would be visible to human beings. But if such scenes are unavailable, it is as clear as crystal that the existence of several deities or gods is impossible. Also, the rational assumption of the existence of this phenomenon in itself contradicts the claim of the existence of other gods because those who think that they are gods are unable to be alone with the divinity. It is not for Allah or God to be incapable.
- 2) These alleged dominant deities take the authority in turns as one of them achieves dominance at one time and the others wait for their turns. This is against the attributes of divinity which does not accept the helplessness at any rate.
- 3) The dominance becomes for only one God and the command gets back to Him only (Al-Qurtubi, 1964). In this case, the divinity is proven only for one and all others who are attributed to divinity will be rejected as they are not like Him.

It must be mentioned here that all of the above mentioned examples are just assumptions which aimed to counter the polytheists by obligating the same logic presented by them and ironically they continue to repeat it over time as if they had suggested it to each other. However, Allah the Almighty has absolute authority and power over all creatures and no one can defeat Him for He is Allah, the Lord alone, and everything else is the creature that worships Him and praises Him.

Form Of *Almana*

The verse of chapter “The Believers” {Allāh has not taken any son, nor has there ever been with Him any deity} was revealed in the context of a dialogue with the polytheists who denied the prophethood of Muhammad, peace and blessings be upon him, and denied the resurrection. Moreover, they insisted on believing in the divine plurality and added to this that the angels are the daughters of Allah as the Holy Quran mention their claim in the following verse: “But they have attributed to Allah partners - the jinn, while He has created them - and have fabricated for Him sons and daughters. Exalted is He and high above what they describe” (The Cattle, Verse: 100). The position of these polytheists on the two issues: divinity and the attribution of daughters to Him came as a matter of ruling and not as a way of putting up for discussion. Therefore, the most appropriate way to argue with them in this regard was to reject their ruling through the “rational argument” that confirms the rejection and proves the invalidity of what they believed firmly and it includes all those who hold the same belief. It means that *almana* associated with the *sanad qatai* (absolute proof) is predominant in this dialogue.

Almana To Prove The Prophethood Of Mohammad

Allah the Almighty sent His messenger, Mohammad, corroborated by evidences that prove truthfulness and authenticity of his message and convince those who claim that it is a message from Allah the Almighty. The texts of the Holy Quran in which the method of *Almane* was used to prove the prophethood are:

And those who disbelieve say, "This [Qur'an] is not except a falsehood he invented, and another people assisted him in it." But they have committed an injustice and a lie. And they say, "Legends of the former peoples which he has written down, and they are dictated to him morning and afternoon." Say, [O Muhammad], "It has been revealed by He who knows [every] secret within the heavens and the earth. Indeed, He is ever Forgiving and Merciful." (Al-Furqan, Verse: 4-6)

The subject of the above mentioned verses is to prove the prophethood of the Mohammad (May Allah's peace and mercy be upon him) which was denied by the Arab polytheist in Mecca and outside and he wanted to reach his objective by denying the Holy Qur'an and its divine source. The following points elaborate it more:

1. Allah the Almighty sent Mohammad (May Allah's peace and mercy be upon him) with his Shariah (law) for all people and he started with the people of Mecca in accordance with Allah's order: "And warn, [O Muhammad], your closest kindred" (The Poets, Verse: 214). His prophethood was known by the revelation that Allah revealed to him and the people of Mecca and others were not accustomed to hear such things from human beings.
2. The people of Mecca contemplated what the Prophet (May Allah's peace and mercy be upon him), recited from the revelation and they realized his perfection and the loftiness of his style. Al-Waleed bin Al-Mughirah made it clear when he said: "By God, I have heard from him which is neither the speech of man nor the speech of the jinn. The above is fruitful, and the bottom is lavish, and it is of the highest quality and cannot be out-perfected, and a human cannot say this" (Al-Qurtubi, 1964). This was the truth that he uttered by his tongue but soon he retreated from his statement and that is because he as well as the chiefs of Quraish know very well that the acknowledgment of the divine source of the Holy Qur'an means following it and they were determined to not to believe in the Holy Quran and prophet Mohammad (May Allah's peace and mercy be upon him), so they used the weapon of suspicions as a means to disbelieve.
3. The polytheists opened their suspicions here with the word "افك افتراه" (a falsehood he invented), and the word "افك" which is translated as "falsehood" is the shift from truth to falsehood (Ragheb Al-Isfahani, 1991), and the word "افتراه" means "fabrication" (Al-Thalabi, 2001). The polytheists stress that what the Prophet reads and claims that it is from the Quran revealed from Allah the Almighty is a lie that he invented and fabricated on his own. However, claiming about the falsehood makes them feel that how they can get rid of the fact that they used to describe the Prophet with honesty?
4. So, in order to confirm their suspicion and rid them at the same time, they said as the Holy Qur'an mentions about them: "other people assisted him in it" and these other people are the Jews. Some of the commentators named: 'Adaas, al-Huwaitib, Jabr, Bala'am, and 'Yaish, all of whom are non-Arabs and loyalists from the People of the Book (Tabari, 2001) and it seems that they needed to claim about taking assistant from other people because they found in the contents of the Holy Qur'an what they were not familiar to before like Oneness of Allah the Almighty, Prophethood and the Last Day. That is why, it was necessary to refer the assistance to a people who are strangers to them.

5. Then they brought the third suspicion which is "Legends of the former peoples which he has written down". Legends are myths, fantasies, and stories from ancient times (Al-Thalabi, 2001). To make sure the illiteracy of the Prophet, (May Allah's peace and mercy be upon him), they said as the Qur'an mentions about them: "and they are dictated to him morning and afternoon". But their claim is nothing except for embellishment of the suspicion and distortion of fact with the aim to evade the obligations of the truth. According to them, the Prophet was reciting the Holy Quran to them despite the fact that he didn't know how to read and write. He strove to write down this Qur'an (Al-Baghawi, 1996), then asked for it to be dictated to him so that he can memorize early in the day when there is no one observing him and when he is hidden from eyes at night. This is how the polytheists wanted to portray the reality and spread it.

It is narrated by Abdullah bin Abbas, Qatadah and others that Nazr bin Al-Haaris was the person who had spread the idea of "Legends" as he used to sit near the Kaba and narrate to the people the stories of khosrows through which he was opposing the call of the Prophet to Allah the Almighty. Al-Wahidi narrates that Nazr bin Al-Haaris and a group of Quraish heard the Quran from the Prophet (May Allah's peace and mercy be upon him), so the group turned towards Nazr and asked him "what does Mohammad say?" He replied "the legends of former peoples just like I narrate the stories about the ancient ages" (Al-Wahidi, 2008).

The outcome of their claims: a denial of the Prophethood and of the Qur'an. In doing so, they said things that were completely devoid of truth, reasoning and proof. So the noble verses of the Holy Quran dealt with this situation through rejection (alamane) of these claims and this was manifested – Allah knows best - in two places which are as follows:

Allah the Almighty says: "فَقَدْ جَاءُوا ظُلْمًا وَزُورًا" [But they have committed an injustice and a lie] and *zulm* (injustice) means "not to put something in its place" and *alzoor* (lie) means "embellishment of falsehood" (Tabari, 2001). This rejection (alamane) was enough because they had attributed the Messenger of Allah to "falsehood and fabrication with the help from others" despite the fact that they knew well that the Prophet (May Allah's peace and mercy be upon him) is not only innocent of any of those claims but gained the perfection in honesty, righteousness, integrity and generous morals (Ibn Kathir, 2001). The Holy Quran reminds them about this fact in several verses including: "Say, "If Allah had willed, I would not have recited it to you, nor would He have made it known to you, for I had remained among you a lifetime before it. Then will you not reason?" (Jonah, verse: 16). If a person contemplates in this response, he will find both the method of alamane and alqalb together (Al-Shawkani, 1937), for the verse rejected the claim of the polytheists and then turned the situation on them and clarified that they themselves were deceived by the falsehood and fabrication not the Messenger of Allah, May Allah's peace and mercy be upon him and hence their saying was: "Injustice and falsehood."

Allah the Almighty said: "Say, [O Muhammad], "It has been revealed by He who knows [every] secret within the heavens and the earth. Indeed, He is ever Forgiving and Merciful." (Al-Furqan, Verse: 4-6). In this alamane – Allah knows best – are precise meanings:

The Qur'anic contents which are beyond the knowledge of the polytheists and for the same reason they had attributed the Holy Qur'an to the non-Arabs and the People of the Book, are from Allah the Almighty. In many of them are unseen things that only Allah knows (who knows [every] secret within the heavens and the earth).

The Holy Noble Qur'an, with its structures, contents and eloquence is a miracle. That is why; the polytheists of Mecca - after their impotence became apparent - could not get rid of this fact despite their fabrications and accusations. If the Messenger of God, May Allah's peace and mercy be upon him - as they claimed - had sought the assistance of other people to produce the Quran, they would have been able to seek the assistance of whomever they wanted and produce like the Quran, especially because they were challenged to do it, Allah says in the Quran: And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful. (The Cow, verse: 23). They were the people of eloquence but they were the most eloquent of all Arabs.

The integrated picture of this dialogue and the claims and responses it contained shows that *alamane* was manifested in invalidating the original decisions or rulings made by the polytheists and asserted by them which is the denial of the prophethood and the Holy Qur'an. In addition to rejecting their reasons which were presented to justify their denial, attributing the Prophet to fabricating the Qur'an, and seeking help in doing so is erroneous and completely wrong as their knowledge of the Prophet itself denies it. Also, the contents of the Holy Qur'an and its inimitability absolutely forbid the claims made by the polytheists as mentioned above. It is *almana* associated with the *sanand* (proof) of its both types; *qatai* and *halli*.

Almana To Prove The Last Day (The Hereafter)

The polytheists did not accept the idea of the Last Day and perhaps this was due to the control of physical observations over them and the scene of endless death according to the human perspective. So, they refused to believe the Last Day, they insisted on their disbelief. Perhaps, the news of the reward and punishment on the Day of Judgment (The Last Day) was a motive for their insistence on disbelief in it. Since its occurrence is inevitable, many evidences for it have been established in the Holy Qur'an, and among those noble verses in which the method of *alamane* was used are: "And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return. His companion said to him while he was conversing with him, "Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man? But as for me, He is Allah, my Lord, and I do not associate with my Lord anyone. And why did you, when you entered your garden, not say, 'What Allah willed [has occurred]; there is no power except in Allah. Although you see me less than you in wealth and children, It may be that my Lord will give me [something] better than your garden and will send upon it a calamity from the sky, and it will become a smooth, dusty ground" (The Cave, Verse: 35 – 40)

The Resurrection and the Last Day is the focus of these noble verses, and man will inevitably be resurrected, cross to the afterlife through the worldly life which is glorious, teeming with adornment and ornaments, to such an extent that it overcomes

most people's hearts, seduces their minds and leads them astray from faith and the Hereafter. This is what happened to one of the two parties involved in the dialogue:

So, the man - who is the first party to deny the resurrection - is deceived by the worldly life, immersed in its pleasures, distracted by its adornment and disbelieves in the resurrection. This is very much evident when he made him boasts of his beautiful, big and fruitful garden to the extent that it forget about the reality of the world that will be annihilated one day. Allah the Almighty says: "And they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except [brief] enjoyment (The Thunder, verse: 26). So, he wronged himself twice: (1) when he doubted the annihilation of the world as Allah says: "And he entered his garden while he was unjust to himself. He said, "I do not think that this will perish – ever" and (2) when he doubted in the hereafter and the resurrection as Allah says: "And I do not think the Hour will occur". Both of them are legitimate facts and those who doubt them will become unbeliever much less to denying them.

The context of the Holy Qur'an indicates that his believing brother hastened to remind him of the Hereafter and that its occurrence is beyond doubt (Al-Zojaz, 1987) and warned him against the consequences of denial. However, this man was deceived by the luxury of this worldly life, doubted in the fact that this world will perish one day and the Last Day will occur which made him unaffected by his brother's remembrance, and refutes him as the Holy Qur'an mentions about him: "And even if I should be brought back to my Lord, I will surely find better than this as a return". It is a strange wish based on a belief in superiority and dignity but it is the habit of deniers as Allah the Almighty informed about them in another verse: "if I should be returned to my Lord, indeed, for me there will be with Him the best." (Fussilat {Expounded}, verse: 50). The owner of the garden did not say that out of faith in Allah the Almighty, rather he was immersed in his doubt but he said it as a possibility. The conclusion of his words is: "If there is a possibility of returning to Allah, my position there will be better than this and that is because I am blessed and lucky with my Lord and if it were not for my dignity, he would not have given me this." (Ibn Kathir, 2001).

Against these doubts and reasons, The Qur'anic method of *almana* came on the lips of the believing man whose statement is as follows:

1. Rejection of the suspicion that this world will remain forever by mentioning him the fact that all creatures on the surface of the earth and in the whole universe were created including human beings as the believer's dialogue was based on: "'Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man?'" So, you (who doubts in the fact that this world will perish one day) are also a creature, every creature is fleeting and the scenes of human death are visible to the eyes, so the same will be fate of the yard of gardens and orchards. Thus, doubting that this world remain forever and will never end is nothing but a corruption of the mind and a denial of reality.

The suspicion about the survival of the world was also invalidated by removing the will of self-sustainment from it. It can be concluded from what The Holy Quran mentions about him: "And why did you, when you entered your garden, not say, 'What Allah willed [has occurred]; there is no power except in Allah. Although you see me less than you in wealth and children, It may be that my Lord will give me [something] better than your garden and will send upon it a calamity

from the sky, and it will become a smooth, dusty ground". In this, there is an indication that one garden or the two gardens which were blooming and full of fruit, are free of self-will, and this is evident in the gardens of the world whose owners are equal in terms of money and management, yet their gardens vary in growth and fruitfulness and the length of stay. In this, there is proof that the real administrator is Allah the Almighty alone as the vegetation of the earth is one of the scenes of revival and death. This was the fact which the believing man had understood very well and made every effort to remind his friend that the life of the garden is in the hand of Allah the Almighty "There is no power except in Allah" and its destruction and perish is also in the hand of Allah the Almighty "It may be that my Lord will give me [something] better than your garden and will send upon it a calamity from the sky, and it will become a smooth, dusty ground". The Quran says in another verse: "Everything will be destroyed except His Face. His is the judgment, and to Him you will be returned" (The Stories, verse: 88)

2. Rejection of the suspicion about denying the resurrection and the first evidence of the rejection here is the garden itself that he is proud of and exalted because it was a dead land before and only Allah the Almighty had revived it and brought forth its vegetation and the common polytheists also acknowledge it which is clear evidence Allah the Almighty has stated in this verse: "He brings the living out of the dead and brings the dead out of the living and brings to life the earth after its lifelessness. And thus will you be brought out. (Rome, verse: 19) and the same fact has been mentioned in another verse of the Holy Quran which is: "And if you asked them, "Who sends down rain from the sky and gives life thereby to the earth after its lifelessness?" they would surely say "Allah." Say, "Praise to Allah "; but most of them do not reason" (The Spider, verse: 63).

The second evidence is the creation of Human beings. The righteous man presented this fact to this unbeliever as an evidence as Allah the Almighty mentioned in this verse: "Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man?" The order followed in this verse is an indication that this unbeliever acknowledges the creation of Allah the Almighty and that is why the believer began the discourse with him by saying, "Have you disbelieved" and the proof here is close to another verse in which Allah the Almighty said: "And he presents for Us an example and forgets his [own] creation. (Yaseen, verse: 78).

The acknowledgement of this man and other general people about the creation of Allah the Almighty leads to "qiyas tardi" (direct analogy) which is: the one who was able to invent a thing can create it again as Allah the Almighty said: "And it is He who begins creation; then He repeats it, and that is [even] easier for Him. To Him belongs the highest attribute in the heavens and earth. And He is the Exalted in Might, the Wise. (Rome, verse: 27)

The word "easier" is used here in terms of addressing people about what was going on in their mind (Al-Zojaz, 1987; Ibn Kathir, 2001), otherwise, starting and repeating both are easy for Allah the Almighty. "To Him belongs the highest attribute in the heavens and earth. And He is the Exalted in Might, the Wise". He is unique in His Names and Attributes and nothing is incapable of Him.

3. Rejection of the concept that the falsehood can be entitled to reward. The one who contemplate the words of the unbeliever, the owner of the garden will find out that he shows his arrogance by preferring himself over his fellow believer - as the Holy Qur'an mentioned about it: "I am greater than you in wealth and mightier in [numbers of] men." (The Cave, verse: 34)

His bad deeds and belief are also hinted at in his skeptical statements about the annihilation of this world and the resurrection, as previously mentioned, but still he desires for the best in the hereafter as the Holy Qur'an mentions about him: "And even if I should be brought back to my Lord, I will surely find better than this as a return" i.e. I got the wealth and the garden in this world because of my merit and position and if there is a resurrection, I will get a better one because I deserve it.

He might have said it as a matter of skepticism or as a way of sarcasm (Al-Wahidi, 2008) so he combined an evil deed with a false wish that he would be rewarded with goodness which is impossible both in reason and instinct. The Holy Quran rejected those false and irrational claims with a statement that contained the bases of being deserved the dignity, grace and reward from Allah the Almighty:

- a. Believing in Allah the Almighty and not associating any partner with Him: "But as for me, He is Allah, my Lord, and I do not associate with my Lord anyone".
- b. Remaining on a right course and doing good deeds: "And why did you, when you entered your garden, not say, 'What Allah willed [has occurred]; there is no power except in Allah'"
- c. Humility and good manners: It is inferred from the words of believer when he said: "Although you see me less than you in wealth and children". So, the arrogance and self-exaltation of the owner of garden made him subject of punishment unlike humility and good manners which make people deserve for rewards and dignity from Allah the Almighty provided that they are accompanied by faith and righteousness.

Form Of *Almana*

The contexts of the verses from the chapter "The Cave" show (Allah knows best) that *almana* associated with the *sanad qatai* (absolute proof) was used in them which is sought to invalidate the two suspicions (1) the world will never be annihilated and (2) the resurrection will not occur. The believer was very firm to invalidate those suspicions and he mentioned the points that confirm this invalidity and falsehood. Also, *almana* associated with the *sanad halli* clarified the origin of unbeliever's mistake in his claim to deserve the wealth and status in this world, and the continuation of this entitlement in the Hereafter.

To refine the morals and improve the behavior is an issue that has been taken into consideration in the *Sharia*. Allah the Almighty commanded about acquiring good and refined morals and praised His Messenger, May Allah's peace and mercy be upon him, saying: "And indeed, you are of a great moral character" (The Pen, verse: 4). Also, the Prophet commanded to gain and adopt the good manner and informed about the reward which a person gets from Allah the Almighty in return of his or her good manners as he said in one Hadith: "Nothing will be heavier in the Scale than good manners" (on the Day of Resurrection) (Ibn Hanbal, 2002). In contrast, there is the warning against bad behavior and against those who insist on it. Among the verses that dealt with this

issue and in which the method of *almana* was used are following: and when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers." (The Cow, verse: 11)

Most of the commentators of the Holy Quran agreed that the above mentioned verses are about the hypocrites (Tabari, 2001) as their hypocrisy of belief was reflected in their actions and behavior which deserved to be described as "corruption". The corruption (*fasad* in Arabic) includes everything that goes beyond the limit of moderation whether it is a little or much (Ragheb Al-Isfahani, 1991).

The noble verses of the Quran mentioned the types of corrupt works the hypocrites were doing in enmity of Allah and his messenger in the following verses: "we were only mockers" (The Cow, verse: 14), "Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little" (The Women, verse: 142) "They enjoin what is wrong and forbid what is right and close their hands" (The Repentance, verse: 67), "And [there are] those [hypocrites] who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allah and His Messenger before" (The Repentance, verse: 107).

To deal with this situation and to invite them, The Quran addressed them in this verse: "And when it is said to them, "Do not cause corruption on the earth," and here the word *Ifsaad* (corruption) was used as it includes "disbelief in Allah and His Messenger, sins, disobediences (some of them mentioned above), pleasing the unbelievers, averting people from the religion of Allah and separating them from the messenger of Allah the Almighty.

So the hypocrites met this address with the method of *almana* and said as Quran mentions about them: "It is we who are reformers" in short and expressive form with the inclusion of the meaning: you cause the corruption, you who are talking, not we (Ragheb Al-Isfahani, 1991). And the hypocrites' saying "It is we who are reformers" might be a denial or an apology while concealing the mockery as if they were saying: "by our actions, we want to reconcile between you and your enemies or we want to reform our affairs so that no harm will come upon us from anyone (Al-Mawardi, 1987). Their saying with affirmation "We are reformers" shows that the apology comes from out of the belief, so now the interpretation of their statement would be: "Corruption is not our habit, and what you call corruption is righteousness for us (Al-Nahhas, 1988). The Quranic *almana* countered the claim of "reform" made by the hypocrites and denied them the characteristic of reform and restricted them to the pure corruption "Unquestionably, it is they who are the corrupters, but they perceive [it] not". So, the corruption has surrounded everything that came from them in all its aspects, in word, deed, intent, beginning and end and thus they were corrupt in all senses. They were immersed in corruption to such an extent that the corruption of others was null compared to their corruption (Al-Buqa'i, 1983).

The part of the verse "but they perceive [it] not" is interpreted as "they do not perceive the reality of their affair because the righteousness and corruption is only realized by intelligence" (Tabari, 2001). It was also said: "They do not know what punishment Allah the Almighty has prepared for them for their corruption" (Al-Baghawi, 1996). And it was said: "It does not occur to them that Allah will expose them

(Ibn Atiyah, 2001) because they were doing their corrupt deeds in secret” and this interpretation necessitates the hypocrites’ bad belief in Allah and that they do not believe that Allah the Almighty is aware of them as the Quran declared “And your Lord knows what their breasts conceal and what they declare” (The Stories, verse: 69).

Their unawareness of themselves is another indication of the fact that if a person is dominated by hatred and hostility and disbelief has settled in his heart, his mind is closed, even though he reads, hears and understands but he does not benefit from that. Instead, he thinks that whatever he has attained of knowledge and proofs is for his benefit and achieve his purpose. This is the state of those whose hearts are sick and they went astray. The Quran says: “they think that they are doing well in work.” (The Cave, verse: 104) and if they hear the evidences and proofs, they deviate further more. Allah the Almighty says: “And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss” (The Night Journey, verse: 82).

Both of *almana* mentioned in the above two verses of the chapter “The Cow” are of the type of *almana* that is associated with the *sanad qatai* (absolute proof), so the hypocrites emphatically rejected the characteristic of corruption from them and implicitly attached it to those who addressed them. Allah the Almighty replied to them by denying them and rejected the characteristic of reform restricting them to complete corruption as mentioned before.

CONCLUSION

The study of Quranic methods has many lessons and benefits. It alerts both the scholar and the learner about the dialogues that help him comprehend topics, investigate facts, present evidence, and deal with other interlocutors in a manner appropriate to the case. The study in this research was based on the method of *almana*, a method of dialogue in which the commentators and thinkers hinted at its presence in the Qur'an and its use with other interlocutors. The researcher recommends looking into such methods as the Alqalb, Al-Sabr, Al-Taqseem, Al-Monaqza, etc., which can be translated as the flip over, the explore, the division, and the contradiction. Since the fundamentalist scholars of Islam have defined its limits and clarified its features, there is no objection to benefiting from their sayings and measure according to their applications when conducting the study on Quranic methods. In light of the results, the following must be taken into account when studying the Qur'anic techniques should not be dealt with in the same way that the methods of philosophers and people of logic (rationalists) are dealt with because the Holy Quran is a miracle and word of Allah the Almighty. At the same time, rational or logical rules are made by humans, which means the radical difference in the basis and the origin. Also, to deal credibly with the Quranic texts so that anything not indicated by wording or by way of reference or suggestion can be attributed to the Holy Quran. Any study will lose its scientific value if it doesn't abide by this rule.

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