An Examination of Discourse Investigation of Fallacies in Religious Texts: Islam as a Case Study

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Abstract
People use many phrases in daily discourse. 'Fallacy' is a mistake in reasoning or violation of sound argument standards. People may have talks without understanding fallacies. The current study answers these questions. What's argumentation theory? How many arguments are there? What is fallacy? What causes fallacies?

The study identifies argumentation theory using the strategy 'fallacy' Fallacies are defined, explained, and described. Investigating who uses fallacies in the holy Quran. Finally, by studying the data, understanding which fallacies arise most.

It is hypothesized that 1) Disbelievers often utilize argumentum ad hominem. 2) Ad miserecordiam is a less-used fallacy. 3) Pharaoh's arguments against Moses are fallacious compared to previous accounts. Ten Al-Shu'ar (the poets) surah excerpts were analyzed. These are the most surah excerpts anticipated to include disbeliever errors. Dagli; Dakake; Lumbard translated extracts (2015). Ali (1990) and Nasr (2015) were used to compare their interpretations. Bennett's (2012) 'Fallacious model of analysis' is used to examine the data. Analysis shows that a single argument may include several fallacies. Pharaoh and Moses' tale employed several fallacies, validating N.3 Ad populum and ad ignorantiam fallacies contradict N.2 this report has four parts. Section 1 introduces fallacies. Section 2 explains argumentation theory and fallacies using various writers. Section 3 covers the data, model, analysis, and outcomes. Section 4 concludes what has been discussed by resolving issue questions and confirming or rejecting theories. The style used in this paper is the APA style.

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1. Introduction

Arguments often include fallacies. Speakers execute these to reach particular goals. They're part of argumentation theory, a universally essential field that's part of humans' daily routine; it's involved in their behaviors and may be conveyed in written and spoken verbal exchanges that supplement typical dialogues. Fallacies have a 2000-year-old Greek roots from Aristotle's logical philosophy. Ad hominem, ad baculum, ad populum, etc. are typical fallacies. The study explains these sorts and others from various perspectives. In the next sections, we'll compare argumentations to arguments. Also, discourse and discourse analysis are briefly discussed.

2. Theoretical Background

2.1. Discourse and Discourse Analysis

Discourse analysis has grown fast. Researchers in this topic come from numerous disciplines. These disciplines include linguistics, philosophy, and anthropology, and they analyze models of understanding, etc. From these sectors, conversation grew. Other fields, such as social psychology, cognitive psychology, communication, and AI, have extended the approaches and models (Schifrin, Tannen, & Hamilton, 2001).

Many researchers define discourse and discourse analysis. These definitions concentrate on particular language occurrences or runs. Many academics describe discourse as a language beyond the sentence level. Discourse is language usage to some. Critical theorists and those influenced by them might speak about 'discourses of power' and 'discourses of racism,' in which the word 'discourses' becomes a count noun and refers to linguistic and nonlinguistic social behaviors and ideological assumptions that build power or racism (ibid).

Discourse analysis explores language trends across texts and emphasizes language's social and cultural surroundings (p. 2). Discourse analysis analyzes how language communicates diverse worldviews and understandings (ibid). Discourse analysis examines how participant interactions impact language usage and how language use affects social identities and relationships. Zellig Harris (1952) established discourse analysis to investigate related speech and writing. Paltridge (2012) says Harris was interested in language beyond the phrase and linguistic and non-linguistic behavior.

2.2. Argumentation Theory

Argumentation theory is a component of people' daily routine; it's included in their behaviors and may be conveyed in written and spoken verbal exchanges (Ni'ma, 2018). People day and night defend or respond to the simplest ideas, i.e., "it's everywhere and all day" (Eemeren et al., 2010, p.1).

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Religious Texts: Islam as a Case Study

Ni'ma (2018) says, "Argumentation theory has a lengthy history dating back to Aristotle's logical theory." This hypothesis is a long-standing, successful activity in society. Not just philosophers, but many researchers from many subjects and sectors have contributed to the development of "argumentation theory" through their studies, essays, and books.

Argumentation theory has two dimensions: process and product. Many academics identify process as argumentation and output as argument (Ni'ma, 2018, p. 26).

2.3. Argumentation Strategies

According to Eemeren (2010), argumentation aims to resolve disagreements in opinion by appealing to the other arguer's reason. Ni'ma (2018) says a speaker may use argumentation *schemes, fallacies, and logos, ethos, and pathos* to increase or decrease the acceptability of a problematic position in an argument. These strategies aim to persuade the audience to adopt the speaker's viewpoint. Using these strategies, the speaker may argue, persuade, request, plead, etc. Each approach is also a verbal act (ibid).

Concerning *argumentation schemes,* Walton (1996) describes it as "binding sorts of reasoning in communication" (ibid). Fallacies are "speech acts that violate one or more principles for a critical conversation and obstruct the settlement of a disagreement of opinion" (Eemeren, 2010, p. 20). Brinker (1997:105-121, quoted in Ni'ma, 2018) "claims that appeal is one of the speech acts types" and individuals utilize logos, ethos, and pathos to convince their audience. In this study, the main focus is on *fallacies*.

2.4. Fallacies

In school, home, restaurants, buses, etc., people use diverse techniques to acquire what they want. Fallacy is a key strategy in argumentation theory (Ni'ma, 2018).

Many researchers have created different techniques to characterize fallacies, their forms, and real-life definitions. Each scholar's method differs. Aristotle is the father of fallacies since he analyzed them logically (Ni'ma, 2018). Proudfoot & Lacey (2010) define fallacy as a faulty argument with genuine premises and conclusion. Informally, fallacy is any thinking error unrelated to argument form. Emeren (2010) defines fallacy as "any reasoning maneuver that violates a crucial debate norm" (p. 9). Woods, Irvine, & Walton (2000) define fallacy as "poor reasoning that seems good." It's a persuasive thinking fallacy (p. 6).

2.5. History of fallacies

Malik (2015) defines "fallacy" as "reasoning mistake". The Latin term fallere means "to fool, trip, lead into mistake, or trick." Also from the Greek word phelos, meaning "deceitful."

Aristotle first understood fallacy 2,500 years ago. Fallacies are abuses of reason or rationality, or logos, the procedures of logical inquiry that lead to sound thinking (Woods, Irvine, & Walton, 2000, p. 6). Logos' initial fruits were discoveries in physics and astronomy in the sixth century BCE, but these same approaches were rapidly applied to ethical, political, and human good issues. Thus, we witness the origins of the humanities, natural and social sciences, and Western philosophy's core sub disciplines: metaphysics (the theory of being), epistemology (the theory of knowing), value theory (ethics, politics, and aesthetics), and logic (Woods, Irvine, & Walton, 2000, p. 6). Logic "identifies and analyzes errors and distinguishes good arguments from poor" (ibid).

2.6. Reasons of Fallacies, when do they occur, and How to Avoid Committing Fallacies

People use fallacies in arguments deliberately and accidentally. Intentionally committing fallacies is done to obtain personal advantage. Example: "Politicians want your vote; dictators want to exploit your feelings and prejudices; marketers want you to buy their product... and fanatics or zealots (religious, political, patriotic, etc.) want you to join them." Another cause of errors is sloppy intellectual practices. "Mental laziness, emotional temperament, and uncritical thinking" (Malik, 2015, p. 8). When there is a discrepancy between arguers' views, speakers commit fallacies. He (ibid) says that to prevent fallacies or being misled by them, a person must have critical thinking in reading, writing, evaluating, comprehending, and making judgments.

2.7. Types of Fallacies

According to Malik (2015), there are two categories of fallacies, formal and informal. Formal fallacies address argument structure, whereas informal fallacies concern content. Formal fallacy is a defect in an argument that relies on its logical or grammatical form, not its non-logical phrases. Malik defines informal fallacy as "a fault in an argument that does not rely on its logical shape and is instead traceable to its non-logical manifestations." False arguments are informal fallacies. Illegal activities divert discussion from the facts. Logic seeks truth. If one wishes to be accepted as a human being and is devoted to reality, he/she should avoid informal fallacies.

2.8. Types of informal logical fallacies

Professor of philosophy at Cambridge University Blackburn (2005) lists many fallacies according to the standard taxonomy of fallacies of reasoning, which identifies many fallacies as having a 'argument to' or 'argumentum ad' ad hominem, ad ignorantiam, ad verecundiam, ad baculum, ad populum, ad miserecordiam, and petitio These are detailed by Blackburn and others.

First, ad hominem is "attacking the person rather than his/her argument to discredit what he/she says" (Blackburn, 2005, p. 22). (ibid). Bustamante & Dahlman (2015) define ad hominem as "criticizing the speaker instead of the argument." Ad hominem challenges a person's character, not reasoning. Second, Ad ignorantiam is "arguing that a proposition is true since it hasn't been proven erroneous" This depends on others' authority, according to Woods, Irvine, and Walton (2004). This fallacy lacks proof.

Third, ad verecundiam is "appealing to an authority outside its legitimate realm; illicitly benefiting on regard and respect, as in celebrity endorsements." Mir (1995) describes ad verecundiam as "an appeal to humility" He (ibid) adds that ad verecundiam also involves appealing to renowned people so that others desire to be like them or do what they did.

Fourth, Woods; Irvine & Walton define Ad baculum as "an irrelevant appeal to fear or force" (2004, p. 13-14). This means one arguer tells the other she can use unfair means to win. Ad baculum means "argument with a cudgel" "Showing a conclusion's dire consequences" This phrase conveys a powerful fallacy.

He (ibid) identifies ad populum as "the fifth sort of fallacies" Woods; Irvine & Walton (2004) said that ad populum, "arguments may be modified to appeal to the passions or biases of the individual or group." The outcome is ad populum fallacy". Writers by this remark believe that occasionally arguers utilize their sentiments to sway the views of those they fight with (i.e., to persuade them). The sixth fallacy is ad miserecordiam. Blackburn (2005, p. 22) defines ad miserecordiam as "a sympathy-based argument." Finally, there's ignoratio elenchi, or begging the question. According to Blackburn, it's "the error or fallacy of reasoning to an irrelevant conclusion" (ibid, p. 38). Mir (1995) describes this fallacy as when someone is requested to prove or deny something and does so using irrelevant evidence. When asked to prove or refute anything, if he proves or disproves something else, he commits this fallacy.

3. Methodology

This section describes the selected data, the model, and data analysis using the model. After data analysis and result discovery, outcomes will be discussed in depth.

3.1. Data Selection

The investigation employed "ten passages" from "Al-Shuʿarā surah" (the poets). This surah was chosen because it features several clashes between prophets (peace be upon them) and disbelievers who didn't accept the prophets' revelations from God. Disbelievers argued with prophets because they couldn't believe in them. These arguments about prophets were false. The surah opens with "Pharaoh and Moses" peace be upon him (hence forth P.B.U.H). "Pharaoh" commits errors in this encounter with Moses. Similar accounts followed Moses' narrative in this surah, such as Ibrahim and his idolatrous people, Noah and the disbelievers, Hood, Salih, Lot, and Shu'ayb.

3.2. The model

Bennett (2012) describes and analyzes several fallacies, including their logical sequence and illustrations. Bennett's scheme is the model for analysis. This research focuses on common kinds. Bennett's informal logical fallacies scheme will be used to assess the data. His fallacies are:

3.2.1. Argumentum Ad Hominem

This type is also known as: *"personal abuse, personal attacks, abusive fallacy, damning the source, name calling, needling [form of], and refutation by character"* (Bennett, 2012, p. 29).

Description: *"Attacking the person making the argument, rather than the argument itself, it occurs when the attack on the person is completely irrelevant to the argument the person is making" (ibid).*

Logical Form:

Person 1 is claiming Y.

Person 1 is a moron.

Therefore, Y is not true*.*

For example:

"My opponent suggests that lowering taxes will be a good idea – this is coming from a woman who eats a pint of Ben and Jerry's each night!" (Bennett, 2012, p. 29).

Explanation: The fact that the woman loves her ice cream, has nothing to do with the lowering of taxes, and therefore, is irrelevant to the argument. *Ad hominem* attacks are usually made out of desperation when one cannot find a decent counter argument (ibid).

3.2.2. Argumentum ad ignorantiam

This type is also known as: "appeal to ignorance, absence of evidence, argument from personal astonishment, argument from Incredulity" (Bennett, 2012, p. 107).

Description: The assumption of a conclusion or fact based primarily on lack of evidence to the contrary. Usually best described by, "absence of evidence is not evidence of absence" (ibid).

Logical Form:

 X is true, because you cannot prove that X is false.

 X is false, because you cannot prove that X is true.

For example:

"Although we have proven that the moon is not made of spare ribs, we have not proven that its core cannot be filled with them. Therefore, the moon's core is filled with spare ribs" (Bennett, 2012, p. 107).

Explanation: There are an infinite number of things we can't prove, like the moon being full of spare ribs. Someone would think now that any "rational" person might

realize that the moon cannot be filled with spare ribs, but this someone would be wrong. People make controversial claims and get away with it because the converse cannot be proved otherwise (ibid).

3.3.3. Argumentum Ad Verecundiam

This type is also known as: "argument from authority, appeal to false authority, argument from false authority, ipse dixit, testimonials [form of]" (ibid, p. 48).

Description: Using an authority as evidence in your argument when the authority is not really an authority on the facts relevant to the argument. As the audience, allowing an irrelevant authority to add credibility to the claim being made (ibid).

Logical Form:

According to person 1, Y is true.

Therefore, Y is true.

For example:

"My 5th grade teacher once told me that girls will go crazy for boys if they learn how to dance. Therefore, if you want to make the ladies go crazy for you, learn to dance" (Bennett, 2012, p. 28).

Explanation: Even if the 5th grade teacher was a relationships expert, her theory on what makes girls "go mad" for boys is speculative and maybe accidental at best (ibid).

3.3.4. Argumentum Ad Baculum

It is also known as: "appeal to force, argument to the cudgel, appeal to the stick, argument by vehemence" (ibid, 71).

Description: it happens when there is a use for a threat, force, and coercion is used instead of the reason when attempting to justify a conclusion.

Logical Form:

If you don't accept X as true, I will hurt you.

For example:

Melvin: Boss, why do I have to work weekends when nobody else in the company does?

Boss: Am I sensing insubordination? I can find another employee very quickly, thanks to Craigslist, you know.

Explanation: in this example, Melvin asks his boss why he is the only employee that has an additional work in weekends. But the answer was not direct to the logical question. It rather takes the form of threat of force, as being forced out of his job.

3.3.5. Argumentum Ad Populum

It is also known as:

appeal to common belief, appeal to accepted belief, groupthink, appeal to widespread belief, appeal to the masses, appeal to belief, appeal to the majority, argument by consensus, consensus fallacy, authority of the many, bandwagon fallacy, argumentum ad numerum, appeal to the number, argumentum consensus gentium, appeal to the mob, appeal to the gallery, mob appeal, social conformance, value of community. (Bennett, 2012, p. 51).

Description: When the claim that the majority or a large number of individuals in general or a specific group accept a belief as true is provided as proof for the argument. To accept the belief of another person, or many people's beliefs, without asking for evidence as to why that person supports the view, is a lazy method of thinking and a risky way of accepting information.

Logical Form:

A lot of people believe X.

Therefore, X must be true.

For example: "*Up until the late 16th century, most people believed that the earth was the center of the universe. This, of course, is not true*".

Explanation: The geocentric model was based on observation (limited) and faith, but most people who believed it did so based on popular belief at the time, rather than their own observations, computations, or reasoning. People like Copernicus, Galileo, and Kepler rejected popular belief and discovered a reality that the rest of humankind was unaware of.

3.3.6. Argumentum Ad Miserecordiam

This type is also known as: "appeal to pity, appeal to sympathy, the Galileo argument" (Bennett, 2012, p. 80).

Description: attempting by the use of pity to pave away from the truth of the conclusion.

Logical Form:

"Person 1 is accused of Y, but person 1 is pathetic."

Therefore, person 1 is innocent.

X is true because person 1 worked really hard at making X true.

For example:

"I really deserve an "A" on this paper, professor. Not only did I study during my grandmother's funeral, I also passed up the heart transplant surgery, even though that was the first matching donor in 3 years".

Explanation: because of her efforts and attention, the student deserves an "A," but sadly, papers are not scored in this manner. The fact that the professor should pity her has nothing to do with the fact that papers must be scored according to the quality of the written paper, and if the professor adjusted the mark based on her sensationalist stories, s/he would have fallen to the appeal to pity fallacy.

3.3.7. Petitio Principii

This type is also known as: "begging the question, assuming the initial point, assuming the answer, chicken and the egg argument, circulus in probando, circular reasoning, and vicious circle" (Bennett, 2012, p. 120).

Description: is any form of argument in which the conclusion is mentioned in one of the premises. Many people use the phrase "begging the question" incorrectly when they use it to mean, "prompts one to ask the question", which is not the appropriate usage. Begging the question is a form of circular reasoning.

Logical Form: "Claim X assumes X is true".   Claim X is therefore, true.

For example: "Paranormal activity is real because I have experienced what can only be described as paranormal activity".

Explanation: In this example, the statement "paranormal activity is real" is really true because it is supported by the premise "I have experienced what can only be described as paranormal activity".

All these fallacies in addition to their schemes will be applied to the data. They are illustrated in the following model:
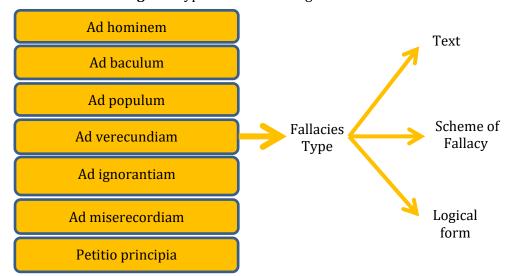
Figure: Types of Informal Logical Fallacies

Bennett's (2012) Logically Fallacious Model

3.4. Data Analysis

The data is analyzed according to the model described above.

Extract 1:

> He said, "<u>Did we not raise you among us as a child, and you stayed among us for many of your years?</u>" (26:18).

Analysis:

In this quotation, Pharaoh asks Moses 'peace be upon him' (hence forth P.B.U.H) in front of people with a question that makes Moses 'P.B.U.H' in a difficult situation, because such a question cannot be answered without being impolite. It seems to imply a hidden intention from pharaoh. He asks Moses that didn't he was adopted by Pharaoh and his wife as a child and grew up in their house? Actually, Pharaoh knows the answer and so do the people participated in the debate, but Pharaoh aims in his question to embarrass Moses 'P.B.U.H.' when the latter declares the message sent from God to guide people to the right path. The message says "no god except God". So, from the perspective of Pharaoh and the simply minded people, if Moses answers Pharaoh's question with saying YES he has grown in Pharaoh's houses, then he must believe in Pharaoh's godhead, which is absolutely wrong. On the other hand, if Moses 'P.B.U.H.' says NO , he will be unthankful for Pharaoh's charity to him. This situation is a fallacy made by Pharaoh towards Moses 'P.B.U.H' and this type of fallacy is called ***ad verecundiam***, which means appealing to one's sense of modesty that makes it difficult to response.

Extract 2:

> Pharaoh said: "<u>Truly Your messenger who has been Sent to you is a veritable madman!</u>" (26:27).

Analysis:

This quotation is said by Pharaoh to his court. He says sarcastically that Moses 'P.B.U.H' is a madman. He calls him like that because Moses says that "Allah, the One True God is also the God of the Egyptians and Pharaoh also" (Ali, 1990, p. 1060). Pharaoh does not accepts the idea that the true God is only Allah, so he attacks Moses' personality by calling him a madman. This type of fallacy where the arguer attacks the person's character rather than his statement is called ***ad hominem*** fallacy.

Another interpreter who is Nasr (2015, p. 1992) calls Pharaoh's argument as a kind of ***ad ignorantiam*** fallacy which suggests that the absence of evidence does not mean an evidence of absence. This happens when Nasr interprets this quotation by saying "Pharaoh is effectively saying, there is nothing to his allegation that there is a Lord other than me". Pharaoh means that Moses has no evidence to prove that God is existed, but the fact is that Pharaoh, himself has no evidence to prove the reverse.

Extract 3:

> He said, "If you accept any god other than me, <u>I will make you a prisoner</u>" (26:29).

Analysis:

Once again this quotation is also said by Pharaoh to Moses 'P.B.U.H'. it's a direct threatening to Moses that Pharaoh will put him in prison if he worship God and does not follow Pharaoh and his pretending of godhead.
Since such a claim has the sense of threatening, so, both interpreters, Ali and Nasr consider it as ***ad baculum*** fallacy, since it focuses on using the force or threat style when arguing.

Extract 4:

> He said to the notables around him, "<u>Truly this is a knowing sorcerer</u>, who desires to expel you from your land with his sorcery. <u>What would you command</u>?" (26:34-35).

Analysis:

It is agreed by the two interpreters that there are two types of fallacies used by Pharaoh to Moses in this quotation, namely: ***ad hominem*** and ***ad populum.*** The former is used when pharaoh attacks Moses' character by describing him as a sorcerer. The latter is used when Pharaoh refers to the public and says that Moses wants to throw people from their lands by his magic. After saying that, Pharaoh asks people about their opinion concerning this. He uses feelings to pursue people to agree with him about whatever he says. This is what the ad populum fallacy aims to, to arouse the public pity.

Extract 5:

> He said, "Do you believe in Him before I give you leave? He is indeed your chief, who has taught you sorcery. You will surely know! <u>I shall surely cut off your hands and your feet from opposite sides, and I shall surely crucify you all!</u>" (26:49).

Analysis:

This quotation is said by Pharaoh to the Sorcerers whom he brought to face Moses 'P.B.U.H' in his miracle which Pharaoh and his followers believe it to be a magic. The sorcerers believed in Moses in his miracle that is from God and that made Pharaoh to be angry on them. Therefore, he threatened the sorcerers that he will cut their hands and feet from opposite sides (i.e., their right hands with their left feet) and then he will crucify them because they followed Moses before he gave them the permission to do so. Threat is a feature of ***ad baculum*** fallacy

Extract 6:

> - **When he said to his father and his people, "What are you worshipping?".**
> - **They said, "We worship idols, and we remain ever devoted to them"**
> - **He said, "Do they hear you when you call? Or do they benefit or harm you?"**
> - **They said, "<u>Nay, but we found our fathers doing so.</u>" (26:70-74).**

Analysis:

This argument happened between Ibrahim 'P.B.U.H' and his father and people in his era. Ibrahim asked his father and the people what they worship. Their answer was that they worship statues and they keep devoted to them. Ibrahim then asked them if those statues ever heard them or benefited or even harmed them. There answer was the most idiot one. They said that they have found their ancestors do so! By saying such a thing, they commit what is called an ***ad verecundiam*** fallacy, which means appealing to distinguished names to support an answer.

Extract 7:

> **They said, "If you do not refrain, <u>O Noah, you will be stoned</u>." (26:116).**

Analysis:

These words are said by disbelievers addressed to Noah 'P.B.U.H.'. They threaten Noah that he will be thrown by stones if he does not stop inviting them to believe in God. By committing an act of threatening, they use ***ad baculum*** fallacy.

Extract 8:

> **They said, "<u>You are surely one of the bewitched</u>" (26:153).**

Analysis:

This quotation is said by disbelievers to Salih 'P.B.U.H.'. They attack Salih's character by addressing him to be a sorcerer. By doing so, they fall under the ***ad hominem*** fallacy.

Extract 9:

> **They said, "Unless you refrain, <u>O Lot, you will be expelled</u>." (26:167).**

Analysis:

This quotation is said by disbelievers to Lot 'P.B.U.H.'. They threatened Lot that if he did not stop inviting them to follow him and believe in God they will expel him from their village. This kind of fallacy is the ***ad baculum*** fallacy.

Extract 10:

> **They said, "<u>You are but one of the bewitched</u>. And you are nothing but a man like us; <u>and we think that you are a liar</u>" (26:185-186).**

Analysis:

This speech is addressed by inhabitants of the thicket (Asshab Al-Ayka) to Shu'ayb 'P.B.U.H.'. They used the fallacy of **ad hominem** twice in this quotation. First, when they described Shu'ayb as a sorcerer "You are but one of the bewitched". Second, when they described him as a liar "and we think that you are a liar". This happened when he said that he is a messenger from God and they should obey and follow him.

The results of the analysis depending on Bennett's scheme of describing the fallacies are clarified in the following table and followed by the table of frequencies and percentages:

Table 1. Fallacies discovered in the extracts

The text	Type of fallacy	Logical order
1. Did we not raise you among us as a child, and you stayed among us for many of your years?	*Ad verecundiam*	*According to person 1, Y is true. Therefore, Y is true.*
2. Truly Your messenger who has been Sent to you is a veritable madman!	*Ad hominem* *And ad ignorantiam*	*Person 1 is claiming Y. Person 1 is a moron. Therefore, Y is not true.* *X is true, because you cannot prove that X is false.* *X is false, because you cannot prove that X is true.*
3. I will make you a prisoner.	*Ad baculum*	*If you don't accept X as true, I will hurt you.*
4. Truly this is a knowing sorcerer. - What would you command?	*Ad hominem* *Ad populum*	*Person 1 is claiming Y. Person 1 is a moron. Therefore, Y is not true.* *A lot of people believe X. Therefore, X must be true.*
5. I shall surely cut off your hands and your feet from opposite sides, and I shall surely crucify you all!	*Ad baculum*	*If you don't accept X as true, I will hurt you.*
6. Nay, but we found our fathers doing so.	*Ad verecundiam*	*According to person 1, Y is true. Therefore, Y is true.*
7. O Noah, you will be stoned.	*Ad baculum*	*If you don't accept X as true, I will hurt you.*
8. You are surely one of the bewitched.	*Ad hominem*	*Person 1 is claiming Y. Person 1 is a moron. Therefore, Y is not true.*
9. O Lot, you will be expelled.	*ad baculum*	*If you don't accept X as true, I will hurt you.*
10. You are but one of the bewitched. - And we think that you are a liar.	*Ad hominem* *Ad hominem*	*Person 1 is claiming Y. Person 1 is a moron. Therefore, Y is not true.*

Fallacy	Frequency	Percentage %
Ad hominem	5	38.5
Ad baculum	4	30.7
Ad populum	1	7.7
Ad verecundiam	2	15.4
Petitio principia	0	0
Ad miserecordiam	0	0
Ad ignorantiam	1	7.7
Total	13	100%

Table 2. Frequencies and Percentages of fallacies

3.5. Discussion of the results

Certain points must be discussed concerning the results of analysis. **First,** the large number of fallacies are found in Moses and Pharaoh's story because Pharaoh is the king and has the power to say whatever he wants to Moses without any objection from any one. **Second,** the most used type of fallacies is ad hominem. It is used five times throughout the surah, so that its percentage the higher one 38.5%. The reason behind this is that disbelievers in different eras are misbehaved and ignorance, so they can't argue in the appropriate manner of argumentation concerning the subject under discussion, therefore, they tend to be crucial by attacking the messengers' characters rather than their messages. **Third,** the least mentioned fallacies are ad populum and ad ignorantiam. Each one of them was mentioned once, so their percentages are equal 7.7%. Ad populum is used only by Pharaoh in order to evoke public's feelings. Ad ignorantiam is also used by Pharaoh to emphasize that Moses lacks evidence in his argument.

Fourth, Pharaoh's quotation which says "Truly your messenger who has been sent to you is a veritable madman!" is interpreted by interpreters in two different ways. Ali (1990) states that Pharaoh does not accepts the idea that the true God is only Allah, so he attacks Moses' personality by calling him a madman. Therefore, Ali interprets this fallacy as being *ad hominem* fallacy. On the other hand, Nasr (2015, p. 1992) interprets Pharaoh's words in a different way. He says that Pharaoh's argument is a kind of *ad ignorantiam* fallacy. This happens when Nasr says "Pharaoh is effectively saying, there is nothing to his allegation that there is a Lord other than me". Pharaoh means that Moses has no evidence to prove that God is existed, but the fact is that Pharaoh, himself has no evidence to prove the reverse. So, his fallacy is ad ignorantiam. Finally, the fallacies *petitio principia* and *ad miserecordiam* are never mentioned. May be they are mentioned in other surahs.

Rashid, B. N. (2023). An Examination of Discourse Investigation of Fallacies in Religious Texts: Islam as a Case Study

3.6. Conclusion

Argumentation theory is a wide topic that has a long history returning back to Aristotle when his logical theory is shaped for more than 2000 years. In order to improve or lessen the acceptability of a problematic opinion inside an argument, the speaker may employ several strategies such as **applying different sorts of argumentation schemes**, **committing fallacies**, and **manipulating argumentative appeals**; *logos, ethos,* and *pathos* (see 2.3). The common thing across these strategies is that their overall goal is to persuade or convince the public to accept the speaker's ideas. Fallacy is an invalid form of argument that is always invalid even if it may have true premises and true conclusion. There are many types of fallacies, the most common are ad hominem, ad ignorantiam, ad verecundiam, ad baculum, ad populum, ad miserecordiam, and petitio principia. Fallacies happen when there is an argument and there is a mismatch between arguers' opinions which leads to committing fallacies by speakers engaging in the argument (see 2.6). The results show that the large part of fallacies was used in Pharaoh and Moses' story and this validates hypothesis N.3 (see 3.5). The less used fallacies were ad populum and ad ignorantiam which disprove hypothesis N.2. Finally, the most used fallacy is ad hominem, which validates hypothesis N1.

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