Persuasion in Arabic Argumentative Discourse : A Case of Social Interview

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ABSTRACT

The current study aims at establishing a suitable approach to analyze in an Arabic argumentative discourse from a persuasive perspective. Also, it aims at finding the persuasion-tactics Arabs rely upon to convince their audience of specific points of view. Further, the paper aims at finding the effect of the social position and the background knowledge on the persuasion-process.

To fulfill the above aims, the study hypothesizes that the new eclectic approach suggested here can be used to analyze Arabic argumentative discourse. And Arabs use the different tactics from those found in the literature review of persuasion-tactics in English discourse. It , further, hypothesizes that the person of high social position and having good background knowledge is more persuasive than others.

The study comes with some findings and conclusions the most important of which are : Arabs rely on different types of tactics rather than those English ones and they rely on rational type of tactics rather than credibility or effective. This proves that Arabs rely on logic rather than emotions to convince their hearers of their points of view. Also, it is found that the persuasion- process in Arabic argumentative discourse is multidimensional due to the exchange of roles between the persuader and the persuadee.

Key words : persuasion , argumentation, persuasion tactics, components of persuasion and polygamy.

الاقناع في الخطاب الجدلي العربي : تحليل المقابلة الاجتماعية

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الملخص

تهدف الدراسة الحالية الى ايجاد منهاج لتحليل الخطاب الجدلي العربي من وجهة نظر اقناعية . وتهدف الدراسة كذلك الى ايجاد الستراتيجيات الاقناعية التي يعتمد عليها متحدثوا اللغة العربية لاقناع مستمعيهم بوجهات نظرهم . ويهدف البحث كذلك الى ايجاد تأثير المستوى الاجتماعي على عملية الاقناع.

ولتحقيق هذه الاهداف ، تفترض الدراسة ان المنهاج الانتقائي الجديد والمقترح هنا يمكن استخدامه لتحليل النص العربي الجدلي. وأن المتحدثين العرب يستخدمون ستراتيجيات مختلفة عن تلك الستراتيجيات الاقناعية الموجودة في الخطاب الانكليزي. وتفترض الدراسة كذلك ان المتحدث ذو المنزلة الاجتماعية المرموقة والذي يملك خلفية ثقافية جيدة يكون افضل من غيره في الاقناع .

وخلصت الدراسة الى بعض النتائج اهمها ان المتحدثين العرب يعتمدون على ستراتيجيات مختلفة عن تلك الموجودة في الخطاب الانكليزي وانهم يعتمدون على تلك الستراتيجيلت التي تتسم بالعقلانية اكثر من تلك التي ترتبط بالمشاعر . وهذا ان دل على شيئ فانه يدل على انهم يعتمدون على المنطق اكثر مما هو الحال على المشاعر لاقناع مستمعيهم بوجهات نظرهم. وخلصت الدراسة كذلك الى ان عملية الاقناع في النص العربي الجدلي متعددة الاتجاهات وذلك يعود الى تغيير الادوار بين المقنع والمستمع.

الكلمات المهمة : الاقناع ،الجدل،ستراتيجيات الاقناع ،مكونات الاقناع، تعدد الزوجات.

1 Introduction

In order to analyze the Arabic argumentative discourse from a persuasive perspective, the current study is established to answer the following questions :

1. Is persuasion a property or a process?

2. If it is a process what are the components of that process?

3. Are there specific tactics to be used?

4. If yes, do these tactics differ from one language to another and from one person to another?

5. And so, what are the characteristics of the most persuasive speaker?

2 Data

The data chosen to be analyzed in this paper consists of some selected stretches of speech taken from a social interview broadcasted on the fourth of March, 1997, by Al-Jazeera channel in the program of Al-Itijaah Al-Muaakis (the Reversed Direction) between two ladies handling the topic of 'polygamy'. These two ladies are - Mrs. Safeenaz Kazim, a journalist and an evangelist of human rights and Mrs. Tugan Al-Faysal, an evangelists of human rights and a member in the Jordan parliament who holds a high degree in jurisprudence.

Mrs. Safeenaz believes that polygamy , as juristic rule, is an accidental door that is opened when necessary and needed to avoid specific cases like being fallen in a trespass. Mrs. Tugan , on the other hand, tries to push the society to put some rules to minimize the effect of that practice on societies . Some beholders' points of view are also represented to stand with or against any proposed proves. The interview , guided by Mr. Qassim Al-Faysal , lasted for

(62) minutes (although Mrs. Safeenaz left the program before it ends) , and so it is very difficult to analyze it here altogether in this paper. Accordingly, we find it suitable to select those stretches that we believe to be critical to our paper. The reader, thus, is advised to see the interview on https :// www. YouTube, com/ watch ?v=7lywaR6sDg.

3 The Concept of Persuasion

Persuasion can be defined as an attempt of influence. It is an attempt to " influence a person's beliefs , attitudes, intentions, motivations, or behaviors" (Wikipedia, 2018 : 1) towards some actions or events. It is conducted through using linguistic or non-linguistic means of communication. According to Perloff (2003) persuasion can be defined as " a symbolic process in which communicators try to convince other people to change their attitudes or behaviors regarding a specific issue through the transmission of a message , in an atmosphere of free choice".

Persuasion is the attempt to affect others' thinking and actions. It started with the Greek and specifically Aristotle and his theory of rhetoric. Aristotle emphasized two elements for a good persuader: rhetoric and elocution. Rhetoric here is defined as "the ability to find the available means of persuasion in any instance" (Wikipedia, 2018 : 2) and elocution is the art of good speech and language the persuader used to convince his listeners of a specific issue. Aristotle outlined his rhetorical proofs in the following items :Credibility (ethos),Reason (logos)and Emotion (pathos).

Credibility refers to the truthfulness of arguments of the persuader. And reason refers to the logical arguments the persuader uses to create a change in the receivers' attitudes and ideology. While emotion is the card that the

persuader may rely upon to create such a change if logic fails to do so (cf Ibid and Metsamake, 2012: 205-206).

However, the notion of persuasion becomes a vital field of work only when Dale Carnegei first published his book in the 1930s " How to win Friends and Influence People". And the theory of persuasion never began until the 1940s and 1950s (See Dainton, 2010 : 103).

As the Ad Age Encyclopedia of advertising recommended , it is Carl I Hovland , the psychologist from Yule University, who was the first to conduct a theory of persuasion during the 1940s and 1950s being credited with conducting the first systematic project on attitude changing and persuasion (see AdAge Encyclopedia of Advertising , 2018 : 1 and see Hovland et al. 1953 and Kelley et al. 1955). Hovland relies on Aristotle's understanding of persuasion as well as his principles and terminologies. According to Hovland, the source of the message is considered the most important factor affecting the persuasion - process altogether. Audience , here, plays an active role since it is he who evaluates the source by two characteristics : reason of the speaker (being an expert in doing the persuasive act) and credibility (being perceived as trustworthy) (AdAge Encyclopedia of Advertising , 2018 : 2 and see also Metsamaki, 2012).

4 Theories of Persuasion

Looking through history , we may realize a huge number of theories tackling the concept of persuasion. The most prominent of these are : attribution theory, behavior change theory , conditioning theory, cognitive dissonance theory, elaboration likehood theory, functional theory, inoculation theory, narrative transformation theory, social judgment theory, persuasion knowledge

theory and self – persuasion theory (see Wikipedia, 2018 : 2-5, and AdAge Encyclopedia of Advertising , 2018).

However, due to limitations of space and time, some of these theories which are functional to the current study are going to be explained. These theories may help to shape the model of analysis elaborated and adopted here.

1.   Social Judgment Theory

This theory has first proposed by Sherif (see Sherif and Hovland, 1961, Sherif etal. , 1965). It suggests that " knowing a person's attitudes on a subject can provide you with clues about how to approach a persuasive effect"(Dainton, 2010 : 105). It focuses on how recipients evaluate the persuasive messages (see also AdAge Encyclopedia of Advertising , 2018). Accordingly, persuadees make judgments about the persuasive messages according to their "achors" or standpoints on specific issue, either to accept the change or to have no commitment. The recipient's ego-involvement in the issue, accordingly, should be checked, first, to pinpoint at later on. (see Dainton, 2010 : 106).

2.   Cognitive Dissonance Theory

This theory has originally proposed by Leon Festinger in 1957 (see Wikipedia , 2018 : 3) relying on the fact that human beings already look for mental consistency. When we are proposed with new ideologies, our minds use their own schemata for linking the new ideologies and their already existing ones (AdAge Encyclopedia of Advertising , 2018 : 115). If these two pieces of ideologies are contradicting , then a sense of cognitive dissonance is built. It is on this dissonance that the persuader plays. In other words, if mind is exposed to conflicting or dissonant opinions and ideologies or there exists a sense of incompleteness and discomfort and people usually try to approach comfort or get rid of such discomfort to feel relax. According to Festinger, we are stimulated instinctively to lessen such dissonance to get our cognition to be in

harmony with itself (Wikipedia, 2018 : 4). (for this theory, see also Radakovic, 2010 : 3).

3.   Elaboration Likehood Theory

This theory has first developed by Petty and Cacioppo, 1986. It views persuasion as a cognitive event using mental processes of motivation and reasoning (AdAge Encyclopedia of Advertising , 2018: 109). Accordingly, two routes of influence can be identified: centrally routed messages and peripherally routed messages (ibid). **1.Central routes :** An individual considers the new coming information by taking into consideration " pros and cons" of it and how perfect they are to support the receiver's values (cf Wikipedia , 2018 : 4). Here, perfect depends on rational arguments, where relevant mental representation can be brought to support the already existing ones. When persuasion succeeded here , it usually brings about steady and long changes. **2.The peripheral route:** This route when succeeded brings about temporally , weak and short-term change; i.e. the persuadee may return back to his own habit and change is going to be momentarily. When the receiver is incapable of understanding the argument represented or he is not well motivated, the peripheral route can be used for sake of motivation (cf Ibid :111).

4.   Self – Persuasion Theory

According to this theory, the receptor is an active part in the process of persuasion. It is he who determines whether the process would fail or succeed. It is the hearer who is going to accept , reject, or distort the content of the message (cf AdAge Encyclopedia of Advertising , 2018 : 3) (for more about these theories , see Dainton, 2010).

5 Components of Persuasion

Perloff (2003: 102) believes that for persuasion to be successful, five components should be taken into consideration : symbolism, influence, recipients, transmission of the message, freedom of choice.

1. Symbolism : persuasion is not something that anyone could have. It is a process when symbols move from one person into another via a symbol. This symbol could be a linguistic sign . a flag, an image of whatever type used to create a change in the receiver's ideological system altogether.

2. Influence : persuasion usually has a real attempt to influence the other party by putting in mind that the receiver has his own mental repertoire but via reason. It in a kind of social influence. "It occurs within a context of intentional messages that are initiated by a communicator, in a hope of influencing the recipient " (Perloff, 2003 : 2).

3. Recipient :persuasion in essence is self-persuasion. Persuaders may find suitable arguments to argue others to be persuaded. But it is not necessary to find a successful attempt to unless the persuadee accepts the challenge and accepts to be persuaded. And as Whalen , 1996 (cited in Perloff, 2003 : 2) puts it " you cannot force people to be persuaded. You can only activate their desire" to be persuaded.

4. Transmission of a message : persuasion definitely involves a message by which the persuader used to create a change. This message could be verbal, nonverbal, reasonable, unreasonable, factual, emotional, linguistic or nonlinguistic.

5. Free choice: this component is related to the notion of self-persuasion outlined above. People , if to be persuaded successfully, should have the freedom to choose whether to be persuaded or not. If people have the opportunity to criticizes the persuader or reject the change , then they will be free to do so, if not then persuasion stops and coercion starts (cf Ibid :1-3).

6 *Persuasion Tactics*

Persuasion tactics refer to those techniques the persuader uses to fulfill his objectives. They are a set of methods that are used to help the persuader to seduce the persuadee to accept a specific point of view or a message. Persuasion tactics are highly discourse-based; i.e. they depend on the discourse chosen to be analyzed to a large extent. However, some authors (like Conner and Lauer 1985 and Wikipedia , 2018) offer a list of these tactics (referring to them by different terminologies; tactics, methods, strategies and etc.).

Conner and Lauer, 1985 depends on Aristotle theory of persuasion (credibility (ethos), reason (logic), and emotion (pathos) or as they call them credibility, rational, and affective) to list the tactics below: 1.Rational (The use of descriptive examples ,The use of narrative examples, Classification, Degree (arguing that two things differ in degree rather than kind), Comparison / contrast, Authority (quoting something authorized), Cause and effect, Model (quoting an example that all agree upon), Stage in process (taking steps of argumentation), Ideal (depending on universal points of view)),2. Credibility (1st hand experience (using the speaker's own experiences), Respecting audience's interest, Sharing shared experiences , and Sharing good judgments) and 3. Affective (Appealing to audience's views, Creating vivid pictures (creating a thought in the listeners' minds),and Charged language (using strong language to affect others)(for these tactics see Connor and Lauer, 1985, Algamde , 2015, : 13-14 , Kahari, 2003 : 197 and Metsamaki, 2012 : 209).

It should be said here that these tactics are going to be adopted in this study and for more understanding of these tactics see section (5) in this study.

7 The Model of Analysis

Depending on Perloff (2003) and his components of persuasion and Conner and Lauer model of persuasion tactics (1985), the following eclectic approach of analysis is suggested . This approach can be simply put in the following figure:
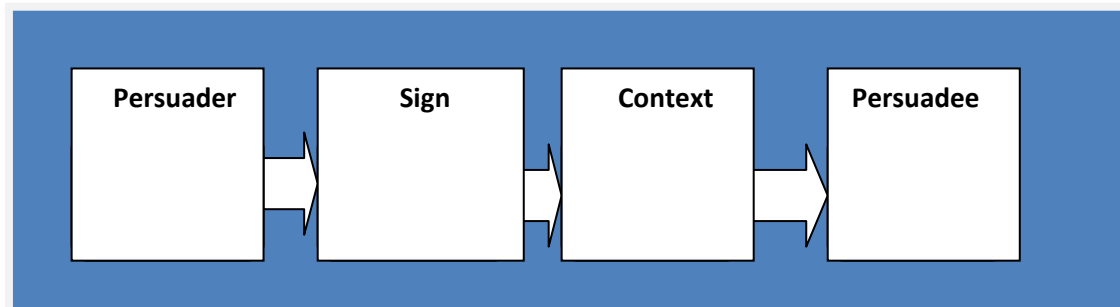

Figure (1) : The Equation of Persuasion

Accordingly, there are four components in the persuasion process   (since we believe that persuasion is a process rather than a property occurring between the persuader's cognitive repertoire and that of the persuadee) .

The persuader should have the following characteristics to be a successful one: reason, credibility, emotion and freedom. Reason relies on the persuader's ability to use his own logic and linguistic and non-linguistic experiences to help him approaching his goal. He should be an expert in trying to attract the attention of the receiver to his point of view. He should be rhetorical, having a huge amount of knowledge experience of whatever type that he can use in specific situations

Credibility determines whether the persuader is trustworthy and he can prove his point of view in his presentation in the sense that he is sure of the piece of information he is representing. He can prove his arguments logically. He has a full knowledge of what he is saying. He should be able to control minds of his listeners.

The third characteristic is that of emotions. The persuader should be full of passion and believe in his point of view. He should be , further, able to control hearts of his listeners through emotions.

The last point here is freedom. The persuader should have the ability to give his hearers freedom of choice. He is not a tyrant that he imposes his own point of view on others. He should have the ability of convincing and persuading not of coercing .

The second part of the equation is the sign. The sign refers here to the symbols used by the persuader to transfer his message to the persuadee. Two types of signs can be realized : language and tactics.

First, language refers to the linguistic and nonlinguistic symbols used throughout the process of persuasion. The language used should not be first of all edgy containing no bad words. It should be stylistic, rhetorical and elegant. Also, it should be shared with the persuadee's own language repertoire. The persuader should be aware of his listener's own linguistic , ideological and attitudinal points of view. He should minimize the cognitive gap between his language and his partner's language to have a successful persuasion process. He should come near (and almost close as possible as he could) to his persuadee's cognitive repertoire (linguistic competence, ideologies, attitudes, opinions, emotions and etc.)

The second pole of sign is the tactics used in the process of persuasion. These tactics are very important and what is more important is how, where and when to use a specific tactic rather than another depending , of course , on the context around, his partner's repertoire and his own characteristics mentioned above (see those tactics in section (2.4).

The third characteristic of sign to talk about here is the shared knowledge the persuadee should have with his persuader. For the process to succeed , the gap between the both cognitions should be minimized to a less degree. There should be something at least shared between the persuader and the persuadee concerning the discussed point of view, some shared ideologies can be of great importance here (like that of religion or nationalism).

The third part of the equation is the context. If the components of the context are not available for both the persuader and his persuadee the process of persuasion will definitely fail. These components may include for instance the spatio-temporal dimensions which could be real when the participants do exist in the scene or they may be unreal or imitated when one of the participants is not actually present in the scene being far away (being for instance away in space or time, or both, from the other party). He could be an imaginary reader of a book . a TV beholder watching a program , a group of people listening to a speech on a radio in a café and etc.

The persuadee , on his turn , should have the following characteristics : ego involvement, freedom and shared knowledge. The persuadee should be involved in the process of persuasion. The subject matter should be interested to him, if not , no persuasion process is going to take place. Common interest should be there for both the persuader and the persuadee. Also, the persuadee should have the freedom to accept the process of persuasion first and then to be persuaded later on for the process to last forever or at least for a long time. If he lacks, also, the freedom to do so, then the persuasion process is going to turn to be a coercion process. And , thus, self – persuasion process should , then, be taken in to consideration.

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between the both cognitions should be minimized to a less degree. There should be something at least shared between the persuader and the persuadee concerning the discussed point of view, some shared ideologies can be of great importance here (like that of religion or nationalism) (cf Perloff, 2004).

When any element failed or did not exist , the whole process of persuasion is in danger of failing to achieve its goal. For instance , if the persuader does not have the characteristic of credibility , he will not be able to be trustworthy because he would not be able to prove his own points of view, the process of persuasion would then fail and thus he should start from the beginning if he wanted his effort.

Also, the process of persuasion could be either unidirectional or multidirectional . The first refers to the natural scene of persuasion where there is one persuader (p1) who wants to influence the persuadee(s) (p(s)2) of his point of view. The multidirectional persuasion happens when the process of persuasion is exchangeable between p1 and p(s)2. Once, p1 becomes the persuader and p2 is the persuadee and others p2 becomes the persuader and p1 the persuadee. But in this case, the ultimate goal is not to persuade each other , but to have their beholders and listeners to be persuaded (for this process see figure (2)) (cf. Perloff, 2003 and Conner and Lauer, 1985).
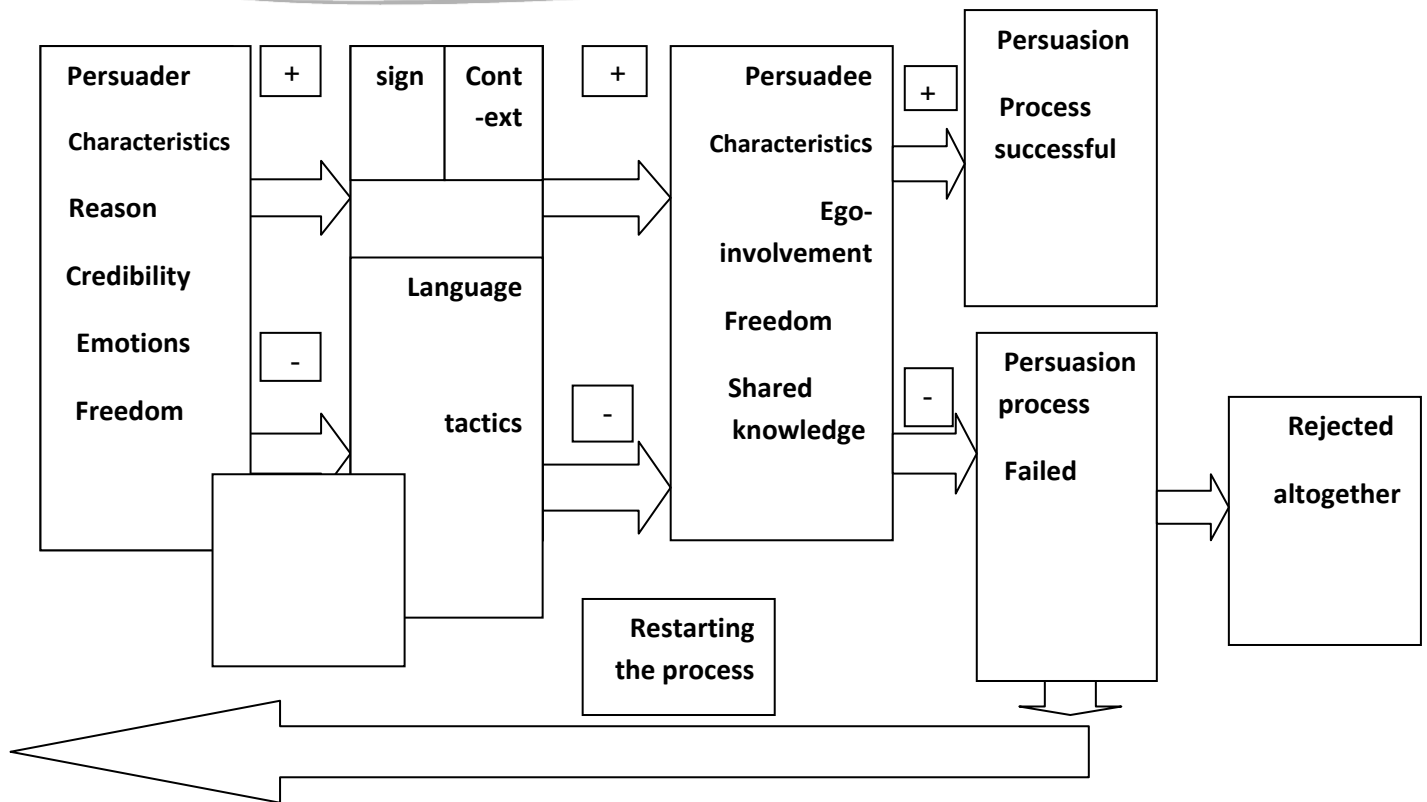
Figure (2) : The Process of Persuasion

8 The Methodology Adopted and Data Analysis

The methodology followed here is going to be as in the following: the components of the persuasion-process suggested above are going to be handled. Each participant in the interview is considered to be a persuader and persuadee at the same time because the roles the participants play are interchangeable. Then some stenches of speech belonging to the participants   are selected randomly from the interview   to be analyzed in accordance with the approach adopted.

Safeenaz starts   first with a very powerful point of view that every one agree upon which is the Glorious Quran. She has selected a verse taken from the Glorious Quran :

١.   Safeenaz : (وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلَّا تَعُولُوا) (٣) النساء

(And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely that ye will not do injustice). (Al-Nisaa' : 3) (Qaribullah and Darwish, 2018)

However, she was not able to use her own logic and reason to convince her audience and her partner of what she believes in strongly. She believes that what is there in the Glorious Quran should not be argued with or against and the following verse shows that it is acceptable for people to read and think of the words of the Glorious Quran:

٢.   Tugan :(كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ) (٢٩) ص

(It is a Blessed Book that We have sent down to you (Prophet Muhammad), so that those possessed with minds might ponder its verses and remember.) (Sad : 29) (Qaribullah and Darwish, 2018)

Safeenaz says that she is controlled with this verse and with what the Sheikhes say and that is it being determined by the verse :

٣.   Safeenaz :(وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا) (٣٦) الاحزاب

It is not for any believer man or woman to have the choice in the affair when a matter is decreed by Allah and His Prophet. Whosoever disobeys

Allah and His Messenger strays into clear error. (Al-Ahzaab :36) **(Qaribullah and Darwish, 2018)**

Also Safeenaz is not be able to show credibility in many cases. In the first case , she proves that she is not trustworthy when Tugan asks her about the forbidden of slavery in Islam (because slavery is for Almighty Allah only and nobody else) and there is no verse in the Glorious Quran which forbidden this and there is no condition of it like in the case of polygamy:

٤.   **Tugan :** انا بدي اسأل السيدة صافيناز هنالك نصوص عديدة تبيح ماملكت ايمانكم .... هنالك نصوص تحليل لذلك وليس هنالك نصوص تحريم او شرط العدالة . ليس هنالك قييد فهل تعتقد السيدة صافيناز ان هذا النص يجب ان نراعيه؟

(I want to ask Mrs. Safeenaz , there are many texts divulge the captives that your hands possess there are texts that divulge this and no texts which forbid that or the condition of justice, there is no constrain. Do Mrs. Safeenaz believe that this text should be taken into considerations?)

Safeenaz says that she wants to go to one of her Sheikhes' books to know the answer.

As far as the emotive part of the point represented, Safeenaz justifies nothing of the harm the first wife being exposed to when her husband decides to get married to a second . She mentions only that the first wife can stay with her husband or simply ask for divorce, two solutions which definitely both would have terrible consequences on her life later on. She was sympathetic with the man who is given that permission to do so sharing no empathy with the first wife whose life is going to be destroyed whether she accepts that or not.

Safeenaz , as a persuadee, shows a high degree of involvement ego sometimes. She is involved in the topic of the interview but not to accept or refute the proposed point of view, but to impose on others her own point of view. The following example shows this case :

٥.   **Safeenaz** : باب الطوارئ باب الطلاق وتعدد الزوجات مفتوح رحمة للانسان وبس وبعدين ....

بدوروا حولين نقطة وحدة هم كدة دعاة حقوق المرأة متعرفش تتكلم معاهم .

(the door of emergency, the door of divorce and polygamy is open as a mercy for human beings and that is all…you are getting around one point, those are the exponents of rights of women , you cannot talk with them .)

She has the freedom to reject others' opinions but she does not give that freedom to others to explain their own points of view as shown through the interruption tactic that she always uses in the interview. See the following example where Safeenaz interrupting Tugan :

٦.   **Tugan** :كل مسلم هو مشرع لان الله قد اعطانا عقلا ان نجتهد ان نفهم القران وانزل علينا....

(every Muslim is a legislator because God has given us mind to work hard to understand the Glorious Quran and gives us…)

٧.   **Safeenaz**:الله اكبر هذا فراق بيني وبينك

(Allah is Great, this is a separation between me and you)

Such interruptions weaken her position as a persuader and persuadee to a large extent because in this case she prevents others from expressing their arguments and freedom to clarify their own points of view.

Sometimes, Safeenaz tries to hit her partner wrongly when she feels that she is surrounded. When Tugan asks her to establish companions to stop those practices and rules legalized by governments which are almost against the spirit of Islam, she answered her:

٨. **Tugan** : انا اتمنى كان من يقول انو باب الطوارئ لو انه تصدى للقوانين القائمة ويسعى الى تغييرها اولا

بوقف النصوص التشريعية التي تسئ الى هذا الدين ان .....

(I wish that who says it is the door of emergency if he stands against the current rules and tries to change , first by stopping the legislative texts that disservice to this religion , to…..

٩. **Safeenaz** : انت بتقولي اين هذه الحملة اتفضلي اقري هذا الكتاب في مسألة الحجاب والسفور أتفضلي

اقري.

(you say where is this campaign, here you are read this book in the case of Islamic veil.)

in a way of accusing Tugan that she is not wearing the Islamic veil which is something has nothing to do with the subject matter being argued about.

Another times, Safeenaz tries to run away from the questions proposed by Tugan instead of answering them:

١٠. **Tugan** : انا بدي اسال السيدة صافيناز سؤال محدد وهي تدافع عن ظاهر النص وانا لااقبل بظاهر

النص دائما . اقبل بحكمة الله . سالت هنالك نصوص عديدة تبيح ماملكت ايمانكم ..... هنالك نصوص تحليل

وليس هناك نصوص تحريم او شرط العدالة . ليس هناك تقييد فهل تعتقد السيدة صافيناز ان هذا النص يجب ان

نراعيه وماهو برايها؟

(I want to ask Mrs. Safeenaz a specific question and she is defending the surface of the text, I accept God's wisdom. I asked there are so many texts that divulge the captives that your hands possess , there are texts that do not forbid and no texts forbid this or the condition of justice. There is no constraints. Do Mrs. Safeenaz believe that this text should be taken into considerations and what is it according to her?

١١.   Safeenaz:نت لست مفسرة وانا لست مفسرة وانا احترم علمائي وشيوخي وعلماء ديني ....

(you are not an interpreter, and neither do I and I respect my scientists and my Sheikhes and my religion's scientists …..)

Also, she tries to comment on the way Tugan is speaking rather than being involved in the subject matter:

١٢.   Safeenaz: انت لي متضايقة احنا مش في مباراة بتتخانق .احنا بتتفاهم

(why you are feeling uncomfortable , we are not in a match fighting, we are arguing.)

١٣.   Tugan: خلي الجمهور يحكم....

(let the audience judge ……)

١٤.   Safeenaz: احنا مش في مباراة انت بتتكلمي بشكل حدي

(we are not in a match , you are talking in an edgy manner)

If this improve something , it improves that Safeenaz wants no more to be involved in the subject matter being talked about. She wants to shirk from the argumentation altogether.

Last, Safeenaz withdraws from the program and leaves before it ends which shows that her reason is weak and she cannot continue to convince her partner and the audience of her point of view as clarified by one of the audience when she said :

١٥.   **Sabeeka Al-Hemeedi**. : انا مع الاخت توجان في كل كلمة قالتها .وانا اؤيدها تأييد تام والدليل

على ضعف حجة الاخت صافيناز انو هي طلعت وراحت قبل مايكتمل البرنامج.

(I am with Mrs. Tugan in every word she said . I support her definitely and the proof of the weakening of Mrs. Safeenaz's point of view is that she left the program before it ends.)

So, in both cases , as a persuader and a persuadee, Safeenaz failed to be successful although she has a very strong evidence taken from the Glourios Quran .)

The process of persuasion for Safeenaz failed here as being a persuader and as a persuadee. As a persuader, Safeenaz could not fulfill the characteristics of a good persuader. And as a persuadee, she has a strict and long term opinion and attitudes that she believes it is impossible to change. And when she thinks that such a repertoire is threatened and she does not have the weapons to defend , she runs away from the scene. If she has such weapons , she would stay and defend her point of view against anyone.

As a persuader and according to our own model of analysis, Tugan fulfills the characteristics of the persuader being reasonable, emotive, free, and having the component of credibility. Although she has not a strong point of view and evidence like that of Safeenaz when she started her argument, Tugan is successful, she always starts from where Safeenaz, her partner, ends and builds her argument accordingly.

First of all, she starts to prove that her partner's example of club and to be involved in this club is to follow its rules is wrong.

١٦. **Safeenaz** : الالتزام بالاسلام كما انك تلتحق بنادي فان التزمت بهذه المجموعة عليك ان تلتزم بكل

مايطلب منك وعندنا اية في سورة الاحزاب

(وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ

فَقَدْ ضَلَّ ضَلَالًا مُبِينًا)(٣٦) الاحزاب

(abiding Islam is just like that you join a club , if you abide this group you have to abide everything you are asked to , and we have a verse in Al-Ahzab Sura (It is not for any believer man or woman to have the choice in the affair when a matter is decreed by Allah and His Prophet. Whosoever disobeys Allah and His Messenger strays into clear error. Al-Ahzaab :36) (Qaribullah and Darwish, 2018)

١٧.   **Tugan**: العلاقة بين المسلم والله هي علاقة فردية وليست مسالة افراد مع بعضهم البعض . المثال غير

موفق . انا اقول حتى لو اجتمعوا الغالبية على مسألة معينة وانا اختلفت معهم سيبقيني مسلمة هذا لايخرجني من

الاسلام .

(The relation between God and the Muslim is individualistic , and not a matter of individuals with each other, the example is not appropriate. I say even if majority accept specific matter and I does not , this will keep me a Muslim , this will not get me out of Islam .)

Then , she convinces her partner reasonably that this example and simile is wrong maximizing the relation between Almighty Allah and the person not between people themselves:

And as a consequence, Safeenaz apologizes for the example because it is misunderstood:

١٨. **Safeenaz** : انا بعتذر عن هذا المثال.

(I apologize for this example.)

Also, she takes Safeenaz point of view :

١٩. **Safeenaz** : ليس هنالك شي بطل زمانه الاسلام لكل مكان وزمان.

(There is nothing which is not appropriate in some times , Islam is for all places and times.)

and starts to prove the opposite that "there is something which can stop at times" in canon or Shari and give examples to prove that:

٢٠. **Tugan**: انا اقول لا . هنالك شيء اسمه بطل زمانه في الاسلام وفي الشريعة . هنالك مابطل زمانه . مابطل زمانه في الاحكام يسقط . عمر ابن الخطاب رضي الله عنه اوقف الزكاة عن المؤلفة قلوبهم وبها نص قراني . اوقفها عنهم وبها نص قراني.

(I say no, there is something which is not appropriate in some times in Islam and in Shari there is what is called inappropriate in some times. And in rules, what is not appropriate in sometimes is valid no more. Aumar Bin Al-Khattab (May Allah be pleased with him)stopped giving alms to influence hearts or belief and there is a Quranic text . He stopped it and there is a Quranic text) .

Aumar Bin Al-Khattab (May Allah be pleased with him) stopped giving the alms (Al-Zakaat) to influence hearts or belief, although it is mentioned in the Glorious Quran as one of the groups who deserve the alms. And although Safeenaz rejected this point of view , she could not give a suitable argument to refute it.Tugan started from this point of view to consider it as a jurisprudential rule later on to depend on to represent her own points of view.

Tugan , also, comments on Safeenaz point of view when says :

٢١.   **Safeenaz** :الاسلام لكل مكان وزمان.

(Islam for every place and time.)

and tries to prove her wrong understanding of this saying by having the situation and the society into consideration The change Islam seeks is what makes Islam suitable for all places and times. So, what Tugan is doing is that she takes Safeenaz points of view and refutes them by scientific and reasonable arguments. She gives evidence from history of Islam , the Glorious Quran and from Al-Sunna:

٢٢.   **Tugan** :عندما جاء قوم ارادوا ان يزوجوا ابنتهم الى سيدنا علي فقال لهم استأذنوا الرسول فأنا   زوج

ابنته فاطمة . فقال والله لااذن ثم لااذن ثم لااذن فهي ابنتي ومايضيرها يضيرني .

(when some people came to give Ali (May Allah be pleased with him) their daughter as a wife , he said, "take the permission from the Prophet, I am his daughter's (Fatima) husband" .The Prophet "said By God , I will not permit that, will not permit and will not permit, she is my daughter and what hurts her hurts me.")

Tugan is showing credibility mostly. She is trustworthy. She equate things from reliable resources and seems to be aware of what is there in these

quotations. She runs from no situations , because she is able to argue with or against what is proposed in front of her.

As far as the emotive component , Tugan seems to sympathize with those sides which are going to be affected negatively by polygamy. Those who are going to take the benefit (like the man and the second wife), Tugan gives them the evidence why they should be aware of such tradition either by quoting a verse from the Glorious Quran and the difficult condition (if not impossible) that they should fulfill to use polygamy explaining the verse linguistically very carefully by saying:

٢٣.   **Tugan** : انتفت بوجود الشرط (وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ) (١٢٩ النساء)

(It is abandoned by the existence of the condition (You will not be able to be just between your women, even though you are eager.)

Or by pushing them to see the   negative side of polygamy by being indulging in desires of body by saying :

٢٤.   **Tugan** : جاءت الاديان السماوية كلها قالت له انت تضبط حتى مسألة غريزة الاكل ضبطها بالصيام

فتضبط هذه الغريزة ولاتطلقها.

(All Heavenly religions told him that you adjust , even in the case of the instinct of eating , He (Allah) adjusts by fasting, so you adjust this instinct and never let it go.)

The language used by Tugan, on one hand, is more elegant and smooth than Safeenaz. It is clear from tirades or bad words. Also , the language she used is mostly Standard Arabic which gives the impression that she is controlling everything around and she knows what is going on depending on her study and attestation. She is going smoothly from one argument into another leaving

nothing unjustified. She always has answers to questions and her quotations are logical and trustworthy .

Safeenaz , on the other hand , used strict and non-organized language which contains some tirades and calling her partner by names in a way to mock her:

٢٥.   **Safeenaz :ان شاء الله محدش ياخذ برأيك ياسيدتي الفاضلة يافقيهة.**

(by God's will , no one will hold your opinion , dear Mum, oh jurist!)

Or laughing to mock one of the audience or Tugan herself:

The language Safeenaz used is mostly colloquial Egyptian and, thus we believe, it weakens her point of view due to the nature of subject matter being argued about ; being religious and universal. She is talking to a huge number of people only part of them are Egyptians. The line of her argument is not smooth leaving questions and statements unjustified. Her quotations , further, are mostly incomplete said with colloquial Egyptian of Arabic.

A far as the tactics is concerned , Safeenaz, on one hand, has used the following tactics in her speech as a way to convince her hearers of her points of view :

1.Authority : Safeenaz has made use of some verses from the Glorious Quran to prove her point of view as in examples 1 and 3 above.

She says that because these verses are there in the Glorious Quran, nobody has the right to say anything else.

2.Descriptive Examples : Safeenaz selected the sample of the ruling families (in Egypt in the past) who were affected by the Western societies and tradition and specifically the French one to have , for the man, two ladies, one is the

legal wife and the other is the beloved or mistress with each realizing their duties. She argued that if polygamy is acceptable, these two ladies could be two wives and it is more safe for the mistress to be a wife than a beloved.

3.Narrative examples: Safeenaz narrates a Spanish film talking about a couple who have an illegal relationship because polygamy is forbidden in their society. They got a birth to an illegal girl who lived a miserable life because she is an illegal kid. It is better for this girl to be legal if polygamy is permitted in her society. She wanted to draw the audience's attention and feelings to this girl and how Islam can prevent such suffering.

4.Cause-effect consequences: Safeenaz accuses Tugan to allow illegal relations if she forbids polygamy and thus there is a case of effect consequences of that case. She did so to draw the beholders' attention to the fact preventing something may lead to something worse

5.Ideal or Principle: Safeenaz uses the verse represented in example 1

to be the ideal she and all the women Muslims should follow in order to accept the rules of Islam.

6.Charged Language : This tactic has been used through Safeenaz speech. She uses harish language to impose her own point of view on her audience.

٢٦. Safeenaz: عيب---عيب   (what a shame!....... what a shame!)

٢٧. Safeenaz: انا لااقبله   (I do not accept it)

٢٨ . Safeenaz كل واحد يجعل اله هواه   (everyone makes his god what he likes)

٢٩ . Safeenaz:.بدوروا حوالين نقطة وحدة –هم كدة دعاة حقوق المرأة متعرفش تتكلم معاهم.

(you are getting around one point … those are the exponents of women rights, you cannot talk with them.)

Such a tactic has a negative consequence on her persuadee due to the fact that the latter is logically so strong to be affected by threatening.

7. Interruption : In a maneuvering strategy, Safeenaz uses this tactic more than once to prevent her partner; Tugan from continuing her point of view. This is a weak tactic due to the fact that it does not let the partner to continue her point of view to argue against or with

Tugan , on the other hand, uses the following tactics:

1. Descriptive examples: Tugan used the story of Aumar Bin Al-Kattab (May Allah be pleased with him)of dropping alms from المولفة قلوبهم **(to influence hearts or belief)** to clarify her point of view that there is in Islam which is stopped to be appropriate in some times to refute what Safeenaz says that there nothing like that in Islam. Tugan has given this example from jurisprudence to illustrate that there are some Islamic rules that Al-Khulaffa' Al-Rashiduun   (May Allah be pleased with them) had changed because of the change of circumstances.

2. Narrative examples : Tugan has selected the story of the Prophet Mohammed (Peace and blessing of Allah be upon him) to clarify the idea of لاضرر ولا ضرار) **neither to hurt nor to be hurt)** to prove that what is harmful for the prophet is harmful for all Muslims and he considers Ali's second marriage as harmful for his daughter (see example 24).

3. Comparison: Tugan has used the tactic of comparison when she considers the existence of the hypertrophy of women number over men in the world:

٣٠ . **Tugan**: اذا قبلنا تعدد الزوجات كمعيار ، سيكون هنالك تعدد الازواج كمعيار ....

(if we accept polygamy as a standard , there will be polygamy for women as a standard….)

She created a vivid picture (another tactic) when she says that if this happens , then we may have hypertrophy of men over women one day. So , it is acceptable to ask to allow polygamy for women to have more than one man which is not acceptable. She , thus, makes this comparison between what is actually happening in the world and what would happen later on because of the decrement of the number of women due to the practice of abortion of females fetal in the third world specifically

4.Cause and Effect Consequences: Tugan refers to the fact that if we allow polygamy because the man wants so, we will allow for burglary because he may want so. He desires to do many things , are we going to allow him to do so?

٣١.**Tugan** : اذا سمحت له يتجوز كلما عجبتو وحدة اتخذها عشيقة فانت تبيح له . هو يرغب باكتناز الاموال .

يرغب يرغب فهل نأتي ونشرع ؟

(if I allow him to get married whenever he likes a women and makes her a mistress, then you will divulge to him. He has a desire to have money, wants and wants, then shall we come and legalize for him.)

5.Authority : Tugan has used a very authentic source in her interview, she has used some verses from the Glorious Quran :

٣٢ (وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ) (٩٨) (الانعام)

(It is He who originated you from one soul, then a lodging (place), and then a repository. We have made plain the verses to a nation that understands). (Al-Anaam: 98) **(Qaribullah and Darwish, 2018)**

to refer to the fact that what is applicable for the man is also applicable for the women. Also, she used the verse :

٣٣ (وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ

اللَّهَ كَانَ غَفُورًا رَحِيمًا) (١٢٩) النساء

(You will not be able to be just between your women, even though you are eager. Do not be altogether partial so that you leave her as if she were suspended. If you reform and are cautious, Allah is the Forgiver, the Merciful.) (Alnisaa' : 129) **(Qaribullah and Darwish, 2018)**

to refer to the impossibility of fulfilling the condition of justice and then to stop the rule of of polygamy. Using these authentic resources, Tugan believes that she can persuade her hearers.

6. Model and Principle : Tugan used the story of Aumar Bin Al-Khattab (May Allah be pleased with him) to start her whole argument. according to this , she has the right that specific rules in Islam can be changed in accordance with the change of circumstances around.

7. Stage Process : Tugan has used this strategy throughout her speech by connecting things together. She stars arranging things that Safeenaz puts forwards to take the next step . This is clear in examples 20 and 22 above when she starts first finding something from Shari to depend on to build her argument. In example 20 , she proves that there are rules in Islam which are stopped working with due to changes of circumstances, and then she has the right to argue that polygamy can be dealt with in the same way. In example

22, she argues that what hurts the prophet (peace and blessing of Allah be upon him) may hurt his nation and starts to consider the damage that polygamy may cause to the society.

8. Information: Tugan used some valuable information when she talked about Ultrasound (the abortion of the feminine babies as a step to rearrange the balance between men and women in the world). She, also, gives a very important piece of information against those who claim for polygamy because of hypertrophy of women in some countries. She believes that in the whole world there is a balance of women and men and she announces that surely because she knows that this a fact everyone knows.

9. Respect : In an answer to one of the audience, Tugan told the lady who was asking about her grade to have such opinions to be taken , she answered her confidently and respectfully , I did not ask you to take my opinions, I said this is my opinion and you are free to accept them or not:

٣٤. انا لي الحق ان ارفض تفسير خاطئ لديني وقراني وعقلي ....ودراستي .....وانا لااقبل الكهنوت وفي الاسلام ليس هنالك كهنوت ولااقول للناس خذوا برأيي.....

(I have the right to reject a false interpretation for my religion , my Quran, and my mind…..and my study….. and I do not accept priesthood , and in slam there is no priesthood , and I do not say to people take my opinions….)

She is not enforcing her audience to accept her opinions , but only giving them these opinions and it is up to them to accept them or not.

10. Classification : Tugan has classified things in the Glorious Quran to be **'wholes'** (كليات) and **'parts'** (جزئيات). Wholes are those red lines that no one is accepted to be nearby or argue against (like oneness of Almighty Allah).

These are definite rules that should be followed. Parts are those verses which may have controversial nature. Tugan considers the following verse a whole due to its linguistic explanation (because of the existence of لن ; i.e.

never):

٣٥.﴿ وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا﴾ (١٢٩) النساء

You will not be able to be just between your women, even though you are eager. Do not be altogether partial so that you leave her as if she were suspended. If you reform and are cautious, Allah is the Forgiver, the Merciful. (Alnisaa' : 129) **(Qaribullah and Darwish, 2018)**

11. Mitigation : Tugan has used the tactic of mitigation when she does not use definite concepts. Instead of saying : (لا اقبل به)،(تفسير اخر للنص) (انا لااقبل به) **she says :**

٣٦. اعتقد انو هذا غير وارد. (I think it is not acceptable)

٣٧. ظاهر النص   (the surface of the text)

٣٨. ازدواجية المعايير هذا لايجوز

(duality of measurements is not acceptable)

Tugan does not give a definite judgment of things , instead she mitigates things for the hearers in order not to hold the responsibility of her judgments. She is dynamic and mobile towards things to give the impression that she is not imposing things on her hearers.

If we compare this use tactic of Tugan with that of Safeenaz , we will see that the latter uses strict and definite expressions to impose things on her hearers:

39.Safeenaz انا ارفضه رفضا قاطعا (**I reject it definitely**)

40 .Safeenaz عيب -----عيب   (**what a shame !..... what a shame**)

12. Putting the goal in the field of the audience: In the following example , Tugan directly puts the ball in the field of the audience:

41 . Tugan: خلي الجمهور يحكم (**let the audience judge**)

She knows already the goal of the interview and the program and she knows that it is up to the audience to be persuaded or not, to give them the freedom to decide what to be convinced of. Safeenaz , on the other hand, could not realize this point that their aim both is to convince and persuade the hearers:

42.Safeenaz : احنا مش في مباراة ، احنا بنتناقش

(we are not in a match , we are arguing)

She could not realize the goal of the program , and that what is going on is really a match and a process of persuasion that both of them are within for sake of seducing the audience.

13. Concentrating on a specific point rather than another:

In the following example :

43 . Tugan : اسلحة الدمار الشامل هي ليست كالحرب في عهد الرسول (ص)...... اسلحة الدمار الشامل

تنزل على مدن باكملها فتبيدها ويتوفى فيها من الرجال كما يتوفى من النساء ......

(Massive destruction weapons are not like the war in the regime of the Prophet (peace and blessing of Allah be upon him) massive destruction weapons down on whole cities and exterminate them all and die both men and women….)

Tugan has concentrated upon   (اسلحة الدمار الشامل) **(massive destruction weapons)** to work on instead of taking the whole turn to correct the conception of this concept for the hearers that what is the number of the killed from men is equal to those from women, and thus, there is no hypertrophy of women in contrast to men.

14. Anti-Argument : In example 17 above, Tugan defends herself against Safeenaz by using this tactic :

Here, Tugan started her argument against Safeenaz to show her the false likening of Islam with a club due to matter of relations. And accordingly, Safeenaz apologizes for this example because it is miss positioned and misunderstood in this context.

15. Scientific Equation : In this tactic , Tugan uses a rule which is acceptable for all to prove something which is not acceptable for all (but may be for some). To prove that Islam abolishes the case of polygamy and is still in the Glorious Quran just for sake of gradual changing like the case of forbidding wine, Tugan has made use of the following sacceptable rules for others :

a. the jurisprudential rule of (لاضرر ولاضرار) **(neither to hurt nor to be hurt**)

(since polygamy may affect the first wife to a large extent).

b. dropping the alms from (المؤلفة قلوبهم) **(to influence hearts or belief)** to prove

that there is some authentic rules which can be no longer applicable due to

circumstances' changes; for example there are no Muslims fighters going away from their families for months or even years to give him the permission of polygamy.

c. the story of the prophet with his daughter (ابنتي مايضيرها يضيرني) (**my daughter and what hurts her hurts me**) and what is not acceptable for his daughter is definitely not acceptable for his nation.

d. the woman can state in the marriage contract that her husband will never marry another woman if he is to be her husband, and of course nobody can have an illegal condition in a legal contract like that of marriage and

e. She uses the authentic resource which says :

٤٤. **Tugan** : (وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ

تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللهَ كَانَ غَفُورًا رَحِيمًا) (١٢٩) النساء

You will not be able to be just between your women, even though you are eager. Do not be altogether partial so that you leave her as if she were suspended. If you reform and are cautious, Allah is the Forgiver, the Merciful. (Alnisaa' : 129) (**Qaribullah and Darwish, 2018**)

to give a definite and clear order for those who want to have a second wife that they should show justice for the two wives and it is impossible for them to do so due to the human nature.

According to this example, Tugan proves scientifically and logically that polygamy should be stopped as a practice in the society.

16. Using more than one evidence to prove one argument: Tugan , in the following example, gives more than one evidence to prove that there is in Islam

what is called (stop being appropriate) to be used later on as an evidence to prove her argument against the practice of polygamy in society.

٤٥ . **Tugan**   :هنالك مابطل زمانه عندما اوقف عمر الزكاة عن المؤلفة قلوبهم والمدة بين وفاة الرسول وخلافة

عمر فترة قصيرة جدا وكان الاسلام في طور النشر............

(There is what is inappropriate in some times when Aumar (May Allah be pleased with him) stopped giving alms to influence hearts or belief and the period between the death of the Prophet and Aumar succession was very short and Islam is still in the state of announcement….)

One prove is that Aumar Bin Al-Khattab (May Allah be pleased with him) stopped giving alms to influence hearts or belief and the second evidence is that the temporal period was short between the death of the prophet and the regime of the Al- Khulaffa' Al-Rashiduun (May Allah be pleased with them) and still Islam was attracting people around. He did so for the sake of the nation because it is more important than the surface of the text .

17. Audience Speculation : In the following example :

٤٦ . **Tugan**   : الله يعلم لما قال ولن تعدلوا

(Allah knows when He says (You will not be able to be just)

Tugan is leaving something to the audience to speculate , to realize themselves what does the verse mean. Justice, here she says is not a matter of feeding and clothing, it is more than this and it is up to the audience to understand what is behind her words; love and sex.

9 Conclusions

According to the analysis of the examples represented above in accordance with the approach suggested above, it seems that Tugan was a good persuader and a good persuadee but Safeenaz was both a bad persuader and a bad persuadee. The former was a good persuader because she fulfills the conditions of the good persuader represented in the approach adopted here. She was reasonable, trustworthy, emotional, holding the sense of freedom, with good and elegant language and using a large amount of tactics.

The latter failed to convince her partner as well as some beholders of her point of view and as far as the audience who are holding her point of view is concerned , they seem to be already holding that point of view. She could not support this point in their attitude, although she was holding a very powerful argument in her hand being taken from the Glorious Quran that all Muslims believe in. She was irrational, illogical, untrustworthy, unsympathetic , having bad language, using minimum number of tactics, uninvolved directly in the argumentation and having no sense of freedom and could not continue her arguing so she left the program impolitely before it ends. As shown in the analysis , Safeenaz uses the following tactics : authority, descriptive examples, narrative examples, cause-effect consequences, ideal or principle, charged language and interruption (being a new tactic which is wrongly used) .

While Tugan has made use of the following tactics : authority, descriptive examples, narrative examples, comparison, cause-effect consequences, model, stage process, ideal or principle, respect, vivid picture and classification. She uses some other new tactics which differ from those referred to in the English discourse (Conner and Lauer 1985), anti-argument, mitigation or maneuvering words, putting the ball in the field of the audience, concentrating on specific point rather than the whole, scientific equation, using more than one evidence to

prove something and audience speculation. Table (1) shows these tactics and their use. As declared there Tugan used (18) tactics to convince her hearers of her points of view , while Safeenaz used only (8) tactics to do so which indicates according to our approach that Tugan is more persuasive than her partner. The table , also, shows that in Arabic argumentative discourse participants rely more on the rational tactics than credibility or effective to convince their hearers of something which indicates that Arabs rely on logic rather than emotions to convince their hearers of their points of view (see Table 1).

Also, both of the participants seems to be sharing the following tactics : authority, descriptive examples, narrative examples, cause-effect and principle which gives us the permission to say that these tactics are more powerful than the rest since both participants use them.

It seems, also, that Tugan is more successful than Safeenaz due to her high social position being a member of the Jordan parliament and due to holding a high degree in jurisprudence as she declared in the interview.

The type of persuasion represented here, further, seems to be multidirectional. Both participants are exchanging the roles of persuader and persuadee. But, their ultimate goal is to convince the beholders of their point view rather convincing each other.

Table (1) : The Participants' Use of the Persuasion -Tactics

Traditional Tactics	*Safeenaz*	*Tugan*
RATIONAL		
Descriptive examples	+	+
Narrative examples	+	+
Classification	-	+
Degree	-	-
Comparison/contrast	-	+
Authority	+	+
Cause/effect	+	+
Model	-	+
Stage in process	-	+
Ideal	+	+
CREDIBILITY		
1st hand experience		+
Respecting audience Interest		+
Sharing shared experience		-
Sharing good judgments		-
AFFECTION		-
Appealing to audience's Views		-
Creating vivid pictures		+
Charged language	+	
NEW TACTICS		

Interruptions	+	-
Anti-arguments	-	+
Mitigation words	-	+
Putting the ball in the field Of audience	-	+
Concentrating on specific Point rather than others	-	+
Scientific equation	-	+
More than one prove	-	+
Audience speculation	-	+
Mocking	+	+
Total Number	8	18

To summarize the following points can be represented:

1. The new approach suggested here can be applied to Arabic argumentative discourse with its components being different from those found in the literature review (e.g. Perloff 2003) which proves the first hypothesis put at the beginning of the paper.

2. The Arabic argumentative discourse is highly persuasive due to the existence of the components of the persuasion process.

3. Arab persuaders/ persuadees are able to make use of different types of persuasion tactics than those found in the literature review which proves the second hypothesis since new persuasion tactics can be realized in the Arabic argumentative discourse including , for instance : anti-argument, word

selection, audience speculation, mitigation or maneuvering, putting the ball in the field of the receive, concentrating on specific points rather than others , and scientific equation.

4. Not all persuasion tactics are successful in all contexts (e.g. mocking and charged language)

5. The average of the use of the persuasion tactics differ from one person to another depending on the background knowledge of the speaker and his social position involved and this has a role to play to determine the more successful persuader than another which proves the third hypothesis.

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Arabic Reference

مقابلة قاسم الفيصل مع توجان الفيصل وصافيناز كاظم (هل تعدد الزوجات ضرورة؟)

https : //www. Youtube.com/watch ?v=7lywaR6sDg.