

## **DIVERSITY OF DISCOURSE AND ITS IMPACT ON THE RECIPIENT (QURANIC DISCOURSE AS A MODEL)**

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### **Abstract**

There are many and varied methods of communication between any two parties, to convey the message of the speaker to the recipient clearly and clearly, affected, positively or negatively, according to its content, since man is a social being by nature, always wants to express intentions and abilities, makes it permissible for the other in various ways and ways, starting from the saying of each article, in addition, the basis for the success of reaching its objectives to the recipient is the clarity of its message, and the culture of the recipient and the circumstances that called for that discourse and communication.

When divine wisdom required that the Creator create creatures in this vast universe and pour out His gifts to them, especially man was his successor on earth, it was a foregone conclusion, to communicate with His creatures, to make clear to them the legal rulings that are required of them, such as commands and prohibitions, promises and threats, encouragement and intimidation, and so on, to know and understand the intentions of the speaker and act upon them. The Almighty said in his Noble Book: (And I created the jinn and mankind only to worship Me). Ad-Dhariyat: 56. The message came in a variety of ways in the form of the Qur'anic discourse through the revelation of Gabriel (peace be upon him), to the final Prophet (may God bless him and his family), who was chosen as the Messenger of the nation by the most holy and greatest speaker, who is the Truth, Blessed and Exalted be He, with a heavenly message and an eternal miracle, which is the Noble Qur'an, it influenced the recipients and elevated them, bringing them out of darkness into the light.

**Keywords:** Diversity, Quranic discourse, impact, recipient.

### **Introduction :**

Urging Islam through the Noble Qur'an which was revealed to our master Muhammad (may God bless him and his family and grant them peace), on the one hand, the discourse between the Creator and His creatures, among creatures with one another, on the other hand, in a variety of ways according to the circumstances of the two parties to the discourse and the need that called for the discourse, and the effect of that. This is in response to the reason for creating the beings in this vast and spacious world, and assigning them duties to conspire or end in order to achieve divine justice and immortality in the hereafter. The discourse of the Creator, the glory of his name, for man is a matter of honor, servitude and freedom, because it is the apparent truth in the verses of God Almighty, as it became clear in the connotations of the various Qur'anic verses, it was compatible with all beings, such as prophets, angels, people, believers, people of the Book, unbelievers, hypocrites, animals, and others. Therefore, we see that the Qur'anic discourse is what is required by the reality of creation and guidance, especially with human beings, who was the Caliph of God in his land, and who

deserves to be the subject of the discourse of his Lord.

This research (diversity of discourse and its impact on the recipient - Quranic discourse as a model), includes, with his demands, it is important to clarify the implications of discourse in general and the Qur'an in particular, justifying the diversity and multiplicity of its forms. The resulting effect on the recipient. She called the first requirement (public discourse among humans), the second (The Qur'anic discourse: its nature- its types- its impact on the recipient) and then a conclusion that included the most important results, after which the sources and references were established.

God grants success

**The first requirement: public discourse among humans:**

In recent decades, a number of critical trends and approaches have emerged, whose interests focused on studying linguistic phenomena from different points of view and angles, this was a reason for the richness of the methodological system, which was carefully and strikingly concerned with the attention of those interested and researchers in linguistic approaches, thus, these curricula were divided into two parts:

**The first:** a formal tendency stemming from the structural school, studying linguistic issues in isolation from their context and surrounding circumstances, and eliminating the roles of both the speaker and the listener.

**The second:** a communicative trend that violated the structural approach, and was interested in studying the verbal achievement within the context in which it was said, and focusing on the pillars of communication (sender - receiver - message), as well as the culture of the recipient and the clarity of the message that translates the speaker's intentions, to clarify later on its effects on the recipient. It was: discourse analysis, sociolinguistics, functional linguistics, functional grammar and other critical linguistic approaches that carried the categories of the communicative approach, when the last fruit of the communicative trend emerged, which is deliberative (1).

The deliberative approach came in response to the structural approach, because it was concerned with linguistic performance based on an intentional component within certain circumstances that were the reason for its production and access to the recipient, to achieve then two things: the recipient affected by the speaker's message, comprehending it and acting on it, and the speaker's success in expressing his intentions and this is not done Only clear message. This is the deliberative view.

If we want to clarify the concept of discourse, we must reveal its connotations in language and terminology, for Al-Farahidi said in his own eyes: (Al-Khattab: reviewing discourse) (2), and it is derived from sermons, i.e. matter and matter, whether minor or major, so they said: Jalil discoursees, discoursees is easy, and what is wrong with you? ie: What is your command? And sermons: the matter in which the discourse takes place, which is the matter or the situation, and it is called that because of the discourse and review it takes place (3). They defined it idiomatically as a linguistic unit based in its strength on a series of sentences, and these linguistic units are characterized by typesetting, coordination and harmony to maintain the relationship of its elements together, and transmit a set of real events. Or it is: a verbal syllable that carries information that the sender wants to transmit to the receiver (4), or it is every utterance that assumes a speaker and hearer, and when the first one intends to influence the second in a specific way (5).

**Discourse properties:**

Every researcher or student of the term discourse, after knowing it in language and terminology and understanding its purpose, finds that it has a number of characteristics that distinguish it from other pragmatic

terms, which have recently become popular in linguistic studies, including: that it is discourse between humans that varies in detail and brief according to the place. And necessity, and this is due to the need to stay away from the boredom caused by the length of the discourse and its details, or what brevity leaves from deficiency and imbalance in the mind of the recipient and the failure to understand the discourse correctly, because it may result in a negative impact which is the opposite of what is intended. It is also characterized by the unity of the idea that the speaker wants to convey to the recipient, and it has a distance from repetition and stagnation, taking into account the smoothness of words and the quality of casting in the selection of vocabulary and organizing them with easy and clear sentences and phrases that take into account the different cultural levels of the recipients, as well as the fact that the discourse sentences are short but with complete meanings that meet the objectives of the message from During a lot of construction sentences and various quotations between Qur'anic evidence or honorable prophetic hadiths, or what literature included in poetry, prose and others, the language of the discourse at that time would be within an influential rhetorical text because it fulfilled its conditions, so it is not far from its clear impact on the recipients, which is the goal of what he means speaker.

**The second requirement: The Qur'anic discourse: its nature - its types - its impact on the recipient:  
The Qur'anic discourse:**

The Qur'anic discourse occupies the highest level of discourse, the greatest in status and honor, on the face of the earth. Between the two letters is compatibility and kinship, and its vocabulary is proportionality and combination, and between sentences is coherence and complementarity. honor and virtue; So that you do not see any of the words more eloquent or more beautiful or sweeter than his words, and you do not see systems that are better composed; and the meanings are more compatible and more formal than his systems, and as for the meanings, it is not hidden from a person of mind that they are the ones that intellects witness to advance in their gates, and rise to the highest levels of excellence in their attributes and attributes, and this is one of the secrets of his miraculousness (6).

The style of the Qur'anic discourse is miraculous, whether it is separate or connected. As for the separation: its expressions of truth and metaphor expressive by means of simile and metaphor; Metaphor and others, not denied by the believer and the infidel.

As for the connection: it appears in the method of constructing interconnected sentences with their sisters, in a way that embodies scenes that differ from one place to another that humans have no way of. and they have no power to follow it; or to follow suit (7).

The style of the Qur'an increases its uniqueness and uniqueness. That it remains consistent in one line of sublimity and beauty in wording, accuracy and depth; With its different themes. The Qur'an is legislation; and stories; telling of the unseen; And sermons addressed by different types of people successive with the succession of time. It is a method that aims to address the discourse once in the general form, and another in the form of the specific, and sometimes directs its words to the messengers and prophets; and another for Muslims; and the faithful; the unbelievers; and hypocrites.

The term discourse is mentioned in the Holy Qur'an in different forms, such as verbs and infinitives, as in the Almighty's saying: (And when the ignorant address them, they say peace) Al-Furqan: 25, and His saying: (Lord of the heavens and the earth, they do not possess a discourse from Him) Al-Naba: 78, and His saying: (And We strengthened His kingdom and gave Him wisdom And the chapter of al-Khattab) p. 20, and the meaning of the chapter of al-Khattab is clear, which is the fact that the Prophet David (peace be upon him)

was able to express everything that comes to mind and presents in the imagination, so that nothing is mixed with something (8).

The term (discourse) is approached by many terms, including: (dialogue), which means: reviewing and deliberating discourse (9), dialogue: arguing, and dialogue: responding. The general linguistic meaning of the dialogue is: the review of the discourse and the hadith between two parties, and it may be synonymous with (the controversy), as God Almighty said: (God has heard the saying that you will argue with you in its husbands, and I will see you to God, and God will hear you) The dialogue turns into a controversy, and the meanings mentioned for the word dialogue were mentioned in the context of the noble verses that included the article (Hoor) as in:

- The Almighty's saying: (He thought He would not change) Al-Inshiqaq: 14. Al-Qurtubi said in his interpretation of the verse: (i.e.: He will not return alive as an envoy, so he will be held accountable and then be rewarded or punished... The Hour in the words of the Arabs is "return" (10).

- And the Almighty's saying: (He said to his companion while he was arguing with him, "I am more wealthy than you and mightier in people." Al-Kahf: 34, it was said in the interpretation of this verse: In the honorable hadiths of the Prophet, meaning to return as well, and from that his saying (may God's prayers and peace be upon him and his family):, and it was mentioned in another hadith that the Prophet (peace and blessings of God be upon him and his family) used to seek refuge from: (the hoor after the fur) (14), and the meaning of the hadith is that the Messenger (peace and blessings of God be upon him and his family) used to seek refuge from returning to the decrease after the addition (15).

From the foregoing, it is clear that the linguistic meaning of the word dialogue revolves around reviewing the discourse between two people or two or more parties, and dialogue is the circulation of discourse between two parties or parties, which is close to the connotations of the term (discourse).

The Alawi school of Muhammadiyah started from the sacred texts of Sharia, which are related to the origin of diversity, As in His saying: (O people, fear your Lord, who created you from one soul, and created from them her husband, and he broadcasts from them a lot of men, and he is a woman). Women:1. God's judgment is that the human origin is one, because the father is one and the Lord is one, and God has granted man a dignity that begins from the moment of his birth and does not depart from him until the last moment in his life. God Almighty says: (And We have honored the Children of Adam and carried them on land and sea, and provided them with good things, and bore them: 70). The divine street shows the main reason behind the difference of races and colors of mankind, their inconsistency in language and residence, and their apparent diversity. After he clarified that the creation of all human beings was from dust: (And among His signs is that He created you from dust, and then when you are human beings spread out), Rum: 20. And in the same surah: (And among His signs is the creation of the heavens and the earth, and the diversity of your tongues and your colours. Indeed, in that are two signs for Allah.). Islam and the Qur'anic legislation not only call for the recognition of difference and the right of the other to exist, but also extended to include the right of the other to express this difference by the available means, and perhaps the most prominent of these means: following justice and fairness, forgiveness, forgiveness, fulfilling the truth, negating injustice and good thought, and so on; God Almighty said: (O you who believe, be the strengths of God, martyrs in the installment, and do not criminalize you. Maeda 8. Just as the first Islamic society, whether in Mecca or Medina, included people of different races, nationalities and classes, there was the Rumi, the Abyssinian, the Persian and others, under the shadow of the

tolerant Sharia and the owner of the greatest infallibility (may God's prayers and peace be upon him) under his care and divine creation, and he said: (All of you belong to Adam, and Adam is from dust), (and I am the guardian of the one who has no guardian) (16). Then he deals with this diversity and differences in races, races and languages, with a variety that suits him in the discourse, taking into account the circumstances of the recipients, the context of discourse and the need that called for it.

The word (dialogue) is mentioned in the Holy Qur'an in three verses, two of which are in Surat Al-Kahf in the context of talking about the story of the owner of the two gardens and his dialogue with his owner, who does not have much money:

1. The Almighty said about them in the first place: (And he had fruits, so he said to his companion while he was conversing with him: I am more wealthy than you and dearer in people). Cahaf 34.
2. The Almighty said about them in the same surah: (His companion said to him while he was arguing with him, Do you disbelieve in Him who created you from dust, then from a sperm, then made you a man). Cahaf 37.
3. As for the third verse, it was mentioned in Surat Al-Mujadila in the Almighty's verse: (God has heard the words of the woman who argues with you about her husband and complains to God, and God hears your dialogue, for God is All-Hearing, All-Seeing). Mujadala: 1.

Dialogue, as a means of communication, is broader than limiting it to this word. It was expressed in other terms close to it, the most important of which is (controversy), as in:

1. (And do not argue about those who betray themselves, for God does not love a sinful traitor.) Women: 106.
2. (Here you are those who argued on their behalf in the life of this world, so who will argue with God on their behalf on the Day of Resurrection, or who will be their guardian)? Women: 108.
3. (And among them are those who listen to you, and We put veils on their hearts so that they understand it, and in their ears deafness, and if they see every verse they do not believe in it, even if they come to you to argue with you, those who disbelieve say that these are nothing but myths of the ancients). Anaam: 25.
4. (And do not eat of that on which the name of God has not been mentioned, and that it is immorality, and that the devils inspire their friends to argue with you, and if you obey them, you are polytheists). Anaam: 121.
5. (He said, "An abomination and wrath have fallen upon you from your Lord. Are you arguing with me about names that you and your fathers have named, for which God has not sent down any authority, so wait, I am with you among those waiting." Aaraf: 71.

It is not possible to limit the area of discourse to verses that include a subject (discourse - dialogue - debate) or the like. Rather, all the dialogue materials contained in the Holy Qur'an are considered witness to this topic, for example, the Almighty's saying to our Prophet Moses (peace be upon him): (Go to Pharaoh was overpowered, so speak softly to him that he may remember or be afraid) Taha: 43. And argue with them in a way that is best (An-Nahl: 125). So see how he made the Almighty's saying: (And say to him a soft word) similar to the Almighty's saying: (Invite to the way of your Lord with wisdom and good preaching) (17).

### **Types of Quranic discourse:**

The discourse in the Noble Qur'an covered all levels, which shows that it will remain the best means of communication ever, because with its diversity, this suits the diversity of the recipients and their different genders, races, colors and tongues. This is explained as follows:

#### **First: God's discourse to the angels:**

This discourse began from the first moment that God Almighty wanted to place a caliph on earth, so He wanted to create man in order to be entrusted with this difficult task. We glorify Your praise and sanctify You. He said, "I know what you do not know." He taught Adam all the names. Then he presented them to the angels. He said, "Inform me of the names of these, if you are truthful." I know the unseen of the heavens and the earth, and I know what you reveal and what you conceal. Al-Baqarah: 30-33 In this dialogue model, it becomes clear to us that the angels have information about this new creature that they did not know before, but their information is incorrect, based on the lives of those who had previously inhabited the earth before man, so the angels objected to what they knew of error. The jinn and others are involved in killing, bloodshed and corruption, but the discourse continues from God Almighty, and He creates Adam, then He teaches him the names of things which may be in the meaning of languages, or the names of things, their attributes and names, so it becomes clear to the angels that this new creature differs from the previous creature that used to inhabit the earth. That is why the angels responded, after correcting their information, by saying: (Glory be to You, we have no knowledge except what You taught us that You are the All-Knowing, the Wise).

**Second: His discourse with the prophets:**

God, Glory be to Him, addresses the prophets and messengers (peace be upon them) whom He sends to their people, whether they have a heavenly book with them, or some papers and tablets, like His dialogue with the Almighty (peace be upon him), when he said: The earth after its death, so God caused him to die for a hundred years, then he resurrected him. He said, "How long did you tarry?" He said, "I tarried for a day or part of a day." He said: "I lingered for a hundred years. So look at your food and your drink, it has not sprouted, and look at your donkey, and let us make you a sign for people. Over all things are powerful) Al-Baqara: 259, the information that Al-Uzayr has, is the astonishment about the revival of an entire village that was destroyed from the land, and all of its people died and became residents of the graves, so the answer came with education through experience and practice that God killed him, then the question was how long did it last? Uzair said: One day or part of a day, and the information here with Uzair (peace be upon him) is false information, so the divine response was; Rather, it remained for a hundred years, then follow the evidence that confirms this period of death (18).

**Third: His discourse with Satan:**

This model is considered one of the most dangerous dialogue models in the Holy Qur'an, and in the concept and language of dialogue between opposites on its launch, as this model, in which the Almighty speaks, who is the absolute truth and the absolute good, then dialogues with the symbol of absolute evil and absolute falsehood; Namely, Satan is upon him, may the curse of God be upon him, as if the Almighty wanted to put in place an important philosophy for human beings, which leads to the possibility of dialogue and understanding in the way of dialogue with the other, or to establish an argument against him, even if it represents the opposite of the philosophy of goodness that preachers hold(19). The dialogue is embodied in the Almighty's saying: (And We created you, then fashioned you, then said to the angels: "Prostrate to Adam." So they prostrated, except for Iblis. He was not among those who prostrated. Then go out, you are one of the afflicted \* He said, "Look at me until the day they are raised." He said, "You are one of the theoreticians." He said, "Because you have tempted me, I will sit for them on your straight path. Hell is among you all. Al-A'raf: 11-18 Perhaps this is the longest dialogue between God Almighty and Satan, may God's curse be upon him, and the same is repeated in different places in the Holy Qur'an, but it is less and shorter than it is in Surat Al-A'raf. The strong

evidence in this discourse is that Satan claims that he is better than man, so he refused to prostrate to Adam (peace be upon him), knowing that prostration here is a prostration of greeting and not worship, but the spirit of arrogance in the Holy Qur'an that Satan had made him insist on his pride in this The text, but in the various texts of the Sunnah, which often explain the Holy Qur'an, it came in the meaning of the honorable hadith that Iblees says: (And I commanded the son of Adam to prostrate, and he prostrated, and I was commanded to prostrate, but I disobeyed)(20). This means acknowledging the incorrectness of his view of his superiority over Adam, but it was the spirit of pride that he had that made him not comply with the command to prostrate. And from this dialogue between good and evil, there may be an important gesture in carrying the call of Heaven to people, even leaders or tyrants, and this gesture is represented in the fact that preachers can carry this religion with good tidings of it, not repulsion, and knocking on the doors of the dark rulers, and establishing the argument against them. And the proof is as Moses (peace be upon him) and his brother did with Pharaoh, so the Almighty said in this context: (Go you and your brother with My verses and do not go in remembrance of \*Go to Pharaoh that he has become overwhelmed\* So say to him a soft word \*Perhaps he remembers or fears). Taha: 42-45.

#### **Fourth: The discourse of Prophet Noah (peace be upon him) with his son:**

God Almighty said: (And he was in isolation, my son, ride with us and do not be with the unbelievers. \* He said: I will be on a mountain that will protect me from the water. He said, "There is no protection today from God's command except for those who have mercy." It is revealed to him from his Lord that this nation will perish and only the one who will board the ship will be saved, and there will be enough from the flood to swallow up everything on the face of the earth, but his son will find it difficult for him to understand this and his natural prior knowledge, that the mountain can be a refuge from He did not think that the floods would reach the point of a flood that would destroy everything. That is why he said to his father: (I will take shelter in a mountain that will protect me from the water), and this is a misunderstanding of the concept of Prophet Noah (peace be upon him), so he said to his son: (There is no protection today from the command of God). But the son refused to board the lifeboat that his father had prepared by order of God, and the first scene or the first stage of this model ended, but when the parental passion of Noah (peace be upon him) interfered when he saw his son drowning in the flood, he turned to God to save his son for him And he believes that he is from the personal circle of the Prophet, i.e. the circle closest to him. The Prophet Noah (peace be upon him) said to his Lord Almighty: (And Noah called out to his Lord, and he said, "My Lord, my son is from my family, and he promised you the truth, and you are the most wise of judges." Unrighteous deed, so do not ask about that of which you have no knowledge, for I am admonishing you to be of the ignorant. Hood: 45-47. The information of the Prophet Noah (peace be upon him) in God's standard was not correct (he is not one of your family). This is a clear response to Noah (peace be upon him). The field of da'wah are the people of religion and belief, so when Noah (peace be upon him) knew that the information that he had about the concept of family was incorrect, he (peace be upon him) said: (He said, "My Lord, I seek refuge in You that I ask You what I have no knowledge of, otherwise you will forgive me and have mercy on me, I will be one of the losers." , an indication of what became clear to him of the knowledge of his wisdom, the Most High, after the dialogue that took place between them (21).

#### **Fifth: Discourse between prophets and angels:**

Many verses are attested to this section, including the Almighty's saying about the Prophet Ibrahim (peace be

upon him): (When the terror departed from Abraham and the good news came to him, he argued with us about the people of Lot. : 74 When he told Abraham what torment awaited Lot's people, as in the Almighty's saying: (And when our messengers came to Abraham with the glad tidings, they said, "We are destroying the people of this town, that its people were unjust." Al-Ankabut: 31 He said at that: (Indeed there is Lot) and the angels replied to him: (They said, "We know who is in it, that we will save him and his family except for his wife.") Al-Ankabut: 32. In the verse of Hud, Ibrahim's position is described as an argument from him. (22).

### **Sixth: Discourse between the prophets and their people:**

This is one of the most prominent areas in which discourse emerged as a primary means of persuasion, and the dialogue space in the Holy Qur'an between the prophets and their people can be considered one of the widest spaces, and this can be divided into multiple levels:

**1. The general level:** We mean by it the general presentation of the da'wah, in which the habit of the Prophet stands out in return for the public, and from that the Almighty's saying about the Prophet Noah (peace be upon him): We sent Noah to his people, and he said, "O my people, worship God. You have no deity besides Him. I fear for you the punishment of a great day." The chiefs of his people said, "Indeed, we see you in clear error." He said, "O people, I am not in error, but I am a messenger from the Lord of the worlds." And I know from God what you do not know." Al-A'raf: 61.

**2. The special level:** We mean by it when the discourse is directed to a specific person, and this person may be:

Authority: Like Pharaoh and what took place between him and the Prophet Moses (peace be upon him), as well as Nimrod and what took place between him and the Prophet Ibrahim (peace be upon him).

Relationship: an example is what happened between the Prophet Ibrahim (peace be upon him) and his father, and about him the Almighty said: (And mention in the Book Abraham that he was a friend of a prophet when he said to his father, "O my father, why do you worship that which does not hear or see, and it is of no use to you, O father, that I have come to me from If knowledge does not come to you, follow me, I will guide you on a straight path, O my father, I fear that a punishment from the Most Merciful will catch you, and you will be for Satan a guardian. My Lord, it may be that I am not wretched in supplicating to my Lord." Maryam: 41-48.

### **Seventh: Discourse between the believers and their people:**

And this is another level of discourse in the Noble Qur'an, and in it came the explicit verse about naming the dialogue by his name, and if we mention that the matter is broader than that, the Almighty said: Something of it, and We blew through them a river, and it bore fruit, so he said to his companion while he was arguing with him, "I am more wealthy than you and dearer in people." He entered his garden while he was unjust to himself. From dust, then from a sperm, then besides you as a man, we would be God, my Lord, and I would not associate anyone with my Lord. And if it wasn't for when I entered your paradise, I said, "God willing, there is no power except by God." Or its water becomes underground, and you will not be able to seek it) (Al-Kahaf: 32).

### **Impact on the recipient:**

It became clear from the foregoing how the Holy Qur'an presented its civilized, cultural, and, before that, religious vision in the context of an integrated vision of the reality of what people have in terms of differences and disparities in abilities and competencies, races and tongues, and what suits them in terms of differences and diversity in the forms and levels of discourse, which God Almighty wants if He addresses His servants Or

the discourse of creatures to each other, whether they are prophets, angels, devils, or human beings.. It is an ultimate in the Qur'anic miracles and an explanation of the power of the Almighty God in His dealings with His creatures, and there is no doubt that the Qur'an presents people with this vision so that they are aware of their matter in what they turn to. Of deeds, and what they perform of religious rites and duties by understanding the message of the speaker and the clarity of his intentions, which calls the recipient to respond and be influenced, because he has written mercy on himself, and He is the Most Merciful and Most Merciful with His creatures, for a clear purpose that does not increase his kingdom, throne and authority and does not detract from anything if his servants apply it. This is obedience, submission, and submission to His commands, Glory be to Him, which is only in the interest of the servants. The impact of the recipients varies with the diversity and different types of discourse and its forms, in terms of softness and severity, encouragement and intimidation, commands and prohibitions, warning and choice and other things that the speaker wants to convey to them, and we all know that the soul is happy and amiable when receiving a soft and gentle discourse that promises it paradise under which rivers flow, with Eternal immortality and eternal bliss that does not pass away (And they have what they desire) An-Nahl: 57, or be wary when you hear the stories of the past from the past nations, in order to benefit from them and not fall into what they fell into. Others), and everyone who is tormented in it screams from the severity of pain, fear and despair of salvation, because they know their fate (so we uncovered your cover, so today your sight is iron).

#### **Conclusion and the most important search results:**

After reviewing the various sources of research, the researcher reached the following:

- The terms discourse, dialogue, and the like, include several types that differ in their connotations from one meaning to another. As for the Islamic concept, they include what transpired between God Almighty and the prophets and messengers (peace be upon them), or what transpired between them and others for various purposes.
- There is a convergence in meaning between terms similar to the concept of dialogue such as discourse, debate, argument, discussion and debate, which leads to one goal: reaching the truth and avoiding falsehood and falsehood, if its laws and regulations are observed through constructive dialogue between the two sides of the discourse.
- Discourse and dialogue have a very clear contribution to the consolidation of peace, mutual understanding, the spirit of tolerance and reconciliation, and the freedom and elevation of the individual between the two sides of the discourse, in a world often characterized by violence, fear and injustice.
- The Qur'an presents in terms of dialogues with man, shows the extent of the Qur'anic consideration of discourse in the atmosphere of human communication, and this is what can be inferred from the blessed Qur'anic verses, starting with bearing the trust, passing through what is required by the reality of succession on earth, and ending with the fate of man. In the process of his transformation towards his Creator, so that he may have a great victory or a clear loss.
- The dialogue does not neglect any of the two parties, but rather cares about both opinions and listens to their details, in order to achieve the purpose of the speaker's message. So we found how the Creator addresses His creatures, and how He hears from them and responds to them, revealing the extent of illusion or error in their view, and corrects it with mercy.
- Encouraging studies that are concerned with showing strengths and weaknesses in the forms of discourse, its

types, levels and objectives, in order to focus on the success of the communicative process if its three pillars (the sender - the addressee - the message) are available, which is what linguistic studies brought, especially the deliberative approaches.

- Working on monitoring and documenting positive models of dialogue and cooperation between religious groups in the past and present in all parts of the world, and working on analyzing, evaluating and introducing them, and all successful initiatives that contribute in one way or another to promoting the values of dialogue among ordinary believers, so that the value of successful dialogue is proven. The influencer is in the category of recipients, as long as his conditions are met, and the intentions of the sender are clear through his message.

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### **Margins**

- (1) See: Pragmatics for Arab Scholars: Masoud Sahrawi: 66.
- (2) 1/313, and see: Al-Muhait Dictionary of Al-Fayrouzabadi: 478.
- (3) See: Dictionary of language standards: Ahmad bin Faris: 2/189, and the basis of rhetoric: Al-Zamakhshari: 167.
- (4) Text, Procedure and Discourse: Robert de Beaugrand: 39.
- (5) See: Discourse Strategies: Abdul Hadi bin Dhafer Al-Shehri: 34-35, Linguistics of the Text: Muhammad Khattabi: 45, and Analysis of the Narrative Discourse: Saeed Yaqtin, 26.
- (6) See: The Rhetorical Miracle, Abu Musa: 53, and see: The Origins of Discourse Analysis in Arabic Grammar Theory: Muhammad Al-Shawsh: 125.
- (7) See: Discourse Analysis: J.B. Brown/ c. Jul: 88, and rhetorical lights on the part of Al-Dhariyat, Abdul Qadir Hussein,: 4.
- (8) See: Discourse Strategies: 35, and look towards the text: Ahmed Afifi: 116.
- (9) See: Al-Ain: 1/231, Al-Muhit in Language: by Al-Andalusi: 1/248.
- (10) 19/273.
- (11) Tafsir Al-Qurtubi: 10/403.
- (12) An-Nawawi's interpretation: 1/325.
- (13) M. N: 1/326-328.
- (14) Sunan al-Tirmidhi: 5/497.
- (15) Tafsir Al-Qurtubi: 19/273.
- (16) Bihar Al-Anwar: Al-Majlisi: 31/35. See Majma' Al-Bayan fi Tafsir Al-Qur'an, Al-Fadl bin Al-Hasan Al-

Tabarsi: 3/229.

(17) See: *Al-Tafsir Al-Athmal: Al-Shirazi: 2/164*, and see: *In the Origins of Dialogue and the Renewal of Theology*, Taha Abd Al-Rahman: 58.

(18) See: *Al-Athal Al-Shirazi: 2/164*.

(19) See: *Al-Tibyan fi Tafsir Al-Qur'an: Al-Tusi: 6/331*.

(20) *Optimal/311*.

(21) See: *Al-Mizan in the Interpretation of the Qur'an: Al-Tabataba'i: 6/146*.

(22) See: *Al-Tibyan fi Tafsir Al-Qur'an: Al-Tusi: 6/33*.