

Interactive communicative discourse in the Holy Qur'an: A deliberative approach

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Abstract: Quranic discourse is considered one of the most important linguistic patterns and a significant source for learning and communication in the Islamic world. It is characterized by its interactive nature and ability to effectively communicate with the target audience. Therefore, this research aims to analyze the interactive communicative discourse in the Holy Quran, understand the nature of this discourse, and study its features and effects on listeners pragmatically. This will be achieved through examining random samples of Quranic texts that include examples of interactive communicative discourse, and analyzing these texts in terms of context, linguistic structure, and communicative techniques used. This research is expected to contribute to enriching our understanding of the interactive communicative discourse in the Holy Quran and its impact on listeners. The results will also contribute to developing methods of interpretation and communication of the Holy Quran, as well as enhancing its understanding and application in Islamic society.

Keywords: Authority, Communication, Holy Quran, Interactive discourse, Linguistic structure, Pragmatics.

1. Introduction

Quranic discourse is considered an important source of communication, and the Holy Quran is distinguished by its interactive style in communicating with the target audience due to its ability to influence and persuade. The pragmatic approach in interactive communicative discourse focuses on studying the interactive relationship between the sender and the receiver and how meaning and influence are formed in the context of communication. This approach is considered a linguistic analysis that focuses on the interactive process between participants in the discourse, and the Holy Quran is a rich source for studying this interactive communicative discourse.

In the context of the Holy Quran, the pragmatic approach is based on understanding Quranic discourse as a constant interaction between God and humans. Verses and surahs in the Holy Quran are analyzed by focusing on the linguistic and communicative frameworks used and the interaction between God and humans. These linguistic and communicative rules include sentence structure, positive and negative guidance, reasoning and persuasion, metaphor, repetition and frequency, and other linguistic elements that play a role in constructing meaning and influence.

This pragmatic approach also provides a comprehensive view of how God interacts with humans and how He guides them and delivers His message. This approach helps us understand the depth of Quranic discourse and its impact on the receiver and society in general.

There are several studies that have focused on analyzing Quranic discourse and were closely related to the topic of the current study, including:

"Communication Theory and Its Dimensions in Arabic Linguistic Study" (a peer-reviewed published research) prepared by researchers: Dildar Ghafur Hamdamin and Nashat Ali Mahmoud, Salahuddin University, Iraq, Erbil, College of Languages, Department of Arabic Language, 2014. The research addressed the linguistic rooting of communication theory among grammar and rhetoric scholars, emphasizing the methodological epistemological foundations of the theory in Arabic linguistic thought.

This research assisted me in terms of the traditional epistemological rooting of communication theory in rhetoric, criticism, and jurisprudence as well. From this, I moved on to the modern aspect of contemporary theories and approaches in linguistic study.

Additionally, "Quranic Discourse: A Study in the Relationship Between Text and Context" (supplementary research prepared for obtaining a Master's degree in Arabic Language) by student Muhammad Abdul Hamid bin Muhammad Abdul Wahid, Al-Madinah International University, Malaysia, 2014. The research addresses the terms of text, discourse, and context from the perspective of language, grammar, rhetoric, and criticism. It also discusses the importance of separation and connection in contextual study. The point of distinction in my research from this study lies in employing the study of context aesthetics and its elements within the characteristics of Meccan and Medinan surahs, which highlights this relationship in a different approach.

"Aesthetics of Quranic Context" by Aqid Khalid Al-Azzawi, Damascus, Dar Al-Asmaa, First Edition, 1436 AH/2016 CE. The book consists of four chapters focusing on presenting context from several levels and types, linking it to the sciences of meanings, rhetoric, and creativity. I benefited from it by expanding on aesthetics as they stem from the context, and I linked them to the concept of Meccan and Medinan surahs, exploring how context is directed in each of them through practical examples from the Quran.

"Non-verbal Communication in the Holy Quran" by Muhammad Al-Amin Musa, Sharjah, Department of Culture and Information, First Edition, 2003. This book monitors all words and expressions that indicate indirect communication in the Holy Quran through the five senses, and human gestures mentioned in the Quran with their different linguistic roots. The difference between my research and this book is clear in terms of methodology, which relies on monitoring the context rather than monitoring the vocabulary itself, except in terms of its function in the context and the aesthetics of this function communicatively.

Through the previous presentation, it has been confirmed that the subject of the current study differs from these studies that have been reviewed. The research also used some terms that need to be clarified, as follows:

- Authority: According to Emile Durkheim, it is "the fundamental axis on which sociology relies in determining the achievement of social solidarity" (Muhammad Al-Hassan Ihsan 1988, p. 198). Some have defined authority as: "something that is acquired and continues to be, and it is the reciprocal relationship with the self that can be defined as an individual consciousness in which specific values of behavior are dedicated, classifying things, individuals, and practices" (Al-Khatib, Muhammad, p. 35). Quranic discourse is an authoritative discourse because it comes from a higher source.

- Persuasion: Persuasion is any written, verbal, auditory, or visual communication specifically aimed at influencing attitudes, beliefs, or behavior. It is also the force used to make someone do something through advice, argument, and logic" (Ibrahim Abu Arqoub, p.189). Persuasion is precisely directed at the general public with their various tendencies, cultures, and intellectual and religious orientations. It

is an actual practice based on rational and logical arguments and proofs, away from ideologies and orientations.

- Influence is more general than persuasion; it is "leaving an effect on something... and affecting something means leaving a mark on it."

- Interactive Discourse: Discourse is defined by (Jean Dubois et al., 1999, p.150) as "a unit equal to or higher than a sentence, consisting of a sequence forming a message with a beginning and an end." Mahmoud Okasha (2014, p.13) defines discourse as: "Speech directed to a recipient with the intention of influencing and persuading, or verbal participation between the two parties of communication, orally or in writing, to influence and persuade and to achieve communicative purposes."

Taha Abdel Rahman (1985, p.83) mentioned: "The spoken - i.e., the discourse - that is fit to be speech: is that which fulfills the necessary communicative requirements for what is called discourse, as the definition of discourse is that it is every spoken word directed to others with the purpose of making them understand a specific intention."

Benveniste defines discourse as "the utterance viewed from the perspective of its mechanisms and processes of operation in communication. It is any utterance that assumes a speaker and a listener, with the former aiming to influence the latter in some way..." (Bashir Ibrir, p.29). For Benveniste, discourse is an utterance associated with communication, assuming the two pillars of the communication process - speaker and listener - and requiring an effect on the listener.

Dr. Saad Maslouh (1980, p.23) defined discourse as "a message directed from the originator to the recipient using the same linguistic code shared between them. This requires that both be aware of the set of phonetic, morphological, syntactic, and semantic patterns and relationships that form the system of the shared language (i.e., the code). This system meets the communication requirements among the members of the linguistic community, and its relationships are formed through their practice of all forms of individual and social activity in their lives."

Communication: Any discourse "should connect to a situation where a group of foundations, expectations, and knowledge interact. This vast environment is called the context of the situation. The internal structure of the text is the context of the structure. The context of the situation is the sum of external (non-linguistic) elements that help in transmitting information or activating interaction, within the concept of cooperation between the sender and the receiver. Its impact is evident in various discourses, combined or separate, including the sender, receiver, audience, subject, setting, channel, system, message form, key, and purpose" (Omar Abu Kharma 2004, p.90-91).

John Dubois defines communication as "the verbal exchange between the speaker who produces an utterance directed at another speaker who shares the desire to listen or respond explicitly or implicitly according to the utterance model" (Jean Dubois et al., 1999, p.44).

The theory of linguistic communication is one of the most important modern linguistic theories. Communication in the speech event calls for several factors in the communicative (informative) process. The sender sends a linguistic message to the recipient. However, for this message to be effective for the listener/receiver, it primarily requires a context or reference to which it refers, then a shared code between the sender and the recipient, and finally, the message requires a means of communication or a physical channel - voice, writing - to be able to establish communication" (Hanafi Benasser and Mukhtar Al-Azaar 2009, p. 118).

Therefore, we see "**the sender**" has an emotional function, and the second person pronoun represents the recipient with the understanding function" (Jakobson Roman 1988, p.30). The sender (Destinateur) is considered the main axis that forms the discourse process, that is, "the central subject in producing the discourse because he is the one who utters it, in order to express certain intentions, and with the purpose of achieving a goal in it and embodying himself through building his discourse, by adopting a discourse strategy that extends from the stage of mentally analyzing the context and preparing for it, including choosing the appropriate linguistic sign, and in a way that ensures the realization of his self-interest."

The recipient is the second pillar of the communication process and is the interpreter of the discourse (Megan Al-Ruwaili and Saad Al-Bazei, 2005, p.90).

Pragmatics is concerned with studying meaning as expressed by the speaker or writer (sender/addresser) and understood and interpreted by the listener or reader (receiver/addressee). Therefore, pragmatics is a study of the speaker's intentions, and this study requires understanding what the speaker means within a specific context. It is also "the study of language use in discourse" (Khitam, Jawad, 2016, p.16, 17).

Interpretation and exegesis play a role in connecting the speaker's intentions and context concerning the type of receiver and the nature of communication with them. Therefore, the language chosen for use in the Holy Quran, including words, sentences, and styles, is built on the basis of communication with humans. If the choice were to deviate from the idea of communication, its purpose would be negated both in terms of faith and reason.

Communication in this study refers to all forms of communication that appear in the discourse through linguistic tools (grammatical, stylistic, semantic) that have recognized features in sending and receiving between the two parties of communication. These revolve around the style of interactive communicative dialogue according to the approach appropriate to the receiver and the message directed to them, as well as the stylistic discourse tools in the Quranic text.

When studying this type of communication, we need to identify both the sender and the receiver according to the context in the Quranic discourse. We will then find that the addresser (sender) is often Allah Almighty in direct address to the addressee (receiver), who may be an individual (the Prophet Muhammad, Adam, Mary), or a group (people, messengers, believers). The addresser (sender) may also be Prophet Muhammad, peace be upon him, in an instruction from Allah Almighty to address the receivers in such and such a way. Here we mention that Prophet Muhammad is the first receiver of the discourse, and at the same time, he is the messenger of the message.

As discussed by (Al-Akoub, Issa, 2018, p.70-72) in his presentation of a translated research from Persian titled: "The Fracture of Text Structure in the Holy Quran," this is done through the diversity of transmission in the Quranic text between the sender, receiver, and intermediary. Allah Almighty is the sender, Prophet Muhammad is the intermediary, and the human being is the receiver. The research explains the ways through which the intermediary can convey the sender's message to the receiver.

Therefore, this study seeks to answer the following questions:

- What are the most important characteristics of Quranic communicative discourse?
- What are the main forms of interactive communicative discourse in the Holy Quran?
- What are the pragmatic features of communicative discourse in the Holy Quran?

2. Discussion

The Holy Quran is considered a sacred book containing a divine message through which Allah Almighty communicates with humanity. The Quran is distinguished by its unique and distinctive style of communication, using language and various linguistic methods to engage the reader with the text and interact with it. The study of interactive communicative discourse in the Holy Quran is an important topic in the field of Quranic linguistic studies, as it contributes to a deeper understanding of Quranic meanings and texts.

The focus here is largely on the sender of the discourse. The Islamic cognitive system is characterized by a unique epistemic specificity compared to other systems (Hadari, Jamal, 2010, p. 213). The discourse in the Holy Quran has a multiplicity in its metaphorical transmission because when Allah Almighty directs the discourse through the prophets and others, for example, it opens up a high-level performative field for communication more than if it were a discourse directed from Allah Almighty in a mere declarative manner that leaves no room for any interpretive directions of the discourse to achieve communication at the highest level.

Acknowledging this ability of the text gives it a complete nature and identity, and a reality through which the text is manifested. The text becomes a dialogic event that constantly dialogues with and

interacts with other texts. Every text is, in its essence, an ongoing activity of dialogue and interaction with others. It does not attract people's attention or stimulate their minds and understandings except through the reasons and motivations it embodies in its desire to converse with them and communicate with them.

The more a text lacks these reasons and motivations, the more it loses the ability to settle in life and ends up in stillness and nothingness. Authentic texts only endure and remain on earth to the extent that they remain dialogically connected to those they intend and address because they touch at the core their affairs and the details of their lives. Thus, no text can live except through dialogue and within its circle, because it was originally a point in its course, that is, it was a unique, unrepeatable moment in a stream of textual communication that has no stopper to its flow and no barrier to its course (Al-Haresh, Muhammad, 2013, p. 8-9).

The element of interaction in communication is evident through a number of features that, when found in the text or discourse, we understand as "dialogue". Therefore, the exchange of roles between the sender/addresser and the receiver/addressee continues in the text and suggests a series of communicative sequences that differ in their degrees. "Participation is the first characteristic of communicative interaction, and it is what activates the will to speak among the parties of the dialogue and frames the elements of interaction between the representatives of the discourse" (Nazif, Ahmed, 2010, p. 16).

The literary text in general - according to the interactive theory - is established through the presence of the sender and receiver who enter into a dynamic interactive relationship, either positive or negative. Brinker, Klaus (2006, p. 175) mentioned precise types of communication, saying: "There are situational factors that fundamentally affect the formation of the text structure, and the scholar of text types must take this relationship into account and text types should be based on patterns of communication situations." "The authority in this relationship can be held by the speaker, may be possessed by the receiver, or they may share it through solidarity interaction" (Hamdawi, Jamil, 2015, p. 36).

When examining the Quranic discourse about the many interactive dialogues between various parties, we find that we can classify these dialogues in a communication process that sometimes shares the sender or the receiver at other times. The contextual connotations may be the largest common denominator for them. This leads me to present interactive communication with the following division:

- Miraculous dialogue
- Documentary dialogue
- Imaginative dialogue

This is according to the pragmatic harmony that presents the axis of this type of communication, and this requires determining the type of significance that governs the relationships in the dialogue, and the type of its overall context (Jassim, Jassim Ali, 2018, p. 173). The explanation is as follows:

2.1. First - The Miraculous Dialogue

The miraculous dialogue in the Quranic text is a distinctive communication context because the sender (addresser) is Allah Almighty, and the receivers are the prophets - peace be upon them - such as Abraham, Moses, and Jesus. Here, the discourse is marked by an advanced type of reception and is more specific because the message is from Allah Almighty in a way that suits His messengers (peace be upon them) in multiple contexts and diverse cognitive structures. It belongs to the concept of revelation specific to the messengers.

Jacques Berque (1995) says: "Perhaps this difference is most evident in establishing this metaphysical approach that corresponds to the majesty of the sender in the Quranic discourse, when we address the theories of reception, interpretation, and exegesis in looking at the discourse according to the number of recipients on one hand, and according to the extent of their knowledge despite their different understandings, and the difference in their levels and perceptions on the other hand" (Berque, Jacques, 1996, p. 17, 21).

Examples of Allah's dialogue with His prophets include:

2.1.1. *The Dialogue with Prophet Abraham*

An example is the dialogue in the story of reviving the dead. Allah Almighty says: (260) And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allāh] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allāh] said, "Take four birds and commit them to yourself.^[107] Then [after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste. And know that Allāh is Exalted in Might and Wise." [Al-Baqarah, 260]

In this Medinan surah, the pivotal interactive communication comes in the nature of Abraham's question itself, and then the response from Allah Almighty with all detail and precision. This teaches us that communication means respecting the other; you don't impose what you want even if you are the stronger one. It also teaches us that faith strengthened by reason becomes as firm as the mountains that Allah Almighty chose as a place to put the birds and not any other place.

The interactive communication in the dialogue is also evident in the nature of the response from Allah, the Almighty, in providing the proof requested by Prophet Abraham, peace be upon him. Imam Al-Qushayri (2007, vol. 1, p. 121) examined this dialogue, interpreting its forms in subtle interpretations that indicated the precision of this miraculous dialogue between Allah Almighty and Prophet Abraham. He says: "In these two verses, there is a permission for those who seek an increase in certainty from Allah Almighty."

2.1.3. *Dialogue with Prophet Moses*

This communication appears in the Quran in the dialogue with Prophet Moses, considering that one of his miracles was being the one who spoke directly to Allah. The Quran says about him: "And Allāh spoke to Moses with [direct] speech." [An-Nisa, 164].

The dialogue with the prophets, peace be upon them, is different from the dialogue with Prophet Muhammad, peace be upon him, which is frequently mentioned in the Hadith regarding Allah's speech to him during the Night Journey and Ascension. It does not appear as a direct dialogue in the Quran but rather as direct address such as: "O Prophet" or "O you wrapped in garments" or "O you who covers himself [with a garment]," without finding in the Quran a discourse with a direct response from Prophet Muhammad addressed to Allah Almighty. This is because the entire Quran is necessarily a discourse directed to Prophet Muhammad, and it cannot extend to any recipient other than him without him being its transmitter. He is the first recipient, always present in the Quranic discourse.

"Many linguists point to the issue of reception, such as Bakhtin, Watson, and Halliday, where the organization and arrangement of speech takes its form based on the sender's prior assumptions about what the recipient knows or does not know. Conversation is one of the fundamental pillars of speech structure, whether written or spoken, and whether the speaker is present or absent. When the addressee is absent, the message or speech is transmitted to them through a single medium" (quoted from Issa Al-Akoub, 2018, p.68). Regarding the Quran (the word of Allah), the sender is Allah, while the first recipient is Prophet Muhammad, peace be upon him, as stated in the verse: " (67) O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message." [Al-Ma'idah, 67].

An example of this is the verses in Surah Taha, considered as an integrated context before we identify the features of communication in the dialogue between Allah and Moses, peace be upon him: [Surah Taha, 11-36]. When presenting this model of Allah's speech directed to Moses, peace be upon him, compared to Moses' response, we find that Moses' reply was precise in the context of his answer, submitting to what Allah asked of him regarding the staff and hand. The dialogue here is represented in the context of miracles, which is consistent with the structure of Surah Taha, where the Quranic text focuses on the actual aspect (physical communication) more than the verbal aspect (moral

communication), as it came in Surah Ash-Shu'ara, which, on the contrary, highlights the verbal aspect more (moral communication) in line with the structure of Surah Ash-Shu'ara.

The dialogue began with the passive voice verb "was called," then followed by first-person pronouns referring to Allah in three verses before the various imperative verbs in the context of the divine request to His prophet Moses. The response came on Moses' tongue in the verse: "He said, 'It is my staff; I lean upon it, and I bring down leaves with it for my sheep, and I have therein other uses'" [Taha, 18], in a sentence that explains what Allah is free from needing to know (Al-Jurjani, 2009, pp. 287-288), but it is in the context of seizing the opportunity to present the need for Allah. Human interaction appears in communication versus the divine giving, parallel to his saying in another verse: "So he said, 'My Lord, indeed I am, for whatever good You would send down to me, in need'" [Al-Qasas, 24].

Here we can find what has been called in pragmatic discourse strategies as the principle of politeness, which Moses, peace be upon him, adopted with Allah in his response by waiting to hear long sentences and responding to them with long sentences that do not explain as much as they are polite and show their submission to the sender - Allah Almighty (Al-Shehri, Abdul Hadi, 2004, p. 103).

As for Surah Ash-Shu'ara, the opening of the dialogue differed; it began with the verb "called," which is in the active voice, unlike Surah Taha, but at the same time followed by a subject associated with a second-person pronoun indicating a transitive orientation from Allah to the Prophet about the true recipient of the call. However, here we notice a communicative balance between the sentences directed from Allah and those directed from Prophet Moses in the context of the dialogue. The beginning in the two verses is from the command to warn Pharaoh's people, followed by a Quranic statement on Moses' tongue of the reasons he fears in executing this command, which are legitimate human fears. This was followed by a response reassuring these fears in a very strong style including rebuke with the word "No!", then the assignment of the dual departure between Moses and Aaron, and in that is a strong moral response in linguistic communication. What followed from mentioning the plural first-person pronoun is a reference to the magnification of the divine self, its majesty, and its ability to destroy every arrogant person like Pharaoh, as well as the strong moral support in linguistic communication in His saying "with you" instead of "with you two," and also Allah's description of Himself as a listener, which is not correct in reality because it is a description of His creations, but it is a way of alleviating Moses, peace be upon him (Al-Zamakhshari, 2009, vol. 19, p. 756).

2.1.4. Dialogue with Prophet Jesus

We find a sequence of dialogues on various topics between Allah Almighty and Prophet Jesus in Surah Al-Ma'idah. Kirmani and Nafid (2008, p. 282) state: "Both Christ and the Quran are the theological axis of their respective religions, and both are the Word of the Lord - one became flesh and the other became speech." This was evident in the dialogue from Surah Al-Ma'idah:

" (116) And [beware the Day] when Allāh will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allāh?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen. (117) I said not to them except what You commanded me - to worship Allāh, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness. (118) If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise." (119) Allāh will say, "This is the Day when the truthful will benefit from their truthfulness." For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allāh being pleased with them, and they with Him. That is the great attainment. " [Al-Ma'idah, 116-119]

Allah Almighty, in His wisdom, intended this response from Jesus (peace be upon him) to be specific to him directly in the context of this Surah, supporting other Surahs that came with the same idea of

denying polytheism with Allah and the non-divinity of Jesus (peace be upon him), and that he is a servant of Allah Almighty.

We also find that the Quranic text provides us with an accurate depiction of Allah's Word, Jesus (peace be upon him), and how the interactive communication with him in dialogues mentioned in Surah Al-Ma'idah confirms his humanity and his sharing with other prophets (peace be upon them) in the use of miracles they need to prove the truthfulness of their call. The first dialogue appears in Surah Al-Ma'idah, verses 114-115. We notice that it does not exceed a request in one verse and an answer in another, and it was a dialogue preceded by its results, which Allah Almighty mentioned through the words of Jesus' people (Shadi, Muhammad, 2010, p. 48). Nevertheless, this very brief dialogue carried interactive communication of the highest levels, deserving the Surah to bear the name "Al-Ma'idah" (The Table) as the axis of this special communication between Allah Almighty and His prophet Jesus (peace be upon him) exclusively.

2.2. Second - The Documentary Dialogue

The dialogue that presents unseen truths in the Holy Quran is considered one of the foundational doctrinal bases in Quranic discourse, upon which exegetes build many explanations and their intellectual implications in the structure of the Quranic text. I have termed all dialogues revolving around this idea as "Documentary Dialogue" because it presents a central communicative concept through dialogue that varies according to the parties involved, both senders and receivers. However, I have traced the models in which Allah Almighty addresses His servants directly with a clear message that is unambiguous and not subject to interpretation.

2.2.1. Dialogue with the Angels

Allah, Glory be to Him, mentioned His dialogue with His angels in seven places in the Holy Quran. The dialogue is detailed as in Surah Al-Baqarah, and summarized as in Surah Al-A'raf, Al-Hijr, Al-Isra, Al-Kahf, Ta-Ha, and Sad (Al-Abadi, Muhammad, <https://www.arrabita.ma/blog/>). If we examine the detailed dialogue in Surah Al-Baqarah, we find Allah's words in [Surah Al-Baqarah, 30-33]:

"The apparent nature of this address resembles consultation if it were among created beings. The Truth, Glory be to Him and Exalted is He, created the heavens with all they contain, and the Throne with all its perfection of parts and completeness of form. He did not say, 'I am creating a throne or a paradise or an angel,' but rather said, honoring and distinguishing Adam, 'Indeed, I will make upon the earth a successive authority.'" (Al-Qushayri, 2007, Vol. 1, p. 33)

Their question was one of inquiry and exploration about the wisdom behind this, not a question of objection. This is what Allah, the Mighty and Majestic, presented to them as evidence of His wisdom in teaching Adam, peace be upon him, all the names, as mentioned in the verses that follow.

This dialogue is considered the oldest dialogue ever related to the creation of humans, as revealed to us by the Holy Quran, where humans were the focus of this dialogue (Al-Milad, Zaki, 2011, pp. 23-24). In fact, it presents an ideal communicative model from both semantic and pragmatic perspectives, and in terms of the subject that Allah, Glory be to Him and Exalted is He, intended as an interactive message based on honoring and directly drawing attention to the issue of Adam's creation, peace be upon him, by saying: "Indeed, I will make upon the earth a successive authority." [Al-Baqarah, 30] on one hand, and not using the declarative style of calling, as well as the command to understand and reflect, leading to an affirmative response from the angels, peace be upon them, in His words: "They said, 'Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, [19] the Wise.'" [20] "" [Al-Baqarah, 32]

Their question was a form of reasoning by preference and priority, and Allah's answer to them was also by preference from another perspective. Therefore, He did not reject their statement, as He knew that what they assumed about themselves and described themselves with was true. Instead, Allah, Glory be to Him, turned to a general matter and said: "Indeed, I know that which you do not know." [Al-Baqarah, 30].

The Truth, Glory be to Him, dialogued with the angels when He wanted to make Adam, peace be upon him, a successor on earth: "And [mention, O Muhammad], when your Lord said to the angels, And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority" [Al-Baqarah, 30]. This is a dialogue from Allah, the Strong, yet He addressed His interlocutor in a style that brings the conversant closer: "Indeed, I know that which you do not know" [Al-Baqarah, 30]. This is a type of debate style, meaning that you give free rein to the conversant and leave them to their nature. Here too is reasoning by preference from the Truth, Glory be to Him: "Indeed, I know that which you do not know." The evidence the angels relied on collapsed before the divine argumentation and divine wisdom for Adam's creation, represented in the cultivation and subjugation of the earth.

As a result of this interactive communication, all the angels submitted and were satisfied with Allah's wisdom in Adam's succession on earth, both in word and deed, after Allah responded to their statement, their inquiry, and their wonder. They obeyed with their words in [Al-Baqarah, 32] and complied when they were commanded to prostrate to Adam, peace be upon him, in Surah [Al-Baqarah, 34].

2.2.2. *The Dialogue with Iblis (Satan)*

This dialogue is mentioned in seven places in the Holy Quran. Sometimes it appears in summary form, as in Surah Al-Baqarah, Al-Kahf, and Ta-Ha, and other times in detail, as in Surah Al-A'raf, Al-Hijr, Al-Isra, and Sad. The Quran clearly shows us the fallacies that Iblis fell into and the corrupt reasoning he used to justify his position, which was self-contradictory. His discourse contained fallacies that made the communication interactive but in a negative direction, showing reasoning based on false analogy.

Ibn Abbas and Ibn Sirin said: "The first to use analogy was Iblis," meaning by this the erroneous analogy, which is what we mentioned about the error in his statement to Allah: "I am better than him. You created me from fire and created him from clay [i.e., earth]." [Al-A'raf, 11]. This statement was far from recognizing the truth about the virtue that Allah bestowed upon Adam over the rest of His creation: creating him with His own hands, breathing into him from His spirit, commanding the angels to prostrate to him, and teaching him the names of all things, along with other honors He bestowed upon him. The ignorant one (Iblis) disregarded all of this and resorted to arguing that he was created from fire while Adam was created from clay (Al-Milad, Zaki, 2011, p. 25).

Fire, according to Iblis's assumption, was nobler than what Adam, peace be upon him, was created from, which is clay. Iblis looked at the origin of the element and did not consider the great honor, which is that Allah created Adam with His own hands and breathed into him from His spirit. So, Iblis made a false analogy in opposition to the explicit text: "Fall down to him in prostration" [Sad, 71]. He erred in his analogy when his argument was "I am better than him. You created me from fire and created him from clay" [Al-A'raf, 11]. Allah replied, "Descend from Paradise, for it is not for you to be arrogant therein. So get out; indeed, you are of the debased" [Al-A'raf, 12].

The issue of humanity is the focus of the dialogue between Allah and Iblis before and after Adam's creation (Al-Tabari, 2001, Vol. 10/86-87). It was part of a general communication with the angels, as Iblis was one of them. The dialogue later revealed his difference from them in the ideas and analogies he expressed, which indicated his desire. Allah did not deprive him of this desire because of these ideas, but divine forbearance was shown in response to a dialogue that was audacious towards the Divine Being, as stated in Surah Al-Hijr, verses 32-43.

This dialogue presents a model that extends to an unlimited time, which is the Day of Judgment, to prove a truth that Allah could refute in the blink of an eye. However, in His wisdom, He made this documentary dialogue, with all its pragmatic, interactive, and communicative characteristics, a Quran to be recited, presenting many possible similar dialogues in human life thereafter (Nazif, Ahmad, 2010, p. 152).

2.3. *The Imaginative Dialogue*

Mundhir Ayyashi (2015, p. 8) described the imaginative dialogue and its circumstances, which carry a different nature in terms of time: "The Quran has formed, through all types of calls recorded in it, a broad, timeless invitation for participation and interaction. It has thereby established the foundations of clear relationships between itself as a text and the recipient, whether a believer in it, a believer in general, or merely a receiver of it. Thus, the Quran, as a communication, statement, and interactive text, has given the addressee (reader, recipient, receiver, listener) their place. This is only because the life of the text (Quran), not the text in its written identity, is not complete in existence except through its receivers, meaning its textual life is not complete except through the totality of those diverse and different individuals through whom and by whom the Quran renews its presence in all times and places."

Therefore, the imaginative dialogue in the contexts of interactive communication in the Holy Quran addressed two types of situations and the nature of communication specific to them:

2.3.1. *The Optimistic Dialogue*

The communicative linguistic structure comes at its most specific levels in Allah's presentation of the most pivotal communication in the fate of the believing human. We find that He, Glory be to Him, included in the Holy Quran brief scenes of the realization of the wonderful destiny for these believers through an honoring, optimistic dialogue depicting the moment of entering Paradise, as spoken by the angels, as mentioned in Surah Az-Zumar: " (73) But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, "Peace be upon you; you have become pure; so enter it to abide eternally therein," [they will enter]. [1362] (74) And they will say, "Praise to Allāh, who has fulfilled for us His promise and made us inherit the earth [so] we may settle in Paradise wherever we will. And excellent is the reward of [righteous] workers." [39:73-74]

Sometimes, Allah's speech to them is included in a majestic communicative address responding to the praise and glorification of His righteous servants to Allah Almighty, using the passive voice verb to indicate the absence of direct vision, as in the story of Moses, peace be upon him, where the verb "was called" is also in the passive voice. Allah informs us in His dialogue with His righteous servants in Surah Al-A'raf, verse 43.

2.3.2. *The Despairing Dialogue*

Through this perspective, the imaginative dialogue is not merely an unseen conception of scenes that Allah has informed us about, but rather every recipient of it, in their interaction with the Quranic text, becomes one of the elements of this dialogue or as if they are distancing themselves from being one of them. This is exemplified in the mutual dialogue that Allah informs us about between the disbelievers and Satan in Surah Ibrahim, verses 21-22.

The first sender in this dialogue are the weak ones whose message is characterized by surrender and regret, received by the arrogant ones. Their reverse message is built on a more painful and weak content, resulting in the dialogue stopping to ruminate on disappointment. The Quranic text comes loaded with semantic intensification presented through this interactive communication between its parties to create a vivid self-image. The Quranic discourse establishes human truths through the words of their owners, but in the otherworldly scene, because it is a reflection of their state in this world, to stand before Allah on the Day of Judgment with the same communicative thought they carried (Fadlallah, Muhammad, 1996, p. 358).

"If dialogue is an oral discourse that takes place between a number of interlocutors" (Mundhir Ayyashi, 2002, p. 133), then the Quranic discourse presents vivid models - even if imagined because they have not happened yet - in a framework that includes all possible dialogues based on real communication in human existence. Welcome is one of the most common expressions used by people in worldly life, and the Holy Quran has expressed in the context of negative interaction the use of the expression "no

welcome" twice in the context of the absent and then the speaker. This is unique in the Holy Quran, used only in this context in the words of Allah: "This is a company bursting in with you. No welcome for them. Indeed, they will burn in the Fire. [The followers] will say [to their leaders], "No! It is you; there is no welcome for you. It is you who brought this upon us, and wretched is the settlement." They will say, "Our Lord, whoever brought this upon us - increase for him double punishment in the Fire." [Sad, 59-61]

In the Meccan Surah Saba, the verses focus on the ideas that the arrogant direct in their discourse, insisting on disbelieving in the Quranic discourse in general and in detail. This is the central message directed from them as Allah presented it through their words in this dialogue in real worldly time. However, He, Glory be to Him, shows the confession occurring in the imaginative dialogue on the Day of Judgment. Their message transforms from denial and stubbornness to disavowal of accusations despite the shared fate between the arrogant and the weak groups of disbelievers, as stated in Surah Saba, verses 31-33.

If we examine some of the semiotic indicators - extra-discursive - derived from the grammatical implications of the previous noble verses, we find "the expression 'and if you could see' with the omission of the answer suggests a meaning of boundless depth and impact. The implied meaning is: 'and if you could see when the wrongdoers are made to stand before their Lord, you would see something amazing.' Yet, this amazement is undefined, left for souls to imagine according to the context. Similarly, the word 'asarru' (they concealed) is interpreted by exegetes as one of the contronyms, meaning they revealed remorse" (Hanafi, Abdul Halim, 1995, p. 227).

3. Results

1. The Quranic communicative discourse is interactive, influential, and persuasive; it focuses on the linguistic and communicative frameworks used and the interaction between Allah and humans based on evidence and proofs.
2. The interactive communicative discourse in the Holy Quran is diverse, including documentary and imaginative dialogues.
3. The documentary dialogue varies, including what resembles consultation, and interactive communication has both positive and negative aspects, as well as documentary aspects.
4. The imaginative dialogue in the contexts of interactive communication in the Holy Quran has a diverse nature, optimistic in some contexts and despairing in others.
5. The interactive communicative discourse in the Holy Quran has pragmatic features that provide a comprehensive view of how Allah interacts with humans and how He guides them and conveys His message.
6. The Holy Quran is a rich source for studying interactive communicative discourse; in the context of the Holy Quran, the pragmatic approach is based on understanding the Quranic discourse as a constant interaction between Allah and humans.
7. There are several linguistic communicative elements that contributed to the interactivity of the Quranic text, such as reasoning and persuasion, metaphor, repetition and frequency, and other linguistic elements that play a role in constructing meaning and impact.

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