

Suggestive and dynamic Discourse in the Holy Qur'an: A study between the Meccan and Madinah Revelations

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Abstract

The research shed light on one of the phenomena of language and its connotations, which is: (suggestion and dynamic) within the utterance. This phenomenon has been shown to have a presence in the Qur'anic text, and the reason for this presence and the basis for that phenomenon is in the Qur'an. Since the latter constitutes the highest rhetorical and declarative value in our hands today from the time of revelation to the present time, it is natural for it to witness a high use of language styles and vocabulary in its texts. The research follows up on the phenomenon of (suggestion and dynamic) within the Qur'anic discourse in general and its transformations between the Meccan and Madinah revelation discourse in particular. The last entry (Meccan and Madinah) is the mainstay of the research and its main tributary. This restriction took the form of a single use of a word with a different inflection and dynamic, which makes the Qur'anic text, in its sensual language, consistent with the situation, the moment, the environment, and the addressee, through which it keeps pace with the described situation and the point that the addressee seeks to convey to the minds of the addressees in particular. The Qur'an deals with the two environments of revelation, each with a specific situation and different understanding. Thus, this discourse led to the presence of a dynamic, suggestive discourse for each stage of the revelation (Mecca and Medina) that reflects the environment that embraces the discourse and its positions. The researcher was required to develop a hypothesis that was consistent with the framework of the study, investigate the occurrences of the phenomenon, analyze the motives and reasons behind it, and study the diversity in this discourse between the two revelations.

Keywords: *Discourse, Qur'anic Text, Meccan Revelation, Medina Revelation, Suggestive Discourse.*

Introduction

The revelation of the Qur'an in the Arabian Peninsula was surrounded by a change in concepts and a development in dealing with them. The statement was no longer merely an artefact that found a home in that region, but rather it turned into a cultural pillar, a prominent face, and an icon that reflects the pattern of thinking and reformulates the ideological crystallization of the Arabs before other nations after embracing that environment. The revelation of the text, and it was linked to their circumstances and cultural backgrounds, with the succession and sequence of its dynamic during the period of revelation with the line of Islamic preaching. That is, it is as if the Qur'anic text, in its themes and stations of revelation, was reshaping that Madinahization and its foundations throughout its embrace of the current circumstances and dynamics at that time.

Until the time that coincides with the revelation of the verses and surahs, the recipients of the discourse at that time will live with different understandings and understandings regarding the time of the revelation, questions and inquiries carried by the Qur'anic discourse in its contents and essence, in that it is formulated in a language that has multiple understandings in a single word, with what calls for multiple and different understandings in front of the text, each with the ability to be understood. he have. With a logical analysis of the multiplicity of understandings before the text, in that the language in which it is formulated - the Qur'an - also includes within its folds and contents breadth and richness of meaning and capacity to accommodate connotations and concepts that are subject to renewal and development.

This led to the presence of words that fall within the framework of Qur'anic usage in terms of multiple meanings within a single word, or what is termed as the word's accumulation of connotations and concepts within its formulated structure. Sometimes you find the text presenting the word with a hidden suggestion within the body of that single word, and sometimes it gives the word a certain dynamism to move its

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meaning. To delve deeper into these data, the research was directed to monitoring the phenomenon of suggestion and dynamic within the Qur'anic text in general, and the discourse that carries it in particular, and following up on its changes and developments along the line of revelation. Because the Qur'an was embraced by two environments: Mecca and Medina, each with its own context, specific circumstances, and addressees with requirements and conditions that also differ, reflecting a development in the structure of the discourse on the one hand and its consistency with the advanced stage it is experiencing on the other hand. And since the Qur'an is different in its presentation of the subject between these two environments, it necessitated a study on the diversity in the Qur'anic use of the same word between the two revelations and a diagnosis of the semantic use and the shadow of the inner meaning that lies behind it, and the specific significance it contains.

The First Requirement: Manifestations of Suggestive and Dynamic Discourse in the Meccan Revelation

The Qur'an expresses the mental meaning, the psychological state, and the tangible event with the tangible, imaginative image, in order to elevate the image it draws and give it vivid life or renewed dynamic. Thus, the mental meaning is a form or dynamic, and the psychological state is a painting or a scene(). To this end, I say: The Qur'an follows a high selectivity in the word used in its verses, as it suggests multiple connotations according to what flows with the place in which it is used.

If it is permissible for the message to explain what is meant by suggestion, it is: ((an expressive power such that, in addition to its rational meanings, it produces all the stored images and latent feelings that it holds in its womb, wrapping itself around that rational meaning)) ().

It seemed that the suggestion in Meccan discourse is clear and evident in many of its texts and words. Because the suggestion is based on selecting the most words that carry a strong image and semantic impact within them, and focusing on a word and making the connotation of the suggestion based on it, making it dense in meaning despite the shortness of the phrase, which is what the scholars have called ((The best discourse is that which does not suffice for much of it)) (), because Suggestion takes the place of brevity in language, and the Qur'an intended to make it one of its methods. If the research focused on the discourse containing the suggestion in the Meccan surah (Al-Dhariyat), without disagreement () the Almighty's saying: "And his wife came in a bundle, and hid her face, and said, 'Old and sterile'" (), it would be clear that The suggestive connotation carried by the sentence (so she slapped her face) indicates that she slapped the face. He struck the forehead as an expression of the state in which it was painful in amazement (), because the instrument is: ((hitting with extreme dependence)) (), and thus the instrument has given a suggestive image to the recipient (the addressee) of the dynamic of bringing the fingers together and slapping the forehead specifically (). Regarding her situation.

When the scene required a lot of conversation, the Qur'an reduced it to that word, as it was presented in his saying: (in a bundle) so that the discourse specifies the position that Abraham's wife was in, of screaming and exclamation coupled with joy. Thus, there was a need for an explanation of the details of the situation and the incident, during which the Qur'anic discourse intended to mobilize the scenes of the situation with that word.

So, these two words were juxtaposed to indicate a suggestive discourse to the effect that when Abraham's wife heard the good news, she was about to scream and followed it up by hitting her in the face, as is the custom of all women, out of astonishment and shame. This, and the explanation for this being based on a description of the position of Abraham's wife and the situation that occurred with her in the Meccan revelation; It is the proximity to the environment of the Meccan revelation, and the Qur'an's inclusion of the customs of the Arabs in describing the joyful situation and the event related to it, so the Qur'an borrowed that word suggestively coinciding with the time of revelation.

Therefore, the Qur'an, with its suggestive discourses, relies on selectivity in choosing the word and its accumulation of connotations, as in the description of the Day of Resurrection in Surah (Al-Waqi'ah). It is Meccan without dispute(). His saying: "When the earth shakes with agitation" (), then the Qur'an chose the word (shaking) for that terrible image in which the earth is moved, which is: ((moving something and

disturbing it, and it is said: Shake it and it shakes)) (), and it does not mean just the normal dynamic of the earth), but rather includes Extreme stirring of her. The Qur'anic scene necessitated the use of a word that was appropriate to the situation in which it was described, including the intense dynamic and the terrifying situation of the earth. It was appropriate to choose the word "Rajat" because it includes the meaning of "the earth was stirred with those in it" (), which is a description of the time of the occurrence of the Day of Resurrection, so the word gave significance. The suggestion in the Qur'anic discourse, such that it suggested to the addressee that "raja" carries the meaning of intense dynamic, the sound of which is also heard (), as if that word summarized the idea of that terrible day. On the one hand, it gave a description of the dynamic, its extent, and the state it was in on the day it occurred. It is noticeable that this description appears in the Meccan discourse in terms of depicting the event on the earth before the Day of Resurrection, and preparing the stubborn people before the discourse with a state of the situation at that time.

Therefore, representation through the suggestiveness of discourse is only a means of "transferring the moral to the sensory and what is perceived by thought to what is perceived by nature. Al-Hassan)) ().

The discourse went into describing the state of the infidel and his position of loss and remorse, in a Meccan discourse () from Surat (Al-Kahf), in the Almighty's saying: "And he was surrounded by its fruits, so he began to turn his hands over what he had spent in them while they were empty on its thrones and says, "I wish I had not associated anyone with my Lord" (). (The verse has depicted for us an insinuation of the doom that has befallen the infidel, such that he is cut off from every helper and supporter. The insinuation carried by (turning the palm over) results from the remorse that its owner has reached until he has nothing left, and the expression of Paradise as (empty on its thrones) is a metaphor that is a metaphor. The other is about ruin, as it was said: Ruined houses first drop their thrones(). He turns his palms: to summarize the process of spending in order to obtain a reward at the end of the harvest, so the discourse chose the word (turns over) to express the state that the one who spends on something goes through and they have incurred a loss, so turning over is applause. That is, he claps it, longing for what he missed(), with regret and regret for the money and effort he spent on it. Accordingly, he turns his palms out of a feeling of remorse and loss, or say: he turns his palms over, regretting his arrogance. Accordingly, the Qur'an makes that word (turns) with a deeper meaning than its apparent meaning, as it internalizes the suggestive meaning of it to depict the state of man, how "he began to turn his palms back to his stomach with regret and remorse, for the much money spent in building and decorating it, of much money that was wasted, and of the effort Big gone to waste)) (). The general statement regarding this connotation: The Qur'an is in need of expressing the condition of the addressees while they are not paying attention to the extent of their loss by preventing them from listening to the discourse. So the Qur'an brought a story and recounted its details in order to focus on a specific word and internalize its inner meaning in order to suggest the intended meaning.

So: The Qur'an depicts for us the scene that happened to the infidel on the day the thrones of his Paradise were destroyed, and his wealth and fruits were gone. It was the custom of the people that if a loss or calamity befalls them, they turn their palms against each other in remorse and regret for what was missed. The choice made by the Qur'an was not according to what it contained. These words and phrases only have connotations and meanings, but the blessed text goes beyond them to what these words store in their hidden meanings to suggest an imaginary picture of what the discourse intends. Because the Qur'an is not satisfied with the apparent lexical meaning, but rather goes beyond that meaning to what the word suggests through echoes and influences on the recipient, so it has a special impact that dominates the soul that is not suggested by a word equivalent in language, for it is the field of psychological emotions and the internal influence of the human being().

When the Qur'anic discourse reaches an advanced stage in despair over the call of the infidels and their situation, it provides a suggestive indication of the situation resulting from their lack of faith. This is also represented in his saying: "Indeed, those who deny Our signs and are disdainful of them, the gates of heaven will not be opened for them, nor will they enter Paradise until the camel enters the mouth of a sheep." And thus do We reward the criminals. () The discourse depicts the state of the infidel and the despair of his faith by suggesting the verb (to enter) in a discourse from Surah (Al-A`raf) All of which are agreed upon as authentic. The camel's poisoning of the tailor's poison is: ((From attachment to the impossible is a metaphor

for not achieving it and the despair of the one who finds it)) (), so with that discourse he drew what suggests the impossibility of this thing and he singled out the camel for being an example of self-pride and the greatness of the crime among the Arabs, and he singled out the tailor's poison which is a piercing (). The needle is in the remembrance because it is extremely narrow and the narrowest of openings, and it is never permitted to enter it, so it has been proven that the one who stops at the impossible is impossible (). Penetration is an analogy for entering with difficulty, so the Qur'an brought that image to suggest that the entry of the disbelievers into Paradise is absolutely hopeless, just as it is hopeless for the camel to enter through the eye of a tailor.

Thus, in addressing the people, the Qur'an aims for a communication that goes beyond the aspect of pronunciation to the attachment these words suggest to the minds (), and therefore it is a discursive style of the Qur'an towards persuasion, as it works to urge the minds to submit to the presented theses or to increase their acceptance of them.

Since the infidel is ignorant of the greatness of the Day of Resurrection and its circumstances, he depicted the Qur'anic discourse in its vocabulary as a revelation for this day, and this discourse came in Surat (Ibrahim), whose Meccan provenance (), in the Almighty's saying: Their hearts were air (), this is a scene He depicts them rushing and raising their heads so that none of them can see where his feet are, and their eyes will not return to them or close their eyes, and their hearts will be devoid of everything. Thus, the Qur'an gave inspiration and painted a picture of the horror and severity of that day. The discourse of the verse gave inspiration by depicting this scene or scene, which we see using the least expressions in the most complete explanation. (), to suggest to the addressee his greatness on this day over the disbelievers.

And the Almighty's saying: "He who is eager" has given strength and influence to this phrase because heedlessness is: ((the desire for something)) (), so he made that phrase bear many images, meanings, and connotations. Because it involves walking quickly and being devoid of willpower, they raise their heads and then lower them out of extreme terror.

In this style of discourse, the Qur'an uses words in templates that give general meanings to a suggestive image that stimulates the recipient's imagination. When it - the Qur'an - chooses these expressions, it is looking beyond their forms of many shadows of images and suggestions in the minds.

The Qur'an may rely on a suggestive image present in the imagination and memory of the Arabs, such as the slander mentioned in a Meccan discourse () from Surat (Yasin), the Almighty's saying: "They said, 'Indeed, We have overtaken you. That is: ((We are pessimistic about you, and pessimism is pessimism)) (), and pessimism was a custom among the Arabs' superstitions at that time, so this word (). (A bitter psychological suggestion that confuses the people with superstition, and the heaviness and distress that the atmosphere of pessimism adds, and what it means of their belief in myths and legends that are woven about that)) (). Accordingly, the discourse relies on the reversal of use in the word. The meaning present in the Arab's imagination is that it corresponds to the pessimistic state and the plodding position. The Qur'an chooses the one most present in their minds to express the imagined scene. It is as if the Qur'anic discourse chooses words and phrases that in turn achieve effects and results. The truth is that these words are chosen not for the purpose of creating dominance at the expense of the other party. But for the sake of dialogue, communication, addressing, and winning over the people().

Summary and Conclusion from the Revelation of the Meccan Revelation

The Qur'an added meaning to the connotation of the suggestion to be: the ability to express the meaning through that word through its connotations stored in its wombs. Thus, the Holy Qur'an employed this suggestive connotation in its discourses to embody the intended meaning and depict the event at the time the discourse was revealed. The research relied on frequent phenomena of it in the Meccan revelation and selected the most prominent of them based on its significance and understanding of its purposes. The pattern of suggestive discourse in the Meccan revelation was primarily describing those situations to the unbelievers and polytheists, choosing the suggestion as an expression of those words and the connotations they contain.

The research moves to the next place of descent, or to say the other station of it (Al-Madani), and the latter senses, through wandering through its verses and surahs, changes and developments in the topics on the one hand, and a completion of what is presented in the Meccan revelation on the other hand. The Madinah is the other stage that has reasons and positions that coincide with a discourse that has special contents that are consistent with it. When the discussion on suggestion and dynamic in the Meccan discourse was completed, the Madinah discourse moved on by monitoring the developments of suggestion and dynamic in the other stage of the discourse on the one hand, and diagnosing the extent and diversity of it on the other hand.

The Qur'an intended to suggest in its discourses that it is the intellectual dynamic resulting from the use of tangible words that replace the real words perceived by the mind in order to raise the recipient to a level of understanding and excitement. To deduce sufficient significance in the word due to the functions it performs, one can discover its ability to suggest based on the transparency it characterizes related to sound and its effect().

And if the Qur'an is divided into two revelations, not two parts; The fact that the division came in the course of time and does not mean separation at all, is to the extent that the Qur'anic discourse employed suggestion in the first revelation as a method that has its purposes and objectives, the matter is achieved in the Madinah revelation, except that the latter has its own and different style according to the difference in place, events, and topics in which that method is used.

The people being addressed in the city have changed relatively and the topics have diversified to some extent, so the matter had to be consistent with the new situation. In fact, identifying this type of discourse is not easy at all. The phenomenon may be digressed in some place, but the researcher will select what constitutes a phenomenon with this type of discourse, to complete its picture and determine its essence.

Promises to begin with: What was talked about regarding the verb (turn) in the previous revelation was represented by a Madinah discourse () in Surah (Al-Baqarah) in the Madinah revelation, in the Almighty's saying: "We have seen the turning of your face in the heaven, so We will turn to you a qiblah" (). case The flipping was discussed in the first verse, and the researcher determined what was meant by it semantically, and it is of course different from the flipping in this place in the verse. This is what will become clear later. Perhaps the difference is due to the inconsistency here in terms of directing the discourse, as there his purposes were directed to the infidel. As for the inversion mentioned here, its purposes were surrounded by the Prophet, so he is the one to whom the discourse was directed in the previous text, and no one shares it with him, and this is what the scholars agree on(), and the context reflects this saying and supports it, as it was - The Prophet - is waiting for his qibla to be turned from the Holy House to the Sacred House (the Kaaba), and the blessed text approves of this turning of the face in the sky, and this is what has been proven through the context mentioned in the text, as if he was addressing him with the word "Nasa" and saying to him: ((And you have always turned your face in the sky, looking forward to the revelation. (), which confirms that the Messenger expected his Lord to turn him to the Kaaba because it conformed to the religion of Abraham and was contrary to the Jews (), which explains ((his conversion and hesitation time after time, seeking revelation, and taking refuge in God Almighty)) (), and the apparent change Here is what is recommended of it because ((The Prophet (may God's prayers and peace be upon him and his family) often looked at the sky in contemplation, contemplation, and contemplation; and this is one of the acts of worship that few people do)) ()

If it is permissible for the research to analyze this advanced suggestive connotation, it can be said: Just as the suggestion was an element revealing the inner connotation of the word, this does not stop in all cases simply by looking at the word alone; The context in which the word "turnover" was used is what confirms that it is a desirable matter because turning one's gaze at the sky is because it is "the source of revelation and the direction of supplication" ().

So there is a difference between turning the face towards the Messenger (may God bless him and his family and grant them peace) while he knew that God would answer him and fulfill his desire, and turning the palm at the owner of the two gardens in the first revelation(). The first - for the Prophet - was

recommended and its purpose was supplication, and the text revealed that, so He answered him with the Almighty's saying: "So We will certainly protect you." Why? She is pleased with it. And the second - the owner of the two gardens - was a habit of predicting remorse and heartbreak(). The text confirmed this, and God Almighty said: "Oh, I wish I had not associated anyone with my Lord." Accordingly, the Qur'an uses the same word, but with distinct connotations, and this is what happened with that word between the two revelations (the Meccan and the Madinah).

It turns out that "suggestive connotation requires a level of perception and feeling that exceeds the perception and feeling of the ordinary man who is satisfied with the first meanings of words and is provided with him by the superficial understanding of the text" (). This is what explains to us this distinction in the use of the word; Because the use comes with the context of the topic, it requires a semantic change.

The Qur'an uses forms of revelation to indicate the greatness of the Qur'an and the majesty of its value, such as the example given in Surat (Al-Hashr) and the

Madinah verse without any confusion surrounding it (). God Almighty said: "Had We sent down this Qur'an on a mountain, you would have seen it humbled and coming apart for fear of God" (), so humbled and coming apart here carried a suggestive connotation that conveyed the meaning in an image that inspires pleasure in the soul of the recipient reader and makes him feel with his mind and conscience the honor of the meaning and Content value(), the text has been drawn A clear suggestive discourse, and the truth is that the discourse infused dynamic into the forms of expression to give it the characteristic of effectiveness and dynamism in order to achieve the meaning within it, as ((It is an image that represents a reality, for this Qur'an has weight, authority, and an earth-shattering effect that nothing that receives it in its truth confirms)) (), because it If (The mountain were something that cracked out of fear of something or fear of something R; It would have cracked despite its solidity and strength, so what about you, O people of those who are accountable, with your weakness and scarcity, when you are more deserving of fear and pity?) ().

The mountain is only an imaginary image to depict fear and reverence, and the suggestive discourse says: ((What is meant is not fear of the mountain and its cracking, but rather what is meant is man's fear and humility)) (), so that suggestive image is ((A creation of the statement that breathes life into the deaf rock)) (). The Qur'an depicted humility, which is stuttering and cracking, which is the state of disbelievers who deviate from the Qur'an. Those similes and metaphors that the Qur'an placed in those suggestive discourses are nothing but a broadcast of dynamic in that word to give a meaning other than what is apparent in its meaning. Rather, the Qur'an has added to it and given it that meaning to express what it wanted. If we know that the position of the discourse within the circle of Madinah revelation will be achieved for us, the desired goal of suggestion and dynamic in it; However, he paints a more poetic and imaginative picture of the word within the existing discourse, and gives a more suggestive view of the greatness of the revealed issue. The discourse here continues the suggestion to the unbelievers after they despair of their faith, to prove that the suggestion ends at this point in drawing the imagined meaning, and tells of a position regarding it. () And since in front of the unbelievers are the polytheists, as they are the other, non-religious addressee in the Qur'an, "(The text paints a violent scene that depicts the condition of one whose feet slip from the horizon of monotheism, so he falls to the depths of polytheism, and, lo, he is lost, gone, scattered as if he had never existed before)) () where This discourse was addressed in Surah (Al-Hajj) in Madinah in contrast to () and it is more correct that it is like that (). In the Almighty's saying: "And whoever associates anything with God, it is as if he had fallen from the sky and the birds had snatched him up or the winds had blown him into a deep place" (), and in this ((the simile is from the compound and the disjunctive in that it depicts the state of the A polytheist like the condition of one who fell from the sky and was snatched up by birds and scattered among their flocks. Or the wind blew it until it tumbled into some distant mill.)) (

The discourse drew an insinuation through an analogy to the polytheist in this way. The discourse, with that verse, aimed to clarify the condition that the polytheist will be in and his fate, meaning: The analogy is nothing but an insinuation of his fall ((from the highest level of humanity)) (), meaning: Whoever associates others with God and others is Perished in the same way as one who descends from the sky and is captured by birds and thrown by the wind to a far place().

The connotations of (fall), (you will snatch him up), (and it will fall and into it) and (the deep place) are all words suggestive of hidden meanings that form a formal suggestion of the state in which the polytheist is in. Thus, the features of the suggestive connotation emerged in the comprehension of the forms of certain words and influential words that suggest in their connotation more than their apparent connotation and include On a number of other meanings (), so that the Qur'an proves by suggesting these words that the polytheist ((has no germination, no roots, no permanence, no stability, so for this meaning he represents the image of quick steps and violent dynamics)) ().

Promises to begin with: The discourse depicts vocabulary that matches the situation in the city at that time, and expresses the state of the situation towards it. It is known that those present harbored hostility and hatred towards the Messenger, and this is represented in Surah (Al Imran), the entirety of which is agreed upon in the city of God, () in the Almighty's saying: "And when they were free, they bitten upon you with their fingertips out of anger" (), and contemplating the significance of (biting), which: means: ((The teeth pressed against each other, and biting him with his teeth: eating him)) (), and the suggestion that the biting carries in the text here is ((regret and regret that they were unable to take revenge on you, and the Arabs describe the remorseful and the angry one metaphorically biting his fingertips and fingers)) (), but the discourse ((An angry and remorseful person is described as biting his fingertips, fingers, and thumb)) (), so ((biting his fingertips is an action of an angry person who has missed something that he was not able to do, or has suffered something that he was not able to do. Change it)) ().

But the Qur'anic text in this discourse bears two aspects rhetorically. Through its suggestion, the discourse oscillates between two things: ((Either a fact that shows the description of the angry and remorseful person, or a metaphor of representation that shows the intensity of the anger and regret for not harming the believers)) (). Since the suggestive connotation is sometimes understood through the context, it has become clear that when those haters were alone with each other, they "put on the garment that they hid in the folds of their hypocrisy and flattery, and they began plotting schemes and stumbling blocks for Islam and the Muslims" (). Therefore, the bits of the fingertips are used and what is meant by them is: Intensity of anger, remorse and maliciousness: meaning: deceit to lead to harm ().

Summary of the above: The selectivity and selection of words in the Qur'an is an indication of the perfection and unity of the syllable, just as it indicates the multiplicity of contents and purposes in its discourses, suggestive in particular. Therefore, "The purpose of the syllable of words is not that their words are successive in pronunciation, but that their meanings are consistent and their meanings converge. In the manner required by reason)) ().

Summary and Conclusion of Revelation in Madinah Revelation

We have already recognized that the suggestive discourse in the Qur'an is based primarily on moving the connotations of the word so that it expresses the intended meaning in a clearer manner and thus attracts the understanding to reveal its hidden contents. Because the word includes, in addition to its internal meaning - the suggestive connotation - the effect on the recipient. This is what we recorded in the discourse of revelation and dynamic in the Madinah revelation, where this type of discourse came in a more developed and expanded form to accommodate the position being revealed. Suggestive discourses are a phenomenon that has formed an area occupied by this, and defining them in their entirety requires a broader, more precise and objective study. However, the research took upon itself the task of exploring some of its places, identifying its objectives, and analyzing the discourse contained within it. It seemed to the researcher a point that he considered very important The fact that the Qur'an uses the same word in every place in the revelation - the Meccan and the Madinah - but with a clear difference in meaning, the Qur'an intends from it to draw a suggestion of the situation that it depicts and the situation that it wants to suggest. This is because the suggestive connotation changes according to the inspired situation, and since the Qur'an was in the environment of Medina, it expressed the condition of the unbelievers and hypocrites in a suggestive discourse that explains their position and explains their condition.

Conclusion and Results

- The suggestion and dynamic in discourse within the utterance is considered a feature that distinguishes Arabic in expressing and describing the intended meaning in the most beautiful way. This method (suggestion) was used semantically within the Qur'anic text in a striking manner, with precise use that mimics the context in which it was used.
- We extrapolated the Qur'anic discourse in its two revelations (Meccan and Madinah), and the spaces of revelation that surrounded its discourses were studied to reveal the circumstances of the revelation. It also illuminates by clarifying the intended meaning and identifying the point for which the suggestion and dynamic were complicated.
- Upon reading the suggestive and dynamic discourse in its Meccan revelation, two things become clear. The first: that the Qur'an represents and suggests the situation and its intended outcome through the environment, relying on what is present in their imagination. This indicates the text's strategy in bringing the addressee closer to him and linking him to him. As for the second: Most of what we touched on, and what we left behind, was stung by the narrowness of the research space. It is like describing the situation that Al-Khattab is experiencing inside Mecca in terms of persuasion and portrayal of the positions that coincide with it, and this discourse gives an indication of Al-Khattab's understanding of the repercussions of reality and the treatment of the incidents occurring in his path.
- Once we diagnose places of suggestion and dynamic within the utterance in Tanzil al-Madani, it becomes clear that the text intersects with the precise issues present in their lives and gives suggestion to the situation at that time. In addition, it gives, through suggestion, the inner feelings and innermost feelings of the addressee, and what is going on inside him, and thus the discourse is carried out. Suggestive and kinetic by presenting an image of them. It has been proven that the extent of suggestive discourse varies between the two downloads.

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