Linguistic structure and its impact on diversifying positive discourse in the Holy Qur'an (A semantic Grammatical Study)

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Abstract

This research aims to study a model of Qur'anic grammatical creativity, going beyond the limited sentence model to the context of linguistic structure and its effect on the entire text, It studies one of the forms of positive discourse in the texts of the Holy Qur'an by examining the diversity of grammatical structures in the Holy Qur'an and their impact on positive discourse. Therefore, the research clarified the concept of linguistic structure, and also clarified the difference between positive discourse and negative discourse, and confirmed this through various models of the Qur'anic text, this becomes clear by analyzing them - Quranic models - and explaining their methods, connotations, and effect in building a specific type of discourse in the soul of the recipient, positive linguistic structure is a powerful tool to influence others and achieve effective communication, It also enhances good feelings and reflects optimism, It can also influence the general position of individuals and societies, the research adopted the descriptive and analytical approach in explaining the methods of Qur'anic structure and its positive suggestive connotations in the Holy Qur'an.

Keywords: *positive discourse - linguistic structure - suggestive connotation - Quranic text - reinforcement.*

Introduction

Praise be to God, and prayers and peace be upon our master, the Messenger of God - may God bless him and grant him peace - and after; The human language is for the sake of God's blessings upon mankind, and its use in various communication processes through words, phrases, and structures, and its effective and appropriate use in communication and expression, conveys the meaning clearly and accurately, and influences the listener or reader.

Linguistic discourse is also considered a powerful tool to influence others and achieve effective communication, linguistic discourse is written or oral, and is used in various contexts such as business, politics, education, media, and personal relationships. Therefore, this research studies a number of models of linguistic structure and its effect in building positive discourse by explaining some methods of structure and their significance in Qur'anic texts and its importance in building the human being.

Study Problem:

The problem of the study lies in answering the following;

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☐   What is the linguistic structure and what is its relationship to the formation of positive discourse?

☐   What is the difference between positive linguistic discourse and negative linguistic discourse?

☐   Did the Holy Qur'an adopt a positive tone in speech? Did he use a specific structure or different methods to take into account the positivity of the speech? What is the evidence for that?

☐   What are the most important examples of compositional diversification and its positive effects in Quranic discourse?

Study methodology:

This study adopted the descriptive analytical approach, by extrapolating some models of positive linguistic discourse in the Holy Qur'an and its compositional methods, deducing their connotations, and deducing the intended meanings, benefits, and linguistic implications, relying on the most important sources of linguistic interpretation of the Holy Qur'an.

Importance of study:

The study of linguistic discourse is of great importance in understanding and analyzing how language is used to communicate and influence on the others. Therefore, this study represents several benefits, including:

1.Explaining an image of the linguistic miracle in the Holy Qur'an, represented by taking into account the positivity of the linguistic discourse and the extent of its impact on the recipient and the call to true Islam.

2.Understand how language is used to convey meanings, ideas, feelings, and information between individuals and communities

3.Understanding linguistic messages and their impact on others.

4. Analysis of the social and cultural context: Linguistic discourse is affected by the social and cultural context in which it is used, and understanding how language is formed and used in different cultures and societies. The study of linguistic discourse also helps us to understand the relationship between language, cultural identity, power, and social belonging.

5. Develop communication skills; Studying linguistic discourse helps us   to improve our skills in verbal and written communication. Our understanding of grammar and the foundations of linguistic discourse can help us   to use language more effectively and accurately and improve our ability to express and communicate our ideas effectively.

6. Influence and persuasive power; Studying linguistic discourse enables us to understand how language is used to achieve influence and persuade others. The study of linguistic discourse allows us to understand methods of persuasion, linguistic manipulation, and the use of arguments and evidence to achieve certain goals.

7. Understanding language differences; Language varies from one culture to another and from one region to another, and studying linguistic discourse helps us to understand and analyze these differences. The study of linguistic discourse helps us to understand variations in grammar, vocabulary, sentence structure, and linguistic patterns across different cultures, and enhances our awareness of linguistic and cultural diversity.

In short, the study of linguistic discourse is important because it helps us to understand language as a means of communication and influence, analyze the social and cultural factors that influence linguistic discourse, develop communication skills, understand the persuasive power of discourse, and understand linguistic and cultural differences. The

study of linguistic discourse is a powerful tool for understanding and analyzing language, our culture, and our social interactions.

Study plan:

Research into this topic required an introduction, two topics, and a conclusion, as follows:

Topic one : Positive linguistic discourse, its concept and characteristics.

Requirement one : the concept of linguistic discourse.

Requirement two : Characteristics of positive linguistic discourse.

Requirement three : linguistic discourse between positivity and negativity.

Topic two : Models of linguistic structure and its impact on diversifying positive discourse in the Holy Qur'an.

Requirement one: linguistic structure and its impact on the divine discourse in the Holy Qur'an

Requirement two: Linguistic structure and its impact in supporting moral discourse in the Holy Qur'an

- Requirement three: Linguistic structure and its effect in supporting the encouraging discourse in the Holy Qur'an

Requirement four : Linguistic structure and its impact in supporting educational discourse in the Holy Qur'an.

Requirement five :Metaphorical linguistic structure and its impact in supporting positive discourse in the Holy Qur'an.

The conclusion, which contains the most important results, and God is behind the intention, and whatever error is from me and Satan, whenever any success is from God Almighty alone.

TOPIC ONE

Positive linguistic discourse...the concept and characteristics.

Requirement one: the concept of linguistic discourse.

  First, it is necessary to clarify the concept of "linguistic structure", which is the way sentences are formed and words and phrases are organized in the language, It is related to how words are arranged and put together to convey meanings and concepts correctly and understandably.

  Linguistic structure also depends on a set of linguistic rules and models that determine how words are arranged to form a correct and understandable sentence. For example, in Arabic, words in a sentence are arranged according to the pattern of subject, predicate or verb, subject, object, and other linguistic elements.

  Linguistic structure rules also include grammatical and morphological rules, linguistic balance, vocal and intonation harmony, and other elements that affect sentence formation and understanding it correctly. Linguistic structure aims to achieve clarity and accuracy in expression and avoid confusion and overlap in meanings, thanks to proper linguistic structure, speakers and listeners can effectively communicate and convey information and ideas clearly and accurately.

  As for the speech; Discussing the definition of discourse and its types is considered a lengthy matter, due to the different and multiple definitions, The definition of discourse appeared initially in the field of linguistic studies, and it continued in a state of development and renewal in a way that is consistent with the definition of discourse and its types. It - the term discourse - according to the linguistic concept extends to

transcendental texts such as the Holy Qur'an and pre-Islamic poetry, and in foreign studies it extends to the Iliad and the Odyssey as examples of unique speeches. regardless of the type of speech.

Discourse is a language: The linguistic meaning of speech in the ancient Arabic dictionary is limited to spoken words. So, speech and address means: reviewing the speech and mixed with speech, addressing and disclosures ( ).

It is a humble speech that is intended to make the person understand who is prepared to understand it, so be careful with the speech from movements and gestures that are understood with humility, and with a humble speech from neglected sayings, and what is intended by the speech is to make the speech understandable, it is not intended to make the listener understand, for it is not called speech. Speech is used to refer to the expression that indicates its meaning based on its meaning . Speech is either verbal speech or psychological speech directed to others for understanding. The speech is divided into two parts: an obligatory speech and a positive letter. The obligatory letter is only related to the gain of the assigned person, unlike the positive letter, as it may be proven against the person even if he does not do so.( )

As for "discourse" as a terminology; The concept of discourse has gained pluralism and diversity under the influence of studies conducted by researchers, according to formal linguistic studies and communication studies. Michel Foucault defines it as "a complex network of social, political and cultural relations in which speech is produced as a discourse that involves domination and risks at the same time, and discourse ( ).

This term began with Ferdinand de Saussure in his book Lectures on General Linguistics with its semantic meaning, which included basic principles that helped clarify the concept of discourse. Multiple definitions were given to it according to different literary and linguistic perspectives. Discourse was also connected to the science of linguistics and the linguistic field, given that it consists of a linguistic unit based on a series of sentences that express any message or statement, in this case, it is considered a set of sequential rules and sequences of sentences that make up the statement.

Dr. Jaber Asfour defined it: "In all aspects of its understanding, it is language in a state of action, and in that it is a practice that requires an actor, and performs functions that are associated with the affirmation of specific social and cognitive roles" ( ).

Dr. Saeed Alloush also defines it as "a particular set of expressions determined by their social functions and ideological project.( ) According to the definition of Megan Al-Ruwaili and Saad Al-Bazai, it is "every speech that exceeds the limits of a single sentence, whether written or spoken( )

It is noted from the previous definitions of discourse that they range from complexity to ease, and the term discourse falls within a series of classic analogies that make it acquire more precise semantic values, especially:

Discourse versus sentence: A discourse represents a linguistic unit made up of successive sentences, which is what Harris means when he talks about discourse analysis.

Discourse versus the tongue: The definition is that it is a system in which the members of the tongue participate in a limited manner according to this pattern, and it can relate to a linguistic group that corresponds to discourse as a use that commands its presence in a discursive field. Discourse is conceived as an interjection

Discourse versus text: The text stands in for the conditions of its production and acceptance.

Discourse versus the utterance: It allows for a contrast between the two ways of looking at the units that transcend the sentence as a linguistic unit (the utterance), and as the effect of a specific communicative act, a look at a text in terms of its structure in the tongue

makes it socially historical, and a linguistic study of the circumstances of the production of this text makes it a spoken speech.( )

It is clear from the above that the discourse term refers to language in use, whether spoken or written, It makes the sentence its basis as a series of words, and refers to the external elements of the context that contributed to its production, it also aims to dominate through influence and persuasion, The discourse term overlaps with the term text in that they are linguistic topics, and in the European tradition the use of "text" is predominant, while the use of "discourse" is predominant in the Anglo-American tradition. Dr. Mohammed Al-Abd: says that defining text as discourse is something familiar to many scholars, but he believes that text is linked with Arab culture to the text or the product of the communication process, while discourse is linked to direct oral communication on the one hand and to the presence of the other party in the communication process and its interaction in some way and the performance of ideological functions on one other hand. ( ). But it is preferable to use the word (discourse) for both spoken and written words.( )

Types of speech:

Discourses vary according to the fields that produce them. Dr. Abdul Hadi Al-Shehri: says the word "speech" is often used in conjunction with another description, such as cultural discourse, Sufi discourse, political discourse, historical discourse and social discourse. Therefore, the discourse appears with various definitions in these many fields, as an action and work, as this is one of its original characteristics. There is no dispersion in this, as much as it contains richness and breadth in classification.( )

There are many different common types of linguistic discourse, including:

1.Metaphorical (Metaphorical) speech: It uses language in non-literal meanings to express concepts and ideas in a metaphorical or allegorical manner. This includes the use of simile, metaphor, and other techniques that enhance expression and stimulate linguistic creativity.

2.Functional discourse: It focuses on the use of language to achieve specific goals and functions, such as advertising discourse, administrative discourse, legal discourse, political discourse, and scientific discourse, this type of discourse aims to convey information, conviction, and influence others.

3.Public speech: concerns speeches delivered in front of a large audience, such as political speeches, religious speeches, and public speeches. This type of speech aims to persuade the audience, provoke emotional reactions, and stimulate social change.

4. Academic discourse: It is used in scientific and academic research, and aims to exchange knowledge and information in an accurate and systematic manner. Academic discourse includes research papers, academic lectures, and scientific conferences.

5.Media discourse: includes discourses that are used in various media, such as newspapers, television, radio, and social media. Media discourse aims to communicate information and news and influence the public.

These are just some of the common types of linguistic discourse, there are also other types such as poetic speech, advertising speech, personal speech, literary speech, entertainment speech, and others. Each of these types has its own context and specific goals

Requirement two

Characteristics of positive linguistic discourse and its importance.

Positive linguistic discourse is characterized by a set of characteristics that reflect optimism, encouragement, and positive influence on the audience, below are some of the main characteristics of positive linguistic discourse:

1.Using positive words: Positive linguistic discourse includes the use of positive and encouraging words and phrases, emphasis is placed on positive ideas and concepts such as success, growth, inspiration, hope, strength, and achievement.

2.Employing confidence and encouragement: Positive speech enhances self-confidence and encouragement among the audience, emphasis is placed on individuals' abilities and potentials and encouraging them to achieve their goals and face challenges.

3.Focus on solutions and opportunities: Positive discourse seeks to direct attention to possible solutions and available opportunities rather than focusing on problems and obstacles, positive linguistic discourse presents constructive ideas and initiatives that motivate the audience to take action and develop.

4.Use positive non-verbal communication: In addition to words, positive speech includes the use of positive non-verbal communication, this includes bright facial expressions, friendly touches, and open and encouraging body language.

5.Flexibility and optimism: Positive speech is characterized by flexibility and the ability to adapt to challenges and difficult situations, positive discourse promotes optimism and belief in the ability to change and improve.

6.Enthusiastic and dynamic delivery: Positive linguistic speech is presented in an enthusiastic and dynamic way that attracts the audience, It involves using metaphors, proverbs, and stories to convey the message in a powerful and influential way.

7.Social influence and cooperation: Positive discourse aims to build a positive and cooperative social environment, It enhances positive communication between individuals and leads to strengthening social ties and building strong relationships.

Positive linguistic discourse can be influential in improving communication and building positive relationships with others, by using these characteristics, you can enhance the positive impact of your speech and achieve greater impact on your audience

Due to the importance of positive linguistic discourse in human life, it must include several important conditions for the linguistic text/discourse to be clearly influential and effective on the recipient, including:

1. Clarity: Linguistic discourse must be clear and understandable to the recipient, He should avoid using complex terms or ambiguous sentences that are difficult to understand.

2.Accuracy: Linguistic discourse must be linguistically accurate and correct, It should avoid grammatical and spelling errors and use appropriate words to express the intended meaning.

3.Context: Linguistic discourse must be appropriate to the context in which it is used, linguistic discourse must take into account the cultural customs, values and expectations of the target audience.

4.Impact:Linguistic discourse aims to influence others and convey the message effectively. Linguistic speech must have persuasive power and the ability to inspire and motivate the audience, emphasis is placed on constructive, encouraging and inspiring statements and avoid using negative statements or harsh criticism, as this can frustrate others and undermine their self-confidence.

It is worth noting that positive linguistic discourse does not mean ignoring reality or ignoring problems, but rather relates to the way of expressing and interacting with

them,positive linguistic discourse can have a powerful impact in transforming difficulties into opportunities and promoting personal and social growth and development.

In summary, positive linguistic discourse is an important tool for effective communication and building positive relationships, as positive words and phrases can have a powerful impact in enhancing morale and achieving understanding and growth.

-The importance of positive linguistic discourse:

Positive linguistic discourse carries great importance in various fields, including:

1.The practical field: In the work environment, positive linguistic discourse contributes to enhancing team spirit and cooperation, positive discourse can help to promote positive interactions among employees and motivate them to achieve success. It also contributes to building team confidence and enhancing the spirit of innovation and creativity.

2.Education and training: Positive linguistic discourse plays an important role in the educational and training field, by using positive words and phrases, teachers and trainers can motivate students and learners and promote interest and engagement. Positive discourse can motivate students to achieve their full potential and promote a positive learning experience.

3.Leadership and management: Positive linguistic discourse plays a crucial role in the field of leadership and management. Leaders and managers who use positive discourse can inspire and motivate employees and teams. Positive speech enhances confidence and optimism and contributes to building a positive and encouraging work environment.

4.Personal relationships: Positive linguistic discourse is of great importance in building successful personal relationships. Positive and encouraging words can promote good communication and enhance trust and respect between individuals. Positive discourse can be key to promoting understanding and empathy and achieving healthy, productive relationships.

5.Mental health and well-being: The impact of positive linguistic discourse also extends to mental health and well-being. It contributes to enhancing psychological support, optimism, general well-being and improving mood.

In short, positive linguistic discourse is of great importance in various fields, as it contributes to enhancing positive interactions, motivating individuals, enhancing trust and cooperation, building healthy relationships, and promoting mental health and well-being. Positive speech can have a powerful impact on an audience and its ability to motivate and positively influence others

Requirement three

linguistic discourse between positivity and negativity.

Positive speech and negative speech refer to two different styles of verbal or written communication, here are the main differences between them:

1- Content and objectivity: Positive discourse: focuses on positive and constructive ideas and beliefs and seeks to encourage, enhance and inspire the audience. It also focuses on solutions, opportunities and motivation. Negative discourse focuses on negative and skeptical ideas and beliefs and its conclusions can be pessimistic and worrying because it focuses on problems and obstacles.

2-Impact on the audience: Positive speech affects the feelings, mood and thinking of the audience. It increases self-confidence and optimism, and it also inspires and motivates the audience to achieve success, as for negative speech, it negatively affects the feelings, mood and thinking of the audience, because it raises anxiety, fear and resentment, reduces self-confidence and raises doubts and pessimism.

• Style and language: Positive uses encouraging and inspiring language, to include positive, encouraging and influential linguistic structures and expressions, It may use proverbs and sayings to convey the message in a strong and understandable way, as for the negative, its language is harsh and critical, It also includes linguistic structures, negative expressions, and sharp criticisms, and - sometimes - it can be based on negative conclusions.

3. Social impact:

The original linguistic structure, whether in a positive environment or a positive position, is to contribute to the production of positive speech in order to contribute to creating a positive social environment full of cooperation and understanding, enhancing the strong relationships that build healthy, strong, prosperous societies. As for negative speech: it distorts the social environment and destabilizes relations between individuals and groups, and it also creates tension and disharmony.

In general, positive speech seeks to motivate and inspire the audience and promote personal growth, while negative speech can raise doubts and resentment and negatively affect mood and thinking, It is best to use positive speech in communicating and influencing others, as it can contribute to building positive relationships and achieving effective communication.

To improve human speech, there are several procedures that a person can follow to develop positive linguistic structure and improve his personal speech and make it more positive, the most important of which are:

1.Understanding the words and structures used during speech and awareness of it; This is done by monitoring our speech and the way we express ourselves during dialogue or writing linguistic texts, we must know negative words, , and expressions and transform them in our speech into positive words, including: Use "challenge" instead of "problem," and use "opportunity" instead of "problem." .

2. Use positive language: by choosing words and phrases that express optimism, hope, and positivity, as well as encouraging expressions to convey the message more strongly.

3.Practice positive communication in daily life, whether with close people or in the work environment, we seek to be a source of inspiration and motivation for others through positive words and expressions.

4. Paying attention to non-verbal communication such as body language and facial expressions.

5.Focus on solutions and positives; Discussing the problem requires focusing on possible solutions and the positive aspects associated with them, so offer constructive ideas and suggestions for change and improvement.

6.Use praise and encouragement: By showing appreciation to others and recognizing their efforts on a regular basis to enhance self-confidence and optimism in others.

7.Avoid negative criticism; If you have constructive feedback, try to communicate it in a positive and constructive way that promotes improvement and development.

8. Practice positive self-dialogue: Improve your internal dialogue and direct it towards positivity. Be kind and encouraging to yourself and acknowledge your skills and accomplishments.

Using these tips and guidelines, you can improve your personal speech and make it more positive.

TOPIC TWO

Models of linguistic structure and its impact on diversifying positive discourse in the Holy Qur'an.

The Holy Qur'an contains many examples of positive linguistic discourse structures that express noble values and morals, and what calls for building a society based on cooperation and competition for good, below are some important examples:

Requirement one :linguistic structure and its impact on the divine discourse in the Holy Qur'an:

It includes divine commands and directives that combine mercy and wisdom. In this rhetorical style, importance is given to the divine guidance of man and his guidance to what is best for him in this world and the hereafter. The Holy Qur'an contains many linguistic structures that include divine commands and directives that combine mercy and wisdom. Examples of this include:

1. In Surat Al-Baqarah, God Almighty said: (And speak to people good [words] and establish prayer and give zakāh." Then you turned away, except a few of you, and you were refusing) (verse 83). The structure of the multiple commands in this verse expresses a divine command that combines mercy and wisdom, as the children of Israel are asked to be benevolent to their parents and society and to worship God alone, and at the same time they are urged to establish acts of worship, give charity, and empathize with those in need, (then you turned away) on the path of attention, i.e. You turned away from the covenant and rejected it, except for a few of you. It was said: They are the ones among them who converted to Islam, and you are turning away, and you are a people whose habit is turning away from covenants and turning away ( ). This is evidence that the Qur'anic text adopts a positive method in choosing linguistic structures that establish a positive discourse that demonstrates to the worlds the spirit of the Qur'an that supports everything that is good for humanity.

2. Likewise, in diversifying the demanding linguistic structures based on commands and prohibitions, then an affirmative structure to confirm the meaning of positivity in the Qur'anic discourse, as in the Almighty's saying: (And spend in the way of Allāh and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allāh loves the doers of good.) (Al-Baqarah: 195) God directed believers to spend for the sake of God from their provision; The B in (with your hands) is extra, like it in he gave with his hand to the submissive. The meaning is: Do not take possession of destruction into your hands, meaning: Do not let it take possession of you into your hands. It was said (with your own hands) by yourselves: and it was said to determine it: And do not throw yourselves with your own hands, as it is said: So-and-so destroyed his life with his own hand, if he caused its destruction. Meaning: It is forbidden to abandon spending for the sake of God because it will lead to ruin, or to be extravagant in spending until he impoverishes himself and wastes his family, or about fighting and putting oneself at risk, or about abandoning the invasion, which is to strengthen the enemy ( ).

In Surah Al-Ahzab, God Almighty says: (there has certainly been for you in the Messenger of Allāh an excellent pattern for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often) (verse 21). In this verse, remember the believers have in the Messenger of God - may God bless him and grant him peace - A good role model and role model to follow; He is a role model in justice, benevolence, and piety, and whoever hopes for God and the afterlife should take the Prophet Mohammed, may God bless him and grant him peace, as a role model and example for dealing with, behavior, and drawing closer to God. He urges the believers to remember God often, as remembering God strengthens faith and directs hearts towards goodness and piety. Asim ( ): "Aswa" where it was by adding the hamza and Baqoon by kasra, and they are two languages, meaning a good example, and it is an act of imitation, like an example from imitation, it is a noun that was made the place of the source, that is, there is a good example of it, if you support the religion of God and support the Messenger and do not leave him behind, and be patient with what befalls you, as he did when his face was wounded, his uncle killed and he was harmed in many ways, but he consoled you with his

soul, so do likewise and follow his example, for those who hope in God instead of saying to you, which is a specification after generalization for believers, it means that the example of the Messenger of God, may God bless him and grant him peace, is for those who hope God, and he remembered God often in all situations, in good and bad times

4. In Surat An-Nahl, God Almighty says: (Indeed, Allāh orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.) (verse: 90). The linguistic structure here confirms the positive trend in the text of the Holy Qur'an. God Almighty says that He commands justice and benevolence, and that they approach their relatives and give them their rights, and He forbids indecency, evil, and transgression, which are bad actions that are contrary to Sharia. He also advises them with these directions, so that they may remember and follow these commands. God urges justice and giving trusts to their owners. God Almighty has deposited in the human soul four powers, which are bestial lust, seven-eyed anger, satanic delusion, and the royal mentality. The latter does not need to be refined by man because it is from the essence of the angels, peace be upon them, and the results of the upper divine spirits, but what is in need of refinement are the three before them, and since the first, I mean the sensual power, only desires to obtain sensual pleasures, and this type is specifically designated by the name of indecency - do you not see that God Almighty called adultery an indecency - He referred to its refinement by saying, Glory be to Him: And He forbids indecency, which is intended to be prohibited from the attainment of the lustful self that is outside the permission of the Sharia, and since the second, I mean the seven-fold power of anger, always seeks to bring evil, affliction, and harm to all people, God Almighty indicated its purification by His Almighty's prohibition of evil, since there is no doubt that people deny this state, for evil is an excess of the effects of anger power., and since it is the third, I mean the satanic illusionary power, which always seeks to gain superiority over people, to raise oneself up, to show leadership and progress, God Almighty referred to its refinement by forbidding transgression, as it has no meaning other than arrogance and superiority over people ( ).

Requirement two: Linguistic structure and its impact in supporting moral discourse in the Holy Qur'an

It deals with noble values and morals, such as honesty, justice, courage, patience, and chastity. The Holy Qur'an also encourages good morals and urges believers to follow them in their daily lives, including:

1- The Almighty's saying: (O you who have believed, be persistently standing firm in justice, witnesses for Allāh, even if it be against yourselves or parents and relatives.) (An-Nisa: 135); The structure of the call in the words of our Lord: (O you who have believed) is a speech to Muslims, and the meaning of (believe) is steadfast in the faith and persevere in it ( ), and it is a speech that urges believers to be just in their dealings with others.

2- In His saying, Glory be to Him: (take what is given freely,enjoin what is good, and turn away from the ignorant) (Al-A'raf: 199); The structure of the command here is evidence of God directing believers to humility, gentleness, forgiveness, and seeking forgiveness in dealing with others

Requirement three: Linguistic structure and its effect in supporting the encouraging discourse in the Holy Qur'an

One who meditates on the Qur'anic text will be certain that the linguistic structure supports positive discourse, through what the Holy Qur'an presents in terms of teachings and sermons that motivate believers to continue in goodness and righteous deeds, and enhances self-confidence and optimism in God and the future, including:

1-In the Almighty's saying: (Do not become weak, nor be sad, for you will be superior if you are believers) (Al Imran: 139), so the verse relies in its beginning on two examples of

the structures of the prohibition in His Almighty's saying: (Do not be weak) and (Do not be sad); He urges believers to be brave and not be defeated in the face of challenges and difficulties, just as in the Almighty's saying: (And do not become weak, nor be sad) in the spirit of the positive Qur'anic discourse, because it contains comfort from God Almighty for His Messenger - may God bless him and grant him peace - and for the believers for what befell them on the Day of Uhud and strengthening their hearts, meaning: Do not weaken from Jihad for what befell you, for he will not inherit that from you, and here we are obligated, and do not care about it, and do not grieve for those of you who are killed and wounded, (And you are the superior) and your condition is that you are higher than them and more dominant, because you were more afflicted by them on the day of Badr than they were afflicted by you on the day of Uhud. Or you are the highest in status, because your fighting is for God and to elevate his word, and their fighting is against Satan to elevate the word of disbelief, and because your dead are in Paradise and their dead are in Hell. Or is it good news for them of exaltation and victory, that is, you are the superior in the outcome. Indeed, We are the ones who overcome.

Confirming the meaning of positivity in this speech comes the Almighty's saying: (If you are believers) related to the prohibition, meaning: And do not become weak if your faith is sound, for the soundness of faith requires a strong heart, trust in God's work, and lack of concern for his enemies, or by the superior, that is, if you believe in what God promises you and gives you good tidings of victory( ).

2- In the Almighty's saying: (O you who have believed, if you support Allah, He will help you and make firm your feet) (Muhammad: 7), so the speech here begins with the call to the believers (O you who have believed) in which it encourages the believers to be courageous and continue to support the truth and confront injustice, with requiring loyalty to God through his support alone.

Requirement four: Linguistic structure and its impact in supporting educational discourse in the Holy Qur'an

The Quranic discourse provides educational and learning lessons aimed at guiding and educating believers in various aspects of life, such as worship, morals, and dealing with others.   The use of encouragement, praise, and all methods of reinforcement, whether moral or material, has a great impact and influence on the learner's psyche, in these methods, there is appreciation for efforts and an encouragement to repeat good behavior, Holy Qur'an and the Noble Prophet's Sunnah are full of methods of reinforcement, but we find that most of the words come to indicate wage and rewards, If it were not for using different positive reinforcement methods, the benefactor and the abuser would be equal, including the following

1-Education with a statement of wage and reward:

As stated in the Almighty's saying: (is the reward for good [anything] but good?) (Al-Rahman 60), and it also came in the Almighty's saying: (Whoever comes [on the Day of Judgement] with a good deed will have better than it; and whoever comes with an evil deed - then those who did evil deeds will not be recompensed except [as much as] what they used to do. (Al-Qasas 84) and in His saying God Almighty: (They receive good tidings of favor from Allāh and bounty and [of the fact] that Allāh does not allow the reward of believers to be lost -) (Al-Imran 171), and also in the Almighty's saying: (And no soul knows what has been hidden for them of comfort for eyes [i.e., satisfaction] as reward for what they used to do. (Al-Sajdah 17), and above we notice the occurrence of the word reward is explicitly mentioned, and it comes before the rewarded work, and in other verses the word reward is mentioned, as stated in the Almighty's saying: (Certainly was Allāh pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest) (Al-Fath 10), and it was also mentioned in His saying God Almighty: (So Allāh gave them the reward of this

world and the good reward of the Hereafter. And Allāh loves the doers of good.) (Al-Imran 148),and God

Almighty said: (Whoever desires the reward of this world - then with Allāh is the reward of this world and the Hereafter. And ever is Allāh Hearing and Seeing.) (An-Nisa' 134) And God Almighty said: (And it is not [possible] for one to die except by permission of Allāh at a decree determined. And whoever desires the reward of this world - We will give him thereof; and whoever desires the reward of the Hereafter - We will give him thereof. And We will reward the grateful.) (Al-Imran 145), and the reward will not come until after the work is completed.

2- Education with a statement of contentment: This method was mentioned in the Holy Qur'an in the Almighty's saying: (And your Lord will certainly give you, and you will be satisfied) (Al-Duha 5), meaning: He will give you of the superfluous blessings of his blessings in the afterlife until you are satisfied, and this is a noble and comprehensive number of what God Almighty has given him in this world ( ) . It also came in the words of God (except seeking the face of his Lord, the Most High, and he will be satisfied) (Al-Lail: 20-21)

3- Education with encouragement:

   There are many verses in the Holy Qur'an that came with the aim of encouragement, some of which were in the form of supply, such as the Almighty's saying: (When you said to the believers, "Is it not sufficient for you if your Lord provides you with three thousand angels sent down? Be patient and fearful, and they will come upon you immediately. This will your Lord provide you with five thousand angels in uniform.) (Al Imran: 124_125) And also in the Almighty's saying (When We sent to them two but they denied them, so We strengthened [them] with a third, and they said, "Indeed, we are messengers) (Yasin 14)

Encouragement was also in the form of a promise of victory and support, as in the Almighty's saying: "And Allah made it nothing but good news for you and that your hearts may be at peace therein. Victory is only from Allah, the Mighty, the Wise" (Al-Imran 16). Also in the Almighty's saying: "If you will not help him, then indeed Allah helped him when those who disbelieved drove him out a second time." Two of them were in the cave when he said to his companion, "Do not be sad, for God is with us." Then God sent down His tranquility upon him and supported him with armies that you did not see. He made the word of those who disbelieved the lowest, and the word of God the highest, and God is Mighty, Wise) (Al Tawba;40), and He came His saying, the Almighty (yes , Allah is your Master, and He is the Best of the Helpers) (Al-Imran 150), and also His Almighty saying (He said, "We will strengthen your support of your brother, and We will give you authority, so that they will not overpower you.") With Our signs, you and those who follow you will prevail.) (Al-Qasas 35) And He also came (He said, "Do not be afraid.") I am with you both, hearing and seeing." (Taha 46)

  As for the Sunnah of the Prophet, it came that on the Day of the Parties, the Messenger of God, may God bless him and grant him peace, said: "Who will bring us the news of the people?" Al-Zubair said, "I will," and the Messenger repeated it three times, so the Messenger, may God bless him and grant him peace, said, "Every prophet has a disciple, and my disciple is Al-Zubayr" (Muslim, without date, Part 1:36)

4- Rewarded education:

  This is through verbal reinforcement; It has a great impact on the learner's soul, as it encourages repeating the behavior, and the reward comes in the Holy Qur'an in its greatest form, which is the Paradise that God promised, as in the Almighty's saying (And the first forerunners [in the faith] among the Muhājireen and the Anṣār and those who followed them with good conduct - Allāh is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will

abide forever. That is the great attainment.) (At-Tawbah 100), and the forerunners, meaning: to emigrate, the first from among the people of this religion, or the first to enter Paradise, the first from the people of the emigration. ( )

The reward also came with a doubling of the reward, as God Almighty said in Surah Ibrahim (And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you) (7) and if it comes ( ), and the conditional structure in the verse, with the confirmation of its answer with the letter L (I will certainly increase you), is one of the positive indications of the Qur'anic discourse. A similar example is in the Almighty's saying (Whoever comes [on the Day of Judgment] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged) (Al-An'am 160)

5- Education with praise and tribute:

Praise for the learner is a highly effective method of education and positive reinforcement, especially by mentioning his good qualities and good behavior, many verses in the Holy Qur'an contain praise and commendation by referring to good qualities, such as the Almighty's saying: (Who spend [in the cause of Allāh] during ease and hardship and who restrain anger and who pardon the people - and Allāh loves the doers of good (Al-Imran 134), and the Almighty's saying (So do not weaken and call for peace while you are superior; and Allāh is with you and will never deprive you of [the reward of] your deeds.) (Muhammad 35), and it was mentioned in the Almighty's saying (And whoever is an ally of Allāh and His Messenger and those who have believed - indeed, the party of Allāh - they will be the predominant (Al-Mā'idah 56)

6- Education by encouraging role models based on preference:

What is meant by this method is to reinforce good behavior by urging others to imitate and prefer the person who behaves, this method has been abundant in the Holy Qur'an, such as the Almighty's saying in (Surah: Sad): (Be patient over what they say and remember Our servant, David, the possessor of strength; indeed, he was one who repeatedly turned back [to Allāh]. (17) Indeed, We subjected the mountains [to praise] with him, exalting [Allāh] in the [late] afternoon and [after] sunrise. (18) And the birds were assembled, all with him repeating [praises]. (19) And We strengthened his kingdom and gave him wisdom. The text and chapter of the speech (20).

For the Sunnah of the Prophet, the Messenger, the teacher, may God bless him and grant him peace, was the best initiator to follow this method. He addressed his companions, may God be pleased with them, saying: (The best of people are the ones who are most beneficial to people) in being kind to them with his wealth and prestige. It was said: It is taken from him that the just Imam is the best of people because he is the most beneficial to the servants in both things. ( )

Requirement five: The metaphorical linguistic structure and its effect in supporting positive discourse in the Holy Qur'an

The purpose of the metaphorical linguistic structure is to abbreviate and reduce many structures during the process of communication, and much of that was mentioned in the Book of God as an abbreviation of many words and expressions. The goal of the speech is what prompted the metaphor, the metaphor is not an end in itself, but rather a means to achieve an aim . We find this clearly in the Almighty's saying: (And hold fast to the rope of God all together) (Al Imran-103) and His saying, "The Almighty said in Al-Fatihah: (Guide us to the straight path * the path of those You have bestowed blessings upon them ,in this noble verse, the word (the rope of God - the straight path) is borrowed for the true religion because of their similarity in that each of them leads to what is desired, and the present presumption - God Almighty does not guide to the physical path, but what is intended is guidance to the true religion to a rope in the first, and to the straight path in the second, to a comprehensive guidance in all, then he neglected and claimed that the

simile is an individual from the simile and is included in its kind, then we borrowed the simile for the simile in the manner of the original declarative metaphor.

In this metaphor, there is a mixture between the purpose of the speech and the metaphor. The two contexts indicate the importance of unity, harmony, and cohesion, and the metaphor comes to confirm this meaning, convince it, and empower it in the souls. God's religion is a rope that must be adhered to completely and strongly, and it is a straight path that has no branches or windings.

Results and Recommendations:

First: Results: Through the previous pages, the research revealed a number of results and recommendations, the most important of which are:

1-The diversity of linguistic structures in the Holy Qur'an has a significant impact on the positivity of the discourse.

2- Studying linguistic discourse helps us to improve our skills in verbal and written communication, determine the quality of speech, and understand read and heard text without confusion or ambiguity.

3- Positive speech and negative speech differ according to the differences in linguistic structures and words used, and the effect of each of them is clear on the recipient's soul, either comfort and certainty or distance, hatred and aversion. Therefore, the Qur'anic composition was focused on the positive discourse of motivation, education, learning, and so on.

4- The diversity of linguistic structures came out of consideration for the status and reasons for the revelation, therefore, the student cannot understand the meaning of the verse except after studying the reason for its revelation in order to understand the secrets of the words, their syntactic composition, and the positive suggestive effects they have on the soul of the recipient.

5-Teaching Arabic grammar apart from models of Qur'anic structure is a very inadequate teaching, which has led to students - Arabs in particular - hating grammatical rules because they studied them dryly without feeling the meaning.

6-The many forms of positive discourse in the Holy Qur'an. The research discussed many aspects, the most important of which are: forms of education, motivation, reinforcement, reprimand, and others.

Recommendations:

The research recommends the following:

• Teaching Arabic grammar through analyzing texts, linguistic structures, and their connotations, the rule is not taught alone or through limited sentences.

• Conducting functional research studies based on explaining heritage and other linguistic texts according to an analysis of the function of the linguistic structure, its connotations, its effect on the text, and the quality of discourse.

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