

## The Impact of the Deliberative Multiplicity of Religious Discourse on the Individual and the Community

Djilali Djelloul<sup>1</sup>

<sup>1</sup>University of Ibn Khaldoun Tيارت (Algeria), djilali.djelloul@univ-tiaret.dz

Received: 03/2023, Published: 03/2023

### Abstract:

Religious discourse depends on the principle of influence using evidence and proofs to motivate the recipient and make him always attached to the developments of the times and improve dealing with them, and religious discourse is directed to a specific group and therefore the effects are different, the preacher must be familiar with these matters, taking into account the psychological, social and political aspects, because, at any moment of delivery, there may be emotional situations that the recipient interacts with.

The contemplator of religious discourse finds that it is a discourse directed to the mind, soul, thought, and emotion, and thus a consistent semantic charge is formed and in line with the natural pattern of the language, so the discourse here has a functional linguistic value that elevates the literary work to the supremacy of the high-end linguistic style.

**Keywords:** Significance of religious discourse – deliberative – update (time frame) – Continuity of reporting.

### Introduction:

Religious discourse is the main source in moving the feelings of the hearers and influencing them, logical circulation is essential constantly and continuously in all manifestations of discursiveness, whether they affect his human psyche, his social field, and even his future - metaphysical in his matters - according to his purposeful reference on which the addressee relies - i.e. the Holy Quran and the Sunnah of the Prophet - they are texts speaking the language of humanity, this is the authority on which the addressee depends, including the means of persuasion, creativity and the aesthetic expression of everything that It wanders in the mind of the individual and meets his social and even spiritual needs, so how to complete the exploitation of these aspects to achieve a meaningful religious discourse? What are the deliberative dimensions resulting from the crisis of religious discourse? What is its impact on the development of the cognitive structure of the individual and society?

To answer these questions, we must address the following:

#### First: Definition of Religious Discourse:

Religious discourse is one of the basic principles for spreading the religion of God Almighty to become a creed, law, and morals that man possesses wherever he goes, in terms of transactions, as well as making an additional effort to achieve what he seeks, to teach people what benefits them in this world and the hereafter and to exert greater effort to serve this true religion and in compliance with the command of God Almighty and the command of His Messenger, may God bless him and grant him peace. This is evidence that religious discourse **"is the word of God Almighty for all people, represented in the call carried by His Holy Book and His Messenger (peace and blessings of Allaah be upon him) to all people so that this call will be a way of life for everyone who believes in it".**<sup>(1)</sup>

Therefore, the individual must abide by the conditions that help him to do so for social purposes, some of which, for example, are called for in the Holy Qur'an:

\* Sincerity and seeking reward from God Almighty for saying: ﴿ They rejoice in grace from God, and bounty, and that God will not waste the reward of the faithful ﴾<sup>(2)</sup> This is one of the blessings that God has blessed the servants to prevail out of his bounty on society.

\* Knowledge necessary<sup>(3)</sup> Therefore, what is known from religion necessarily ﴿ We never sent any messenger except in the language of his people, to make things clear for them. God leads astray whom He wills, and guides whom He wills. He is the Mighty, the Wise ﴾<sup>(4)</sup> The statement here is in a clear speech, indicating the meanings that should be understood by all addressees, taking into account the situation.

\* The best method<sup>(5)</sup> in wisdom and good exhortation, believing in the words of the Almighty: God Almighty said: ﴿ Invite to the way of your Lord with wisdom and good advice, and debate with

them in the most dignified manner. Your Lord is aware of those who stray from His path, and He is aware of those who are guided} <sup>(6)</sup> Wisdom here is to call for knowledge, not ignorance, and to start with the most important, to bring it closer to the mind and absorb it, to be fully accepted, gently and softly, and with it the good exhortation will be.

\* Patience and endurance<sup>(7)</sup> for what follows him will face some of the problems and troubles and patience on the hardships and we find this in the saying of the Almighty: { And follow what is revealed to you, and be patient until God issues His judgment, for He is the Best of judges} <sup>(8)</sup> By analogy with this we find patience and diligence on everything that is coming from Difficulties.

\* Mercy to people<sup>(9)</sup> be a slogan represented by him during his walk in this area and this came in the words of the Almighty: { We did not send you except as mercy to mankind} <sup>(10)</sup> In these verses clear manifestations that the Holy Qur'an was revealed to our master Muhammad peace be upon him He showed us the manifestations of mercy that appeared in the Prophet's dealings with all the groups that surrounded him, whether he was a friend, an enemy, a young man, a senior, a male or a female, or various other beings.

\* Good example<sup>(11)</sup> of the most informed images of reporting God Almighty said: { O Messenger, convey what was revealed to you from your Lord. But if you do not, then you would not have delivered His message. And God will protect you from the people. God does not guide the disbelieving people} <sup>(12)</sup> the meaning of the verse **"in itself is apparent, it includes the command of the Messenger peace be upon him and his family and peace by reporting"**<sup>(13)</sup>

Thus, we find that Islamic discourse is characterized by renewal in clear foundations in the Islamic faith, and its contents are all linked to the needs of Muslims, according to their needs and priorities, and its purposes - religious discourse - are related to addressing the challenges faced by the Ummah. It is no secret that the impact of the cultural battle that is being waged against Islam and Muslims by hostile institutions stands behind a counter-ideology that targets the entity of the nation, launches a raid on its foundations and values, and attributes to its religion false values from which it formulated the statements of Islamic terrorism and Islamic backwardness and other false statements, and its goal is to create a separation of discrimination and hatred between the nation of Islam and other nations <sup>(14)</sup>

### **Second: The importance of religious discourse and the continuity of its circulation:**

The importance of Islamic discourse has several objectives, including:

#### **A- Communication of the message:**

It is known to Muslims a message that has been communicated from the Seal of the Prophets Muhammad peace be upon him and these facts remain firmly established in the mind of the Muslim nation and circulating by them to continue to communicate them so that it is a way of life for them, and in order for this speech to succeed in its function must be available a set of features to be persuasive and understandable and the most important of these is **"that Muslims in every age are required to communicate the message of God through an Islamic discourse that presents Islam with a complete true content, and AsloB"**. And the actor sees from the blind and guides from misguidance and guides from the guilty, and responds from the wandering, brings the far, and tame the stubborn"<sup>(15)</sup> **The continuity of its circulation remains immortal in addressing all groups, bodies, and different races, calling for moderation and following the example of the prophets and the righteous in delivering the message and communicating it God Almighty said { Say, "No one can protect me from God, and I will not find any refuge except with Him (22) Except for a proclamation from God and His messages. He who defies God and His Messenger—for him is the Fire of Hell, in which they will dwell forever }<sup>(16)</sup>.**

#### **B- Realism:**

If the function of religious discourse is the approach used to report the Muhammadan message and follow the guidance of the Holy Qur'an, the whistleblower should have a realistic methodology followed, taking into account the ability of people, and not going out of their capabilities, and so be realistic God Almighty said: {**God does not cost a soul but its ability**}<sup>(17)</sup>

The reality **"that the world is experiencing today imposes on Muslims to spread the great goodness that they have, which provides effective solutions to the problems of the world, using the tools of the age and its language in addressing people, and to achieve the civilized witnesses of the Islamic nation over other nations"**<sup>(18)</sup> believing in the words of the Almighty: {Thus We made you a moderate community, that you may be witnesses to humanity, and that the Messenger may be a witness to you. We only established the direction of prayer, which you once followed, that We may

distinguish those who follow the Messenger from those who turn on their heels. It is indeed difficult, except for those whom God has guided. But God would never let your faith go to waste. God is Kind towards the people, Merciful }<sup>(19)</sup>

In this way, the religious discourse is clearly defined by the approach of real life, so it changes with the change of the data of the times in terms of tradition or renewal, or in the case of weakness or strength, the discourse is favorable in all cases to educate, guide and establish high values.

### **C- The deliberative obligation of assignment:**

The function of the mandate is on the shoulders of scholars and researchers to disseminate Islamic principles throughout the world, as has happened in previous years, and to continue this approach, to clarify the landmarks guiding the right path, as well as to spread communication between all countries to achieve solutions and to highlight the role of religious discourse in revealing the fundamentals facing the times.

This continuity remains immortal as long as it exists in the Holy Qur'an, so he explained to us that it is the function of the prophets and messengers by saving humanity and teaching it matters of religion, so it is noticeable from the religious discourse that **"he was keen to convince the addressees of argument and proof, and raises issues based on sound logical foundations, which a sound mind must acknowledge"**<sup>(20)</sup> From this point of view, we find that the words of the Holy Qur'an are checking the features of the images presented by the verse, and let the imagination move, swimming in the dimensions of the meanings and objectives, the reader can by virtue of the power of the word Qur'an in the suggestion to dive into the inner meaning of the verse and to open its horizons and enter its zigzags and what frightens the secrets and accurate meanings, and then realize the advantage of verbal suggestion in the Holy Qur'an<sup>(21)</sup> All these signs make the Qur'anic discourse a discourse directed at the mind, spirit, thought and emotion.

### **Third: The addressee's awareness of religious discourse:**

The religious discourse is an enlightening platform in revealing the viewer highlighting all the particles uniquely and this is the property of artistic photography "Photography is the preferred tool in the Holy Qur'an, it expresses the image of the sense imagined for the mental meaning and the psychological state and the tangible incident and the visible scene and the human **"model and human nature and then elevates the image that he draws and gives it life sign, or renewed movement if the mental meaning body or movement and if the psychological state of the painting or scene"**<sup>(22)</sup> The addressee must be aware of all means to convince the addressees.

Hence, the advantages of religious discourse are evident in how it is circulated and its effects on the individual and society.

### **A- Pros of religious discourse:**

The religious discourse has several aspects of life and its benefits in general, and for this, we should exploit it and be contributors to its dissemination positively by working, renewing, creating, and providing everything possible to serve humanity and humanity by keeping pace with the times.

#### **Achieving sustainable development:**

The significance of religious discourse here is to spread development that affects the hearers, spread brotherhood in them, spread mercy in them, and urge them to renounce selfishness and self-love by living on the suffering of others, thus achieving **"development that meets the needs of the present generation without compromising the ability of future generations to meet their needs."**<sup>(23)</sup> Balance is thus achieved by preserving the development of generations.

### **B- Achieving Social Justice:**

The religious discourse is one of the basics of establishing just rules and achieving them in society, and what supports this is what we find in the Holy Qur'an of many and multiple verses in the formation of a virtuous society with its justice, so **"the Islamic discourse is deficient if it ignores the social justice that the Qur'an talked about ... And established its rules and clarified its foundations, and aims to form a just society, justice is the basis in the political, judicial and economic construction and the basis for the installation of rights and duties and the principles of dealing and relations between people"**<sup>(24)</sup> This is the right approach that achieves solidarity, compassion, and sympathy" Justice is the basis of building society as well as the state and God to support the just state, even if it is infidel, what the need of the nation and its advocates and its subjects to follow this approach"<sup>(25)</sup> in the development of communities.

### **C. Elimination of unemployment:**

The great role played by religious discourse in improving the social situation of the individual **"to increase unemployment rates in the world is undoubtedly aware of the depth of the problem facing societies that seek well-being and aspire to improve social conditions. It is also aware of the magnitude of the negative effects resulting from it and the great role assigned to Islamic discourse in the intellectual and practical contribution towards it"**.<sup>(26)</sup> Thus, we find the solution to lay Islamic foundations and alternatives that keep pace with the phenomenon and limit its aggravations.

#### **D. Environmental Conservation:**

The religious discourse is one of its priorities to talk about the environment and how to preserve it due to the developments on the ground from the manifestation of the industrial revolution and its developments of pollution that harms the environment and reflected those damages on the individual and society, and for this should educate people of its dangers **"religious discourse does not overlook the problems led to the industrial revolution"**<sup>(27)</sup> Rather, he gave it great importance to reduce them, calling at the same time to set a balance and an orderly arrangement that rewards all aspects of life so that we can live in them with care and cleanliness to elevate society to development and prosperity and in good appearance.

#### **Third: Characteristics of the desired religious discourse:**

Among the pillars of Islamic discourse, we find:

##### **A- The Oneness of God:**

The originator of religious discourse stems from what faith in the oneness of God derives all its principles from him and working with them and then guided by the goodness of the nation relying on the Holy Qur'an and the Sunnah of the Prophet Muhammad peace be upon him because it has light and guidance for all humanity These sources aim **"to know the human being for his existence and his career and destination and his life a message, so meet his winter and damage his people and unite his concern and reassure his heart"**<sup>(28)</sup>

##### **B- Universality of discourse:**

The religious discourse is a universal necessity that does not concern any particular sect or field, believing in the words of the Almighty:  $\{We\ did\ not\ send\ you\ except\ as\ mercy\ to\ mankind\}$  <sup>(29)</sup> and accordingly, we find that the discourse in Islam **"is not limited as the secularists see in faith and worship only, but extends to include the whole life, and our discourse should keep pace with this comprehensiveness"**<sup>(30)</sup> The message of Islam is extended and will extend at all times and times, despite the change of circumstances and events, because it is the enlightener of its path and the right approach to it.

##### **C. Objectivity of the speech:**

The significance of religious discourse in addressing all people and calling for their guidance raises its status because the discourse **"is not full of gender, does not bias towards race, does not cluster in color, does not retreat to a chosen elite of people, but rather is a speech for all people of all levels and races... Humanism is the cohesion and dams of Islamic discourse"**<sup>(31)</sup> by spreading goodness, security, and safety throughout the world.

##### **D- Balance in Religious Discourse:**

Religious discourse takes into account all aspects of life to make it a balanced constant, balancing "reason and revelation, between matter and spirit, between rights and duties, between **individuality and collectivism, between inspiration and commitment, between text and diligence, between reality and example, between the fixed and the transformed"**<sup>(32)</sup> and this is the balance without excess or negligence, as it is the method of moderation and mediation.

#### **Conclusion:**

The religious discourse in our contemporary time has a great impact on the individual and society, we urgently need to continue it and activate it, thanks to which rapprochement and coexistence spread between people and keep us away from grudges, making us accept the other through dialogue and so we move away from nervousness and unite the ranks, by absorbing the discourse and understanding its components to facilitate things for us and guide us to the right path through its principles and values The greatness that it calls for, the purpose of it is to achieve security and safety in society with the presence of social solidarity where compassion and sympathy prevail, and for this it should We have to renew and create in it for a better future.

#### **Bibliography:**

- 
- (1) Maher Ahmed Al-Susi, The concept of religious discourse, and its features, a lecture delivered at the Arts and Crafts Village, Al-Quds Society for Research and Islamic Studies, May 2010, <http://site.iugaza.edu.ps/msousi>
- (2) Ali-Imran / 171.
- (3) See: Abdel Salam, Hammoud Ghalib, Moderation in Religious Discourse and its Impact on Society, July 10, 2013.  
<http://www.alukah.net/sharia/0/57153>
- (4) Ibrahim / 4.
- (5) See: Abd al-Salam, Hammoud Ghalib, Moderation in religious discourse and its impact on society, <http://www.alukah.net/sharia/0/57153>
- (6) An-Nahl / 125.
- (7) See: Abd al-Salam, Hammoud Ghalib, Moderation in Religious Discourse and its Impact on Society, <http://www.alukah.net/sharia/0/57153>
- (8) Yunus / 109.
- (9) See: Abd al-Salam, Hammoud Ghalib, Moderation in religious discourse and its impact on society, <http://www.alukah.net/sharia/0/57153>
- (10) al-anbiya / 107.
- (11) See: Abd al-Salam, Hammoud Ghalib, Moderation in religious discourse and its impact on society, <http://www.alukah.net/sharia/0/57153>
- (12) al-Ma'idah / 67.
- (13) Muhammad Hussein Tabatabai, Al-Mizan fi Tafsir Al-Qur'an, Al-Alami Foundation for Publications Publications, Beirut, Lebanon, 1st Edition, 1417 AH, 1997 AD, vol. 6, p.: 42.
- (14) See: Al-Desouki Muhammad: Renewal of Islamic Discourse, Manar Al-Islam Magazine, Safar 1423 - May 2001, p. 57.
- (15) Essam Al-Bashir, Basic Premises for a Contemporary Islamic Discourse, Conference of the Prophet's Guidance in Dawah and Guidance, Abu Dhabi, Ramadan 1452 AH, October, 2004 AD, p. 4.
- (16) al-Jinn / 22-23.
- (17) Al-Baqarah / 286.
- (18) Essam al-Bashir, Basic Premises for Contemporary Islamic Discourse, p. 5.
- (19) Al-Baqarah / 143.
- (20) Maher Ahmed Al-Susi, The concept of religious discourse, and its features, <http://site.iugaza.edu.ps/msousi>
- (21) See: Omar Al-Salami, Artistic Miracles in the Holy Qur'an, Publishing and Distribution of Abdel Karim Abdullah Foundations, Tunisia, 1980, p. 123.
- (22) Sayyid Qutb, Artistic Photography in the Holy Qur'an, Dar Al-Maaref, Egypt, 1966, 1st Edition, p. 34.
- (23) Essam al-Bashir, Basic Premises for Contemporary Islamic Discourse, p.: 9.
- (24) Ibid., p. 9.
- (25) Abdul Salam, Hamoud Ghaleb Al-Ansi, the desired religious discourse.
- Hotel Area: <http://www.startimes.com/f.aspx?t=33249089>.
- (26) Essam Al-Bashir, Basic Premises for Contemporary Islamic Discourse, p.: 8.
- (27) Ibid., p. 10.
- (28) Essam al-Bashir, Basic Premises for Contemporary Islamic Discourse, p. 8.
- (29) al-anbiya / 107.
- (30) Essam Al-Bashir, Basic Premises for Contemporary Islamic Discourse, p.: 8.
- (31) Ibid., p. 8
- (32) Essam al-Bashir, Basic Premises for Contemporary Islamic Discourse, p.: 8.