

Principles of Conversational Discourse in the Discourse of the Novelist by Ali Al Qasimi

By

Somaya Ahmed Salem

General Specialization/Arabic Language/Specialization: Linguistics /College of Islamic
Sciences/ University of Baghdad
Email: somayaa971@gmail.com

Prof. Dr. Neamah Dahash Farhan

General Specialization/Arabic Language/Specialization: Linguistics /College of Islamic
Sciences/ University of Baghdad
Email: namaa.d@ircoedu.uobaghdad.edu.iq

Abstract

This study is an aspect of the deliberative theory, as this research seeks to shed light on the complementary principles of the principle of cooperation, which are the principles of conversational conversation and its role in the medical communication process. Where limited theory (Grays) on for speech Reporty, neglected aspectsrhetorictask may be A reason for the words to go out on the apparent pronunciation, mmISome researchers have pushed to address these aspects. This study paved the way for a statement of the concepts of the principles of conversation, with a mention of its types in the novels of Dr. Ali Al Qasimi, a procedural application of his texts, which were coherent, sober, and complete creative texts in themselves carrying multiple signs and meanings revealed by the readers' attempts, because of their aesthetics that send in the recipient a positive energy Fayada, which transcends the surface of the visuals, and its sensory entities, to be immersed in an ingenious process of creation, very awe and beauty.

Key words: (The principle of politeness, the principle of confrontation, the principle of maximum politeness, the principle of honesty).⁽ⁱ⁾

1- MbdaPoliteness or politeness:-

It is the second deliberative principle on which dialogue is based, and it can be considered (Robin La cove), first Who founded each.modern politeness theories;becauseaHere she was one of the first to study it from a pragmatic point of view, and she definedprinciplePoliteness is defined as: "a system of interpersonal relationships designed to facilitate interaction by minimizing the potential for conflict and confrontation inherent in every human interaction."⁽ⁱⁱ⁾ Dr. Ahmed Mukhtar Omar went on to refer to the principle (politeness, kindness), as he defines it as: Sharp word with less severe and acceptable word.⁽ⁱⁱⁱ⁾The principle of politeness was mentioned by (Kolaf) in her famous article "The Logic of Discipline".

And the This principle is formulated as follows: "Be polite" and requires that the speaker and the addressee commit themselves in their cooperation to achieve the purpose for which they entered into the speech. From The rules of politeness are no less than what they adhere to from the rules of notification.^(iv)This contributes to strengthening social bonds. And theaSharto(Lakov) thataaspects of language interactionIand non-linguisticIIIt can be traced back to two main factorsyyn,They:

Published/ publié in *Res Militaris* (resmilitaris.net), vol.13, n°3, March Spring 2023

- A - Clarity (be clear).
- B - politeness (be polite).

The predominance of (Lakov) is politeness, as the speaker finds himself compelled to prioritize (politeness) over (clarity), because of his keenness not to disturb the addressee and disturb him during the conversation, which exceeds his keenness to make the interventions clear and understandable.^(v)

On the polite side see Hat (Lakov) three base stoto refine, Which:^(vi)

1- The rule of abstinence (Formality):

“Do not impose yourself on the addressee, as you must maintain a distance between you and him, and do not force yourself, so you must avoid direct actions in the request, as well as avoid urging or coercing the addressee to do what you want.”^(vii)

Examples of the abstinence rule include:

"My mom kept going all a One day to Ahmed's room on the top floor of our house.. she was cleaning the room... One day we, the young ones, decided to tell her that Ahmed had died a long time ago, And that there is no marriage in sight, but we were surprised by her reaction. She said with astonishment: "It is strange that you don't know that the martyrs are alive with their Lord receiving sustenance? Ahmed's wedding is in Paradise.""^(viii)

It is evident from this witness a Salim and his brothers practiced a form of politeness With their mother; Because they did not impose their opinion on her And don't hurt her feelings; Because they know that their brother Ahmad died in the battle of Jenin to defend Palestine, and they also know that he died a martyr, so it was necessary for them to respect the opinion of their mother and its rituals In cleaning the room, And modifying Ahmed's picture on the table, so that they let her free choice, they know that stopping her from doing these customs and rituals is an act that would violate the principle of politeness, and change the discourse from a state of equilibrium to no Balance, we conclude that commitment. The principle of politeness has been prevented from the occurrence of serious events that lead to the possibility of breaching it.

And the The rule of abstinence requires staying away from direct request, and not intruding on the private affairs of the addressee except after obtaining permission^(ix).

2- Doubt base

Its implication is: “to make the addressee choose himself”; Therefore, it can also be called the rule of change.. It means that the speaker avoids the methods of determination and assertiveness, and resorts to methods that indicate the choice, i.e. the choice of the sender in making the decision and the reaction, such as doubt and questioning methods. .^(x)

John said: "if I were I Like to read, the a Novel "Roots" Historical" a E for the American book. the black a Lex Healy, give you an idea. about the topic. that a They are currently doing. Convert it into a series. tv. Lord h naturally. Can I-I ask you I About Al-Aboudi and racial discrimination. In your Arab country I e?"^(xi)

In the previous dialogue, recognition of the position of the addressee, as a party to the speech, and with the ability to qualify him to participate in the completion of the act, where

John used carrots, directing his words at Lee Selim, on me. Despite his confidence in what he says and so as not to embarrass Salim and reassure him.

3- The rule of courtship:-

It requires the sender's affection for the addressee, and a good intimate friendship is established between them, which generates a feeling of comfort in the addressee because he feels equal with the sender and considers him a desirable friend, that is: reciprocity, and using (tools, formulas and methods) for that that strengthen the relations of solidarity and friendship between them such as (the second person pronoun) name, nickname and surname^(xii)

Ruth said: -"Benjamin and I would like to invite you to dinner with us at our house on Saturday. Do you have time for that? Of course, with pleasure".^(xiii)

Mrs. Roth begins the dialogue with courtship and includes a question. The conversation began with specific rhetorical strategies intended, in its apparent meaning, to engage in a serious and reasonable verbal verbal interaction. And devoid of any other intentions, her claim is mere sympathy and kindness in discourse and amusement with Salim, and the combination between them (Primary Context)I which is direct see, according to the author of Relevance and Fit Theory.^(xiv) And the Mrs. Roth's keenness to abide by the rule of courtship seems to have paid off, so we get lucky flowy. Of full and sincere understanding in the speech, there is a real desire. In view of this rhetorical dialogue represented by courtship is accompanied by resentment. Important in forming a strong relationship between them.

3 The principle of confrontation (the face)

He knew Brown and to vince And then (face) that: "The public image that each member of the community claims to himself"^(xv) This principle is formulated from: (To protect the face of others) This is intended to preserve The speaker's face and save it, not introducing threat words that affect in value Social, And by the face, we mean the social self of the individuals who have done so. To preserve it, and the words that hurt the face are words verbal verb Direct, which compels him to perform something, such as the words of command, prohibition, warning, threat and threat, or praise and congratulations that make the speaker keep them, and there are negative threatening words such as slander and ridicule.^(xvi)

The principle of the face is based on two contradictory concepts, two: Maintenance and threat, qan-One of them attended, the other missed, the face a What is threatened and a What is preserved, and it is divided into two parts according to Brown and Levinson, They are:

A motive or negative aspect:

It is the speaker's desire that others do not object to his actions and actions. An example of this is: "Eidah, who I was running after while she was hurrying to work in the meadows, and I was calling: "Eid, Eid." She turned towards me, waving her stick, threateningly, and she said: "A heavy beer. What do you want from Eid?"^(xvii) A deliberative discourse, the principle of a double-edged confrontation, the sender (Salim) and the addressee (Aida), here he is sound, his desire that Eida does not object to his behavior towards her, but she responded to him in a threatening and sharp tone that includes a verbal act, which is an insult, which led to the threat of the face that brought Salim.

B- The positive or attractive face:

It is the speaker's desire to get others to acknowledge his actions^(xviii)

For example: "Professor Rubinstein took out a card from his wallet, and said:

In this card you will find our address and our telephone number, and please do not hesitate to contact us, not only to meet you at our house and have dinner with us, but to help you with any problem you may encounter in Austin or at the university.^{xix)}In the above deliberative speech, we seek Professor Rubinstein's desire for a proper recognition of the professor and his wife for their friendly and kind actions in order to help him in the field of study, in addition to strengthening the bonds of friendship between them.

Social face maintenance

Both the sender and the addressee seek to save the face of the other, and this is done by saving the face of the other, qIt is naturally known.,that the nature of the soulHumanity meets abuse withacut itContrary to the Qur'anic principle:(كَلِمَاتٍ لَّيْسَ لَهَا جُنَاحٌ عَلَيْهَا وَإِنَّ رَبَّهُ لَسَدِيدٌ أَعْتَدُ))^{xx)} And charity is the same, and there is no doubt that the forms that come to our minds vanish because of this principle's call to protect the face of the other before the face of the ego.^(xxi)

An example of this is what was mentioned in the narration: “Zaki raised his voice, in the midst of his enthusiasm, and said:

No, Selim, I am certain that the reason is the lack of sincerity. All of Europe was supportive in the Crusades when it occupied Palestine and established a kingdom in Jerusalem.

Saleem said with a smile:

Do not raise your voice, my brother Zaki, for a loud voice does not make a statement true.^{xxii)}

In the above deliberative speech, a dialogue between Zaki and Selim, and although Zaki raised his voice and interviewed Selim with enthusiasm accompanied by sharpness and high tone of voice, but Selim did not meet him with the same pace and unity of voice, but on the contrary he responded to him with a smile, and in a calm manner that reduced the intensity of his voice. The loud voice is useless and does not lead us to the truth, and sound by his reaction, he achieved the principle of preserving the social face by saving the face of his friend Zaki before saving the water of his face (the ego), and he did not reciprocate with him.

Face threat

Linguists (Brown and Levinson) sought to divide a number of discourse strategies,In order to ensure mutual respect between the mucusIb and snotIb, which is called

rated.and division.for . verbsverbalthat threaten the face, the researchers link the actions ofverbalthreatening degreeTheFace.^(xxiii)

Verbs are dividedverbalThe threatening face of the impulse and the face of the bringerregardingFor sender and addresseeon metwo parts andWhat:

A sender(speaker):From. verbsverbalthat threatenface motiveIt is (thanks to accept thanks) from the addressee.

As for the actions of the fetching face,qshe:(apology,and acknowledgment,and regret,and insult,And the subjectivity of those who possess a prestigious position,Any from high to low).

B - the addressee(the listener): of verbsverbalthreatening face impulse (AwamR,And thereminder,And theadvice,And thethreatening,And thethe offer ,And theWarning.....and moreThe reason is that these verbs areBackconsigneeand heIn the case of acceptance or

rejection, and from the actions verbal that threatens the face of the bringer (slander, And the irony, And the He cut short his words before he understood what he meant. cut it off before completing it)^(xxiv)

To illustrate this, Susan said:

- Salim, I would like to invite you to accompany me to a public lecture on Wednesday evening in the Municipal Council Hall
- Who is the lecturer? And what are its subjects?
- Professor Rubinstein, will talk about the problem of the Middle East

Saleem said:

- No thank you
- Why?
- Because I already know what these American-Jewish professors are saying

Susan Basma said:

- You will be surprised by what this professor will say, it is completely different.”^(xxv)

The first verbal act issued in this text is gratitude, which is considered one of the actions that threaten the motive of the sender (Susan). Since Selim's gratitude to Susan is not out of gratitude, but rather out of dissatisfaction with what will happen, and the second verbal act is the acknowledgment by Susan of the correctness of Selim's general perception about what the American-Jewish people are posing in the Middle East issue, but she showed him in a way of frank confrontation, especially the face The impulse is that Rubinstein is different from the others, and that a sound perception of him was wrong. He wished for his presence, but rather desperately desired his presence, which necessarily leads to a change in his dark view of these American Jews.

4- The principle of maximum politeness

In his book, *The Deliberative Principle*, Leach mentioned the fourth deliberative principle, which is (the principle of maximum politeness), and made it a complement to the principle of cooperation.^(xxvi), which he considers insufficient, and its rules are not comprehensive to the discourse, and therefore he added some social and psychological rules and formulated them according to opposing binaries (relative politeness / maximum politeness), and the principle of maximum politeness has two forms:^(xxvii)

- A - Positive: more than polite speech.
- B - Negative: reduce rude speech.

In Leach's view, these two images avoid conflict or what prevents cooperation.^(xxviii)

The rules of communication branching from the principle of maximum politeness:-

The rule of tact: and her image is Reduce the loss of others / more than the profit of others.

The rule of politeness is the basic rule, while the rest of the other rules are a branch of it. Politeness is the common factor between the two sides of communication, so politeness with

the listener leads to a lack of politeness with oneself, and vice versa, which explains the difference between the sub-rules of politeness.^{xxix)}

Examples are also given:-

I spent the whole night searching for my friend Zaki, or rather his body, Zaki, who was a blazing beacon of life, thought and activity, illuminating our meetings with his smile and his looks that radiated intelligence and filled my loneliness with discussion and clamor, disappearing from all existence within short moments.^{xxx)}

In the previous text, we seek the rule of tact through Selim's words about his childhood friend Zaki, and how he established as a beautiful description showing all his good qualities, and praised him and exalted himself, moving away from mentioning his negatives and thus applying the rule of tact in terms of more than the profit of others (Zaki) And reduce his loss, and to extract from what preceded, speaking and uttering according to these deliberative rules, which prevents the generation of disagreement between the two parties to the speech and generates cooperation between them. and civility.

The rule of generosity states: "Reduce self-gain, and more self-losing."^{xxxi)}

An example of the rule of generosity:-

"And here I am approaching the last bend without a glimmer of the light in your eyes, nor a radiance from the smile of your lips. Here I am approaching the last bend without seeing a bridge over which to cross to the other side. ...and I will never see your sword again, O Athir!^{xxxii)}

The monologue dialogue (inner dialogue) above we seek how Selim reduces his self-profit and loss in front of his beloved (Atheer), describes his condition and announces his loss, his end, his loss of vision and his steps slipping into the abyss. politeness verses.

The rule of approval states: "Reduce the slander of others and more than praise others."^{xxxiii)}

Among the examples given are:

"I saw her today the beautiful shepherd, she was shining like a star, loose like a breeze, free like a sparrow."^{xxxiv)}

The beloved prince in the novel "The Prince's Bird" praises the beautiful patron, Shams, and mentions her as if she is (a star, a breeze, a bird) more than he praised her and mentioned her charms and beauties, and he did not mention anything in which she was slandered, that is, he reduced the slander according to the rule of approval. The deliberative discourse here made the principle of maximum politeness present between the two sides of communication, and allowed the recipient to cooperate for the success of the communication process with the other.

The rule of humility states: "Reduce self-praise and more self-disgrace."^{xxxv)}

Among the examples given are:

“Except for me, for here I am walking, meekly, head lowered, looking for a lonely exile in which to bury my fear and cowardice.”^{xxxvi})

The rule of humility is similar to the rule of generosity, both of them speak and turn their attention to (the self), and here Salim speaks of himself (I) and reduces his value, and frequently slanders himself with meekness and bowing his head in search of exile to bury his fear and cowardice. Which gives the recipient a good impression of the speaker and her humility. The deliberative discourse in this text gives the recipient the opportunity to sympathize, cooperate and accept the other; For his humility and clarity.

The rule of agreement states (Reduce the difference between self and others, and more agreement between self and others)

Among the examples given are:-

"Now, I understand you, Samir Al-Naqqash. Now you have experienced the intense feelings that overwhelmed you. You and I have not met before, but we drank from the same bitter cup. You were uprooted by the Zionists from your roots in Baghdad and I was alienated by the dictatorship."^{xxxvii})

We find the deliberative discourse here in the most wonderful form when the two sides of the discourse agree on the unity of the goal and the unity of suffering, which makes it easier for the two sides of the discourse to remove the dialogue imperative according to the rule of agreement in reference to the injustice of the oppressive dictatorial regimes that abandoned human minds and capabilities in service of the Zionist enemy.

The rule of empathy states (Reduce the disharmony of self and others and more Sympathy for self and others^{xxxviii})

This rule is complementary to the rule of agreement, but it is more sympathetic and sympathetic, and to represent that.”

“He lost his sight, so his sense of touch increased to compensate for the loss. The senses are on behalf of each other, and this is what the Sufis call (the correspondence of the senses).”^{xxxix})

In the deliberative discourse here, Salim asks his beloved Ather about her father, and how to deal with him and address him, especially since he was one of the jurists and scholars, but he is blind and lost his sight, and for this reason Salim showed his personal sympathy with Atheera’s father, and he said: He lost his sight but he has a sense of touch, and with this More than his sympathy with him and less than his dissonance towards this person, and this is called the sympathy rule. Rather, the deliberative discourse went beyond Samir’s sympathy with Atheera’s father, to Samir’s sympathy with Atheera when he felt his sympathy for her father, which necessitates (Atheer) cooperation and maximum politeness with Samir and the success of the process of communicating with him without any dialogic necessities.

5- The principle of ratification

The previous principles of the conversation suffer from a number of gaps. Therefore, Dr. (Taha Abdel Rahman) sought to formulate a principle that bridges the door of shortcomings and loopholes.

So he added to it another principle called (the principle of attestation), which claims that saying must be linked to action, consideration and belief in action.^{xl)} It is the fifth deliberative principle and formulated it this way:

Do not say something to others that your actions do not believe^{xli}

Al-Ayashi says about this principle:

“The importance of this principle lies in the fact that it is based on two components that complement one another, and the first is (transmission of saying) related to the informative aspect of discourse, and the other is (working with words) related to the disciplinary aspect of it.^{xlii}

This principle is in line with a claim launched by the researcher in the context of what he called (the field of Arab Islamic deliberation) saying: “There is no way to evaluate the traditional practice unless it is based on a deliberative field distinct from other fields with special descriptions, and disciplined by specific rules, the violation of which leads to pests detrimental to this practice.”^{xliii}

This claim is based on three pillars:

- A- Distinguishing the deliberative field from other cultural fields.
- B - The types of rules that control this area in traditional practice.
- C- Types of pests resulting from breaching the rules of this field.^{xliiv)}

Sub-rules on the principle of ratification in its informative aspect:-

Taha Abd al-Rahman took these rules from the book (Adab al-Dunya wa al-Din) by al-Mawardi, and they are :-^(xlv)

- A- That the speech has a reason that calls for it, either in order to attract benefit or to ward off harm.
- B - That the speaker employs the speech in its place, and seeks to hit his opportunity.
- C - He should limit his speech to what he needs.
- D- To choose the word he speaks.

Taha Abd al-Rahman indicated that these universal rules revolve around the so-called principle of cooperation and the sub-rules on it, with the exception of one rule, which is: (the rule of quality or the rule of honesty). These rules are as follows :-^(xlvii)

First rule

It takes the place of the principle of cooperation, and the common factor between them is that both of them specify a specific goal for the discourse, and if this goal disappears from the discourse, it is called (abandonment) or (delirium).^{xlvii)}

Second rule

It is equal to the relationship rule, as it requires that each place have an article that suits it.

Third rule

It corresponds to the quantum rule, as it requires sufficiency with what is necessary in the news, as required by the quantum rule. It was called according to Al-Mawardi (exclusively), but if it was deviated from it by plurality; It was called (in jest).

Fourth rule

It corresponds to the rule of the side, and it requires taking into account the correctness of the meanings, the eloquence of the words and the adoption of the methods of clarity.^{xlviij)}

Rules of dealing branched on the principle of ratification

Based on the principle of ratification, in its disciplinary aspect, there are rules that were mentioned and deduced by Dr. (Taha Abdel Rahman) from the Arab Islamic heritage, and the totality of these rules are three with their formulation according to the requirements of the well-known rules of communication.^{xljx)}

The rule of intent (to check your intent in every statement you make to others)

The definition of intent was given by Ibn Manzur in Lisan Al-Arab: "The intent is to straighten the path, he intends, he intends, he intends, then he is intended.... And the intent is to do something.^{l)}

This rule applies to the deliberative discourse that includes Wedad's question that Selim mentioned: (Is there again under the sun?) Selim understood her intent from this question; As what is meant by it is the news of the college and not what is understood from its apparent meaning, which is the news of the solar system known in astronomy, and this is indicated by the words of Selim himself, and that Wedad was sure that Selim understood her intention when asking the question to him, and this explains the content of the aforementioned phrase.^{li)}

The principle of honesty (to be honest in what you convey to others)

An example of that: "Tears of joy gathered in my eyes and suddenly I started screaming (I forgive you, my dear Athera, I forgave you from the first day, I forgot what you did to me, it is not your fault. Where did the beautiful face have sins? And I never forgot you. Despite the distance My relationship with you was mixed with love and loyalty... Have you seen a dead man who cried from the love of his killer before me?"^{lii)}

So, sound speech is characterized by honesty in what he conveys to his beloved beloved, and the intent of these phrases he mentioned as he formulates his answer to his beloved, especially since the expression of this sincere love is apparent in the novel when he talks about his love.

The rule of sincerity: (to be in your affection for others stripped of your purposes)

The rule of sincerity is embodied in the image of love between the prince and the patroness (Shams), especially when she returned to him the bundle of jewelry, and wished him safety, and did not ask him for anything, as well as not taking the jewelry as spoils strengthens the image of sincerity in love, especially since the text of the novel indicates to these meanings. The text of the novel is: "I carried with me a bundle of my jewelry so that you could choose from it whatever you want as a gift for you.

she told him:

"No, thank you," and she gently pushed the bowl toward him.

He said: Don't you want anything?!!

I want your safety, she answered sincerely.^{liii)}

These rules are close to the rules of the principle of politeness and the rules of the principle of confrontation, with the attempt of Dr. (Taha Abdel Rahman) not to fall into the same gaps in which these principles fell.

Conclusion

And it ends the study group From Results, Which:-

- 1- The rules laid down by (Grace) were subjected to many criticisms, so it was necessary to add other rules to fill the gaps left by those rules.
- 2- (Lakov) brought up some rhetorical and disciplinary aspects, which did not appear clearly in the Grace principle, but the principle of politeness was also not free from criticism, which prompted researchers to seek another principle to remedy the deficiency contained in it.
- 3- The principle of confrontation by Brown and Wolfensohn, which is an alternative to the principle of politeness because of its shortcomings and shortcomings.
- 4- Leach, the founder of the principle of maximum politeness, believes that threat is an essential feature of words according to the principle of confrontation, and this is what prompted him to establish the principle of maximum politeness.
- 5- Taha Abdel Rahman, founder of the principle of attestation, and the reason for this foundation is that the principle of maximum politeness is based on honesty and sincerity, but its reliance on proximity made it based on pretense.

Margins

The Holy Quran

ⁱSee lectures on pragmatic linguistics: Khadija Bukhasha: pg 47.

ⁱⁱElen, Gino (2001) Acritique of politeness theories: p.

ⁱⁱⁱSemantics: Ahmed Mukhtar Omar: p. 240.

^{iv}See: The concept of communication between the requirement of communication and the requirement of discipline: Journal of the College of Arts: pp. 46-47.

^vSee: The Pragmatics of Narrative Discourse: An Analytical Study in the Revelation of the Pen by Al-Rafei: Mahmoud Talha: 123-124.

^{vi}See: Tongue and Balance: p. 240, Discourse Strategies: p. 100, Dialogue Implications in Linguistic Deliberation: p. 119, and Perverse Discourse in Arabic: Jassim Khairy Al-Halfi: 286.

^{vii}See: Discourse Strategies: Abdullah Al-Dhafri: p. 100.

^{viii}The novel The Seven Harbors of Love: pg 200.

^{ix}Discourse strategies: Abd al-Hadi al-Shihri, p. 101, Al-Jazeera from Ibrahim al-Khouli's speech by Nabil Fayyad in the Mu'akasa program.

^xSee: Laws of Discourse from Paul Grace to Taha Abdel Rahman, a critical study: Omar Bu Qamra: pg 47.

^{xi}The Seven Harbors of Love: p. 176.

^{xii}Pragmatic Concepts in Arabic Rhetoric The Phenomenon of Verbal Verbs: p. 79.

^{xiii}The Seven Harbors of Love: p. 151.

^{xiv}Relevance and Relevancy Theory: Dan Sperber, Derry Wilson: Translated by Hisham Ibrahim Abdullah Khalifa: p. 249.

^{xv}The perverse discourse in Arabic: a pragmatic linguistic approach: Jassim Khairy Al-Halfi: p. 290.

^{xvi}See: Discourse strategies in Imam Ali's speeches: a pragmatic approach: Bassem Khairy Khudair: pg. 160

^{xvii}The Seven Harbors of Love: 94.

- ^{xviii} See: Laws of Discourse from Paul Grace to Taha Abdel Rahman: Omar Bu Qumra, pg. 49, (Search).
- ^{xix} The Seven Harbors of Love: 112.
- ^{xx} separated:34.
- ^{xxi} See: Tongue and Balance: Taha Abd al-Rahman: p. 243.
- ^{xxii} The Seven Harbors of Love: pg. 60.
- ^{xxiii} See: The Pragmatic Logic of Taha Abdel Rahman and its Applications: Amna Balali: 228.
- ^{xxiv} See: Abdul Hadi Al-Dhafiri's Discourse Strategies: p. 104-105.
- ^{xxv} The Seven Harbors of Love: 128.
- ^{xxvi} Look: Geoffrey Leech: Principles Of Pragmatics, Long man, London, 1983, P.P79-151
- ^{xxvii} See: Tongue and Balance: Taha Abd al-Rahman: pg 246.
- ^{xxviii} See: Dialogue and Critical Thinking Methodology: Hassan Al-Bahi, p. 132.
- ^{xxix} See: Discourse strategy: Abdul Hadi bin Dhafer Al-Shehri: p. 112.
- ^{xxx} The Seven Harbors of Love: pg. 80.
- ^{xxxi} The Tongue and the Balance: Taha Abd al-Rahman: pg. 247.
- ^{xxxii} The Seven Harbors of Love: p. 111.
- ^{xxxiii} The Tongue and the Balance: Taha Abdel Rahman: pg. 247.
- ^{xxxiv} The Prince's Sparrow: p. 25.
- ^{xxxv} Dialogue Implications for Linguistic Circulation: Ayachi Adrawi, p. 121.
- ^{xxxvi} The Seven Harbors of Love: p. 91.
- ^{xxxvii} The Seven Harbors of Love: p. 229.
- ^{xxxviii} The Tongue and the Balance: Taha Abdel Rahman: pg. 247.
- ^{xxxix} The Seven Harbors of Love: p. 280.
- ^{xl} See: Dialogue and Critical Thinking Methodology, Hassan Al-Bahi: p. 132.
- ^{xli} Tongue and Balance: Taha Abd al-Rahman: 249.
- ^{xlii} Dialogue Implications for Ayashi Adrawi's Linguistic Circulation: p. 123.
- ^{xliii} Renewing the curriculum in evaluating heritage: Taha Abd al-Rahman: 243.
- ^{xliv} See: Renewing the curriculum in the evaluation of heritage: Taha Abdel Rahman: 243.
- ^{xlv} See: Adab al-Dunya wa al-Din: al-Mawardi, p. 266, citing al-Lunsan wa al-Mizan: p. 249.
- ^{xlvi} Look at the tongue and the balance: Taha Abd al-Rahman: pp. 249-250.
- ^{xlvii} See: the same previous.
- ^{xlviii} See: Tongue and Balance: Taha Abd al-Rahman: 250.
- ^{xlix} See: Tongue and Balance: Taha Abd al-Rahman: 250.
- ^l Lisan al-Arab: Ibn Manzur: vol. 3/353-354.
- ^{li} See: The Seven Harbors of Love: p. 65.
- ^{lii} The Seven Harbors of Love: p42.
- ^{liii} See: The Novel of the Prince's Sparrow: p. 58.

Sources and references

The Holy Quran.

- 2_ Literature of the world and religion, Abul-Hassan, Al-Mawardi, investigated by Mustafa Al-Sakka, Dar Al-Fikr, Cairo.
- 3_ Discourse strategies, a pragmatic linguistic approach, Abd al-Hadi bin Dhafer al-Shehri, United New Book House, Beirut, 1, 2004 AD.
- 4_ Discourse strategies in Imam Ali's sermons, a pragmatic approach, Bassem Khairi Khudair, Nahjh Balagha Science Foundation, Iraq, 1, 2017 AD.
- 5_ Conversational Implications for Linguistic Deliberation, Al-Ayachi Adrawi, Al-Tikhrif Publications, Dar Al-Aman, Rabat, 1, 2011 AD.

- 6_ The Pragmatics of Narrative Discourse, Analytical Study on the Revelation of the Pen by Al-Rafei, Mahmoud Talha, Modern Book World, Irbid, 1, 2012 AD.
- 7- Renewing the curriculum in evaluating heritage, Taha Abdel Rahman, Arab Cultural Center, Casablanca, Morocco, 1, 2007 AD.
- 8- Dialogue and Critical Thinking Methodology, Hassan Al-Bahi, Africa, East, Morocco (d. i), 2004 AD.
- 9- The perverse discourse in Arabic, a pragmatic linguistic approach, Jassim Khairy Al-Halfi, Treasures of Knowledge for Publishing and Distribution, 1, 2020 AD.
- 10- Semantics, Ahmed Mukhtar Omar, World of Books, Cairo.
- 11- The Prince's Bird, an emotional story from being forgotten by intelligent girls and boys, Ali Al Qasimi, Beirut, Lebanon, 1, 2005 AD.
- 12- Laws of Discourse from Paul Grace to Taha Abdel Rahman, a critical study, a. Dr.. Omar Bu Qamra, Emarat Magazine in Language, Literature and Criticism, Volume Five, Issue 2, 2021 AD.
- 13- The tongue and the balance or the mental growth, Taha Abdel Rahman, The Arab Cultural Center, Casablanca, Morocco, i 1, 1998 AD.
- 14- Lisan Al Arab, Muhammad bin Makram bin Manzur, Beirut, i 1, 1995 AD.
- 15- Pragmatic Concepts in Arabic Rhetoric The Phenomenon of Verbal Verbs and Dialogue Implications as a Model, Muhammad Al-Hashemi, Muhammad I University, College of Arts and Humanities, Master Thesis.
- 16_ The Pragmatic Logic of Taha Abdel Rahman and its Applications, Amna Balali, Journal of Language and Literature, University of Algiers, Forum for the Science of Text, Issue 97, January 2006 AD.
- 17- Lectures on Pragmatic Linguistics, Khadija Bukhasha.
- 18- The Seven Harbors of Love, Ali Al Qasimi, Arab Cultural Center, Casablanca, Morocco, 1st Edition, 2012.
- 19- The concept of communication between the requirement of communication and the requirement of discipline, Taha Abdel Rahman, Journal of the College of Arts, Ben Mellal, 1994 AD.
- 20- Theory of relevance or appropriateness in communication and cognition, Sperber Brown, Deidre Wilson, translated by Hisham Ibrahim Abdullah Khalifa, revised by Firas Awad Maarouf, i 1, United New Book House, Beirut, 2016.
- 21-Geoffrey Leech: Principales of Pragmatics, longman, London, 1983.