

## **The conversational imperative in Al Qiyam Al Fatimy speech**

By

**Shaymaa Abdulsattar Neamah**

University of Baghdad, College of Islamic Sciences, General Specialization, Arabic Language, Minor Specialization, Linguistics/Iraq

Email: [Abdshaymaa68@gmail.com](mailto:Abdshaymaa68@gmail.com)

**Neamah Dahash Farhan**

University of Baghdad, College of Islamic Sciences, General Specialization, Arabic Language, Minor Specialization, Linguistics/Iraq

Email: [Namaa-d@irrocedu.uobaghdad.edu.iq](mailto:Namaa-d@irrocedu.uobaghdad.edu.iq)

### **Abstract**

This study falls within the core of the deliberative theory, as this research seeks to highlight the concept of dialogical imputation that is present in all the discourses received by the recipient, and that this is not limited to dialogues, and that is why it is called (deliberative imperative). This is in agreement with the deliberative and functional approach that sees literary discourse as a dialogical and fulfilling necessity, due to its attachment to artistic connotations and submerged meanings in the saying. The allotted obligation and its impact on determining the purposes: The specific implication represented an important axis of pragmatic research, and a major concern in the work of discourse analysis. Because of its great importance in reaching the semantic, pragmatic, argumentative, and influencing dimensions of the utterance performed in an interactive context. If the generalized imperative is linked to specific synthetic units, which generate its semantic implications, and provide moral implications that are not linked to a special context, nor a specific use limitation, then the provision relates to a specific use context, a specific conversational intent, and is not characterized by generality and regularity, and from here it acquires its deliberativeness and importance from understanding the discourse Achieved in an interactive context, as it depends on the information that accompanies the production and reception of the discourse, and enables us to necessitate an optimal understanding of the objectives of the discourse that determine the paths of its production and reception; Because it takes external contextual data, precedes speaking, and accompanies communication.

**Keywords:** Speech; conservation; language

### **Introduction**

Grace is considered the pioneer of research in rhetorical implications. He established the principle of cooperation and its four controlling rules: (quantity, type, style, and occasion) and relies on inference on inference (Alawi, 2011. Pg. 444), and the process of inference takes place at the moment of breaching one wisdom to the transition from meaning The direct (explicit) to the indirect (implicit) meaning, and the transition is inferred by taking intent clues, the context of the conversation, the elements of judgments, and the relationship between the interlocutors.

#### ***Grace's Conversational Grammar***

The vocalizations with which we present our thoughts are often the main reason for eliminating them, so we find the communicators keen to choose the words that fit the general conversational climate. treed from it, and branched from it; It is the principle of cooperation

which states: the interlocutors cooperate with each other to make the dialogue successful and sustain it, as the dialogue parties cooperate among themselves to reach the desired, and this negates the overlap of coercion and oppression in his dialogue; In terms of its main objective; It is based on urging the addressee to participate in the dialogue to request facts, solutions, and knowledge, and to make decisions, as well as to direct them to work (Al-Shehri, 2015. p. 203).

As for the rules from which it emerged; Its enumeration is four, related to the amount of information uttered, the extent to which it is subject to the criterion of honesty, and its relevance to the place in which the speech took place, as well as the manner in which it was formulated and based on, and he emphasized that it is not random, unintentionally, and without specifying, but rather it is innovative. A mentality to facilitate the process of linguistic communication, as "Grace sees that rules are not random conventions, but rather are mental means to facilitate cooperative exchange (Al-Majdoub, 2010, pg. 266). Grace characterized them with judgment, and they include: quantity, honesty, appropriateness, and quality, because they evaluate all Linguistic interaction and its organization (Khalifa, 2013. p. 29)

It should be noted that the researcher Hisham Al-Khalifa put titles that are synonymous with these principles, describing them as being clearer and more expressive, namely: relationship, honesty, news or statement, and clarity (Knoun, 2015 p. 207); The implication theory relies on the speaker's violation of one of these principles, i.e. (Grace's Four Rule). "The speaker's intent that the addressee perceives without the speaker's declaration of it. This realization occurs by violating one of the dialogic principles, or through the deliberative context (Al-Majdoub, 2010. p. 289)

### **1. *Quantum wisdom:***

This rule is based on the fact that the speaker must contribute a lot of information, according to what the context requires, and the situation requires, and there should be no increase or decrease in it: "Make your contribution informative to the extent required by the objectives of the conversational exchange (Adwari, 2011. p. 101.)

This wisdom is considered an indicative limit, which is intended to prevent the interlocutors from increasing or decreasing the required amount of interest. Therefore, it includes

- A - Do not speak except for a reason that calls you to do so, and it is to bring benefit or ward off harm.
- B - to put the words in their place, and to aim for the injury of your opportunity.
- C- Speak as much as you need.
- D- Choose the word you use.

### **2. *The wisdom of honesty (kind)***

This rule is based on the fact that the speaker must investigate the truthfulness of what he says, so that he does not mention from the words except those whose validity is trustworthy, meaning that they have explicit and real connotations, and "the intent of them is to claim falsehood or prove falsehood, and for this reason the speaker is asked not to include expressions other than those which He found evidence that proves its truthfulness. Therefore, it includes: (Tommy, 2013, p. 197).

- A- Do not confirm what you think is false or unreliable.
- B - Do not say what you lack sufficient evidence of its validity.

### 3. *Wisdom (ratio) relationship or convenience :*

This relationship is based on the necessity of compatibility between the discourse and the context of its use, as “this rule imposes that our conversation within the subject is related to the statements of the previous speaker and the sayings of others (Lashaibani 2010, m. p. 56)

### 4. *The wisdom of how (the side)*

This relationship is based on clarity and clarity in what is said, meaning that the speaker should be clear in his speech, avoiding ambiguity and ambiguity, as “the participant must be committed to providing explicit useful information that is directly related to what is intended, and there is no place in it for arguments” (Al-Ansari, 2019 p. 83.)

This rule is characterized by being related to the words that are reported, in terms of the speaker who is in control of what he chooses, so “this saying is not related to the saying, like the previous sayings, but is related to how the saying is said, the general rule that represents this saying is to be clear (Tomy, 2013, p. 193.) And Grace says: “I count on my partner explaining to me how he will contribute, and that he will put his sufficiency into action at a reasonable speed (Majzoub, 2012. p. 621), so it includes

A - To avoid confusion.

B - To beware of the overall.

C- To speak briefly.

D- To arrange your words.

As for the positions of the interlocutors on these principles and rules; They vary in line with their different natures, moods, and ways of living, as they can be illustrated by the following:

1. Violation of the rules.
2. Violation of the rules due to the inability to obey them.
3. Refusal to obey the rules in public.
4. Suspension of the rules.
5. Underestimating and exploiting the rules, which is one of the most important situations; Because it is responsible for deliberate waving or conversational impulse (Abdullah, 2013. p. 32)

For Grace, the conversation requires these principles; Because it fits its conditions (Bahri, 2015. p. 92), it is necessary in the dialogue between the speaker and the addressee to achieve successful communication.

But Grace's principles are not immune from objections; These restrictions may apply in ordinary life, that is, in the language of everyday speech, or in some direct literary discourses, and these restrictions cannot be relied upon in all the discourses used by the interlocutors, and what Grace was aiming at is something different, as he did not claim That the interlocutors apply the rules to the letter, but rather they keep them in mind, and are guided by them when the speakers contradict them, the listeners feel assuming that the speakers abide by those rules and principles at the deepest level of communication (Abdullah, 2013. p. 29). I answered all the questions in the exam), so the student’s answer was: (My mother was sick yesterday) Here the student’s answer seems at first sight to be in violation of the two rules of quantity and occasion. On a deep level, by thinking about the extent of the relationship of the answer to the question, so that we can infer that the student was occupied with his sick mother, and did not answer the exam questions, and this transition from the apparent meaning to the hidden meaning is called dialogic imperative. (Adwari, 2011. p. 101)

What was noted from the research in advance is that there are two paths in Sheikh Al-Yaqubi’s speeches from which the axes of dialogical imperative can be investigated. Violations

of Grace's rules follow the first path: it is what he mentioned of speeches; Violations of Grace's rules appeared in it, and the other course was his understanding of the Qur'anic and narrative religious texts as the understanding of some texts came to depend on the dialogical imperative.

Likewise, there are features in the discourses that require obedience, including from the divine hadith: "I did not create the universe except for the sake of these five. For example, he said: (I did not create the universe except for these five lights.)

Because God created the universe and everything in it in order to be known and worshiped, the Almighty said: ((And I created the jinn and men only to worship them)) Surat Al-Dhariyat: verse 56, and the Imam interpreted it as (so that they may know Him). Of the noblest of creation, and at their head are the prophets and messengers... The most perfect of creation is the most perfect of them in knowledge, and he is the Messenger of God (may God bless him and his family and grant them peace) and with him is his family. (Al-Yaqubi. 36 p.)

The second pillar is Al-Khatib's saying: "The closest this idea is to an example to drive out surprise, for example, the state needs within its plan a thousand doctors and engineers, and it knows that not everyone who belongs to schools reaches this result, so it accepts a hundred thousand students in primary school, and with the continuation of the study the number decreases. Until the required number is finally achieved, then it is correct for the state to say that I did not establish those schools and spent those huge funds only for the sake of these thousand, because they achieved the final goal. (Al-Majlisi, 1412. p. 271)

His saying (to pay off surprise) confirming that the hadith contains ambiguity, and causes the recipient to be surprised, confirms what the research has concluded that the text violates the rule of clarity, and then raises the recipient's inquiries and questions.

Also, from the resources are what the discourses touched on about understanding the saying of Al-Zahra (peace be upon her) the honorable hadith: "People know: I am Fatima and my father Muhammad (may God bless him and his family) (Al-Yaqubi. 36 p.). The initiator of many, perhaps if the speech did not look at the shrine of Al-Zahra (peace be upon her) in terms of being the crucified extension of the Noble Messenger (peace and blessings of God be upon him and his family), but rather because it is the spiritual extension of the Noble Messenger (peace be upon him), the preacher said: "The greatness of Fatima is in herself and her qualities. And not because she is the only daughter of the Messenger of God (peace be upon him) ... not because she is the ideal wife of the Commander of the Faithful (peace be upon him), and not because she is the mother of the two tribes, Hassan and Hussein (peace be upon them) and the imams, even though all of that is an honor beyond honor (Al-Yaqubi. 36 p.), and he emphasized This meaning is in understanding the saying of the Noble Messenger (may God bless him and his family and grant them peace): "Fatima is part of me. (Peace be upon her) his daughter, and she was born from him, so she is part of him, because this meaning is general and shared by all people, and it is not specific. A commandment to Fatima from this aspect so that it deserves an explanation, for every son and daughter is a few of her parents, but he wants Fatima (peace be upon her) to be part of his spiritual existence and his blessed extension, and that she is a ray of his shining sun, so explain this meaning who angered her has angered him. (Al-Yaqubi. . p. 101) .

Here, it can be said: The understanding of this meaning was done using the violation of the rule of roses and appropriateness, as the honorable hadith gave an interpretive space to understand a secondary meaning of the shrines of Al-Zahra (peace be upon her) by changing the appropriate apparent meaning of another meaning established by the discourse in the

honorable narrations, and this lofty station of Al-Zahra (peace be upon her). Perhaps many do not pay attention to it.

Among the articles of violation of Grace's rules, which are originally based on the contextual and intentional elements, in that they are the main reason for the speaker to abandon meanings with implicit connotations, so we must evoke all possible mechanisms to find out about them; In order to be able to shed light on the cognitive practices that help to understand the discourse, and what the Al-Khatib Al-Ya'qubi referred to in the saying of Al-Zahra (peace be upon her): "Oh cousin, have you entrusted me with a liar, or a traitor, or disobeyed you since I had sex with me?" He commented on her honorable words by saying: "And by her question (may God's peace be upon her) she drew our minds to the origin of all the causes of disagreements that occur between spouses and lead to the collapse of the marital home." (Al-Yaqubi. 78 p.) The saying of the one who violated the rule of quality: Al-Zahra does not have these qualities; rather, she wanted to guide the nation to the qualities that cause the collapse of the marital home. She means in the face of the truth that she is a liar, or a traitor, or a violation of God's forbidding, for she is more generous than that and purer, for she is the pure friend, but has penetrated the rule of quality, which suggests a violation of the truth, to express the ugliness and ugliness of these qualities, and the need to stay away from them for those who hope to meet God and His pleasure. , which is a meaning that the addressee can interpret and understand.

Also from the sources is what Al-Khatib Al-Ya'qubi mentioned that Al-Zahra' (peace be upon her) when the women of Medina asked her about her condition, she "did not answer with what is the usual complaint and clarification of the situation. On her father, the Messenger of God (may God's prayers and peace be upon him and his family): (It seems to them that I disturbed her from the foundations of the message, the principles of prophecy and semantics, and the descent of the faithful spirit. Is that not the clear loss? And what did they resent from Abu al-Hasan?! and the severity of his affliction, and the punishment he suffered) and thus the pure friend (peace be upon her) diagnosed a great disease that plagued nations, and she will continue to suffer from it, and it is the cause of all their suffering and disasters, and it is the poor choice of those who govern them, take charge of their affairs, turn away from righteous leadership, and turn around those who He wants them for the world. (Al-Yaqoubi. pg. 97)

This meaning deduced from the answer of Al-Zahra' (peace be upon her) violated the norm, and it is a violation of the rule of occasion, and the rule of violation of the rule of quantum can also be sought from the previous dialogue, which is the dialogue of women with Lady Fatima (peace be upon her), the question was about her condition, and it was possible to answer With a short answer, whether her condition is good or not good, but (may God's peace be upon her) she answered in detail about many things, and gave many information that led to her bad condition, but the lesson is that the parties to the dialogue realize the implicit meaning, the principle of cooperation results from the fact that the parties to the dialogue enjoy awareness Achieving the objectives by supporting the conditions of the saying and the linguistic context.

Among the resources of the first level, which can be made within the violation of Grace's rules, is the violation of the quantum rule, as the title of one of the letters came in the form of an interrogative question, which is (Do you want to be with the friend Zahra, peace be upon her in her rank), and the answer to this question is supposed That it be done in minimal terms, except that Al-Khatib Al-Ya'qubi started the speech by explaining what is meant by the title, and he said: "But the question is to know what a person can achieve to that degree (Al-Ya'qubi. p. 100).



and then moves on to clarify what is meant and mentions an entire letter as an answer to this question, thus violating the quantum rule.

Al-Khatib preferred to answer this question that he asked, which required a short answer, but his belief that the recipient is not able to reach the purposes and information from the short answer, which led him to exaggeration, where he began to raise multiple questions to clarify the status of Zahra (peace be upon her), citing the verses Blessed, where he says: “And where is the rank of Al-Zahra (peace be upon her)? She is with her father (may God bless him and his family) and her husband and her sons (peace be upon them) ((in a seat of truth with a powerful King)) Surah Al-Qamar: verse 55, citing the honorable prophetic hadiths Among them is the saying of the Noble Messenger (may God’s prayers and peace be upon him and his family) in the hadith of the two weights: “I am leaving among you the two weighty things, the Book of God Almighty and my progeny, the Book of God is a rope stretched from heaven to the earth, and my progeny is my family, and the Kind told me that they will not separate until they return to me at the Basin. So, look at what you left me behind (Attar, 1987. pg. 52).

Then the preacher says: “The Messenger of God (may God’s prayers and peace be upon him and his family) has sufficed us in searching for the answer to the question that we made the title of the speech, and we have shown what necessitates the pursuit of him (peace and blessings of God be upon him and his family) and his pure (peace be upon her) in many hadiths, including what he narrated Al-Tirmidhi in his Sahih, Ahmad ibn Hanbal in his Musnad, and other scholars on the authority of the Commander of the Faithful (peace be upon him) on the authority of the Messenger of God (peace and blessings of God be upon him and his family) that he took the hand of Hassan and Hussein (peace be upon them) and said: “Whoever loves me and loves these two, their father and their mother was with me in My rank on the Day of Resurrection. (Attar, 1987. pg. 52)

Al-Khatib has gone to great lengths, elaborated on details, and violated the quantitative rule that requires an answer with a known amount of news that suffices the purpose. Because he believes that he is providing information that is hidden from the questioner with its relevance to the question.

One of the resources of the requirement of obedience is what Al -Khatib Al -Yaqoubi mentioned in the statement of the meaning of the Almighty saying: ((Do not your Lord, do not believe until they judge you in what a tree between them, then they do not find it in the same way.

He says: “God, the Blessed and Exalted, swears by this truth [no, by your Lord] and confines faith in it [they do not believe until they rule you], and he gives us an important rule of belief in Islam, which is that the most important aspect of monotheism and belief in God is the establishment of the rule of God, the Blessed and Exalted, on the earth, and its application. His law, in the affairs of life, referring to him in ruling, and adhering to his approach in life, and that these two issues are interlinked, and that the essence of the conflict between faith and its opponents is who has the right to rule and legislate, and to chart the approach that humanity follows. Is God Almighty, the Creator of the universe, man and the world? With what is right for him and makes him happy, the mother of man, with his shortcomings, his inability, his conflicting interests, and his fluctuating desires ((And if the truth followed their desires, the heavens and the earth and whoever is in them would have been corrupted)) Surat Al-Muminoon, verse 71. (Al-Yaqubi. pg. 149.)

We find in this text a presence of the obligation to obey, as Al-Khatib Al-Ya’qubi did

not violate any of the rules of Grace” in terms of quantity, quality, clarity and appropriateness.

The rule of direction or quality (clarity). This rule was embodied in the understanding of the Noble Hadith; The Noble Messenger (may God bless him and his family) said to his family (peace be upon them): “You are the oppressed after me (Al-Saduq, 1410. p. 303). The word of the oppressed cast a shadow over the intended meaning of the hadith, and it was pivotal in understanding the meaning of the saying of the Noble Messenger (may God bless him and grant him peace). And this is what Al-Khatib Al-Ya’qubi followed in explaining the meaning of the hadith. And they attack them with various kinds of abuse, and they do not hesitate to kill them and do anything required by their project (Al-Yaqubi. pp. 159-160).

And he is still in the orbit of injustice towards the people of the house, linking the events to what Pharaoh did to the Children of Israel, based on the word of the oppressed mentioned, and he says, “And in the hadith is an indication that the people’s actions towards the people of the Prophet (peace and blessings of God be upon him and his family) will be similar to what Pharaoh did to the Children of Israel when he weakened them, as in The Almighty saying: “If they are on the earth, he will not be in the earth, and make its people a shyness that weakens a group of them. Amr Ali bin Al-Hussein (peace be upon him) said to him: How have you become, O son of the Messenger of God? He said: Is it not time for you to know how you have become? We have become in our people like the Children of Israel in the family of Pharaoh, who slaughter our sons and keep our women alive. (Al-Qummi, 2007. p. 110)

Then he moves to another statement that may reach the point of contrasting the previous meaning, as weakness may be an attribute and a sign of victory, not injustice, so the preacher says: “And since the Qur’anic verses are not specific to a time without a time, but rather treat cases and phenomena, and show Sunnahs that can be repeated in every time if they are available. Its causes and conditions (Al-Yaqubi. 160 p.)

This saying is the justification for the launch of the opposite understanding that the preacher put forward, saying: “The Almighty saying ((And we want to be based on those who weakened on the earth and make them imams and make them the heirs and we can do them in the land, and we will be in them. Surat Al-Qasas: Verse 5-6

It gives the hadith another meaning, full of optimism and hope, and in it there is a promise of victory and empowerment in the land and its inheritance and those on it, and the restoration of the right to its people and making the imams and leaders among them; Because the divine will is related to that (and we want) (Al-Yaqubi. p. 161). Rather, it is likely that the meaning of the verse is not Pharaoh and Haman with evidence (from them), but rather what is meant by the authenticity of the verse is the Ahl al-Bayt (peace be upon them), where the preacher says: “The imams used to state this meaning in several narrations. To reassure their Shiites, sow hope in them, motivate them to fruitful work, and deter their enemies from oppression (Al-Yaqubi, p. 161) and he quotes the hadith of Al-Mufaddal. He said: I heard Aba Abdullah (peace be upon him) say: “The Messenger of God (may God bless him and his family) looked at Ali. And Al-Hasan and Al-Hussein (peace be upon them) wept and said: (You are the oppressed after me) Al-Mufaddal said, and I said to him: What is the meaning of that, O son of the Messenger of God? earth and make them imams and make them the heirs.” This verse will continue with us until the Day of Resurrection. Then Al-Khatib clarifies the meaning of the word (the oppressed) and says: “They are called the oppressed, because their enemies imagine weakness in them after they rob them of all the means of apparent power of power, money, and influence, and they besiege them and surround them, so they are arrogant and oppress them, and they are not weak in themselves; They have the means of power, but they

have religion, piety, morals and fear of God Almighty that makes them put the higher interests of religion and society ahead of personal interests, and prevents them from following the methods of cunning and deception to achieve their goals (Al-Yaqoubi. p. 163), and confirms his words Al-Khatib, citing the words of the Commander of the Faithful Ali bin Abi Talib (peace be upon him): “But God, Glory be to Him, made the message of the first people a strength in their resolve, and a weakness in what the eyes see from their states, with conviction that fills the hearts and eyes with riches, and a privation that fills the eyes and ears with harm.” (Al-Khatib, 1338. p. 192)

It can be said that the rule of quality and clarity is one of the justifications for this understanding. The clarity of the word al-Mustafain on the one hand, and its multiplicity of use on the other hand, was able to give the recipient a space to make a breach in it because of its multiple uses in the Qur’an and narrations in contexts that may reach the point of contrast.

Among the resources that can be considered as a violation of the rule of quality is what Al-Khatib Al-Yaqubi understood from the saying of Al-Zahra (peace be upon her) “You are the servants of God who set up his command and prohibition (Mohieddin, 2012.p. 43) when he made this word from the evidence of the association with the truth, and this understanding is not an understanding of the appearance of the phrase Rather, he proceeded from the apparent meaning of the phrase to reach the intended meaning of the phrase, and the reason is a violation of the rule of quality. Al-Zahra (peace be upon her) summed it up in general, as the preacher says: “The pure Lady Fatima al-Zahra (peace be upon her) wanted to establish this truth in the hearts and minds of the nation. When she saw the negligence of many about her, and he meant man’s negligence of the reality of God’s presence with him, and that their behavior did not reflect a real insight into her, and if they apparently believed in her, she addressed their gathering by saying: “You are the servants of God, the monument of his command and his prohibition.” (Al-Yaqoubi. p. 191)

Pictures of the hadith in this regard, as explained by al-Khatib, that al-Zahra (peace be upon her) warns against not paying attention to the reality of God’s existence and acting on this truth. Or he denies it or is more cynical, denying the existence of the Creator, and we know the magnitude of the loss that befalls the nation, when some in it promote the denial of this truth, and call for atheism, and the rejection of religion, and so on (Al-Yaqubi. p. 192.) He generated these meanings that require the intention of the speaker first, Secondly, the context of reception, and the intent of the prose discourse, the diversity in the required meanings is a representation of the unauthorized intent of the speaker, and the rules of speech helped to reveal them with the help of the context, the circumstances of the discourse, and the presumptions of conditions (Hijr, 2019 p. 242), meaning that the imperative is in the pragmatic reality It has an inferential characteristic, as the function in this discourse was represented by the implicit meaning, embodied in clarifying the reality of monotheism, and the need not to be neglectful of this fact.

## Results

- 1- Dialogic implication is the focus of deliberative studies, in terms of its contribution to bridging the gap between the literal meaning and the implicit meaning of phrases.
- 2- Grace, who is considered the pioneer of research in rhetorical implications, relies on inference in deducing the implication, and the process of inference takes place at the moment of turning one wisdom to the transition from the direct (explicit) meaning to the indirect (implicit) meaning.



- 3- The theory of dialogic imperative is unique, with a number of characteristics that define it and distinguish it from other types of impulse.

## **The References**

- 1- Najjar, Nadia Ramadan (2013): The Deliberative and Mediating Trend In The Linguistic Lessonhorus International Publishing And Distribution.
- 2- Dalila Mazuz (2011): Grammar Provisions Between Grammarians and Semantics, Modern Book World, 1, Irbid – Jordan.
- 3- Al-Awsi, Qais Ismail (1988): Demand Methods for Grammarians and Rhetoricians, Ministry Of Higher Education - University Of Baghdad, House Of Wisdom,
- 4- Al-Shehri, Abd Al-Hadi Bin Dhafer (2015): Discourse Strategies (A Pragmatic Linguistic Approach), Volume 1 - Part 2, Kunouz Knowledge House, 2nd Edition.
- 5- Adwari, Al-Ayachi (2011): Conversational Implications In Linguistic Deliberation, Publications Of Difference, Algeria,.
- 6- Majzoub, Izz El-Din, 2012. Views Of Linguistic and Semantic Theories, Tunisian Academy of Sciences, Letters and Arts, 1
- 7- Anbari, Bin Abi Saeed (1912): Al Fairness in Matters of Disagreement Between Grammarians and The Kufics, Abi Barakat Abdul Rahman Bin Muhammad Brill Press, Al-Majlisi, Muhammad Baqir. 1412. Bihar Al-Anwar, House Of Revival Of Heritage, Beirut, 1st Edition, Lebanon.
- 8- Mohieldin, Farhad Aziz (2012): Linguistic Research In The Book Of Al-Fakher, Dar Ghaida, .Behairy, (2003): Al-Mukhtar Institution For Publishing And Distribution.
- 9- Bahri, Hassan. (2015): Linguistic Pragmatism, Stephen K. Levnon, Translated By: Saeed Zahraa Al Sharq Library, First Edition, Cairo,
- 10- Pham, Yaqoub(2007): Pragmatism Or Doctrine Of Pretexts, Authoring And Translation Committee Press, Cairo.
- 11- Al-Tabari, 2005. Tarikh Al-Tabari, Muhammad Ibn Jarir, , Dar Al-Kitab Al-Arabi, Edition 1, Beirut, Lebanon.