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DIRECT VERBAL VERBS IN THE LETTERS OF SORROWS BY AL-RAFI'I: A PRAGMATIC STUDY

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ABSTRACT

The speaker to communicate his intention to the listener takes different expressive methods and methods, as the nature of the deliberative dimension seeks to comprehensively encompass all the pillars of the creative process from the speaker and the listener, given that pragmatics is the science in which language is studied within various discursive contexts according to linguistic mechanisms based on the nature of the recipient and the situation. Al-Khatibi and the circumstances surrounding it, the study came as a contemporary linguistic study of the book Letters of Sorrows by Al-Rafei, in which he finds the most important purposes and objectives of his speech.

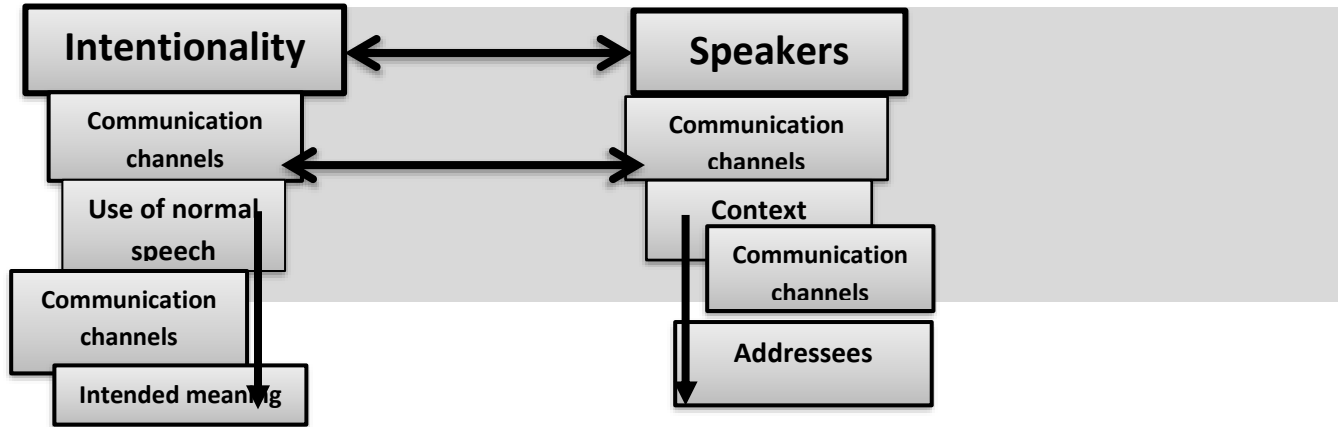
INTRODUCTION

According to the daily use of language, the many functions of speech are formed. Every language communication is an achievement function, which bears many verbal purposes, as intentionality is the sixth criterion of theoretical standards towards the text, and it is one of the deliberative axes that helps the recipient to know the intent of the text in the discourse, it was dealt with a lot with explanation and detail and its concepts varied and multiplied, as intentionality is mainly related to the formation of understanding at the addressee.

The Concept of Intentionality

Intentionality was defined as the hidden meaning hidden within the apparent saying, meaning that "the speaker wants to achieve a specific endeavor, that is, he intends something with his words, and when the reader and listener get to know the speaker's

intent, he has reached an understanding of his language, so the vocabulary abstracted from the intent is just nonsense” (<http://mohamedrabeea.net>), and accordingly The intentionality is the intuitively productive of the discourse between what is said and what is intended according to the internal and external relations between the speaker and the hearers, the intentionality is that which falls on a face without a face, and it is an intention related to the meaning, and accordingly the intention is every linguistic production produced by the author of the discourse in a woven and clear manner in Clarification of the meaning, the latent access to the formation of true knowledge lies in knowing the intended and planned meaning according to the following relationship: -



Achievement in Verbal Action

The speaker delivers his intent from the intentions to the listener, loading his speech with a set of verbal verbs, as the speech act is “a pragmatic concept emerging from a philosophical climate that is the current of analytic philosophy, with its methods, currents and issues”, and accordingly every voluntary action that a person accomplishes by speaking is A verbal verb (Masoud,2015,17), so the verbal verbs are promoted by the communicative connection between the two sides of the discourse. The realization of the true meanings of the utterances of these verbs occurs during use, so Austin considered the first founder of the theory of speech acts, as he adopted it through his analysis of the role of utterances in the communicative relationship in terms of pronunciation and action based on The principles of truth and lies, and until Searle came after him to construct his division of the verbal act into direct verbal acts and indirect verbal acts, starting from the efforts made by his teacher Austin. Accordingly, the chapter is divided into two sections:

Direct Verbal Verbs

INTRODUCTION

The direct speech act was known to include all the verbs that match their execution power with the speaker's intent. Accordingly, the meanings to which the intent is directed can be clarified through the diversity of speech styles.

First: the Purposes of the Verbal Verb

Every verbal verb accomplishes an action, and this action depends on the context of its utterance, as there is a direct relationship between the structure and the communicative function of the word, so I interpreted the intentionality in the verbal act according to the meaning, and among them is Al-Jahiz, who made the destinies of speech according to the predestination of the meanings, and some of them linked the intent with the sighting. Poetic poems, we find Hazem al-Qirtagani made the diversity of poetic purposes with the diversity of its purposes, and it was known on the basis that it is a mental feature that directs the feelings and emotions of the speaker towards a specific benefit, the speaker towards the addressee. From what the research sees, the intent is only a basis for the joint communication between the two parties to the speech, to show through it the expressive ability of the speaker, and the cognitive outcome of the addressee.

News Intent (news and reports)

The intentions of the news, according to what Austin sees in his description of the news statements, are characterized as "news whose task is to describe the phenomena and the state of things in the universe" (Liner,2010,17). It is hinted at the impact of this informative intention in Al-Rafi'i's speech in his saying: "I say I loved her, not like this love that you see and hear in a novel that begins and ends in two parts of a man and a woman, nor like the truth composed by book and poetry where they combine twenty meanings in a word or they send twenty words for a meaning." Nor like the love that is bought and sold, so you take from it more in dinars than you take in dirhams, nor like what He hides and you are from sunshine and light as a bottle of wine, so it brings you back from darkness and blackness like a bottle of ink.... I loved it, nor like love itself since the one who said "He who perishes himself for my sake will find it"? I think it was Christ, and it was she who imitated her a lot." The news sentence was represented by the meaning of the act of saying (I say), so he gave a great impact, through which to confirm the reality of his feelings, so he established his intention and strengthened his argument. The interlocutor's awareness of his idea, as the idea of purposes and understanding the discourse has become one of the important issues in revealing the deliberative dimensions. The expansive ability of speech acts gives the mind instructions that enable it to link itself to the outside world, such as belief and desire for something, or persuasion and self-influence (Letters of Sorrow,1924,43-44),So the act of saying contributed to the news about the intentions of Al-Rafi'i, and to the strengthening of his argument, so he determined the course of his informative speech in the good direction in what he chose from the news act. Towards the separate pronoun (I), meaning to say to me and dedicated to what I want to say. It was devoted to

simulating the addressee with what he had to do of the matter, and leaving what he must leave, as if he wanted the news to carry the significance of guidance and advice. He confined the discourse himself and singled it out with sincere feelings by which he revived the meaning and clarified the apparent intent, and thus approximates what came with it (De Beaugrand, Dussler).who linked them intent to acceptance by the recipient, by directing the text towards certain purposes, as the addressee only composes the facts and events resulting in the form of synthesized texts and accordingly the goal falls on the speaker in achieving his purposes, making the phenomenon of intent a clear reality for the addressee's visions, so he gave The correct use of the verbal verb (I say) is an indication of the presence of the intent in the addressee's mind, so it is better to identify it and reveal the truth of what it leads to from the rulings, thus forming an accurate understanding and a vibrant image formed by the common knowledge between the two sides of the speech. In another communicative speech, we find him resorting to the news in a nominative sentence, saying:

**“Passion blew out of her sockets, smile, glimpses fly over my darkness
A beautiful woman portrayed by passion in a picture that almost worshiped idols!”
(Letters of Sarrow, 1924, 68)**

The method differed slightly in what was mentioned above, from the fact that the news happened in a sentence and not an act, so (Fajr al-Hawa) here is a nobody added to knowledge, and it is to prove the reality of the beauty that the beloved possesses, for she is beautiful, and from the intensity of her splendor and beauty, the breeze is close to the breeze in the early morning), so he formed the truth of his intention depending On describing the beauty of a girl, he revived his mind by describing her, so he added to her all the descriptions of beauty and life, in an effort to form the intent when he is aware of hearing the addressee. Memories as a kind of reference, so that with this description the living image of the mind of the addressee, he used this allusion to mention multiple news and arranged to describe beauty, and in all of this it carries only one message, which is that man is nothing but a message of life and is under the influence of many life variables.

Communicative Intent

Communicative intent can be defined as “the intent of the speaker to know the addressee according to his news intent” (Al-Sesawi,2014,480), communication is the direction and planning to achieve a specific goal, the communicative intent is the process of communication and exchange of ideas between two parties to the speech, the speaker and the addressee, according to data, suggestions and backgrounds for communication that seek to succeed the communication process. And what the research sees from creating a rhetorical and communicative unit in Al-Rafi'i's speech is his saying:

**My soul is of the highest eminence, and my character refuses to humiliate man
And I would take care if your eyes touched my heart as if I were two of you
(Letters of sarrow, 1924, 102)**

Al-Rafi'i gave his communicative intention the permanence of movement and continuity, by mentioning a fixed nature in him in what he wanted to explain from the purposes, so it is better to hold a parallel series of sentences loaded with news, represented by the fact that himself and his nature that God formulated for him refuses humiliation, then we find him again talking about a beautiful woman close to his eyes and present In his thought, his ability to control the language tightened his intention with knowledge of the recipient, as language is a linguistic communication between a speaker and an addressee, bearing the influence on the recipient so that he can know the truth for the purposes of each discourse. So Al-Rafi'i explained his speech in terms of the communicative verbs with (as if I touched, I take care of) which indicates the drawing of the imaginary picture of the reality of the communication that the speaker wants to reach, so he was better at provoking the formal formation of events. Through the act of communication, I refuse, it gave the sign of rejection in the recipient, and through the act I touched the transmission of an image of the touching that took place, which meant that his heart is under the influence of the whim of the one he loved, and this proves what Searle sees that "the intent of communication is what generates in the listener the real knowledge generated (Searl,2006,213). Al-Rafi'i's view of the attainment of the intent lies in the response of the recipient and the attainment of comprehension in his understanding.

In another communicative context, we find Al-Rafi'i communicating with his recipient by direct speech, and he says, "And the methods of pampering or what you see as evidence of the adored beauty is the disturbance of that atom of that atom from its stillness, because when it moved to gravity, it made the beautiful sparkle from all sides and resurrect in all that is in it. A light and I placed for everything in it an imaginary meaning, since it is the meaning of everything in it." Al-Rafi'i established verbal acts loaded with news and descriptions for his intent. His view of the above-mentioned text bears a philosophical approach, as it carries a vision and a psychological state experienced by its owner to rise through it towards the angelic space, thus forming the textual meaning full of verbal purposes (Letters of Sarrow,1924,65). Al-Rafi'i attracted his recipient and drew his attention by giving him sufficient space with imagination and visualization, so he dealt well with the accumulated flux of the used verbal verbs series. From the act you see, and he actually gave (moved) the feeling of that movement and carried its effect to the recipient, and it sparkled and sent and many other actions that Al-Rafi'i shipped the text of his words, to carry it with what he wanted meanings, and accordingly the intentional knowledge was formed at the recipient, so he created descriptions for those beloved that made the recipient drown in He imagined and photographed them, and perhaps behind this he wanted to document what he presented of ideas, so that he would receive a good response and acceptance in what was presented and pictures.

The future Time Intent (promises)

Intentionality was defined in promises as accomplishments and its purpose is to do something in the future. The speaker is obligated to do this thing, and the intent must be present in his speech. They are actions that fall under the section of fulfillment and promise. In someone saying (I promise), I said it when I want to fulfill the promise. What the research sees is the intentionality of the future time in the speech of Al-Rafa'i, "I will come to you in my messages with correct and sick words, and it will diffuse for you from my news of matters and matters, so do not try to break the secret of this heart" (Letters of Sarrow,1924,26). Al-Rafi'i resorted to using the verbal verb (honest) to commit himself to the promise, and to do the matter in the future. By using this verbal act, he gained the achievement of verbal purposes, and made the recipient ready to accept the promise in the future, and prepared to receive the coming in the near future, as the deliberative function in The temporal intent is prepared by the context by arranging verbs and adjectives, so Al-Rafi'i made his words carry many secrets that are dependent on time to disclose them. His promise is in a flowing series of rhetorical and stylistic phenomena, by which he gave the internal coherence of his intention, through the fulfillment of the promise in the future; as the context of his speech is nothing but a future promises that fulfill the intention of the promises. He was strengthened by the reality of that promise by his sympathy for what follows from the actions that follow and is already represented (divided), meaning that from the many events he went through, the news was prolonged and the news abounded, its value to keep.

In another text by Al-Rafi'i, realizing the promise's purpose with an apparent meaning, he says: "I will write things and contemplate other things that I do not reveal, and as long as every person has an inner person who does not share in him except the rain alone, in every human being we know is a person we do not know."(Letters of Sarrow,1924,25). Here the text departed from what is known to what is undeclared, so Al-Rafi'i made love bear the most beautiful and subtle qualities and cannot be ignored. The recipient, the truth of the truth in his promise lies in concealing the reality of those news in order to make it in the intent of a promise that will be fulfilled in the future, thus obtaining permanence and continuity to achieve the promise in his intent, since the completion of the act depends on the context of his utterance. The promise in what was mentioned in the preceding speech was fulfilled in the form of the verbal verb represented by the present tense verb preceded by the *seine*, so he directed it towards the reception, for the effect on the addressee's mind, making him believe everything he was promised of the news, and this in reality makes the addressee in a state of waiting for the promise and preparing for what will happen. The speaker promised him, so the structural structures of the verbs (I will write, imply, not divulge, as long as he does not involve him, we know, we do not know him) were carried for the purposes of the discourse, which Al-Rafi'i cast into intellectual molds in which he sent the spirit of life with the permanence of presence in the future to fulfill the speaker's promise, and to achieve the expected intent It occurred at the addressee, so each of those actions was preceded by what he needed of clues and verbal justifications. The phenomenon of the human disappears in its interior that spirit.

Immediate Intent (executives)

Implementations are defined as accomplishment actions that aim to “commit the speaker himself to a future act, because they express what the speaker intends, including vows and threats.” (Yule, 2010, 16). On what will happen from the behavior, and examples of which are in the verbs that come in the form (command, forbid, or permit, and many others) (), and what the research sees from its appearance in Al-Rafi'i's speech in the book of letters of sorrows in his saying:

Sip it like the dawn follows the night or the night of the dawn in which there is an eruption. These are kisses in my mouth, and the collision of cups in them is a hug

Al-Rafi'i issues his judgment regarding the above on himself through the act of saying (drink it), as the context of his poetic text with all the indications and verbal verbs he gave an apparent indication of the meaning of the intent, which lies behind a group of verbal verbs, so Al-Rafi'i actually gave (these) a character Femininity, through which he was able to reach the goal of the addressee's mind, as his practice of issuing judgment on himself, and he committed himself to work with the order, more than using him to do the command, to confirm the necessity of working with the mentioned thing, so Al-Rafi'i made himself a supreme authority and obligated the addressee to implement, so it was The main role on which he based his speech and the effect of the command act on the context of the discourse is a matter of commitment to the act, as the command act is one of the directive actions and is based on linguistic knowledge between the two sides of the discourse, so Al-Rafa'i's flowing latest in the permanence of the discourse through his good use of the two verbs (drink it, this) As they carried the addressee to compulsion and execution, we enabled the addressee to direct the understanding of the intended meaning by holding the living image in his mind.

In another picture of Al-Rafi'i, we find him heading towards organized cognitive communication, and he says: “Look, see, for the sky also tells you that it is (there)” (Letters of Sorrow, 1924, 156). The executive intent came out in the form of the command verb, to give a wonderful intentional picture, which carried the addressee towards the true knowledge of the purposes of speech, so Al-Rafi'i's view of his text was close to what Richard came with from the fact that he viewed the text as a transparent container in which the reader can look at the mind of its author (Buqra, 2012, 12), He was enjoying the power of influence and persuasion in attracting and drawing the attention of the addressee to understand and implement the apparent ways of his hearing. “Transfer the meaning to be understood to the context in which acceptance lives” (Habasha, 2009, 98), so Al-Rafi'i's method helped the addressee to discover the dimensions of the rhetorical incident, and to obtain the meaning behind the transcendence in the form of the immediate verbal verb, represented by the request form by the action of the command (do), as well as the repetition in the structure of the word Through which he was able to draw the attention of the listener to realize the reality of what he is intended to do.

Second: The Intentionality of the Direct Order Fulfillment Act

The speaker is responsible for forming these verbs and directing them well to the addressee, as the verb's utterance is accomplished depending on the context of its utterance. The fulfillment purpose of the orders is to influence the addressee, as all fulfillment acts have a role in making decisions and issuing judgments, and accordingly they can be divided into:

Second: The Intentionality of the Direct Orderly Performance Act:

Intentional Interrogative Style:

The question is defined as "the request for knowledge of something that was not known before" (Pasyouni,379), and therefore the question is that the questioner asked for knowledge of something ambiguous, meaning that the question is a requesting method intended to seek understanding. It is noticeable from this method that the request is abundant in Al-Rafi'i's speech, in his saying: "Have you ever seen a wolf that has devoured a sheep and started tearing it with its nails and fangs while it was trembling in despair and death? If you have seen it, then that is a merciful wolf made with your heart." The action verb of Al-Rafi'i's saying is represented in the form of the interrogative demand represented by the meaning of the apparent saying (I have never seen a wolf.....?), since it is known in the formulation of the interrogative demand that it is answered with a yes or no, except that the intention behind the request form that is intended is The intent was formed in explaining the understanding of the meaning of the addressee, as the verbal verb (opinion) puts direct fulfillment formulas in the request for vision from the addressee and achieved just by looking, relying on the intent in all the tools and interrogative formulas, so Al-Rafii made the request form as a tool he used to attract and attract the attention of the addressee and thus Any one can convince him of the ideas presented to him, so he enters him in his intention and engages him in the discourse, as the purpose of the request formula in terms of the interrogative question is not to answer what was asked, but rather to direct and encompass the entire intent behind the question, in an attempt to accept and correct understanding and good awareness, so the addressee is Inside, in the midst of the ocean of the experience, he lived with him with all its pain and sorrow, so he made the interrogative form a statement to document the truth of the matter. So the meaning behind the question formula with the (hamza) in this poetic verse is fulfilled in the following speech in clarifying the meaning behind the question, which is that Al-Rafi'i wanted the addressee to realize the reality of hatred and that he is the worst enemy of man, so when hatred surrounds a person, it loses him ability and will just as he does The wolf with his prey, and thus was able to carry the meaning in the sense of the interrogative question directed to the mind of the addressee to create an imaginative creative image that helped facilitate understanding and acceptance of the intended intent.

From another speech by Al-Rafi'i, in which he made the interrogative style as a sign of establishing the forms of his speech loaded with intentions, he says: "How can I make myself like a dead person, so that I do not write to you until the day the will comes.... I

do not tell you unless the two hearts have been resolved and the harmony between them has opened" (Letters of Sorrow, 1924, 28). Here the interrogative question represented by (how), which is an interrogative request employed by Al-Rafi'i to have the intended intent, so he made the addressee realize the truth of his intention in the answer that lies in the intent to be reached by the addressee, so Al-Rafi'i made the form of the interrogative question directed towards advice and guidance in directing the addressee, realizing The addressee of the reality of death was formulated by Al-Rafi'i with the security body related to the insides of himself, and he employed it to refer through it to the will that is written before the death of the person and the consequences of certain cases, thus linking between life and death through the will, making the belongings of the dead person, documented in his life and after his death be His will is the language of his condition uttered after he lost the sense and awareness of the thing, thus linking the condition of the dead person with the condition of his heart, so he gave an imaginary picture that revealed his conditions through a clear reality of feelings that all human beings realize, as "the difference in intent and its interpretation, plays its role in the process of linguistic communication between the two ends of the discourse" (Al-Shehri, 2004, 212), so Al-Rafi'i matched the linguistic situation between the vocabulary of the verbal verb and the interrogative form of the request, to produce for us a vivid and clear picture of his condition.

The Intent of the Imperative Style:

It is one of the methods of request, from which it is intended to request an action, so the rhetoricians defined it as "requesting the act on the basis of superiority and commitment", as the purposes of the command change according to the intentionality and the position of the commissioner (Matloub,2008,313), and from the most deliberative linguistic use in Al-Rafi'i's speech, we find it in his saying "Write To me, return every message that comes to you from me, and mention to me its location in yourself." (Buqra, 2014, 353). Al-Rafi'i equated the order in the verb form of the command, as the two sides of the discourse are friends, so he made the intention of the command act tend towards the recommendation to direct towards a specific behavior followed, as "the main goal that the science of the text discloses in its literature is the study of language strategies in its formation and functional structure intent Achieving the intentions of the speakers in influencing", so he went out in the imperative form (Write to me) to request to influence the addressee to respond to his messages, to make his addressee in a state of readiness and waiting, as the basic request based on the imperative form is the direct invitation between friends.

In another dialogical text, Al-Rafi'i introduces him to the imperative form directed towards a request to be granted freedom in what he writes, saying: "Let me and what I write, for everything has two sides, and the two ends of beauty are love and hate". He used the verbal verb (let me), which is the verb of saying with the purpose of completing the imperative form, to express through it a reality full of contradictions and according to what the research sees. Through the act of saying, Al-Rafi'i gave himself enough space to unleash his tongue in revealing and saying about facts stuck in himself, so he worked through the form of the verb request to clarify the intent with a realistic standard

of sincerity in the addressee's mind, and this is what Grace went to in his talk about verbal acts, As the direct feasible verb is realized through what is referred to in its pronunciation as long as it does not leave the land of use within its own context, so the series of Al-Rafei's speech occurred with verbs through which he indicated the events of the matter, through which he reached the effect, acceptance and emotion, so he improved his communication with the addressee. With it, he built the systems of his ideas, and established his intention, and it had a major role in the events of acceptance and influence. So he made the verbal commanding verb (let me) units of knowledge that continued through the communicative course in the structure of sentences. He asks for freedom from his friend in what he wants to tell him about, so he was able through his good choice of the verb (let me) to reveal the truth of his feelings in love, as if he wanted to tell us that the beauty of everything lies in hate and love just like him.

Intentional Style of Prohibition

The prohibition is the request to desist from the action, and what happens to the action of the command, the two methods together pour into a common course of their evidence of affirmation and superiority. The prohibition is considered a directive call that pours into the focus of the verbal verb, and from its significance in the speech of al-Rafi'i in its well-known form, which is (not the prohibition included in the present tense), so we find it represented in his saying "Do not be three pains". The prohibition came in its well-known form in the request to refrain from performing the action, so here the prohibition is fulfilled by the request for commitment and the obligation to stop and stay away from performing the act. In deviation and deviation towards the direction to be reached, by directing those who like not to be the third of the nation, so the Rafi'i discourse represents advice and guidance, as it gave its direct and immediate indication in reaching the meaning and understanding the meaning of the prohibition at the addressee, so the prohibition came in its direct form that bears The meaning of do not do, so the prohibition in what was mentioned is related to a preceding statement, as Al-Rafi'i had commanded that three of the women or three of the angels be from the angels, until after that he became a prohibition, so the command fulfills the will of the one who is commanded, and the prohibition is the dislike of doing that, in evidence from Al-Rafei's keenness to form the true knowledge of the lover, so he combined two discourses, one related to the other, to emphasize the necessity of compulsion and existence.

In another saying that carries the meaning of the prohibition in an explicit and direct executor formula that expresses in its content the meaning of the prohibition, he says: "Do not despair about beauty who improves thought and expression, but ask a lover who improves feeling and expresses his feeling". The executing force was represented in the form of the apparent saying of the request to leave standing, which is represented by the meeting of the verbal verb (ask) with the infinitive, so the intention of the prohibition corresponds to the literal meaning of the action verb, so he came to the statement and clarification, and to attract the addressee to emphasize the truth of the matter, so he sent Al-Rafei with his linguistic outcome, so it came To him with a ladder of cognitive coordination and consistent with the requirements of the context to achieve the intended

meaning of the intent, as he made the meanings a successful employment employee consistent with the ladder of saying in its communicative context on the grounds that persuasion stems from the text, so Al-Rafi'i based his intention on the reality of the prohibition style, so he wanted a statement The loving lover is the only one who is better at expressing his feelings, so his creativity surpasses the people of thought, knowledge and know-how, and thus he was able to prove once again the sincerity of his expressions, to realize the sincerity of his feelings of love.

The Intentional Style of the Call

The appeal is a directive method to attract attention, as the appeal is one of the signs of linguistic communication, which contains many deliberative communicative situations, its basis is based on semantic productivity (), and the letters of the appeal are many, but the most of what the research sees is circulated in the book *The Letters of Sorrows*. "My star, I am in its orbits, a moon that has attracted me to it, so my planets overlap". The speech was given in the form of the appeal (O Star) after a wide-ranging effect so that the addressee feels that he is the intended person behind that saying, the intent is from the work of the appeal formula, as the achievement power is inherent in the speaker's intention, so the appeal formula carried the ability to achieve achievement and orientation towards the intent of the speaker, and accordingly Al-Rafi'i resorted to the form of the appeal b (O) to tighten the direction and turnout of the addressee, then he improves the clarification of the vision in its full details, and performs what is behind the builders of his ideas. The speaker is the present presence in the mind of the addressee in an apparent way. Perhaps he wanted from behind that to explain the one who loved to surround him with her whims, so he resorted to the simile to strengthen the significance of that love, so he sought help from the movement of the stars around the moon in the sky, to make the listener aware of the reality of what he hears. (I) is stronger than the significance of the presence of this pronoun by adding similes to it. In another saying that bears the meaning of the call in his intention, we find it in his saying:

O Riyadh Al-Ghazal, in your comfort the Ghassan makes us fall into the slender branches

The latent goal in the poetic discourse, represented by the sounds, structures, vocabulary and their structure, is a goal behind which Al-Rafi'i is to control and control the mind of the addressee, and to draw and attract attention to him. Existence is due to the presence of the letter ya'a, and accordingly the formulated intentionality is a mentality present in the mentality of the addressee, so Al-Rafi'i gave a high pragmatic dimension in the stylistic formulation of the call, through the indication of intent in the form of the call, as well as the similes inspired from the land on which man lives, He was able to express internal components that live with him, so he was better in conveying it in its live image to the addressee, using the method of appeal to attract and attract the attention of the addressee present at his time and hearing the saying in the future tense context of his speech.

CONCLUSIONS

Praise is to God, who helped us in the beginning, and brought us to its end. After this research, we can state the most important results that we have reached from the results that were acidified by the study:

- The emergence of pragmatics based on ordinary language loaded with many ideas, which direct words and words to produce discourses in multiple directions, all of them pouring towards one meaning or multiple meanings, lies behind the so-called rhetorical purposes.
- Any discourse, whether it is in the context of ordinary language or within the principles of Arabic rhetoric, must go within a strategy that determines its course, and this is one of the methods of persuasion.
- Speech verbs in the communicative process are the basis for the creation of discursive expressions, which are based on organization and arrangement in the structure of utterances.
- The intent was of great importance in shaping the semantic structure of the utterances on the basis of which the mental image of all its dimensions is formed in the addressee.
- The intent is determined by a single linguistic verb or by a group of verbs, and according to what the speaker must take into account the conversational position.

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