

Received: May 2023 Accepted: June 2023
DOI: <https://doi.org/10.58262/ks.v11i02.155>

Persuasion in the allusive strategy in civil quranic discourse

Rahim Jabr Hassoun¹, Dr. Qusay Ibrahim Nimah Al-Hosouna²

Abstract

The research deals with the allusive strategy in civil Qur'anic discourse and its effect on persuasion and understanding, given the cognitive competence available to the addressees. In the allusive strategy, the speaker goes beyond the literal meaning to a different meaning by which he achieves more than what he says, so the achievement is achieved by the allusive strategy because of the benefit/ benefit it carries for the addressee.

Keywords: inner speech - mental inventory - common background - prior knowledge

The Introduction

The sender's speech appears in the formal format with a specific strategy that contributes to demonstrating the sender's vision and ability to communicate with the addressee, provided that the sender possesses ((a competence that exceeds his linguistic competence, to be able to achieve this, and this competence can be called pragmatic competence))(1)The sender's communication is compatible with the nature of the addressee and the latter's capabilities in inferring the sender's intention, which is inferred with evidence. This is what Al-Razi stated by saying: ((Except that sometimes the meaning is clear and apparent, and sometimes it is hidden and ambiguous, so it is inferred with evidence))(2)This depends on the position in which the speaker invokes a set of rules and controls for communication(3)The sender is not satisfied with expressing his intentions on the surface of words, as he resorts in many cases to a hidden image represented by another speech that differs from what is represented by the literal meaning of the compositional structure. ((The image of verbal wealth, which appears on the surface to be static and static, must be followed and completed by another image of dynamic, moving verbal wealth.)))(4) The apparent meaning of the word is considered a passage/ passage to another speech that represents the speaker's intention and the essence of his intention, relying on the cognitive competence of the addressee, as well as the social contract between the addressees. This is what Abdul Qahir al-Jurjani touched upon in his talk about the statement by saying: ((It is only news, intelligence, and command. It is forbidden, and each of these has a word that has been given for it and given as evidence for it.))(5)

Depending on a specific position and context, which control the occurrence of the word in a specific form; To produce an intention that is included in its synthetic structure and inferred from it through a series of rational inferences linked to custom and the available knowledge store. Intentionality can be reached from direct literal meaning.(6)This is what Searle called "original or internal intentionality."(7)This speech contains two purposes:

¹ University Of Thi Qar - College of Education for Humanities - Department of Arabic Language, Email: Edhmaarbm3@utq.edu.iq

² University Of Thi Qar - College of Education for Humanities - Department of Arabic Language, Email: Drqussi72@gmail.com

1. Direct intent/ indicated by the apparent appearance of the words and inferred by the addressee without mental inference, so the communication is delivered in a direct manner, meaning that the concept/content of the speech is revealed by the apparent compositional structures.(8)
2. Indirect intentionality/inferred by the addressee through mental processes depending on the position of communication, i.e. there are missing links that the addressee strives to find out by linking them to previous incidents or things.(9).

The addressee uses the literal meaning (the direct intention) as a bridge/crossing point to reach the indirect intention (the necessary meaning), due to his cognitive competence. To infer the implied meaning within A specific position and context, so the allusive strategy ((by which the sender expresses the intention in a way that differs from the meaning of the literal speech in order to accomplish more with it than what he says, as his intention goes beyond the mere literal meaning of his speech and expresses it in a way other than what he considers, investing in the elements of the context))(10)The addressee's intention is not represented unless it shares that with the sender in cultural and social dimensions to the same extent.(11)Thus, the exchange of perception takes place between the two parties of the communication for the process of understanding, provided that the optimal choice of the addressee and his cognitive capabilities to infer the sender's intentions is what Steven Ullman called inner speech, which he considered to be among the self-evident truths that are automatically perceived by thinking about words.(12)Searle described it as background, meaning that we have prior knowledge of what is proposed because there is a prior truth to it without ambiguity in its reality and existence among the interlocutors.(13)The allusive strategy in the civil Qur'anic discourse is represented by: -

First/linguistic mechanisms: which are divided into two parts:-

The first section/single mechanisms: whose performance power lies in the compositional structure in the conversational course, which are represented by: -

A- Simile Structure

The sender employs the mechanism of simile in his speech; To be a direct linguistic passage that he alludes to his intention, provided that there is consistency in the similarity/resemblance contract, as ((it is assumed that there are two things, a root and a branch, and to control the relationship between them, the root is analyzed into its components, constituents, or intrinsic and accidental qualities, and some of them are chosen to be dropped onto the branch, provided that what is dropped must be comprehensive and agreed upon.))(14)The incidental characteristics are compatible and identical to this metaphorical contract that is governed by (the context of the situation), as it is an important factor in establishing this similarity/resemblance, as it is: ((attaching one matter to another in a characteristic they have in common by means of a tool for a specific purpose))(15)As Abd al-Qahir al-Jurjani counted it as a rational simile by saying: ((The simile, which is more appropriate to be called a representation due to its distance from the apparent and clear simile, is what you find that only occurs to you from a sentence of speech, or two sentences or more, to the point that the simile, whatever it is, is more deeply rooted in being purely rational). Need more sentences))(16)It is not possible to rely on the element of interpretation in the contract of resemblance, as it requires - therefore - works of thought and linking it to the context of the situation, remembering in it the relationship of origin and branch, so the sender conjures up the relationship of resemblance/similarity in his mental perception with prior knowledge that he shares with the addressee of these incidental characteristics, so ((the nature of the soul) The speaker is to perceive by something something that has a relation and in which there is a reference and

resemblance to it.)(17) And we find this in the Almighty's saying: ((Indeed, God will admit those who are disobedient, and they will do righteous deeds. "Come to heaven, from under which rivers will flow." A fire of abode for them)))(18).

The simile/resemblance is represented in the Qur'anic style despite its humble Muslim characteristics in the real world. In order for the resemblance/similarity to be compatible with the mental stock of the addressee, congruence is represented by what the two similar people are known for in the unity of the relationship and the degree of their closeness in behavioral style, as the resemblance/similarity is an element of attraction for the addressee due to what it achieves ((of the sincerity of the similarity between the representative and his being represented)))(19), The likening of the unbelievers to cattle, in the Almighty's saying: (They eat as cattle eat) contributed to the addressee's evocation of the cognitive storehouse of cattle, so the incidental characteristic (eating) was added to match the realistic element of the unbelievers. To hint at the fulfillment intention of the Messenger, God Almighty, that their existence is based on food and drink, that is, their concern is their livelihood without thinking about their fate and outcome.(20) The mechanism of simile in the allusive strategy makes the necessary meaning fixed in the mental inventory of the addressee as he makes several inferences to reach the meaning of the sender, because the sender is more in touch with the meaning he has in mind, and in turn it differs from the literal meaning and is a candidate for it ((The structure in the Almighty's saying: (They eat as cattle eat) represented by:

Asking for binge eating (apparent structure)

Absence of thought or consideration about eating (deep structure)

Thus, likening the unbelievers to cattle in the Almighty's saying: (They eat as the cattle eat) made one of the distinctive characteristics of the analogy (the cattle) restricted to (eating). Using it as an incidental characteristic of the unbelievers contributes to bringing the image of the unbelievers closer to the addressee, so their speech is limited to this simile image with an insinuating meaning that their life is limited to eating and instincts. As animals live.

B- Metaphoric Structure

Metaphor contributes to the allusive strategy in transferring the mind of the listener to the implied meaning, bypassing the literal meaning in the formal structure. Grading the meaning in the synthetic structure works to show the true meaning of the addressee. The meaning/intention of the sender in the metaphor is more precise than it is in the simile. Al-Jurjani differentiates this by saying :((As for metaphor, it is due to the advantage and elegance that you see in it If you said: I saw a lion, you would have been so courageous as you wanted to prove it to him, so much so that you would make it like something that must be proven and achieved.(21) The metaphorical expression refers to a priori existences inherent in the mental conception, as it depends on ((the availability of pre-existing similarities whose basis is the inherent characteristics)))(22) And this is what we find in the Almighty's saying: ((If they will find him, he will be destroyed, he will find him, he will destroy him, he will find him, he will find him, he will destroy him, he will destroy him.)))(23).

Metaphor represents an important aspect of interaction, because meaning systems are hidden behind syntactic structures or sentences, which is the basis of the communicative process.(24) As the Almighty's saying: "They rebel" contains a metaphorical meaning taken from their reality to bring the mental picture closer to the hypocrisy of the unbelievers. Al-Qurtubi, d. 671 AH, says: "And they are galloping, that is, they are rushing, and nothing is

repelled from their faces by the horse's rein, as the bridle does not stop it." (25) Thus, referring the pronoun (they) to the hypocrites in the Almighty's saying: (And they are unruly) contributes to the correspondence of the predicate (they are unruly) due to the severity of their hypocrisy and their abandonment of the Messenger.

The metaphor in the structure of (Yajmahoun) consists of:

Visible structure Direct intention Speed and fearless clicker

Deep structure Necessary intention The intensity of hypocrisy and the speed of disappointment

That they are ((because of the wickedness of their behavior, their bad behavior, and their eagerness to show what is in their souls of hypocrisy and disbelief. If they had been afflicted with any of these things, they would have taken refuge in it, to declare what they harbor in their hearts and turn away from you)) (26).

We notice the transition of the declarative style in metaphorical expression in the Almighty's saying: (They are unruly) to a constructive style with the meaning of (prohibition). This can be represented by: -

Direct significance News Hypocrisy and betrayal

Indirect meaning construction Don't leave them alone

This transition from the declarative style to the constructive style contributed to clarifying the intention of the sender, God Almighty, with an insinuating strategy, which is to warn the addressee, the Messenger (PBUH), and forbid them to rely on them in war. Because of their disbelief, hypocrisy, and quick fear, the metaphor emerges in the strategy Allusiveness to the familiar; To achieve the sender's purpose of conveying his indirect intention, its use stems from a reality that has the mental presence of the addressee, which Paul Ricoll called (rooted metaphors) because they have the power to achieve balance and their ability to generate conceptual abundance. (27) And we find that in the Almighty's saying: ((Then your hearts were hardened after this. This is like the Hujjah, Arrahah. Here, I bear witness. Indeed, from Him is the Proof, Arrahah. Come to it, Herahah. And rivers will gush forth from Him. Some of it will split, and water will come out of it. Her concern, God is ignorant of them, you will ignore it.)) (28).

The context of the verse shows the hardness of the hearts of the Jews and their obstinacy in the Almighty's saying: (Your hearts have been hardened) since the addressee did not know that hardness is for the heart, so if the expression comes out with the mechanism of metaphor, the intention becomes clear, which is what William Empson expressed as (metaphor) ((a sudden realization of an objective truth)) (29) The inclusion of the type of hearts in the type of stones came to bring the mental perception closer with the aim of arriving at the intention of the speaker, God Almighty, that these hearts do not accept change, so they choose benefit from them, unlike stones that crack and fear God. (30) Which is called (the style of approach or the angle of approach) by ((the meaning of the linguistic phrase is determined by the conceptual content signified by it and by the angle of approach through which that content is depicted)) (31) So you accept the other's idea while negating it, so you do not derive any good or benefit from it.

T- The structure of adjacency/metonymy

The speaker employs metonymy as a mechanism that indicates/hints at another speech intended by the speaker that is related to the word he used for it. Abd al-Qahir al-Jurjani

explains the advantage of resorting to it by saying, “If it is used in the meaning, you increase its essence. Rather, the meaning is that you increase its proof and make it more eloquent, more certain, and more severe... and you make it obligatory.” Positively, it is stronger, and its claim is a claim that you utter more clearly, and its validity is more reliable))(32)Because it expresses prior knowledge that the two addressees share because it represents an authentic intellectual reserve, as the word serves to indicate the hidden meaning in the existence of a correlation between the word and the implied meaning, and this is what Al-Sakaki confirmed in his definition of metonymy by saying: ((Metonymy is abandoning the declaration of mentioning something to mentioning it. What is needed to move from the mentioned to the abandoned))33)To convey, as Searle called it, in every utterance (communicative intent) that ((the listener must know that he uttered the sentence intentionally, and that it possesses the conditions of satisfaction that the speaker intentionally imposed on it))(34)We find this in the Almighty’s saying: ((Come on, you little ones, be dishonored. Will you honor Him? PerformHa,prayerHa,Ho., you are drunkards, You will have fun. If you are sick, he will eat water, he will eat water, he will eat fresh water, he will wipe it with water. Your faces are your hands. Indeed, God is His Highness, Pardoning and Forgiving.))(35).

The speech appears in the context of the verse in a way that suits the nature of the situation/socio-cultural reality of the addressee, and this is an element of attraction for influencing and changing behavior. So (the excrement - you touched) in the Almighty’s saying: (One of you came from the excrement - you touched women) are synthetic structures that have a prior intellectual reserve that they used to compose. Other indirect/declared speech; Because of its inadequacy in the statement, “it came from excrement as a metaphor for relieving a human need, and touching as a metaphor for intercourse.”(36)The intention of the metonymy is to intend the obligatory (undeclared) meaning, using the necessary (synthetic structures) as a channel that prepares the mind of the listener for the obligatory, so ((the obligatory in the metaphor is intended with the possibility of an intransitive will))(37)Not declaring it and just hinting is “a subtle, convincing way to soften the speech and mitigate its reality.”(38)To reach the letter’s communicative intent with the addressee; Because the statement contradicts what is accustomed to by social-cultural custom, which deems it objectionable to mention linguistic structures in their direct form, and (Al-Thaqafi) d. 482 AH points out the hint of the metonymic method to “(avoid mentioning ridiculous immoralities with gentle metaphors and replace what is obscene to mention in the hearing)”(39)We notice in the Almighty’s saying: (One of you came from excrement you touched women) the shift of the Qur’anic context from the declarative style in its apparent structure with past verbs (he came - you touched) to the constructive style in its deep structure with the commanding verbs (purify yourself).

This can be represented by:-

One of you came from the excrement Visible structure

Purify yourself for prayer Deep structure

You touched women Visible structure

Purify yourself for prayer Deep structure

The transition from the declarative style to the constructive style prepares the listener’s mind to receive the report and proof that he is familiar with, to build upon it an instantaneous judgment that is renewed with the renewal of the news. Concealing the linguistic prohibitions with the metonymic style in the Almighty’s saying: (If one of you comes from excrement - you touch

women) is - as Stephen expressed it. Ullman - To make subtle phrases, subtle hints, and hover around the point when we have to Delivering bad news to convey the communicative and interactive intention with the message, because of the sanctity of prayer, requires its performer to purify his souls, and this purification is considered an act of worship that is in addition to the worship of prayer itself.(40)Resorting to the metonymic expression of these linguistic prohibitions in their direct form contributes to showing politeness in an indirect manner. Because it disturbs the listener's peace of mind by not being appropriate to the customary-social context, for "agreeing to use a specific word to refer to a specific thing is not an explicit and clear agreement; rather, it is merely a position that is accepted by the group"(41)And to show politeness, and we find that in the Almighty saying: ((What is the praise of the son of Mahyimah, except for Hudh, who was lost from the rhetoric of the messenger and his mother is a shocking.(42).

Such as the metonymic expression in the Almighty's saying: (They eat food) is an entry point for the insinuating strategy, which is for the speaker to say and mean something else, because the statement has something that repels its mention and offends the socio-cultural custom of the addressee, in addition to the fact that politeness by not stating is an element that attracts the response to the speech, with the sender's confidence in the cognitive competence of the sender. To him in reaching the sender's intention, the latter's resort to the linguistic prohibition is an element of attraction for the addressee due to what he is known for (intangibility), meaning that the effect of the prohibited word in the word does not change if it is changed or a letter of it is replaced, because its significance is fixed in the mental perception of the addressee, so its effect is - 'Therefore, its semantic value is constant(43)The metonymic style can be represented in the Almighty's saying:

Direct intention/striving to ask for food

They were eating food

Indirect intent/a metaphor for relieving oneself

The linguistic prohibition in the metonymic sense imposes a restriction on the addressee to carry out a series of mental inferences to reach the speaker's intention, so (eating food) ((a metaphor for relieving oneself because those who eat food must have an action, so when he mentioned eating, it became as if he was telling about its outcome))(44)We note that the events of communication lie in the metonymic (indirect) meaning indicated by the evidence in the rhetorical context in the Almighty's saying: (The Messiah, the son of Mary, is no more than a messenger), which is ((nullifying the Christians' belief in the divinity of the Messiah and the divinity of his mother. It is known that their saying that God is the third of three, by which they meant God of Christ))(45)The allusive strategy in the metonymic expression (they eat food) is the resemblance of Christ and his mother to their habits in (eating) and what results from it, in addition to their lack of rebutting God's decree on their behalf, to indicate a propositional content, which is (limiting the face of worship to God alone).

Second/vehicle mechanisms

Its strength lies in the significance of the accusative sentence in the context of communication, which is represented by:

Exposure

Linguistic methods range between declaring direct linguistic tools that include non-linguistic syntactic structures that express the speaker's intention, as in (simile - metonymy - metaphor),

and inferring the speaker's intention from the context of communication without stopping at specific syntactic structures. Exposition is: ((conciseness of meaning). On a thing with its opposite and opposite, before the apparent ruling confirms a thing by denying it for its opposite and opposite.)(46) Thus, the speaker's intent is revealed by the cognitive-pragmatic competence possessed by the addressee. It is ((unlike declaring, and punning metaphors, a thing about a thing))(47) His statement: The Arabs used to consider it one of the virtues of non-disclosing speech, and they disparaged a man if he was discreet about everything. (48) And we find this in the Almighty's saying: ((Come on, ye who are weak, be indifferent. Will you say, "Rah. Help us." Say, "Look at us," and "Listen." To the unbelievers is a severe punishment.))(49).

The mechanism of exposition in the insinuating strategy is related to prior knowledge in the context of communication for the purpose of being polite and learning a lesson. God Almighty says: (Do not say, "Consider us," but say, "Consider us.") (exposing the Jews in their hypocrisy and harm))(50) The Almighty's saying: (Look at us) is a context that contributed to making the context take on a semantic allusion that has a priori presence, regarding what was coming from the Jews in disparaging the status of the Messenger (PBUH). The insulting of the Jews and the words coming from them are contrary to morals, with the Almighty's saying: (Do not say, "Ra'ana") contributed. In ignoring the question and its details; Therefore, the request came in the form of superiority through the commanding verbs (Say - Look at us - Listen) to create a new reality. The presumptive issue of (Ra'na) made the mental image of the addressee refer to a reality that had a prior presence that ((Addressing this is vulgarity, so he commanded the believers to choose the best words and meanings. The most delicate one))(51) Presenting the evidence of adverbs with the Almighty's saying: "Our Shepherd" contributes to conveying the message and bringing about influence and change. This relates to the sender's confidence in the addressee's understanding of the intention and his belief in it with a humble mental conception. (52) So, the insinuating strategy is the mechanism of exposition by the Almighty's saying: (Do not say, "Ra'ana"), a prohibition and avoidance of entering into the rhetorical prohibition, similar to the Jews addressing the Messenger (PBUH), in addition to the interruption of communication that the rhetorical prohibition with the Almighty's saying: "Ra'ana" results in, and this can be represented by: -

Sender Disconnection

Sender recipient (contact)

The allusive strategy through the mechanism of exposition contributes to creating another speech, with the inferential meanings carried by the clues that the speaker employs to influence and change behavior. In the allusive strategy, the allusive strategy takes the address of the messenger, meaning another addressee; Because the Messenger (may God bless him and grant him peace) represents an element of attraction to the listener, he reveals another speech through it, and we find that in the Almighty's saying: ((And he will follow what will destroy him. He will be inspired to destroy him from his Lord. Indeed, God has made it known as to what you will do, and you will destroy him and he will be vindicated.))(53).

The context of the verse suggests that the speech is directed to the Messenger (PBUH), but the Almighty's saying: (Indeed, God is Aware of what you do) refers to an addressee other than the Messenger (PBUH), and they are (the hypocrites), and exposing them is ((exposing the polytheists and the hypocrites by calling God to account with them for what they do) The malicious))(54) This is what Ibn Qutaybah pointed out, saying, "The address should be to the Messenger of God, and what is meant by someone else is doubtful, because the Qur'an was

revealed to him according to the doctrines of all the Arabs, and they may address the man with something and want something else.”)(55) This depends on the ability of the addressee to infer the speaker’s intent, and the trustworthiness of the sender to deliver his speech to a sender who is able to infer and know the rhetorical intent that God is aware of their souls and their enmity to the Messenger and the believers.

Second: The significance of the signal

The sender markets his natural speech; To express his direct intention with synthetic structures that are conventionally linked to a necessary meaning, so their occurrence is associated with the prior knowledge of the addressee and what they refer to due to the clarity of their meaning, provided that they are linked to the sincerity of intention due to the immediacy of the speech. The necessary meaning includes the direct intentionality of these structures, in addition to the consequences of changing their location in terms of changing their necessary intentions. The reference in the word that is marketed in the formal format is ((fixed in the same form without the word being attributed to it))(56) That is, the necessary meaning is not explicitly indicated, but is indicated by a word that leads to it, so ((This necessary is not intended by the context and the phrase.; because the inherent meaning indicated by the word is indirect))(57) The linguistic structures in the civil Qur’anic discourse carry indications and hints of a meaning that is broader and more comprehensive than the apparent meaning of the structures, and this is what we find in the Almighty’s saying: ((If you fear that you will not be just in the matter, then you will be married to her husband. Hor Habaa. If you fear that you will not be just, then it will be a threat to you, it will destroy you, it will disgrace you. This is why I am guided by this. Will you not support me?))(58) He carries his state me God Almighty: (that you should not be unjust) has a clear meaning, which is being limited to one wife if he loses the ability to provide all the requirements and needs, in addition to cohabitation to an equal extent, without preference for one of them.(59) As for what is understood as a reference to the application of justice in the marital relationship, even if it is frequent, that is, a reference to the absolute prohibition of oppressing the wife.(60) Explaining the ruling in the Almighty’s saying: “Do not be just” with justice and not being unjust is not represented by the phrase and its direct meaning, but rather by inference from what the syntactic structures indicate in terms of an intransitive meaning that differs from the linguistic structures, for they are ((an indicative glimpse, abbreviation, and allusion that is known in general, and its meaning is far from the apparent meaning of its word... And they said. The amount of the signal is louder than the amount of sound))(61) So God Almighty says: ((He is guided; he is guided; he is the father of Hell; he is the father of Paradise; he is the one who is guided; he is the one who is guided; he is the father of Hell; he is the father of Paradise; he is the one who is guided; he is the father of Hell; he is the father of Paradise; he is the one who is guided; he is the one who has made us miserable; he is the one who has burdened you; they will say: Indeed, God has forbidden it to him, the people of the unbelievers.”))(62) He expresses an emotional state in a direct sense, by God Almighty’s saying: (Pour on us..). He prepared the place for it (thirst - hunger) by coming up with transparent words and with direct intentions. Some researchers called such words (disclosures) or expressions as ((an expression of the psychological state). Provided that there is sincere intention))(63) This direct disclosure within an intransitive meaning differs from the direct intentionality of apparent structures, and is considered the basic background for communicative discourse, as “(the indicative or connotative meaning and the suggestive meaning... is that using language to mean something other than what is said)”(64) So, the occurrence of (overflowing) to the saying of the disbelievers to the people of Paradise is already established in the mental perception of these disbelievers, so the reality of the request for (water

- food) refers to an indirect meaning that differs from the synthetic structures in the Almighty's saying: (Pour out for us water and of what God has provided for you), which is that the people of Paradise In grace and generosity, as they were in life, they were not stingy in giving(65) He banished injustice from God (Almighty and Majestic), as he made goodness and grace for the believers, and poverty, misery, and forgetfulness for the unbelievers.

Third: The relationship between the word and the intention:

The sender's speech appears in the formal format in an organized relationship, in which the literal meaning is linked to the concept of the speech (the speaker's intention), which is what Al-Jurjani expressed as (the meaning of the meaning) by saying: ((You understand a meaning from the expression and then that meaning leads you to another meaning))(66) This is what Al-Ghazali called (the path of conjunction) ("Every proof has necessities, so the absence of the necessary indicates the absence of the necessary.")(67) Al-Ghazali attributes this conjunction to the word "either it indicates the ruling by its formula and structure, or by its content and meaning, or by its meaning and reason."(68) This relates, as some researchers have explained, to the existence of "traditions, customs, organizational rules, and formative rules."(69) The literal meaning, or what is called (the origin of the meaning)(70) The basis for the emergence of the speaker's intention (the concept of discourse) is through mechanisms that have a prior presence among the addressees. The literal meaning is related to With the intention of the speaker and leads to him; Meaning that the speaker has a pre-planned strategy to choose syntactic structures that indicate his intention if he wants not to declare or directly follow the hint to his intention, which takes two aspects: -

1- Idiomatic expressions that occur frequently among addressees, due to their common meaning in mental perception, to match their literal meaning with the intended meaning.(71) Meaning that if it is mentioned in any formal format, the addressee will recall its literal connotations that are compatible with the intention of the sender, and we find that in the Almighty's saying: ((Those who were expelled from their homes in vain oppression. Except that they will say, "Rah here, by God." Destroyed He will find the name of God frequently mentioned in it. He will help them. God will help him. Indeed, God is strong, mighty.))(72).

The context of the verse indicates a literal meaning that matches the concept of the address (the intended meaning of the sender), for the occurrence of (if it were not) in the Almighty's saying: (If God had not repulsed the people), the intended meaning of the sender is included in the literal meaning of (if it were not). So its use in the verse made it a warning to the addressee to infer his intention. Sent by: "If it had not been for that payment, the prayers would have been interrupted and the mosques would have been destroyed."(73) The speech in (if it were not for) tended to insinuate that the unbelievers are enemies of all the unified religions (of God). Therefore, he mentioned (the hermitages - shops - prayers - and mosques) to include the unified religions of God in a common title, to support the Muslims in defending and repelling the evil of the unbelievers.(74) The literal meaning matches the speaker's intention with "If it weren't for it," due to the generality of the speech and its inadmissibility of interpretation, so that the listener does not fall into confusion and misunderstanding.

2- Metaphor: to make his intention linguistic because this intention has a meaning that the two addressees share if it occurs in a specific context and order, which is what it is called in the contextual theory (collocations); It is the completion of meaning by lining up a group of words in a single arrangement(75) This interconnection creates "a reciprocal relationship between the word and the meaning, a relationship that enables each of them to invoke the other."(76) We

find this in the Almighty's saying: ((Indeed, they will eat it up, and it will consume it, and it will eat it up, and it will consume it unjustly. Indeed, it will eat it up in their bellies as a burning fire.(77).

The context of the verse shows the fate of the unbelievers who unjustly devour the wealth of orphans with an insinuating strategy because of the consequences that the word produces that are taken for granted by the addressees. Thus, calling "eating" to fire is similar to the mental image stored in the collective mind that "those who devour the wealth of orphans have eaten what leads them to Hell." (78) The deviation of the direct literal meaning into the metaphorical mechanism in the Almighty's saying: (They eat fire in their bellies) contributed to the clarity of the statement and reaching the truth, and this is what Aristotle explained by ((The clarity of the statement In metaphor, the combination of words that do not agree with each other gives a correct meaning, and this does not come about by composing words with real meanings, but rather comes about using metaphors.)(79) Al-Sakaki explains the purpose of different words with each other in (metaphor) by saying: ((The one for whom the word occurs in a situation other than the situation and what it addresses logically through the situation))(80) So (they eat fire) takes eating out of its customary reality and into the mental image in which the two addressees share, which results in (eating the property of orphans) with the fire of hell, so the matching of the predicate between the predicate (fire) and the predicate (they eat) contributes to reporting and proving the news, i.e. (they eat fire). (They benefit from the money of orphans and take it unjustly)(81) The context works to determine the necessary meaning of (they eat) by moving it from the direct literal meaning to the indirect meaning, which is taking and disposing of it unlawfully.

Reference

- The Holy Quran.
- Metaphors We Live By, George Lakoff and Mark Johnson. Translated by Abdel Majeed Jahfa. Publisher:
- Dar Toubkal for Publishing and Distribution, Egypt
- Alexandria. I/2009:2. Signs and warnings in the science of rhetoric, Muhammad bin Ali bin Muhammad al-Jurjani, d. 729 AH, investigation. Abdul Qader Hussein. Publisher/ Adab Library, Egypt - Cairo 1997.
- Discourse strategies, a pragmatic linguistic approach, Abdul Hadi bin Dhafer Al-Shehri. Publisher/United New Book House Libya-Benghazi. 1st edition: 2004.
- Notable signatories on the authority of the Lord of the Worlds, Abu Abdullah Muhammad bin Abi Bakr bin Ayyub Ibn al-Qayyim al-Jawziyyah, d. 751 AH - Reading, commenting, and grading of hadiths, Abu Ubaidah Mashhour bin Hassan al-Salman, publisher, Dar Ibn al-Jawzi for publishing and distribution. Saudi Arabia - Jeddah, 1:1423 AH.
- New Horizons in Contemporary Linguistic Research, Mahmoud Ahmed Nahla. Publisher/Dar Al-Ma'rifa Al-Jami'a, Egypt - Alexandria: 2002.
- New horizons in the theory of functional grammar, Ahmed Al-Mutawakel. Publisher/Dar Al Hilal Arabia. Morocco - Rabat, ed. 1993:1.
- Secrets of Rhetoric, Abu Bakr Abd al-Qahir bin Abd al-Rahman bin Muhammad al-Jurjani al-Nahwi, d. 471 AH, read and commented on by Mahmoud Muhammad Shaker. Publisher: Al Madani Press in Cairo. Egypt - Cairo.
- Structuralism and semiotics, Arnes Hawkes. Translated by Majeed Al-Mashatha. Publisher/General Cultural Affairs House. Iraq - Baghdad. Edition/1986:1.

- Al-Badi, by Abu Al-Abbas Abdullah Ibn Al-Mu'tazz, d. 399 AH. Explained and verified by Irfan Matraji. Publisher/ Cultural Books Foundation for Printing, Publishing and Distribution. Lebanon - Beirut Edition / 2012:1.
- Linguistic development: its manifestations, causes, and laws, Ramadan Abdel Tawab. Publisher/ Al-Khanji Library for Publishing, Distribution and Printing. Egypt - Cairo 1997.
- Liberation and Enlightenment, Muhammad Al-Taher Ibn Ashour. Publisher/Tunisian Publishing House, Tunisia 1984. Interpretation of the Problem of the Qur'an, Abu Muhammad Abdullah bin Muslim bin Qutaybah, d. 276 AH. Explained and published by Ahmed Saqr. Publisher/ Dar Al-Turath for Publishing and Distribution. Egypt - Cairo Edition / 1973:2.
- Pragmatics from Austin to Goffman, Philippe Blanchet. Translated by Saber Al-Habasha. Publisher/ Dar Al-Hiwar for Publishing and Distribution. Syria - Latakia, 1st edition: 2007.
- Pragmatics and communication strategy, Dhahabiya Hammu Al-Hajj. Publisher/Royaa for Publishing and Distribution. Egypt - Cairo. Edition/2015:1.
- The comprehensive of the provisions of the Qur'an and the clarifier of what it contains of the Sunnah and the verse of the Criterion, Abu Abdullah Muhammad bin Ahmed bin Abi Bakr Al-Qurtubi, d. 671 AH. Investigation, Abdullah bin Abdul Mohsen Al Turki. Publisher/Al-Resala Publishing and Distribution Foundation. Lebanon - Beirut Edition / 2006:1.
- Evidence of the Miracle, Abd al-Qahir bin Abd al-Rahman bin Muhammad al-Jurjani al-Nahwi, d. 471 AH. Commented on it, Mahmoud Muhammad Shaker. Publisher: Dar al-Madani for Printing and Publishing. Riyadh, Saudi Arabia . 3rd edition: 1992.
- The role of the word in language, Steven Ullman. Translated by Kamal Muhammad Bashir. Publisher/Al-Shabab Library for Publishing and Distribution. Egypt - Cairo 1975.
- The Spirit of Meanings in the Interpretation of the Great Qur'an and the Seven Mathanis, Abi al-Fadl Shihab al-Din al-Sayyid Mahmoud al-Alusi al-Baghdadi, d. 1270 AH. Edited and corrected by Ali Abdul Bari Attia. Publisher/ Scientific Books House. Lebanon - Beirut Edition / 1994:1.
- Seven Types of Ambiguity, William Empson. Translated by Sabri Muhammad Hassan Abdel Nabi. Publisher/General Authority for Princely Printing Affairs. Egypt - Cairo 2000.
- Mind, Language and Society, John Searle. Translated by Saeed Al-Ghanimi. Publisher, Cultural Center Al-Arabi, Morocco-Casablanca. Edition/2006:1.
- Modern Linguistics, Muhammad Hassan Abdel Aziz. Publisher/Literature Library, Egypt - Cairo. I/ 2011:1.
- Al-Umda fi making and criticizing poetry, Abu Ali Al-Hasan bin Rashaq Al-Qayrawani, d. 463 AH. Edited by Al-Nabawi Abdul Wahid Shaalan. Publisher: Al-Khanji Library. Egypt - Cairo. ed. 2000:1.
- Semantics: Its Origins and Research in the Arab Heritage, Manqur Abdel Jalil. Publisher/ Arab Writers Union. Syria - Damascus 2001.
- Fakhr al-Razi, famous for his great interpretation and the keys to the unseen, Fakhr al-Din Diya al-Din Omar Muhammad al-Razi, d. 606 AH. Publisher/ Dar al-Fikr for Printing, Publishing and Distribution. Lebanon-Beirut Edition/1981:1.
- The Art of Poetry, Aristotle with ancient Arabic translation and explanations by Al-Farabi, Ibn Sina, and Ibn Rushd. translation. About Greek, explaining it and verifying its texts, Abd al-Rahman Badawi. Publisher/ Egyptian Nahda Library for Publishing and Printing. Egypt - Cairo 1953.

- Intentionality: A Treatise on the Philosophy of Mind, John Searle. Translated by Ahmed Al-Ansari. Publisher: Arab Book House. Lebanon - Beirut 2009.
- Tongue and balance or mental multiplication, Taha Abdul Rahman. Publisher/Arab Cultural Center. Morocco - Casablanca, 1998:1.
- Al-Mandha Al-Badi' fi Naturalización Al-Badi's Styles, by Abu Muhammad Al-Qasim Al-Sijilmasi. Submitted and verified by Alal Al-Ghazi. Publisher/Maaref Library. Morocco - Rabat, 1980:1.
- Principles in literature and advocacy, Abdul Rahman Hassan Hanbakah Al-Maidani. Publisher: Dar Al-Qalam for Publishing and Distribution. Lebanon - Beirut, 1982: 1 edition.
- Al-Bayan Complex in Interpretation of the Qur'an, Abu Ali Al-Fadl bin Al-Hasan Al-Tabarsi. Publisher: Dar Al-Ulum for investigation, printing, publishing and distribution. Lebanon - Beirut Edition / 2005:1.
- The Key to Science, Abi Yaqoub Yusuf Ibn Abi Bakr Muhammad Ibn Ali Al-Sakaki D. 626 AH. It was compiled and commented on by Naeem Zarzour, publisher/Dar al-Kutub al-Ilmiyyah. Lebanon - Beirut: ed. 1983: 1.
- Anonymous Al-Bayan, Muhammad Muftah. Publisher/ Dar Tobqan for Publishing and Distribution, Morocco - Casablanca, 1990:1 edition.
- Selected from the Metaphors of Writers and Signs of the Eloquent, Abu Al-Abbas Ahmad bin Muhammad Al-Jurjani Al-Thaqafi, d. 482 AH. He meant by correcting it, Muhammad Badr al-Din al- Nasani al-Halabi. Publisher/ Happiness Press. Egypt - Cairo, ed. 1908:1.
- Dictionary of Definitions, Ali bin Muhammad Al-Sayyid Al-Sharif Al-Jurjani, d. 816 AH. Investigation and study, Muhammad Siddiq Al-Minshawi. Publisher/Dar Al-Fadila for Publishing, Distribution and Export. Egypt - Cairo 2004.
- A Dictionary of Terms of the Principles of Jurisprudence, Qutb Mustafa Sano. Publisher: Dar Al-Fikr for Publishing and Distribution. Syria - Damascus 2000.
- Al-Mustasfi min Ilm al-Usul, by Abu Hamid Muhammad bin Muhammad al-Ghazali, d. 505 AH, study and investigation, Hamza bin Zuhair Hafez, publisher, Islamic University - College of Sharia, Saudi Arabia - Medina (B - C).
- Interpretation Theory of Discourse and Surplus Meaning, Paul Ricoll. Publisher/translated by Saeed Al-Ghanimi. Publisher/Arab Cultural Center. Morocco - Casablanca Edition / 2006:2
- Gnostic linguistic theories, Al-Azhar Al-Zenad. Publisher/ Dar Muhammad Ali, Tunisia 2009.
- Speech Act Theory, Hisham A. Abdullah Al-Khalifa. Publisher/Lebanon Library. Lebanon-Beirut, ed. 2007:1.
- Text and Context, Research Investigation into Semantic and Pragmatic Discourse, VanDyke, T: Abdelkader Qanini, Publisher, East Africa Publishing and Distribution, Morocco - Casablanca, 2000.