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**THE PURPOSES OF DENIAL
IN DELIBERATIVE FUNCTIONS /SURAT AL-BAQARAH AS A
MODEL**

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Research Summary

From the foregoing, it became clear to us that the pragmatic theory is concerned with the role played by the interlocutors in the social world, as they do not interact with each other through language only, but they accept that interaction and cooperate on it. Also, it removes the ambiguity of the elements of linguistic communication and explains the methods of inference and the processing of utterances¹

And we learned that the deliberative functions are mostly divided into 1- verbal verbs 2- indices 3- presupposition 4- dialogical imperative

In this research, we will deal with the intention of denial in Surat Al-Baqarah through the function of speech verbs, indices, and presupposition.

The First Requirement

The Intention of Denial in the Verbal Acts in Surat Al-Baqarah

Austin suggests that “the linguistic act is considered as a general gender from three aspects: articulation, pronunciation, and rhetoric. The articulation is concerned with the exits of physical letters, and the act of pronouncing is related to the intentions of the phrase, while

¹ see : Pragmatics from Austain to Goffman, Philip Bella Nesheh, previous source /84

the act of discourse is concerned with the speaker's intentions that are outside the phrase and understood from the context"¹

Grace bears every utterance a specific communicative intent, which arises and many of the pragmatic implications coincide with what the addressee wants the recipient to understand "From this pulpit I pledge and the covenant was responsible" for the utterance includes respect for the terms of the promise, and respect for the rules that control such a rhetorical act²

From this it becomes clear that the verbal verb "means the achievement that the speaker performs simply by uttering certain expressions, and examples of it are commands, prohibitions, promises, questions, appointments, dismissals, condolences and congratulations, these are all verbal verbs"³

Austen divided this theory into two parts:

- 1- Informative (declarative):** constative, which are verbs that describe the facts of the outside world and are true or false, as we say (the sky is raining).It conveys information about reality and is likely to be true if the rain is accidental, and to be false if it is not accidental⁴
- 2- Constructive (performative):** We mean by these verbs that perform the appropriate conditions, that is, they are the opposite of the previous one. They are not described as being true or false, but are described as being successful or unsuccessful according to the criterion of appropriateness and violation, and the speaker takes into consideration whether he is qualified to perform an act⁵

Although Austin found this division inconclusive due to the overlapping of utterances because they may be sometimes declarative and performative according to the circumstances of the situation. And we have learned that the whole theory revolves around how to perform actions with words, so Austin saw that the verbal act consists of three verbs, which are: (Verbal verb: by which we mean linguistic structures and what it consists of, and the executing verb: which is what the word performs from an additional meaning that is behind the original meaning and through which the communication process is accomplished. The verb influence: which is the effect that the executing act has on the

¹The Theory of General Speech Actions: How We Do Things With Words: Austin, translated by Abdul Qadir Qinini, East Africa, 1991 m/7

²Sees deliberative and communication strategy: d. Golden Hammou El Hajj, Vision for Publishing and Distribution, Cairo, 1st Edition, 2015/361

³Pragmatic Linguistic Thought, Readings in Heritage and Modernity, Dr. Muhammad Adel Abdul Aziz Ali, The Modern World of Books – Jordan, 1, 2016/36.

⁴See: pragmatics from Austin Goffman, Philip Blanchett, T. Saber Habasha /80

⁵ See: Linguistic Analysis, Dr. Salah Ismail Abdel Haq, 1st Edition 1993 AD / Dar Al-Tanweer /

listener¹. Despite the importance of these divisions identified by (Austin), the theory was incomplete and confused, which prompted Searle to reclassify speech acts into five categories: (Evidence verbs: They are a pledge to the listener of the truth of the news and prove it and we determine it through the test of truth and falsehood)²,

Directive verbs: They are the verbs that direct the listener to act appropriately for the news, including (commands - prohibitions - requests) and can be obeyed or neglected, and obligatory verbs: It is the speaker's pledge to do with the intent of something that matches the news content (such as promises, vows, bets, contracts, etc...) and can be implemented or not, and expressive actions: which are the speaker's expression of his feelings (apologies, thanks, congratulations, welcomes, condolences, declarative acts, which is an announcement of explicit news such as (announcing marriage, the outbreak of war..etc). We see that the news in Searle's division falls under the evidence, that is, the inclusion of the speaker's responsibility to prove what he says³

We note that verbal verbs through these divisions may be direct verbal verbs such as warning and indirect verbal verbs such as threatening⁴. Direct words have only one meaning, which is direct. As for indirect words, they bear two meanings: the first is its direct meaning, and the second is indirect or figurative. Statements may be interpreted indirectly⁵ and the second is indirect or figurative. Statements may be interpreted indirectly⁶

It becomes clear to us that internationalism does not study language as a set of restrictive rules, but rather studies it as words, discourse, feelings, symbols, signs, behavior and impact, directly or indirectly⁷. Examples include commands, prohibitions, promises, questions, appointments, dismissals, condolences and congratulations, all of which are verbal actions⁸

Denial is mentioned by the Almighty saying: "How can ye reject the faith in Allah.- seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return". "How" is an interrogative noun that comes from the waw in "You disbelieve", the sentence "and you were" is present, and

¹ See: The pragmatic and functional trend in the linguistic lesson, Dr. Nadia Ramadan, previous source /47/

²See: Mind, Language and Society, John Searle/218.²

³See: Pragmatics among Arab Scholars, Masoud Al-Sahrawi, previous source /82/

⁴See: same previous source /22

⁵See: New Horizons in Functional Syntax Theory, Publications of the Faculty of Literature and Human Sciences. Rabat, 1993 AD/22

⁶See: Structural Methods in Arabic Grammar, Abd al-Salam Haroun, Cairo, Lakhanji Library, 3rd Edition 1981 AD/152.

⁷See: Dialogue imperative towards and a cognitive approach to the Qur'anic discourse. Dr. Jinan Salem Al-Baldawi, i.1/2021AD/35.

⁸Pragmatic Linguistic Thought, Readings in Heritage and Modernity, d. Muhammad Adel Abdul Aziz Ali, The Modern World of Books – Jordan, 1, 2016/36.

the sentence “You will return” is combined with the sentence “He greets you” in an accusative place.¹

The intent of denial in the Qur’anic dialogue came in the Almighty’s saying “how” as it was a denial of the situation in which their unbelief falls? I said: The state of a thing is subordinate to its essence, so if the affirmation of the Essence is denied, it is followed by the refusal to establish the condition, so the denial of the state of disbelief because it sells the essence of disbelief and its synonym is a denial of the essence of disbelief, and its constancy on the path of metonymy, and this is stronger for denying disbelief and more eloquent. What is meant is that if he denies that there is a state for their disbelief on it. He knew that every existent is inseparable from a state and a recipe when it exists. And it is impossible for him to exist without any of the attributes, then it is a denial of his existence on the demonstrative path.²

We find the structure of a verbal verb consisting of the explicit meaning (how do you disbelieve in God)³. The question is a direct verbal act, and the meaning of the dialogic imperative is exclamation, and it is an indirect verbal act, meaning they are amazed at how they disbelieve, and God’s argument against them has been proven.⁴ An intended imperative is (exclamation), which is one of the well-known expressions that relate to the conscience of the speaker and that requires the participation of⁴ the recipient, as he is a key participant in the deliberative situation⁵

The second requirement

The intention of denying the signs in Surat Al-Baqarah

The study of the indicative dimension of the linguistic sign is part of the purposes of the discourse. The sign in I, you, and here is understood in its external context and is only achieved through use. The sign has three types: The first type is personal signs: it is represented by connected and separate pronouns, and the second type is spatial signs: which It refers to the places that the discourse interacted with, and the third type: temporal references that refer to the time of the events of the discourse⁶

¹Pragmatic Linguistic Thought, Readings in Heritage and Modernity, d. Muhammad Adel Abdul Aziz Ali, The Modern World of Books – Jordan, 1, 2016/36.

²Al-Mujtaba from the problem of the syntax of the Qur’an, the author: A. Dr.. Ahmed bin Muhammad Al-Kharrat, Abu Bilal, n: King Fahd Complex for the Printing of the Noble Qur’an, Medina, Publication year: 1426 AH, c/1/14.

³Al-Kashf for the Mysterious Truths of Download, Author: Abu Al-Qasim Mahmoud bin Amr bin Ahmed, Al-Zamakhshari Jarallah (deceased: 538 AH) n: Dar Al-Kitab Al-Arabi – Beirut, 3rd – 1407 AH,/1/121.

⁴See: Meanings of the Qur’an and its syntax, Al-Zajjaj, previous source, 1/100

⁵See: Remittances of demand and determinants of significance: authored by Dr. Hossam Ahmed Qassem, n Cairo: Dar Al-Afaq Al-Arabiya, i.1/2007 AD,/145.

⁶The Pragmatic Linguistic Theory, d. Mahmoud Okasha, previous source / 84, 85.

That is, it is based on the study of the elements of linguistic production, which are limited to

- 1- I = the speaker from whom the speech is issued (all the pronouns of the speaker and the addressee)
- 2- Here = the place where the speech is produced (all reference nouns and adverbs of place)
- 3- Now = the time in which the discourse is produced or the moment in which the communication process takes place (the apparent and implied conditions of time¹)

And implicit indices: which are within the linguistic structure, the semantic intent component that activates them:

As we say: Write the lesson (command) here. It includes an implicit pronoun that does not exist in the superficial structure. It is present in the implicit or deep structure, and it is (now) the pronoun of time. Write the lesson now.²

These denotations are concerned with these elements in the verbal and indivisible discourse, so through them we search for the basic reference by which pragmatics is sought, if it is absent from the discourse, the reference is absent. Through which it is possible to know the intent and understand the truth³

The table of verses in which the allusions are related to an object:

Verse Number	Position	Destination and its Meaning
126	This city	Exaggeration
141	That was a nation	Exaggeration
155	We shall test you with something	Reduction
226	four months	Quality
178	This is an alleviation	Quality
184	fixed number of days	Reduction
197	The well-known months	Reduction
222	That is a harmful thing	Reduction

The intention of denial in the Quranic dialogue was mentioned in the reference pronoun (to wonder) from the people of the Children of Israel when they left their homes out of cowardice and they were thousands. Those who came out jihad ordered, and they were killing, they went out of their homes to escape it, then God is killing them to know that it

¹See: The pragmatic and functional trend in the linguistic lesson, Dr. Nadia Ramadan, previous source, /88.

²See: The pragmatic and functional trend in the linguistic lesson, previous source, /88.

³See: Pragmatics from Austin to Goffman. T. Saber Al-Habasha, previous source / 133.

does not save them from death something, then returned them¹. Death here may be a metaphor for the purpose of humiliation, and then revived them as an admonition to the believers to abandon cowardice, and that fear of death does not ward off death. In this noble reverse, there are many objectionable verbal acts, including the “denial interrogation” in the Almighty's saying “did you not think of those ” For the addressee's lack of knowledge of seeing and (astonishment) in the Almighty saying: "in thousands", denying the word “please” in the verse of the Most High “Allah is full of bounty” (To glorify), because the blessings of God Almighty are great and glorious, and that is why he said (is full of bounty), and he did not say favorite or favorite so he changed (with) to (bounty) to bring the glorified denunciation. And he changed the way: He has merit, to (with bounty), because of the honor that he is added to (with) indicates²

Types of Deictions:

- 1- Personal deictions: the personal deictick, which is represented in the pronouns that indicate the addressee, the addressee alone such as (I) or the addressee and those with whom it is addressed such as (“we”), as well as the pronouns that indicate the addressee singular or dual, plural, masculine or feminine³..
- 2- Temporal deictics: they are the words that indicate a time determined by the place, by comparison to the time of the word, which refers to the temporal sign in speech, and without specifying the time of speaking, the matter is confused on the recipient. It is difficult for him to understand, and this is what pragmatics is concerned with, because time varies according to the meaning it carries.⁴
- 3- Spatial deictics: It is what refers us to places whose use and interpretation depends on the speaker's knowledge at the time of pronunciation or on another place known to the addressee or recipient, and to identify it requires knowing the indicative element of the sentence of proximity or destination and then standing on what it refers to from a place, i.e. What we call the physical context in which it was said⁵

¹See: Bahr al-Mohet fi al-Tafsir, m. Abu Hayyan Muhammad bin Yusuf bin Ali bin Yusuf bin Hayyan Atheer al-Din al-Andalusi (died: 745 AH) T: Sidqi Muhammad Jamil, N Dar al-Fikr – Beirut, i 1: 1420 AH, /2/561.

²See: Interpretation of Liberation and Enlightenment, Part 2, previous source, /475

³See: New Horizons in Linguistic Research, Dr. Mahmoud Ahmed Nahle, previous source, /18.

⁴See: Deliberativeness and Communication Strategy, Dr. Thahabieh Hammou, Dr. / N. Cairo Vision, 1st 2015 AD / 166.

⁵See: Deliberative denotations in the Qur'anic discourse, an analytical approach to revealing the purposes and dimensions, a. Hamadi Mustafa, University of Jilali Al Yabis, Sidi Bel Abbas (Algeria), Al-Athar magazine, issue / 26 / September 2016 AD / 67

The Third Requirement

The intention of denying the presupposition in Surat Al-Baqarah

Previous Presupposition: indicates an implicit presupposition for the purpose of interpreting meaning, and it is one of the important concepts in semantics and pragmatic linguistics¹

The previous assumption also relates to “the principle of limitation in speech, and without it, communication becomes impossible, because with the previous assumption we proceed from the postulate of the existence of tribal gains from new information without the need to recall those that we have accepted their existence”²

The presupposition is a (contextual) concept that the pronunciation of the sentence must be within a specific context that includes speakers, a background of shared information, knowledge of the surrounding world, and the relationship between uttered sentences and cultural concepts that all fall within the field of pragmatic linguistics³

Like that, as God Almighty says: “ when your Lord said to the angels: “Verily, I am going to place (mankind) generations after generations on earth.” They said: “Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You.” He (Allâh) said: “I know that which you do not know”⁴

If we reflect on the verse, we will find that we must make several prior assumptions that answer the question: What do they know about this? Did they know the unseen? Do they then object and complain about this divine will? It was as if the speech was omitted, and what could he do? Then he told them that many of them would corrupt on earth. They said, as a matter of wonder they say that or that they knew this matter from the Tablet, and perhaps there were creatures before that on the earth that were corrupted in it, and other of the previous assumptions⁵

The implications and purposes of denunciation in context (presupposition)

This requirement is one of the main axes and investigations that our study revolves in its astronomy, and denial has many meanings and purposes that the definition cannot carry out, whether from the linguistic, rhetorical or semantic side. The meaning of denial is divided into two parts, as follows:

a- Meanings and Purposes of the Predicate Aphrodisiac:

¹ The pragmatic presupposition: a post-linguistic concept: Dr. Sawsan Faisal Ghazi, Eng. Hind Muhammad Salal Al-Azzawi / 44

² Pragmatic Interpretation of the Qur’anic Text, d. Magdi Hussein, Vision for Publishing and Distribution, 1st Edition, 2018 AD/46.

³ Pragmatic Presupposition: A Post-Linguistic Concept, op. Cit. /44.

⁴ Surat Al-Baqarah, verse 30/40

First: The will of non-restriction and convent such as such as “(Zayd is a writer and Amr is a poet) where it is intended to inform about mere writing and poetry. The writing is not limited to (Zayd) and poetry is in (Amr) and neither of them is known”¹

Secondly, Singling , such as the Almighty’s saying : “Allah has created every [living] creature from water.”² , meaning: He created each individual of the animals from a specific sperm³

Thirdly, the will to glorify and Magnification: to indicate that the Musnad has reached a seriousness of affair, and a high level of stature whose completeness is not comprehended, as God Almighty says: “a guidance to those who are Al-Muttaqûn”⁴. Based on the fact that it is the news of “This is the Book,” it brought the predicator to indicate the greatness of the guidance of the Book and its perfection, and that it has reached ,and its perfection

and that it has reached an end beyond the reach of the conceivable”⁵ , and from this it is clear that denying the word guidance has benefited the glorification of the Qur’an.⁶

Fourth: Quality: As the Almighty says: “And verily, you will find them the greediest of mankind for life”⁷

That is, “a specific type of life, which is the extra life, as if it was said, “And you will find them the most eager people – even if they live what they have lived – to add to their lives in the past and present life in the future”⁸ and the saying of Imam Ali bin Abi Talib, peace be upon him: “The rich in exile homeland, and poverty in the homeland is alienation”⁹

Meanings and purposes of denying the ascribed one:

¹(1) See: The Pragmatic Interpretation of the Qur’anic Text, Dr. Magdi Hussein, previous source/46, 47.

² Rhetorical methods, eloquence – rhetoric – meanings: Ahmed Matlab Ahmed Al-Nasiri Al-Sayadi Al-Rifai: Publications Agency – Kuwait 1980 AD, i. 1/157.

⁴The Sciences of Rhetoric, Al-Bayan, Al-Ma’ani, Al-Badi’: Ahmed bin Mustafa Al-Maraghi (died: 1371 AH), Dar Al-Kutub Al-Ilmiyya, 1414 AH-1993 AD, i. 3/128

³Surat Al-Noor, verse 45.

⁵The clear approach to rhetoric: Hamed Awni, Al-Azhar Heritage Library/2/57.

⁶ The Bride of Weddings in the Explanation of the Summary of the Key: Ahmed bin Ali bin Abdul Kafi, Abu Hamid, Bahaa Al-Din Al-Subki (deceased: 773 AH), investigation: Dr. Abdul Hamid Hindawi, Al-Asriya Library for Printing and Publishing, Beirut – Lebanon, 1423 AH – 2003 AD, i 1/1/362.

⁷ Surat Al-Baqarah, Verse 96.

⁸Clarification on the sciences of rhetoric: Muhammad ibn Abd al-Rahman ibn Umar, Abu al-Ma’ali, Jalal al-Din al-Qazwini al-Shafi’i, known as the preacher of Damascus (died: 739 AH), investigated by: Muhammad Abd al-Moneim Khafaji, Dar al-Jeel – Beirut/2/36

⁹The Hamduni Ticket: Muhammad bin Al-Hassan bin Muhammad bin Ali bin Hamdoun, Abu Al-Ma’ali, Bahaa Al-Din Al-Baghdadi (deceased: 562 AH), Dar Sader, Beirut, 1417 AH, i. 8/116.

First: Singling: “The position is only appropriate for the individual, because the intended ruling in the position is not for another. So deviating from others is a departure from what suits the position and increasing it in excess of what is needed, and it is vain. And know that the evidence of the denial on the individual is apparent, if we say: the denouncement is made for the pervasive individual, but if we say that it is made for the truth as it is, then its significance for the individual is given the predominant use; Because it is mostly used in the individual

So remember the indefinite, so that it is carried on the dominant, who is the individual by the presumption of the station”¹ as the Almighty said: “And there came from the farthest end of the city a man, running. He said, “O my people, follow the messengers”²)That is, one man, i.e. the indefinite refers to the one who is not known , but sometimes it is known in terms of the place towards (the man) who came from the farthest part of the city is well-known, but it was mentioned in the context as a singular noun, and the external context had an impact on the ability to know him.

Second: Quality: As the Almighty says: “Allâh has set a seal on their hearts and on their hearing, and on their eyes there is a covering. Theirs will be a great torment”³

He denied the predicate because the intent in it is to a special kind of membranes other than what people are familiar with, which is the cover of blindness to the truth”⁴ and “it indicates its vagueness and its being unknown, and the statement that it is unknown so that the addressee does not come from accepting it for not being present with one of his covers that he knows.”⁵

Third: Veneration and Glorification: as the Almighty says:“then take a notice of war from Allah and His Messenger” Any great war⁶ The Almighty's saying ¹ has ended any great life.⁷, and Allah’s saying: “ And there is life for you in Al-Qisâs “

Third: Allocation: If you say: “(A man prepared this table) the composition indicated the specification of gender or unity, and the meaning is:

a man, not a woman, or: a man without two men” ¹, and your saying: “(A man came to me), then it definitely benefits allocating to everyone.”²

¹(1) Al-Desouki’s footnote on the Mukhtasar Al-Ma’ani by Saad Al-Din Al-Taftazani (deceased: 792 AH) [The Al-Sa’d summary is the explanation of summarizing the key to the sciences by Jalal Al-Din Al-Qazwini]: Muhammad bin Arafa Al-Desouki, investigation: Abdul Hamid Hindawi, Al-Asriyya Library, Beirut/674

²Surat Al-Qasas Verse 20

³Surat Al-Baqarah verse 7.

⁴Rhetorical systems between theory and practice: Hassan bin Ismail bin Hassan bin Abdul Raziq Al-Janaji, Head of the Rhetoric Department at Al-Azhar University (deceased: 1429 AH): Muhammadiyah Printing House, Cairo – Egypt 1403 AH – 1983 AD, i/269-1.

⁵The longest explanation of summarizing the key to the sciences: Ibrahim bin Muhammad bin Arabshah Issam al-Din al-Hanafi (d. 943 AH), verified and commented on by: Abdul Hamid Hindawi, Dar al-Kutub al-Ilmiyya, Beirut – Lebanon/1/331

⁶Surat AL-Baqarah verse 279

⁷Summary of Meaning: Saad AL-DinAl-Taftazani, Dar Al-Fikr, 1411 AH, i/51.

Fourth: The indefiniteness of the indefinite: that the speaker's intent should be a single male of an unspecified gender, gender or class, as if the person wishing to marry says: "I want a wife," so he is looking for a wife that suits him, and this is not specified in his mind, as if a student of a beast says to his travels: "I want a mare" is looking for a suitable mare without specifying³.

Fifth: Intimidation: "Or like a rainstorm from the sky"⁴ And rainstorm is a type of rain that is intense and enormous, and it only comes from the sky, and he brought "the sky" with as identifier, indicates that it was clouds. The definite is an exaggeration, as in the indefinite of the rainstorm, its composition and construction;⁵.

Conclusion:

And at the end of this research, which came in the discovery of (the purposes of denial in the deliberative functions / Surat Al-Baqarah as a model) and its analysis through the new vision of modern linguistic theories that were able, through their tools consisting of interlocutors in a temporal and spatial framework and communication conditions that are indicated by the context and the place, to impose their existence as The nucleus of dialogue and the discourse cannot be analyzed without its concepts of verbs, utterances, indices, presuppositions, and dialogue imperative.

- 1- Intentionality is a branch of linguistics that deals with how the listener discovers the intentions of the speaker or the study of the meaning of the speaker, and that it is not possible to reach the speaker's intent from words without knowing the meaning, and every word that has no intention is nonsense.
- 2- Intentionality is the core of the communicative process. It is the communicative goal that the speaker wants to achieve from the discourse and his intent from it, that every discourse has a specific purpose and goal, and this is considered that the intent is the speaker's goal and is one of the basic components of every text product.
- 3- The production of the speech depends on the understanding of the sender's intentions, and in case the speaker's intent is not understood, he produces a speech that is inappropriate for the context, which indicates that the intent as the meaning has a major role in shaping the speech, and that deliberative and intentional care and focus with regard to the elements of communication and dialogue, taking into account the intention and intentions of the speaker. It examines the conditions for the success of the message, the soundness of dialogue between the addressees and everything that surrounds them.

¹Pure Rhetoric in Meanings, Statements and Badi': Hassan bin Ismail bin Hassan bin Abdul Raziq Al-Janaji, Head of the Rhetoric Department at Al-Azhar University (died: 1429 AH), Al-Azhar Heritage Library, Cairo – Egypt, 2006 AD/125

²Rhetorical systems between theory and practice, previous source/294

³Arabic rhetoric, fieldwork, previous source/1/402

⁴Surat Al-Baqarah, verse 17.

⁵ Tafsir al-Nasfi (the understandings of the download and the realities of interpretation): Abu al-Barakat Abdullah bin Ahmad bin Mahmoud Hafez al-Din al-Nasafi (died: 710 AH) Edited and narrated his hadiths: Yusuf Ali Badawi reviewed it and presented it to him: Muhyi al-Din Dib Misto, Dar al-Kalam al-Tayyib, Beirut, 1419 AH – 1998 AD, i 1/1/58, 59

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