

THE IMPLICATURE ACT AND ITS ARGUMENTATIVE ROLE IN THE BOOK OF AL-HUSSEIN AND THE HEROINE OF KARBALA

Soad Mohammed Ali Noor

University of Baghdad / College of Education ibn Rushd/ Arabic Language Department,
soad.mohamed.ali.noor@gmail.com

Dr. Dhiyaa Fakhir Jabur

University of Baghdad / College of Education ibn Rushd/ The Department of Quran Sciences and Islamic Education, dhiaa.fakhir@ircoedu.uobaghdad.edu.iq

Abstract

Speech has apparent indications of the intended meanings, and implicit connotations that can be reached from the context in which it is said, so the speaker implicates a specific meaning above what he declares in his speech for an intention desired and required by speech (), and the Implicature is one of the evidence that Arab scholars used to determine the verbal connotations, the speaker can broaden the saying to express explicit meanings, or intensify it to express implicit meanings that require the competence of the recipient to understand its connotations. The act of implication in the book of al-Husayn and the heroine of Karbala had an effective effect to achieve the intended purpose of the argumentative act. Sheikh Muhammad Jawad Mughniyeh, as one of the members of the Front for Convergence of Schools, was able to express the issues contained in the sayings that make up a reasoning. In order to achieve Arab-Islamic unity.

First: Implicature in Language: ((In all forms it refers to the meaning of the continuity and completeness of a thing, and from it is the judiciary to decide in judgment, which is the Almighty's saying: {(Jonah, verse 19), it was decided between them, i.e. to separate the judgment between them... And his saying: And we decreed that matter to him: meaning, we finished it to him and informed him of that.})

Implicature Idiomatically: It is one of the terms used by the fundamentalists and Muslim theologians, as Al-Ghazali (d. Or from where the uttered cannot exist legally except with it, or from where it is impossible to prove it rationally without it). As for Al-Abyari (d. 618 A.H.), he defined it: ((that it is understood by the pronunciation, and it is not pronounced by it, but it is from the necessity of what is pronounced by it)), for example: {must set free a believing slave} (Women, verse 92), which is required legally because it is owned; As he is freed from what the son of Adam does not possess, so it increases for him to be the estimation of speech: liberating a slave slave)), so it is necessary from this that the implicit necessities of the utterance do not appear in the pronunciation, and it must be true of the articulation, and Anne RuPaul and Jacques Mochlar considered it a reason for the development of pragmatics And they defined it as ((the content that the sentence conveys in a non-explicit manner)). It is what should be accepted in communication so that the interlocutors can understand, such as Zaid quitting smoking bears the following information:

- 1- Zaid does not smoke at the moment, and this is the authorized meaning in the operative.
- 2- Zaid smoked before, and this is what is required from the operative.

3- It is better to do the same, which is an implicit content that only emerges in special verbal circumstances, and when used in intended contexts.

It ((corresponds to the semantic verb in the division of Austin, which represents part of the verbal verb, but (Searl) made it independent of the phonetic and syntactic verb)). As for Decro, he distinguished the concept of Implication with two components. It is a lingual assigns to each independent executing sentence a specific description, and a rhetorical one that emanates from the sentence; To communicate to the speaker something implicit in its literal structure, which is shown through the communicative maqam. And ((Implication falls within the direct linguistic verbs, as the utterance denotes it explicitly, even if it is not marked by an action verb in the structure of the uttered)). It is noticeable that the structure of the Implication for the fundamentalists is very similar to the structure of the Implication for the Western pragmatics in the following points:

The conditionality that characterizes the requirement.

The intrinsic feature.

The imperative takes precedence over the imperative, and the prerequisite is the meaning or the rational imperative assessed as a necessity, and the prerequisite is the one that requires an implicit command.

There have been many translations of the term into necessity, presupposition, and inclusion of presumption, requisite, and implicature.

Third: Implicature between the condition of indication and the condition of use:

Linguistic expressions denote explicit meanings that can be reached from the literal form of the utterance, or implicit meanings that can be reached by means of rules that are familiar between the speaker and the listener; And the thinking about integrated pragmatics started from the observation that linguistic connotations are affected by the conditions of use of language, as in the use of some phrases such as “explicitly” and “between us” and “in addition to that” and “finally” and “actually”, they are expressions that cannot be reached. To its connotations except by using it in the discourse, ((The pragmatic implicature necessitates us to determine the linguistic situation of the participants, and here confirms that the relationship between the uttered and the imperative, does not take place according to the expressed content, but rather according to the situation in which we build the saying. If the utterance depends on the speaker, The implication is a responsibility shared by the speaker and the addressee together)), because the linguistic ability of both includes, in addition to the phonetic, morphological, syntactic and semantic rules, the deliberative rules, and their knowledge of these rules qualifies them to achieve the communicative goals (), and the participants in the dialogue are committed to the set of rules set by Grace within the cooperative principle, and the violation of One of these rules, or more, will lead to the implicit meanings in speech, and the feature of the implicature is that it does not change with the change in the circumstances of use, and it is inherent in the phrase in all cases. As for the imperative, it changes with the change in the circumstances of the use of the phrase, so the question of age, as if someone says how old are you? The issue of enjoining it differs from one age to another. It may entail directing him to a young child, knowing his true age, and directing him to a boy, entailing directing him to know his assignment, and to an old man that requires knowing his own destiny, and taking responsibility for his actions.

The third axis: the imperative and its argumentative role in the blog:

The argumentative discourse in the Mudawwana is distinguished as a rhetorical argument that works on ((transmitting the benefit of the natural saying in a double way in which both appearing and implicitly)). The implicit ones that represent the real intentions of the speaker, as they are included in the levels of language

(lexical, syntactic, and pragmatic), and the blog includes a set of argumentative requirements on the three levels, which the author tried to harness to lure the reader, and convince him of what he wants from the discourse.

First: The lexical requirement: There are some words that are characterized as having a lexical requirement, so if they are inserted into certain structures, they are responsible for the emergence of the synthesis requirement based on their meanings, and accordingly, the lexical requirement would name the utterance that it carries with a special semantic and argumentative label, which is what Decroux calls the emotional impact of the word, and among the words that had an impact on the meaning of the discourse in the Mudawana:

1- The word “massacre”, which was mentioned several times in the Mudawwana, for the clear relationship between the connotations of the word, and the actions that Yazid and his followers carried out in the Battle of Taff. It requires the existence of an unjust and unjust rule that dares to do so. The author says: ((The Fall of Kindness was and still is the most prominent and manifest tragedy ever known in history. It was neither war nor fighting in the known sense of war and fighting, but rather a bloody massacre of the Prophet’s family, old and young.”

The word “island” has two meanings that carry a set of implications:

1- Slaughtering and killing, it came in the tongue of the Arabs: ((The islands of the thing ... and the islands: the sacrifice of the islands of the islands. In the hadith of Umar: Beware of these massacres, for they are as fierce as wine. In the vicinity of the ocean: ((The battle turned into a massacre, so the screaming and wailing increased)). The term “massacre” to describe the Battle of Tuff requires a set of actions that necessitate the presence of the unjust ruler:

A- The brutality and cruelty that “reached the Yazid army that they robbed Al-Hussein (peace be upon him) after killing him, flattened his chest and back with horse spikes, and raised his honorable head in a long spear, proud of killing the master of the youth of Paradise, and in preparation for the captives and captives of the Prophet’s family to take them to Kufa and from there to Sham)).

B - The two parties are not equal in terms of equipment and numbers.

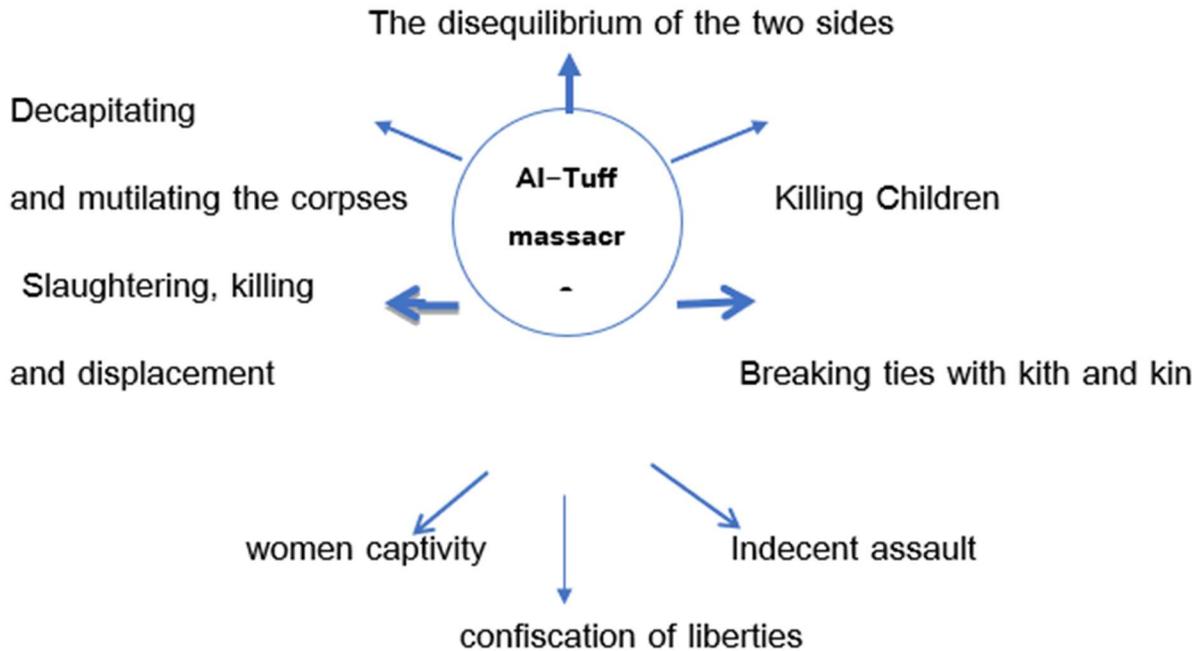
C- Genocide, intimidation of defenseless children and women, torture and attempt to humiliate them.

D- Severing of the nahr, and mutilation of pure corpses; Motivated by hidden hatred to eliminate the people of the house, and the demolition of religion. There was no choice for freedom, either the pledge of allegiance to Yazid or the killing, which contradicts the human rights of freedom of choice. In this regard, Imam Al-Hussein (peace be upon him) says: ((Verily, the transgressor has made a corner between two things, between the issue and the humiliation, and the woes of the worldly life, God, His Messenger and the believers rejected that)).

2- The estrangement: ((Carrot the thing, he is cutting it: he cut it... the date-palm tree is heath when he cut it, and Al-Sarm is a name for the estrangement)). And it was mentioned in the sermon of Lady Zainab, peace be upon her, documenting this: ((For my life, I killed my cave, exposed my family, cut off my branch, and uprooted my prayer. If this cures you, then I am healed)). And Mrs. Zainab first used this term and referred to this meaning (human massacre), in the incident of Karbala in her sermon at Yazid’s assembly, and in her saying: He split open, and cut his ribs with the sword: slash it... As for the slitting, it is ((to cut off something without showing...)) And one of them sang:

Abd Yaguth the birds hovered around him... The male hexagon captured his two thrones.

So the slitting made here severing the neck))((So the slashing and slashing and slashing of what happened in Karbala are a description of massacres and what is in them, and there is no power or strength except with God, the Most High, the Great.



3- The word of revelation: the author says: ((There is no doubt that the prophets when they call the tyrants, tyrants, and the people of power and authority the call of truth, but they call them driven by an irresistible force, and they address them in the name of God that they believe in more than their belief in themselves, and in the name of the revelation that they hear with their minds and ears)). .

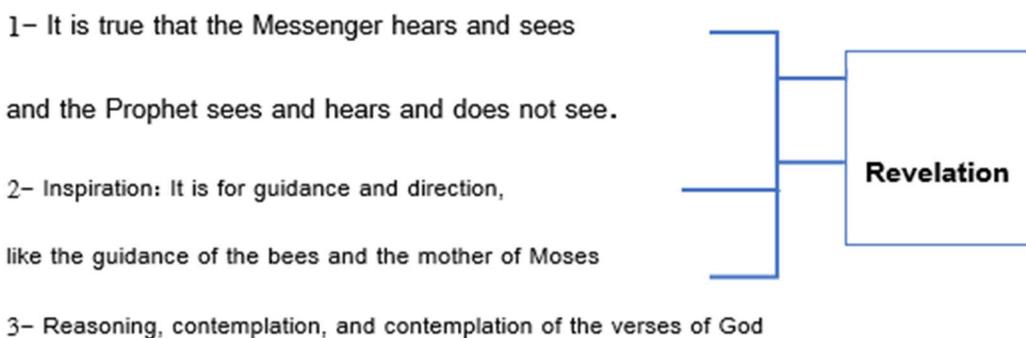
The term “prophets” in the text has its connotations that are reflected in the text’s requirements. Imam Ja’far al-Sadiq (peace be upon him) was asked about the words of God Almighty (He was a messenger, a prophet) (Maryam, verse 54): “What is a messenger? And what is a prophet? He said: The Prophet who sees in a dream and hears the voice but does not see the angel, and the Messenger who hears the sound and sees in a dream and sees the angel. vision and inspection; For the vision is in a dream, and seeing is the eye of certainty, ((and I saw So-and-so with eyes, i.e., confrontation)). In the context of this vision, the connotations of the word "revelation" include a number of requirements that can be stated as follows:

1- A factual and factual requirement that the revelation is the Noble Qur’an, and its revelation was revealed to the Messenger of God (peace be upon him), and it is represented by the Almighty’s saying {Nor does he speak out of desire. It is, but a revelation.} (The Star, Verse 3).

2- An imperative derived from the word “revelation” to denote inspiration. God Almighty said: {And We inspired the mother of Moses: “Nurse him; but when you fear for him, put him into the river} (Al-Qasas, verse 7); It was said: ((The revelation here is God’s casting in her heart and what follows this indicates that it is a revelation from God on the side of the media to ensure her)).

3- The requirement of understanding revelation with reason, and understanding and reflecting on the words of God and the words of His Messenger (peace be upon him), which is derived from the word “their minds.” The

intent in it is rational belief and inference with proofs, and in the Almighty’s saying: {“And when I inspired the disciples” (Al-Ma’idah, verse 111).), ((I came to them in revelation to you with the proofs and the signs which they used as evidence of faith, so believe in me and in you)). Implementation of reason, thinking, and inference based on evidence, to realize the value of man in existence, which is the worship of God, the establishment of justice, and the reform of the earth. .} (Al Imran, verse 104), the people of the House and Imam Hussein (peace be upon him) knew God with their minds and hearts, obeyed Him with their knowledge, and believed in Him as if they could see Him, and it came in the honorable hadith, on the authority of Abu Hurayrah that he said: The Prophet (peace be upon him) was distinguished one day for the people, Jibril F He said: What is kindness? He said: To worship God as if you see Him, for if you do not see Him, then He sees you. And looking at things through a narrow tribal perspective, based on self-love and exclusion of the other. The following diagram illustrates this:



Second: The Synthetic Implication and then the Argumentative:

Compound linguistically: the one that is fixed in a thing, such as the composition of the lobes in the seal, it is said that it is composed of its trace and its path if it follows it attached to it.)), speech can only be imagined between two things, between them is a relationship of attribution and governed by the meaning and the place, and the deliberative relationship is characterized by the fact that it gives the appropriate meaning to the appropriate article, which helps in the process of persuasion, and from the argumentative structures in the blog:

1- Argumentative syntax:

The author says: ((Sayyida Zainab stood with those who tried to kill Imam Zain al-Abidin, and she had the most generous hand, the best of which was a symbol of something profoundly significant)). The symbol refers to ((a natural relationship between the symbolic image and what it signifies in the outside world, for (the scale is a symbol of justice / pigeons is a symbol of peace). When “Zainab” is said, that great believing, patient, and great woman who was a great help to her brother in confronting tyrants, “the symbol is an indicative system that performs the specific truth that makes the one who uses it discover the hidden facts and facts represented in the mind, to denote and mean what reality has filtered by it.” And what the collective contract wore with it)), and the word “deep” is one of the characteristics of a well, and a deep well, if its bottom is far. The sign is the one who guides him to the path, if he guides him to it, and the symbol as “deep in meaning” requires a set of implications that he calls for the place of the situation, and they are as we see them as follows:

1- Depth of belonging, as she is from the lineage of the prophets. She was found by the Messenger of God (PBUH), her father is the Prophet’s cousin, and her mother is Fatimah al-Batoul. She was raised in the house of prophecy, and she understood Islam and its true view. The woman is half of society as seen by true Islam. She is a living example of active participation. ; To refute the opinions of those who say that Islam restricted

women and stripped them of their rights, Lady Zainab, who is the descendant of pride and generosity, was able to stand in the face of injustice, rejecting and denouncing the actions of Yazid and his followers.

She and Hussein shared an invitation

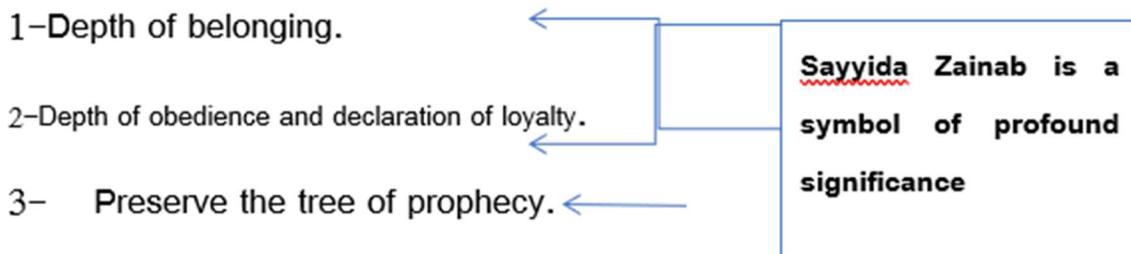
It is imperative that they be annihilated

This is the tangle of blades and this is

Where is the battlefield of misfortune in captivity

2- Depth of obedience and declaration of loyalty. Lady Zainab stood in fulfillment of the commandment of her mother, Zahra, peace be upon her, to stand by her brother, console him, and publicly announce his oppression. The Umayyads, which aimed to tear the nation apart and eliminate the message, and strongly shed light on the deteriorating reality of the Islamic nation at the time).

1- The deepest position, preserving the tree of prophecy, by preserving the life of Imam Zayn al-Abidin (peace be upon him) as the inheritor of the knowledge of his grandfather and his father, for she refused Ibn Ziyad except to kill her with him if he wanted to kill him, and he used to present Islam to the entire Islamic nation, and that it is the ideal in applying Islam, spreading its principles and goals, and protecting it from deviation. The following diagram shows these requirements:



The repetition of this structure in more than one form with a purposeful doctrinal, to achieve the greatest degree of credibility, and evidence that this composition is an argumentative discourse, publicity, intense semantics, to make the reader and researcher study the aspects of this great personality, in her personality faith, moral, and political aspects, and social, which can be emulated, and to follow its example, and the situations that included this composition have special references to the protection of Imam Mahdi, may God hasten his honorable reappearance; Because he is the ninth imam from the sons of al-Husayn, from the offspring of Imam Zain al-Abidin (peace be upon him).

Interrogative structure:

The author says, inquiring about the sin of the Ahl al-Bayt, and is specific to Imam Ali (peace be upon him): Is it not enough for me of sins and faults that the Prophet says about him: “I am the city of knowledge and Ali is its gate” and that he says to him: “You are my brother in this world and in the Hereafter) Indeed, his lord.” He did not say this about anyone but Ali. Isn’t it sufficient for Ali that the Master of the Messengers said about him when Amr ibn Wad emerged: “All faith rose to all polytheism”).

Before starting the discussion, the speaker can achieve actions by saying, and effect actions by saying, the questioner can accomplish all of them by asking, and he exploits from the question multiple aspects according to the stages of the argumentative strategy. The utterance has two meanings, a customary meaning lies in it on the one hand, and on the other hand it realizes that the uttered is not taken for its surface value. Because he realizes its contradiction with the context. Perhaps the most important determinants of the paradox, what Dr.

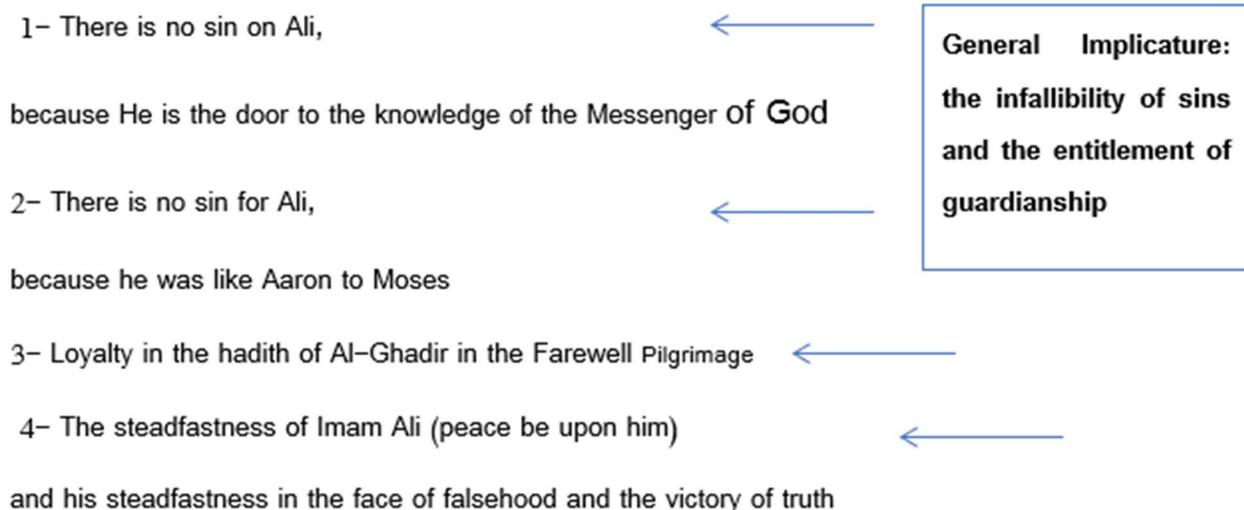
Nabila Ibrahim mentions, are elements that we can summarize as follows:

- 1- There are two levels of meaning in one expression: the surface level of speech, as it is expressed, and the latent level that is not expressed, which the reader insists on discovering.
- 2- The paradox is only reached by realizing the contradiction, or contradiction between the facts on the formal level of the text.
- 3- There must be a victim in the paradox.

This term is considered one of the modern terms, and it is similar in the Arabic rhetorical lesson to the term sarcasm, but it does not require the opposite, which is what Al-Jurjani called “the meaning of meaning.” So ((The speaker who takes the allusion without the statement that is more eloquent, but leans on the receiver’s intelligence and the speed of his intuition in finding the relationship or the implicit symbolic sign behind the apparent meaning, which represents a thin thread that enables the listener to dive into the appropriate meaning)).

The author in the speech violates the rule of how, which requires the speaker to believe what he says, which is contrary to what he declared in the introduction to the Mudawana, that he believes in the Ja`fari Twelver doctrine, so the speech here is contrary to what he declared, ((If the listener assumes that the speaker did not reject however Cooperating in the conversation, rather he wanted to communicate something, so he must search for an issue related to what was said, and it is more likely that the intended issue is, in this context, the opposite of what the speaker stated.

The letter requires a set of special requirements, which can be included in a general application, as shown in the following diagram:



In order that the controversy does not become a quarrel, the preacher establishes a distance between him and the saying, and attributes it to others, and we find him cites his pilgrims, with the Qur’anic witness, and the honorable hadith of the Prophet. The outcome that ends the discussion will inevitably prevail with the achievement of the cognitive benefit.

3- Conditional Syntax:

The author says in the issue of Sayyida Zainab’s defense of Imam Zain al-Abidin (peace be upon him) in the

incident of Tuff: ((Imam Zain al-Abidin is the link between his father and grandfather and his two honest children. and his most valuable treasure).

The Implication is a key factor in providing the argumentative coherence within the discourse, and it has a decisive role in directing the conditional structure and determining its significance through the rhetorical coherence that it gives to the discourse. Correlatively makes the first meaning of the conditions of the second meaning, and the opposite is true, and Al-Jurjani defined it as ((the suspension of something with something, so that if the first exists, the second is found, and it was said: the condition, on which the existence of a thing depends, and it is outside its essence, and it is not in its existence)). It expresses a relationship that requires the action of the condition to be attached to the answer of the condition.

((The grammarians went to the fact that the condition benefits the reception, even if its action is in the past, because its tools change the past into the reception, and this is most of the use, even if it is permissible to other)). About the future, in the conditions and their answers, analogous to them in the investigation; Because the news of the past tense verb about the present tense that did not exist yet was more eloquent, more emphatic, more effective, and more eloquent.

In the letter, the conditional came with the article "if"; Because the second (the answer to the condition) depends on the existence of the first (the verb of the condition), so the first is a cause and a cause for the second. Abstaining and its answer is mostly negated by "Not"), which in the text is "there was no trace of Ali's sciences and ignorant ones", meaning that the loss of the link causes the loss of sciences, and the survival of Ali's sciences depends on the survival of this link.

And the ring is the language of ((everything is turned around like a ring of iron, silver and gold)). The warning letter "h" in the name comes to draw the addressee's attention () to the importance of preserving this episode in that situation, and the presence of the verb "lost" requires that the imam is one episode of a group of episodes, contained in a specific sequence, as they transmit the sciences of the Messenger (PBUH) among themselves. and protect it from loss. It has transmitted many noble hadiths of the Prophet that clarified and clarified this serial role of Ahl al-Bayt in leading the nation, protecting it from ideological deviation through continuous guidance, correcting twists and turns, and rejecting innovations. p). In the course of the eternal Husseini revolution, ((Imam al-Sajjad and his aunt Zainab represented the link between the revolution and generations, and had it not been for this blessed circle, the revolution would have died in its infancy, and it was covered by the sands of the desert in Karbala)). The requirements of the discourse can be clarified in the Ahl al-Bayt series that preserved the sciences of religion, and as mentioned in the honorable hadiths as follows:

- 1- Imam Ali (peace be upon him).
- 2- Imam Hassan (peace be upon him).
- 3- Imam Hussein (peace be upon him).
- 4- Ali ibn al-Husayn Zain al-Abidin (peace be upon him).
- 5- Muhammad bin Ali Al-Baqir (peace be upon him).
- 6- Jaafar bin Muhammad Al-Sadiq (peace be upon him).
- 7- Musa bin Jaafar Al-Kadhim (peace be upon him).
- 8 - Ali bin Musa al-Ridha (peace be upon him).
- 9- Muhammad bin Ali Al-Jawad (peace be upon him).
- 10 - Ali bin Muhammad al-Hadi (peace be upon him).

11- Al-Hasan bin Ali Al-Askari (peace be upon him).

12- Muhammad ibn al-Hasan al-Mahdi (peace be upon him).

2- Affirmation:

On the authority of the narrators, the author says, describing the condition of Lady Zainab, on the night of the tenth of Muharram: ((Zainab, the daughter of the Commander of the Faithful, did not spare anything from her day for her tomorrow, and she used to spend all her nights with Tahajjud and reciting the Qur'an, until the night of the tenth of Muharram, the night he was killed Al-Hussein on her morning and the eleventh night, when her brother Al-Hussein, his children and his companions were killed, slaughtered like sacrifices, even in this case she did not leave the night prayer, the worship and the Tahajjud).

It came in Al Muhit Dictionary that Zainab is originally from Zain the father, and this saying is true in the lady of courage and eloquence Zainab (peace be upon him). Historians say that Zainab had a good upbringing, complete, virtuous, knowledgeable, on a great side of forbearance, knowledge and noble morals.

It should be noted ((that children's awareness of parental warmth makes them feel their value and importance and become more able to face problems)), and no one denies the certainty, courage and asceticism of the Commander of the Faithful in this fleeting world.

He is the one who says ((except that there is an imam for every follower to follow him and to be illuminated by the light of his knowledge, except that your imam has sufficed with his worldly land, and from his food with his discs, except that you are not able to do that, but help me with piety, diligence, chastity and payment, by God I have not treasured from your world And I did not save from its spoils as a saving, nor did I prepare my clothes for burial for my mind, nor did I cut a handspan of its land, nor did I take from it except as the food of a dumb ass, and it is in my eyes more delicate and easier than anything.”

Which is what the author intended by saying, “She did not spare anything from her day for her tomorrow.” Her imam and role model is her father after the Messenger of God (peace be upon him), and knowledge has spread in the house of prophecy and imamate. unintelligible)), and ((people pray, they wake up to pray...and from it it was said to pray the night)), and he referred to this the word “nights”, and “in” comes to confirm the successive news, but what about the night of the tenth?, and in the morning her brother was killed And his children and his companions slaughtered like sacrifices, and their tents were burned, and their captives and the wives of the family of Muhammad were slaughtered, did you fear? shuddered? worried?

No, but it did not increase from God except in closeness and certainty, and the argumentative link "until" the elementary inserted into the nominal sentence drew a picture of the situation that occurred after the tenth night, and it had the greatest impact on the meaning, as if it was still linking the speech with what it presented, and its coming in the speech represented the beginning The real role of the message and the call to correct the path, adherence to the pillar of religion, prayer and the rest of the pillars of Islam, and the rejection of injustice, which is the goal of Sayyida Zainab's departure to Karbala, for (until) it carries “the meaning of the end always, meaning that what comes after it is always an end and an end to what came before it, and therefore It is called the letter Ghaya)), which the recipient must understand, and that changing the situation did not change the approach of Sayyida Zainab, who used to spend her nights with Tahajjud and recitation of the Qur'an, so the confirmation of the news is comprehensive on the night of the tenth and beyond.

Karbala was a test and a scrutiny for those who truly believed in God and His Messenger, who were deceived by the life of this world, the Almighty said {There and then the believers were tested, and they were shaken

most severely} (Al-Ahzab, verse 11). The family of Muhammad presented their sacrifice to God, hoping for His acceptance. And what sacrifice, it is Al-Hussein, the princess of the Messenger of God, and the master of the youth of the people of Paradise. The specificity of its connection with work (tahajjud, recitation, prayer, patience), and ((the origin of pronouns in the language was to shorten and reduce the length of speech that occurs by mentioning the apparent nouns beginning or repetition)) (), so the words came “day, tomorrow, night, Her brother”, which at the end of the tide reflects the pain of calamity and the weight of time. And the discourse requires, with the descriptions of Sayyida Zainab, that she be one of the patient, obedient women, who remember God a lot, so she will be among those covered by the Almighty’s saying: {Submitting men and submitting women, believing men and believing women, devout men and devout women, truthful men and truthful women , patient men and patient women, humble men and humble women, charitable men and charitable women, men who fast and women who fast, men who guard their privates and women who guard, men who remember Allah frequently and women who remember—Allah has prepared for them forgiveness and a great reward} (for parties: verse 35). To demonstrate this, it is necessary:

Zainab, the daughter of the Commander of the Faithful, did not save anything from today for tomorrow: from alms.

She used to spend most of her nights awake and praying: humbleness.

Reciting the Qur’an: From Reciters.

She did not miss the night prayer, the devotion and vigilance: from many memories.

Even on the night of the tenth and the night of the eleventh, when her brother al-Husayn, his children and his companions were slaughtered like sacrifices: from the patient.

Conclusion

Conclusion: The verb implicature is one of the fundamental and verbal deliberative verbs, which expresses the implicit meanings, which had a prominent role in the discourses of the blog. The meanings of the Implication were represented in the Qur’anic verses and the honorable hadiths of the Prophet, as they are common principles between the speaker and the recipient that can be easily accessed. The author's adoption of the solidarity strategy was very clear, using the pronouns of the speakers, as the process of reaching the implementations is a communicative collective process because the dialogue group has common goals.

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