

The Linguistic Communication and Discourse: Reading In Letters Exchanged Between Abū Ishāq Al-Ṣabi and Al-Sharif Al-Raḍi

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Article Info	Abstract
<p>Article History</p> <p>Received: May 10, 2021</p> <p>Accepted: August 24, 2021</p> <hr/> <p>Keywords : Language, Social And Cultural, Speech</p> <p>DOI: 10.5281/zenodo.5251750</p>	<p><i>It does not calculate the basis of language for interaction and communication. Lingual Ot will work to carry ideas and share visual fatigue about the different feelings of a person, and speech is the vessel of movement through which those thoughts, and Ham's feelings that transmit the emotions of the sender to the future through language, this language that contributes to building meaning, and does not It only reflects the meaning of the meaning and is not separated from the social and cultural context, in the sense of the word and depends on the circumstances surrounding the words, and this research: the method of poetic discourse between Abu Ishaq Al-Sabie and Al-Sharif Al-Radhi in light of linguistic communication, and through the elements of this communication, and the functions that these elements perform To reach it. The secrets of this relationship that linked the boy and Al Radi despite the age difference between them and the different sect.</i></p>

Introduction

The discourse in the Arabic dictionary: a derivative that absorbs the subject of speech (x, i, b) and the T branch into multiple meanings: the khutbah is the case, or arrangement, the small one that relates to or the bone, and the meanings covered by the word kalam in Arabic dictionaries. Engagement is any request for a woman to marry, and speech is the message that has the first and last, which is the revision of speech [1]. It is through these meanings that the human or social aspect of the speech process is felt, as sermons or affairs are produced or received by the person, and the marriage proposal is only a human and social event, and the message is between two parties: a sender and a person sent to him and an event that exists in his social space only. Discovery is a social event whose framework is the language and its containers in time and space ((and it appears from the linguistic meaning of (discourse) that its concept is limited to the spoken language in the case of dialogue, and in addition to that) to the written language in the case of correspondence, as if (communication) in the concept of this word is essential In realizing its meaning [2].

The concept of discourse

The concept of discourse in the Arab heritage is related to what is known as rhetoric, whether in prose or order, and the connection between the two principles, i.e. prose and letter, is rhetoric. In the Western heritage, the roots of the term discourse go back to the two elements of language and speech, and language in general is a system of symbols used by the individual to express his purposes, and speech is an individual linguistic achievement that the speaker directs to him. Another person is called the addressee, and from here the term speech is born, and then he receives the linguistic message that the speaker transmits to the recipient and decodes it [3], and this is what we notice when ((Ferdinand Dossusser and Lloyd)), the first distinguishes between (language) and (speech), And the second between (perception) and (use) and from this duality the discourse theory concludes with all its epistemological conclusions)) [4]. In linguistics, the concept of discourse has been mixed with other terms close to its field. There are definitions provided by some researchers from these definitions: Discourse: is speech versus tongue in the sense that de Saussure gave to speech and speech. Speech in this sense is the individual's use of the tongue for the purpose of expression and communication. [5]. the discourse: You pronounce it equal to or greater than a sentence consisting of a sequence that forms a message with a beginning and an end [6]. From these definitions we come out with a formula that says that a speech is a message that has a beginning and an end that is formed through the sequence of sentences produced by the sender for the purpose of communication and expression, and by looking at this formula or at the previous definitions, we conclude that the speech does not exceed two things, namely language and communication. Ahmed Al-Mutawakel calls the discourse on every communication unit, that is, every linguistic production, ((Every language production in which there is a dependency link between its internal structure and its subordinate conditions in the broad sense)) [7] What is meant by (linking dependency) is that the structure of the discourse does not relate to the circumstances of the denominator in which it was produced, but rather can only be determined on the basis of these conditions, in other words, it means the structure of the discourse is related to its function, but it is subject

to this function on the assumption that the basic function of the discourse that branches off from The rest of the possible functions is the contact function. As for (all linguistic production), he intended it at all without specifying the size of the speech to refer to the sentence or part of the sentence or to a group of sentences, and therefore it is worth thinking that the speech / written speech is the form of a communicative unit present in the self)) [8] that is, the adoption of communication as a standard for discourse.

Discourse as an event

We take the meaning of the event or find it consistent with the description of the discourse in social communication that depends mainly on the successive events between human beings, and we find this same meaning in Paul Ricoeur's vision of speech as he says: On the one hand, the discourse itself is an event, that is, something is happening. When one of us speaks and imposes this theory, the discourse theory is like the event itself, once we take into account the passage from the linguistics of speech or the symbols of the linguistics of speech or evangelization)) [9]. Language itself is a system of abstract signs that cannot be static, but it will not reveal and split the time, so the state of abstraction comes out into the world in the sense of what is known as speech, which is the direct and communicative use between the two poles of communication, the sender and the receiver. The other side in the fact that the speech event is a temporal factor and the speech has been achieved at the appropriate time, and the dimension is usually related to time and space with each other with speech, which are two continuous fractures and represent a period of time in which the tools of the speaker are chosen. It is expressed by the lexical balance. Returning to Paul Ricoeur, he asserts that the feature of the event is related to the person of the speaker and that the conversation lies in the fact that someone is speaking, and the event in this sense is the phenomenon of temporal exchange. We conclude from the above presentation that the speech is an event that represents a linguistic message with the beginning and end of the purpose of social communication, so the purpose of the speech is social communication is the message of authorization with the beginning and the end.

Types and styles of discourse

Discourse among Westerners All words that exceed one sentence, whether written or spelled first, and reaching the types of woodcutter we review the view of some Western scholars, who were put by Emile Benifest, a French definition that does not stop at the files. Speech about this speech is viewed from the point of view of its communication mechanisms and processes. [11]. He presented the crushed speech as a sequence of files with a specific relationship [12]. The French Oulve Ropoul presents the meanings of the discourse from multiple points of view, meaning that a common discourse is a harmonious set of sentences spoken by the same person for a specific topic, such as that electoral speech by expanding the written text, but in the last race it is very limited, and the definition of the linguistic meaning Shorthand and extended linguistic meaning [13]. We conclude from all this that the discourse is a broad space in which the communication process is embodied to represent the function of language in human society, so that the discourse leads to the messages and meanings assigned to it that are produced by the sender, and in this process emerges a set of foundations on which the communication process is based, which are as follows: - First: the language And secondly: discourse, and third: linguistic functions, Paul Ricoeur defines language as a symbol or group of codes on which the speaker depends that produces a specific message. ((Language here does not mean the ability to speak, or the shared competence in speech, but rather refers to the special structure of a system. The specific language)) [14] as we have learned about speech, it remains to be familiar with the linguistic functions, and before talking about functions we get to know the linguistic communication.

Linguistic Communication

Communicate with a language of subject (W, P, L) that states conjugation, communication, relevance, cohesion, and report. [15], and communication is based on gravity (interaction), and its origin from action (communication), and when we talk about access, it is an event that can only happen after a binding event, which is the beginning, and this departure must be the arrival ((the pattern that Jacobson borrowed) From delivery theory, followed by all modern linguistics, the function of language is delivery, that is, to convey the idea from the speaker to the listener. For example, the telephone communication depends on a sender and a receiver that are combined by a telephone line carrier tool, and through this tool the message is sent, and the message to her A specific form of the sequence of points and in a message telegram, this form refers to the content of the message or its reference, which is the result of coding that is made by a set of equation rules and permits the replacement of groups of points and lines with different letters of the language)) [16], and to clarify this we say: What is something Who will launch and arrive? And if to start, what is the name of the starting point? And if I arrived, what is the name of the access point?

The thing that will be fired and will arrive can only be called a message; Because it carries with it the information, idea, culture and knowledge (the sender's linguistic stock), and with this we set the starting point, and the point from which the message originated is from the sender and it is the source of the message where the lines of the message are preserved, and the access point is called the receiver that decodes and understands the message. Communication is the process in which all this happens, and it is also the process of initiating the message from a first party called the sender, and reaching it to another party called the recipient, with the aim of

positive interaction between them, and this is what Jacobson applied in his model, and the method of conveying the message is called a channel to establish communication, it is written or spoken, and makes the communication process easy and possible between the sender and the recipient, and vice versa as well. And this message before the communication process must have a general context, and this message carries information and ideas and was inside the sender's mind and that process is called the communication code.

The elements of communication are six

(Sender, receiver, message, context, symbol, and communication tool). Abdullah Al-Ghadhami added (coordination) to Jacobson's model, and says: ((Here we propose to make a fundamental modification to the model by adding a seventh element, which is what we call the method. The methodological component ... and if we add the seventh element (the conditional component), then we allow the message itself to prepare for the interpretation. The systematic) [17], and it can be any of these elements that are dominant in a specific communicative verb as a result of seven functions, called:

1. Subjective (the letter focuses on the sender)
2. Informative (the speech focuses on the future)
3. Referential (focus on context)
4. Lexical (the focus is on the code)
5. Alert (the focus is on the communication tool)
6. Lattice (the message is focused on itself)
7. Systematic (the focus is on the modular component)

We conclude from this that all linguistic communication processes depend on the Jakobson model in determining the sender, the message and the future, and the functions resulting from their cross-fertilization with each other, and according to this model, we will analyze the letters of the Sabi and the Razi, as they are a sender and receiver who perform the process of language communication, and explain the linguistic functions resulting from their speech and related matters.

Abu Ishaq Al-Sabi / Al-Mursal

The sabi position in the linguistic communication process is an independent function, and this position directly expresses the attitude that the sabi adopts towards what he is talking about, and this function tends to present the impression of a certain emotion, honest or deceptive. In the words of others they tend to give a real or artificial impression [19], and this impression we find in his conversation with Radi, especially with regard to Radi's right to the caliphate due to his Alawite lineage. In fact, this function focuses on the transmission point, so it is a function that tends to express the attitudes and emotions of the boy, and in the end this job seeks to establish a linguistic communication relationship between him and the satisfied, and this has been achieved his function in sending a letter that includes two directions to perpetuate communication with respect to the linguistic one: (Lineage and authority), and the discourse of lineage is reflected in the saying of the seven in Dhu al-Qi'dah from 367 AH:

Unjust time and time have prevented us from revoking the right of the Sharif

And he said in Rajab of the Sunnah (384 AH)

Did they not reach a branch whose veins grew into every proud and poisonous building?

Muhammad al-Mahmoud from the Ahmad family, the father of Kul Bakr in Al-Ula and Awan

This will be reflected positively when the future is satisfied with this speech, and this talk has shipped the load of communication in the term (Sharif) and (Ela), so the harif ((is a collective word as a symbol that works symbolically on the system of universal attributes that hides implicitly, and does not prophesy itself except in times of need. This makes it a psychologically self-sheltering place, preparing to solve the ambiguous and critical moments when the person does not have another language to face the situation. And expressing it)) [20], and this position is clear in the word (Al-Ula), which indicates the predominance of lineage over the most honorable creation of Muhammad, may God bless him and grant him peace. Upon him and upon him. The other key word is (time), which means authority and ruler, and the authority discourse is reflected in the meaning of the word (time). The one who complains about him to contentment and the young man in his profession is linked to the authority, as he is the owner of the authority, and the state counter was taking revenge on him in what was written about the Abbasid era. The caliph, who obeys God (363 - 381 AH), and his opponent, Prince Izz al-Dawla Bakhtiar al-Buihi (d. 367 AH). He wrote this letter in the year (366 AH), When he acquired the goods of Fadl bin Jaafar and obedience to God, and he took his son Abu Bakr Abdul Karim obedient to God in sixty-four hundred, he seized all his affairs and broke it, and became the standard of the kingdom not the name of a caliph only and killed Bakhtiar and erased his command Abu Shuja came to support the state, Abu Ishaq, and said: I knew what you were dealing with me from the ugly correspondence, and this kept me and called me to kill you, so I saw your killing from corruption on the ground as you were a pioneer in your industry, but you do not work for me and plunder money and imprisonment)) [21]. He means the ugliness of writing, the book he wrote on creation in Bakhtiar, ((When reconciliation was decided between him and his cousin, the glory of the state Bakhtiar, then he presented the glory of the state to the boy with the oath. And his creation, and in it he fulfilled the conditions that the right must fulfill. He swore him)) (22 And there was in the transcript of the oath

((The Commander of the Faithful renewed to him with these) efforts, precedents and a height that required every dan and narrator, public and private, to know what he honors in his right, and a rank equivalent to it)) [23], as the boy's grandson says: This book, which the state rebuked us, was supported by Ibrahim bin Hilal Jadi and imprisoned him for four years and months)) [24] Perhaps this reason has made the relationship between him and Al-Radi stronger, especially if we read the boy's speech in which he claims that and Al-Radi's opinion indicates that he will inevitably rise to This high position, he says:

Abu Hassan, for me, in men, his horse, I used to say from him, and they believe
 And she told me about you that Majid will raise to the farthest place
 So I paid you premature sanctification, and I said, May God prolonged my lord
 He says in his other poem:

Aba Hassan cuts the bowels of envious hatred and shame
 He sees you until the star break his heart with a tongue or a tooth
 He ran hard and lost forgiveness from you, so we were a hybrid to ask for Hagan
 And you are heaven in an ascending wolf, and this is a low point in the aquarium that I own
 I see in response to that being alerted to randomness and omission for the entire period of time I've been thinking about

It proved to be a lowly human being who had been hiding from such a distance that it had become a monument to me

We notice when the boy sends the message and he is referring to the authority, Al-Radi refers to (Abu Al-Hassan), and we assign this title to his grandfather, Commander of the Faithful, and his successor is the Messenger of God, may God bless him and grant him peace. Peace is upon him. Peace is upon him. The seventh of Shawwal, 384 AH, says:

The father of everything that is precious to a good recipe tends to be like Abul-Hasan...

It is nothing but a title you inherit, even if touched by non-owners

If I had the authority to ban it, I wouldn't have been subjected to abuse other than your home

Are you not after her guardian and his family and you are your pride?

But this cat amazes you, and it is exaggerated, so that you have misfortunes

Every envious person is afflicted with a disease higher than your touches that draw you to your highest levels

Zaki Mubarak pointed out that when he said: ((The most famous person who encouraged Al-Sharif to the caliphate is Abu Ishaq the seventh)) [25], it is a general rule that is not based on evidence, and we have referred to that. . The evidence is in the speeches of lineage and authority, and then the kings of the Bowie family also satisfied him, and promised him that he would become his relative, it is no wonder that the dream of succession dominated the man, but the Boyah family covered up what is beyond religion to reach their aspirations and meet their needs, and encouraged the Alawites. They pretend that they love the Ali family and they are not loyal [26], and the Buyids are a people of the Persians ((Al-Sharif Al-Radi suffered a lot from the conspiracy of his envious people, who did not leave a chance. He passes without attacking the man and setting him up with the kings of the Al-Bui family and the Abbasid caliphs ... an example of this. ... Our friend used to praise the poems and send them to whomever they are said about, and according to this custom the Sharif composed a poem praising the Bahaa al-Dawla, and sent it to him, and his enemies took advantage of their presence with the Bahaa al-Dawla, then he sent to him, and reached that honorable one, satisfied. And all the pain that befell him)) [27] Perhaps whoever told him about this captivity would say:

Abu Hassan cut the bowels of all the envious and they tore apart hatred and shame

He sees you until the star break his heart with a tongue or a tooth

He ran hard, and I lost forgiveness from you, so we were a hybrid to ask for Hagan

You are a sky in a wolf soaring, and that's a bottom in the aquarium

Second: Sherif Al-Razi / The Future: Ridi's function in the process of beneficial linguistic communication, and the letter exiting the seven and heading to Ridi sheds light on this function on the surface of the discourse, the person who distinguishes such messages from the contact point is that our being in nature phonetically is not without it Human language, and we know that Al-Radi is of an honorable lineage, and ((These noble and noble lineage have an eloquent influence on his highness, his scent, his attempts, his emotions and inclinations.)) [28], but this height coincides with the call of the boy who gave him in his previous speech, he says His response to the first letter, enhancing the linguistic communication between them, and we called him the name of the caller, and he says:

How can I not get over the time when this scar becomes my ally in time?

Words are like blades, these words are like blades, and the face is like the discovered Hercules.

Your complaint for a long time is clear to me of how weak his mind is

Where is the unknown sea bottom?

Other than you ancestors came and were stained, but violence was not

It was the Arabism of the seven that brought him closer to contentment, in an atmosphere of gentlemen in which he prevailed over the Persian element, (((((This Persian spirit that prevailed at the time of the Buyid community

at that time made the poet very attached to his Arab nationalism)) [29] there is a clear truth in Al-Radi poetry, which is his pride in his high position and honor, and that ((Arab origin, education, in addition to Arabic). The trend is that a rude Arab woman carried the banner of Arab glory)) [30] But this trend was useful in his communication with the Seven, and my ethnicity is clear in this. The trend: ((The Arab tendency that we used to find in many citizens satisfied with poetry that sometimes brings Bedouin clothing, and sometimes highlights outright immorality, and perhaps the reasons that led him to his high social position, his deep sense of superiority, his possession of capabilities, and the despotism of the Persian spirit on life and Literature, Sherif Al-Ridh, hello, an authentic Arab whose history places him at the height of glory, pride, heroism and honor, in an age in which values are lost and there are those who have no glory. They have no social colleges to educate them. Nor are the personal abilities that enhance his position)) [31], Al-Razi finds these Utilitarian values only in person casting J who made him an ally A over time, defending his right to the caliphate. Redi was in disagreement about the aspirations of the caliphate and believed that the sons are Bawatulay, they are less than lineage, the only creativity, social justice and place (S (at that time, the Buyids Sharif Razi lived from his extended life) between (359 AH) and (406 AH) Seizing the leaflets of power, stealing Arabism, the Buyids seizing power, and plundering Arabism because of the superiority of the Persian human race, its culture and traditions)) [32]. The seventh felt this ambition, so he assumed this utilitarian function with the same satisfaction, and he is close to the caliphate, and he knows that ((Al-Radi considers himself worthy of the caliphate, or does not deserve the caliphate) ... the Dilmunians who came from Persia and seized Baghdad, rejecting the history and glories of Arabism?) (33) And this position on Al-Radi ((He records a position on the flagrant challenge to the foreign presence and its attempts to distort)). The Arab identity. Through its authority over Baghdad)) [34] the boy himself suffered from these infiltrators, especially from the support of the state, and the same suffering that He suffered from it. Too elusive, too clever [35]. Al-Radi viewed the utilitarian benefit in Sabi, who is close to the authority, a source of reassurance, as ((The admiration of Sharif Al-Radi Yabi Ishaq Al-Sebaa was not an emotional and emotional result.)) In response to Al-Sabai's call for his right to the caliphate, but a permanent admiration for the call and its stages of launch, development, continuation and penetration into the hearts of the supporters. Ignore powerful critics and analysts. The fact that the boy was not described as a caliphate in Al-Sharif Al-Radi when he was of the appropriate age, but rather at an early stage in his life, which is the beginning of the second decade of his life)) [36] We note this in what Al-Radi said in the second communicative discourse:

If he was captured, then the supreme is my job, and if I stay, then I am the firstborn of the honored builder.
And if he dies, I leave every neighborhood of enmity, saying that God does not possess the soul of such-and-such.

I repeat in the Brotherhood with a correct eye on the eyes of patients from China
If it were not for Abu Ishaq, say I hold on to miserliness and hit me with a tractor
He is not young at this time and his family is neither gay nor gay
Sibling equals Ayna, Ansa, intimacy, serenity, or the forbidden child
Our hearts are mixed brothers, and all my requests are brothers
And others prophesied beside me, even if it is from me, closest and inferior

Lord relative hostility, Lord, distant affection Danny

Among the reasons that prompted the boy to encourage Al-Radi to continue his hopes: The Al-Buy family was among the extremist Shiites who owed allegiance to the Ali family) [37]. We conclude from this that the Sabaa Wraidi relationship was not always with the good condition of Pal Buwayh, but rather they were subjected to exacerbation of tension in some cases, as Abu Ishaq and the father of Al-Radhi prison were still young and the effect of that on that. Much on his psyche, especially after the confiscation of his property due to the slander and rivalries that usually abound with the failure of the caliphate.

Reference / context

The reference function, which is the function that leads to the news, given that the language in it refers to us to the things, and origins that we talk about, and the language acts as a symbol for those desired things and events. The message before it sets off to satisfaction was in the patient's mind, and minds carry thoughts that cannot be seen with the naked eye, but the spa translated those thoughts into other things from very different and varied ways in his speeches, and that process that boyhood carried out is called coding, and that the code must be on the Sabaeans to respect Satisfied mind; Because one of the conditions for effective communication is that the communication be positive between the sender and the receiver, and there must be a pure intention for communication on the part of the sender and the recipient, and the communication process cannot take place if the communication lacks this intention, and this intention is embodied in the common facts between the two parties of the communication. And we have referred to the above, to the truth of lineage, and the eligibility of the succession of Al-Ridi. In order to know these facts, we mention in general the context in which these letters were received: Abu Ishaq wrote to Sharif al-Razi that he apologized for delaying his visit, which he presented to him in November by more than seventy-six and three hundred [38] in it, and he mentioned the speech of lineage and the discourse. The politician, Radi received these two speeches, and delivered a speech that touches these

two speeches or moves in one direction. Abu Ishaq wrote to him praising and complaining about his time and reminding him of those who offered him. The act was entrusted and prompted him to sit on a stretcher if he wanted to relieve himself, and in Rajab of the eighty-fourth year and three hundred [39], and this speech was emphasized on the specificity of the proportions of satisfaction that go back to this ummah, Muhammad. Messenger of Allah, peace be upon him. He wrote to him praising him and this poem was appended to a piece in which he congratulated Eid al-Fitr in the year eighty-four and three hundred, and he apologized for his delay in fulfilling his right due to his misfortune. [40] He also confirmed in this letter that he inherited the guardian of the Messenger of God, Ali bin Abi Talib, and his successor in his ummah. The fourth letter, which the investigator did not specify (Risalah al-Sabi and al-Sharif al-Radhi) was the date and occasion for sending the letter, but he only said that Abu Ishaq wrote to him [41] and announced it to him. Succession entitlement and branding in it and it is not suitable for others.

The lexical / code

This function relates to the messages used when two interlocutors feel that they need to confirm the correct and optimal use of the prophetic Sunnah whose symbols are used in the process of conversation, and every time he sees it, whether the sender or the recipient needs to make sure whether they are using the same Sunnah well. Li Sinan occupies a lexical function, and that these lexical operations have a great influence in collecting models of production processes, and reach control of the degree, and this is what we saw in the speech of insult and satisfaction, this exchange of speech with each other in the process of communication. The linguist carries high coding features in many verbal expressions that are shared by the interlocutors, including (Al-Sharif, Al-Ula Branch, Guardian and Alia). Because Radhi is a branch of this origin, and the word Wali carried shipping cards to the right of Imam Ali, peace be upon him absolute and his succession after the Messenger, and the Gethsemane indicates the desired succession, in his time.

Communication / Warning Tool

The focus of this function is the link between the boy and the honorable sheriff, and this function is charged with establishing communication, as the sender sometimes tends to direct some of the external messages that accompany the basic message, and the role of this message is to support the communication process and maintain its edges, clarity and integrity. As it is noticed that Al-Sabi and Al-Razi participate in this job, the future responds to the sender's question with a positive sign. Al-Sabi Al-Razi recommends his children, and says:

There, I would keep my wives away and away from them all the cool things of all time
 Because I am taking advantage of the affection from you to decide that they will spend both events
 I've stored it from you, and it's more useful than parental store
 Fidelity and extension of the wing over them and alienated them from touching every shame
 And the sanctity of the grandparents of Karam right and their debts on the two companions.
 And your wealth from it, depending on your relationship, increased the scale by which an issue is measured
 And God has guaranteed a good reward, and it is sufficient for you to fulfill the guarantee

Al-Radi answers

And you did not entrust me except for a patient boy to take care of me
 Save if a person misses his words and betrayal of the upper arm
 From God I guide you to stay and see a place for the days of high in a place
 And I ask him that you are still immortalized through the hearing between us and between the eyes

As he says

If you live or die, remember my gospel and make it your duty as an investigator
 And he shall be a guardian for me in the children and the family if the side reassures the sleeper
 And he must satisfy
 P e n Rashani Dhari not you Bazia cheer and confined to your satisfaction at all
 I share with you the glory that I benefit from with a satisfied deal if I sang and flatter
 So you go to the part that is all rich, and go to the part that is all part
 And you take from him what I sleep and what a solution and take from him what is ordered and insomnia

Walsh Cart

This function focuses on the message, without neglecting the other elements, and Akpson identifies two main patterns whose presence is necessary for every poetic effect, namely the axis of selection and the axis of composition, and they were projected on the same principle, and the resulting structure was parallel in poetry [42], but Michael Ravater suggested An alternative function, a poetic stylistic function If I say: It seems to me that it is better for the poetic nomenclature function to be the function of my style [43], and my style introduces the poem with its data and methodological mechanisms, in order to conceal the linguistic entity with its functions and meanings. And since the poetic function focuses on the message itself, that is, it focuses on the way in which the sender writes the message, the messages that the boy sends to Al Radi range from short to long, and are addressed directly without the introductions of classical poetry, and we find in it the effect of prose

writing, which is the work of the seven. What distinguishes these letters is the work of the poet in employing the pronoun of the speaker and the listener to form a presence throughout the message, where the speaker's pronoun constitutes a distinguishing mark in the first, second and fourth discourse, and the speaker's pronoun has an external reference which is the true speaker similar to the lexical units like the pronoun presented to him that appears in the third speech, And poetic discourse is characterized by choosing the conscience composed of totality and dynamics. A follower of these pronouns found that the seven is the sender, and from where does the message in the process of linguistic communication announce this identity. As for the future of these pathological discourses, which will be the second carrier of these discourses, his style is based on classical poetry, starting with all discourses according to genealogies, and then concluding with the mention of Sabi after that, and pronouns are divided among them. And her speech, and is distinguished by its length compared to Sabie sermons, and the ostrich due to this controversial dependence on the classical poetry style. He who starts near and gets rid of the seventh dhikr. Perhaps this is one of the effects of poetic tendency when it suffices to employ poetic discourse.

Systematic / ambiguous

This post focuses on extracting the cultural systems and embedded in the discourse, that is, in its deep structure. ((There is a link between the structures of literary discourse and the cultural conditions for its emergence)) [44], and this function is concentrated in the external factors of the discourse, that is, in its historical, political, and socio-cultural contexts, because ((the pattern here in terms of that is an implicit connotation, this connotation is not authored) But it is engraved and implanted in the discourse, its author is the culture ()) [45] and it is understood from this that Al-Ghadhami (()) is based on the discovery of the poet's culture through reading the culture directly, not by reading the poetry itself, which is a legitimate reading that prompted Abdullah al-Ghadhami to propose an addition. Seventh entry on the outline of the communicative Jacobson model, which is the systemic function)) [46]. If we want to know the cultural outputs in the discourse of al-Sabi and al-Razi, we find the cultural relationship between lineage and authority in the Abbasid era in which they lived, then the authority of the caliphate is linked to the Qur'an. This lineage that Al-Radi holds from his ancestors Al-Sebaei embraced this pattern in the title speech that Al-Radi described in his first speech between them, and it is the pattern used by the heads of the authorities in the Abbasid era, and ((It is worth noting that the Arabs began to present the grandiose titles on their names since the establishment of the Abbasid state, for example: Al-Saffah, Al-Mansour and Al-Rasheed) Al-Radhi and this is a Persian custom that the Arabs borrowed from the Persians.)) [47], to reduce the importance of lineage, but they did not succeed in that, and in the era of the Sabeans and the satisfied ones we find the title (obedience to God, obedient to God, and capable). It is a cultural pattern that is also related to descent in the entitlement of the caliphate, this caliphate was weakened by the Buihi element, this element that searches for lineage to enhance its position in power, and historians differed in the origin and lineage of the Buyids, so a group attributed them to the Persian lineage with a difference on the class of this family. Kings or from a humble Persian family? Some of them refer to the lineage of the Persian king (Bahram Gur) or the king (Vizdagher) or to the prime minister of Bahram (Mahransi) [48] Perhaps this apparent conflict had its primary purpose to raise the status of this family through their lineage either To the caste of Persian kings Or to their ministerial class in order to conform to their appearance as the tyrannical ruler of the Abbasid caliphs, and they tried to do so. To replace them by claiming this lineage, however, most historians have attributed this family's lineage to a humble Persian family through work. Their father (Bue) is in the fishing profession.

As for the other group that tried to return this family to the Arab dynasty, it was represented by the Dibba tribe in particular. To build a sequence and repetition of this alleged Arab lineage and it is likely that the author of this opinion is the same boy who hastened to write his book (Al-Taji) at the request of the state counter that he was seeking to achieve. Personal interest on the one hand, and achieving the interest of his Buyi people on the other hand, with the aim of achieving the caliphate, and the evidence for the invalidity of this alleged lineage of Arabs is the opinion of historians, including Ibn Khaldun. : ((The truth is that this lineage is artificial)) [49] and other historians traced their lineage back to the Sassanid Persians until they named it Dila after their conservative country of origin. From Daylam. And he created an honorable dynasty for them, and linked them to the ancient Persian kings, to gather glory from their extremities)) [50]

Conclusion of the research

After this tour between Al-Sabi and Al-Radi in their linguistic communication in the discourse, we conclude, among other things, that are the fruit of the research and its goal:

1. En the structure of the discourse related to his job ,but it is subject to this post on the Aotaiar that the basic function discourse that branch by the rest of the possible functions is the function of communication.
2. En discourse is an event represents a linguistic message with the beginning and end of the purpose of social networking.
3. That the discourse is a spacious space in which the communicative process is embodied to represent the function of language in the human community, so thatthe speech performs the messages and meanings

assigned to it that the sender produces and in this process a set of foundations on which the communication process is based.

4. That all language communication processes depend on the Jakobson model in determining the sender, the message and the future, the functions resulting from their cross-fertilization with each other, and taking into account the systemic function added by Abdullah Al-Ghadhami.
5. As -Sabi's function in communicative discourse tends to express attitudes and emotions. It is an emotional function that carries within it what he brings to the content of the high lineage and the right of succession.
6. The position of al-Radhi in the communicative discourse tends to interact with the Sabi through the utilitarian function, and is manifested by responding to what al-Radhi broadcast in the communication process of his entitlement to the caliphate.
7. The reference function, which is the function leading to news, given that the language in it refers us to things and assets that we talk about in the context of the lived reality in the Abbasid era.
8. The alert function as the Sabi sends some external messages that accompany the basic message, which is to take care of his sons after his death or upon the receipt of the caliphate from Al-Radhi.
9. The poetic function focuses on the style of Al-Sabi and Al-Radi in producing their speech by employing their poetic energies and their view of poetry. As for the Sabi, the prose is more informative than the poet, and Al-Ridi is a poet more than he is a proseer.
10. The cultural output in the discourses of Al-Sabi and Al-Radi was influenced by the general pattern of lineage and authority, and Al-Saby had this pattern in the speech of the surname with which he described Al-Ridi.

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