

# Steering strategy in the speech of Al'A'rāb (deliberative study)

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**Abstract:** This study examines one of the aspects of discourse analysis, which is discourse strategies. Because of the importance of the words of the Arabs, and their place in our Arabic language; Where it is considered one of the basic sources that are reliable in setting the grammatical, rhetorical and morphological rules of the language...etc. from the language sciences.

**Keywords :** Directive strategy - Directive language - Directive idiomatically - Means of the demanded directive strategy - Means of the non-demanding directive strategy

## Introduction

The concept of guiding strategy

Orientation Language:-

The meaning of guidance in the standards of language is that it is the interview of the thing It is said: I faced Falana i.e.: I made my face of his own, and I drew the thing i.e. I made it on one side, and the face of everything is receiving, the Almighty said And for every destination He is its keeper. So race ahead with good things. Wherever you are, God will bring you all together. Indeed, God is over all things. A mighty one [Al-Baqarah: 148] And it is said: This is the face of the opinion: that is, the opinion itself<sup>(1)</sup>

In Lisan al-Arab, "The Almighty says: So set your face upright towards the religion. You have created the nature of God which He has created the people. There is no altering of God's creation. That is the noble religion. And to you. Because most people do not know [Surah Ar-Rum: 30], i.e.: Follow the valuable religion, and it is said that the people went out and directed the people to the way as a guide, if they stepped on it and walked it until the impact of the way was identified for those who follow it<sup>(2)</sup>

It is also mentioned in the sense that a person goes to an action, i.e. intention and intention, and also in the sense of following and docility;<sup>(3)</sup>

We can summarize the most important linguistic meanings of guidance in (following and choosing the right way, and meeting the thing, and the intended path, and the future of everything, and moving the thing to the path or road for the one who wants to walk in it, and from these meanings it is clear that it revolves around the establishment of the thing and modify it and the market of the thing and direct each person and his destination, and put each order in its place, and this beautifies the meanings of wisdom a lot<sup>(4)</sup>

Orientation idiomatically:-

It means what the sender directs in his letter of orders, instructions, requests, intentions and proposals to the recipient to carry out, and may be mostly positive <sup>(5)</sup>, which is an attempt by the sender to direct the recipient to act of behavior in the future<sup>(6)</sup>, and when the sender chooses this strategy does not mean that he robbed the speech of the principle of politeness and discipline, but he chooses it because the speech went out to guidance for some reason, such as assigning the sender to the recipient of the letter to do or directing it for his benefit on the one hand and keeping him away from damage On the other hand, or for the benefit of the recipient in the future or warning the recipient of something<sup>(7)</sup>.

Guidance is a function of language, where Nayef Kharma says: "Another function of language through which we try to control our surroundings permanently and orderly, is to issue orders and control the actions of others or control other things in the environment around us, and this function includes many aspects of our lives from we wake up in the morning until we go to bed in the evening, a large part of the language that we use during our daily lives consists of a kind of command: Intense request, normal request, nice request, please, begging ... etc" <sup>(8)</sup>, has been called the function (indicative or deliberative) i.e. the sender directs in his speech a directive to control the addressee through verbal acts indicative of the request<sup>(9)</sup> The researchers differed in developing

a precise definition of the guiding strategy, as some defined it as "the rhetorical strategy taken by the sender in his speech for the purpose of sending a guiding message to the recipient, which requires the completion of future work that is often direct without hint or observance of the rules of solidarity or tact, and called it reporting the guiding content from the shortest way."<sup>(10)</sup>

Another defined it as "the strategy by which the sender wishes to provide directions, advice, orders and intentions that are supposed to be in favor of the addressee or the addressee, and guidance here is not only a linguistic act, but it is a function of the language that deals with personal relationships, according to Halliday's classification, as language works as an expression of the sender's behavior and its impact on the addressee's directions and behavior."<sup>(11)</sup>

The use of this strategy enables the sender to pressure or interfere with the behavior of the recipient, even to varying degrees, and to direct him by virtue of the authority and purpose of the sender.<sup>(12)</sup>

The purposes of the consignor's guidance can be summarized by communicating his oratory intent, and directing the addressee through advice, guidance and warning, and this strategy may be used to impose a restriction on the addressee in one way or another or to direct it in his interest for his benefit on the one hand and to keep him from harm on the other.<sup>(13)</sup>

Some elements contribute to the success of guidance and the completion of the communicative process intended to guide the recipient<sup>(14)</sup>, which are as follows: -

1- The authority of the sender: The guidance is of a high degree of success if the sender has the authority and what is meant by the power possessed by the sender, the sender of the letter, the higher his degree than the recipient, the more guidance is achieved, whether in political, social, cultural, or religious terms, when the cleric directs advice to those in the mosque, its impact on the recipient is stronger than being from a friend or brother, but the guidance may turn into ridicule of the sender because it is from himself The steering force is graded by the power hierarchy.

2. Return of interest: must be behind the act of guidance benefit "This is what makes the provisions of the acts of guidance go in two directions, either obligatory or assignment, if the return of interest to the sender, the rule of the act is the obligation to obey and implement, but if the opposite - the return of interest to the addressee - the provision is the assignment "<sup>(15)</sup>

The impact of guidance is clear on the recipient when the letter carries a benefit in his interest, so the speech is more acceptable and impactful, and the recipient of the letter may be present or imagined, the guidance that we observe in the signs on the road and in markets and stores, such as (reduce speed), which is something for any driver passing through this road and there is guidance for an imaginary recipient who is not present and unspecified at the moment of producing the letter, and the sender does not know the recipient, and the recipient can be present at the moment of producing the letter, so the guiding letter is for that The guidance here is limited to Ahmed alone, and the circle of guidance here is narrower than by virtue of the individual's personal characteristics and the nature of knowledge between the interlocutors and other individual features that make guidance belong to this individual and not others<sup>(16)</sup>

#### Ordering Steering Strategy Means

In order to achieve this strategy, several means must be available, some of which have been used by the Arabs in their speeches, and we will address in this section the means of request.

1- Order: It is one of the important means in the guiding strategy, and one of the prominent methods in the Arab heritage, it has been addressed by our ancient scholars in their grammatical, rhetorical and fundamentalist works within the sections of the establishment of the request as we mentioned in the previous section.

Each sect of scholars has given an end to this method, grammarians have defined it as: "request the act in a special form"<sup>(17)</sup>, and defined by Ibn al-Hajib (d. 146 AH) "a formula by which the verb is required from the subject addressed to delete the letter of the present tense".<sup>(18)</sup>

As for the fundamentalists, it is: "the word required by the highest of those who are inferior to him is actually enough"<sup>(19)</sup>, and defined by Samani (d. 489 e) as: "call the act by saying who is below him"<sup>(20)</sup>

As for the rhetoricians, it was defined by Al-Alawi (d. 705 AH) as: "A formula that calls or says that foreshadows the invocation of the act from the side of others on the side of superiority, so we say: a formula that calls or a saying that predicts and we did not say: do, and to do as the speakers and fundamentalists say; Towards our saying: We remove his commandment, they are indicative of the summons without the form of do and we say: On the part of others, we guard against the matter of man himself."<sup>(21)</sup>

We note from this that the limit set by the rhetoricians is more comprehensive and broader than the definition of grammarians and fundamentalists, because they did not specify it in the formulas set by the grammarians, so the matter is in them and others, as they took into account the place, the context, and the rank of the addressee in achieving the direction of the command<sup>(22)</sup>.

Western researchers have classified the verb command within the theory of verbal acts according to what was stated by Austin and Searle, and Bach classified it within the framework of guiding actions indicative of medicine<sup>(23)</sup>

The matter in the speech indicates superiority, and explains that Sakaki (d. 626 AH) by saying: "The matter in the language of the Arabs is the use of \* I mean the use towards: to descend, and descend, and Nazzal, and Sah, as a matter of superiority, but that these images, which are like her, are they placed to be used as superiority or not? It is clear that it is set for that, and it is a fact in it, so that it can be understood when listening towards: Arise and Zayd will rise, along with the command, and stop all other supplications, petitions, lamentations, permissibility, and threats, considering the evidence." <sup>(24)</sup>

Al-Sakaki clarifies the forms of the command and that the command must be superior, and the reason for the superiority of the authority that authorizes the sender to pronounce the act of the command, and thus the command includes the indication of the obligation<sup>(25)</sup>, By saying: "There is no doubt that the request of the perceived as a matter of superiority [...] Whoever is higher than the commissioner entailed the positivity of the obligation to act according to different parties, otherwise he did not follow it, and if this encountered the origin of the use under the aforementioned condition, it stated the obligation, otherwise it did not benefit other than the request, and then it is according to the evidence of the circumstances what is appropriate for the denominator." <sup>(26)</sup>

The form of the command does not indicate that it is obligatory, but there is a presumption that shows this, which is authority and rank, and the concept of authority is broad, it is not limited to the traditional concept, but includes the authority of science and knowledge, and thus what the sender has from the background is authority in itself and therefore it is a classification of his rank in a certain context, and therefore the issue is not purely linguistic, but rather linguistic deliberative<sup>(27)</sup>. If the use of the act of command as a way of superiority between and understandable and does not need to be presumptions, the exit of the command to other purposes needs some precautions, including the availability of the linguistic formula, and the deliberative context through which the act of the command is employed to perform its meaning to the fullest and to reach the goal of the speech, and the rules associated with the act of the command can be summarized as follows<sup>(28)</sup>:-

1- That the verb is complete (carrying complete news) does not need to complete its meaning and that the form of the verb is indicative of the command.

2- The conditions of superiority and authority must be met.

3. The ordering officer must be able to issue the order.

4. The speaker must have the will to issue the order, and then the conviction or intention.

If one of these conditions is violated, the matter comes out to other purposes and meanings determined by the purpose of the speech, the context and the parties that perform the speech process, so it is a supplication with the highest, a petition with the peer, a assignment to what is hoped for as the reward of the hereafter, a discipline for what is suitable for customs and morals, and guidance for what is in worldly interest <sup>(29)</sup>.

The matter comes in different forms, which are four formulas <sup>(30)</sup>:-

1- Doing the command: Towards the Almighty's saying چ گ گ ر ن ٹ ٹ چ [Surah Al-Baqarah: 43].

2- The present tense coupled with the blame of the command: Towards the Almighty's saying چ پ پ ن ٹ ٹ ٹ چ [Surah Quraish: 3].

3- The name of the verb of command: and from it (you) the name of the verb command meaning (obligatory) towards the saying of the Almighty چ چ ج ج چ چ چ [Surah Al-Ma'idah: 105].

4- The source of the deputy for doing the command: Towards the Almighty's saying چ گ گ چ [Surah Al-Isra'a: 23], meaning and do well to the parents in kindness.

Among the formulas used by the Arabs in their speech is the formula (do), as the guidance in this form is contained in most of the guidance texts that we have collected, including:

Arabiya recommended her daughter when gifting it to her husband, she said: "Take off his spear, if he acknowledges, take off his teeth\*, if Vaxri acknowledges the bones with his sword, if he acknowledges, cut the meat on his shield\*, and if he acknowledges and put the ikaf \* on his back, it is a donkey." <sup>(31)</sup>

The Bedouins have used the imperative verbs (take off, break, cut, put) to guide her daughter about the nature of the social relationship. What allows her is the mother's available authority directed towards completing the fulfillment of her husband's choice, and the extent to which he acquiesces in what she encroaches on in matters related to the husband, which is the removal of spears and teeth. And breaking parts of the sword, and so on, to see his manhood, and how he behaves with it, so she obliges the girl to do that, and in this letter, all the conditions that achieve guidance were met, as the linguistic formula was present, and the pragmatic dimension, which is represented by the authority of the sender of the letter, and the sender of the letter did not take into account Any law of politeness. The purpose of this is that she wants to put pressure on the recipient, which is her daughter, with the orders she gives and forces her to implement them.

In another letter: "A Bedouin slaughtered a camel and said: 'For his wife, feed my mother with it.' She said: 'Oh, feed her.' He said: 'Cut her hip.' She said: 'It appeared with fat and was lined with flesh, not for the life of God.' He said: 'So cut off the shoulder for her.' She said: 'The one that carries fat from all over, not for the life of God.' He said: 'So what? You cut it off for her. She said: The beard was exposed with skin and lined with bone. He said: Then give it to your family and let it go.

The Bedouin employs the directives inherent in the imperative verb (feed, cut, provide), and uses the authority that society grants the husband over his wife, preferring to use this strategy over other politeness strategies in order to regain his authority, after he noticed that the recipient of the letter (his wife) is trying to undermine his authority.<sup>(32)</sup>

2- Prohibition: It is one of the sections of the request construction, as mentioned previously, and what is meant by it is "a request for an imagined absence"<sup>(33)</sup>

Ibn al-Shajari (d. 542 AH) defined it as "prohibition from doing a special saying with high rank."<sup>(34)</sup> The tree shows that the prohibition of the act and has a specific formula, has been required in its definition to be available condition of superiority, which thus meets with the matter where the requirement of superiority to be a real end, and otherwise it comes out to sub-categories of speech fall within the verbal acts<sup>(35)</sup>

Al-Sakaki clarified the prohibition's departure to other purposes, as in the command, by saying: "And the prohibition follows the command in that the principle of using (do not do) is to be a way of arrogance with the aforementioned condition. Like the saying of one who prays to God, do not entrust me to myself, it is called supplication, and if it is used in the right of the equal rank, not as a way of arrogance, it is called petition, and if it is used in the right of the one seeking permission, it is called: permissiveness, and if it is used in the place of angering the Turk, it is called a threat."<sup>(36)</sup>

Al-Sakaki clarifies that if the conditions for superiority are met, then it indicates obligation, and otherwise, it only benefits the request to leave, and goes out to other purposes, such as supplication if the sender is of a lower rank than the addressee, and it is called supplication, if the two parties to the speech are equal in rank, it is called a petition, and if it is used in the right of the one asking permission, it is called permissibility, and if it is used Indignation and threats, and it also falls under the prohibition that is hated and forbidden, and the difference is in the severity of the prohibition according to Searle's standards and terminology, because the purpose included in the saying (hatred) is less severe than the purpose contained in the saying of (prohibition).<sup>(37)</sup>

The prohibition goes out to various fulfilling purposes according to what the speaker wants, and these purposes are revealed through the context, the parties involved in the speech, and the circumstances surrounding it.<sup>(38)</sup> We note in this discourse that the prohibition was mentioned in its explicit form, which is (do not do it), as the sender of the speech, who is the father, says (do not deceive you). From being deceived by luxurious living, luxurious furniture and clothing, and after he forbids him from being deceived, he returns to guidance secondly, by ordering the verb form by saying (see), as he commands him to look at what happens to a person in terms of rapid changes and bad consequences, and the justification that prompted the father for guidance is advice, The Bedouin's fear for his son is one of the things of this world that people are deceived by.

Also, a Bedouin woman uses an explicit prohibition formula with her son, as she forbids him from threatening people with punishment, as in the following text: "Al-Asma'i mentioned on the authority of Aban bin Taghlib that he said: I went out in search of pasture, and I ended up with water from Kalb's water, and behold, a bedouin was on that water with a published book that he was reading And he started threatening them, so his mother said to him while she was in her hiding place, and she was sitting in old age: Woe to you! Until this



day, that someone else will become like him tomorrow, and he will take revenge on you more than what you took revenge on him, so stop what I hear from you. Did you not hear the saying of the first:

Do not despise the poor, lest you should kneel one day when time has exalted him.”<sup>(39)</sup>

If the prohibition is real here, and it does not go out to other purposes because the sender of the speech has the authority and he is (the mother of the recipient), it ends as it has the ability to issue the prohibition and is committed to desisting from the act by saying (do not carry, do not abuse), then the Arab woman forbids her son from what he was talking about Punishment, and about talking too much, and that he should not be deceived by the position he got, so he oppresses people and frightens them, and alerts him that the one who brought him to this position must reach someone else and take revenge on him, then she directs him to do the command (stop), so she forbids him and orders him to stop as well, and all this she enabled him to do Her authority to use such an explicit directive is necessary for implementation, and then she cites a verse for it and also contains the prohibition by saying (do not despise) here it is a prevention of contempt and it is a more powerful prohibition because the verb is associated with nouns of affirmation.

3- The call: It is defined as “bringing the absent, alerting the present, directing the objectionable, discharging the busy, and agitating the empty, and it is in industry that you vote for whom you want to come to you to address.”<sup>(40)</sup> It is defined in grammatical and rhetorical terminology as a request intended to invite and alert the recipient to turn to the sender of the speech, or draw his attention if he is close and pay attention to him for the purpose of what is determined by the deliberative context.<sup>(41)</sup>

The call is one of the achievement directive verbal acts; As it motivates the recipient of the speech and alerts him to make a reaction towards the sender, and the ability of the call to action appears in his action and its linguistic structure together to perform a central function represented in his expressive and verbal ability common to the linguistic group with the intention of using it in all circumstances and denominative classes in order to create verbs of communication between the speaker and the recipient of the call’s speech as one of Influential directive actions <sup>(42)</sup>.

And the Arabs used the call in their speech extensively, and through what we have collected from the texts of the Arabs, we find that they employ the two letters of the call (ya, and which), which lead most of their speeches when speaking to an individual or a group; This is because this method has an effect on the recipient in alerting him or summoning him and preparing his hearing, including what was mentioned in the following text on the authority of one of them who said: “While I was in the Sacred Mosque, a Bedouin stood up to us and said: O Muslims, praise be to God and prayers be upon His Prophet. One of the people of this eastern city of Al-Mawasa, the swords of Tihama, worked on the years of Mahsh, plucking the peaks, smashing the knots, bridging the stars, crowding them, and eating the fat” <sup>(43)</sup>.

The Bedouin in this text wanted to draw people’s attention to him and direct them to hear what he says, and it is natural that the people in the mosque are preoccupied with other matters, so they do not pay attention to who is speaking directly without their hearing being prepared for this hadith, so we notice that the Bedouin called them with the phrase (O Muslims) in order to make those present They turn to him, and direct their minds and ears towards him so that he can say what he has and ask for what he wants.

In another text, a bedouin also uses the call letter (ya) as it was narrated: “Al-Atbi said: A bedouin stood at the door of Ubaid Allah bin Ziyad and said: O people of Al-Jadadah, the clouds have closed, the lords have cleared, the wolves have bullied, the dams have been filled, the grandchildren have died, and the child has died, and you were many I am immoral, companion of fools, great of missteps, due to the connection of time, and I do not understand the two events, a lawful neighborhood, numbers and money, so the hands of Saba separated us, between the loss of children and fathers, and I was of good honour, fertile in the house, sound of neighbourhood, and my place was fever, and my people was sorrow, and my determination was serious. God has decreed, and there is no going back to what He has decreed, with abundant wealth, and the dispersal of men, and the situation has changed, so appoint from his person his witness, his tongue his expatriate, and his poverty his driver and leader”<sup>(44)</sup>.

The Bedouin employed the call to begin his conversation with Ubaidullah bin Ziyad and his entourage, and due to the importance of the call and the impact it had on the listener, the Bedouin used it to begin his speech, so that they would give importance to his speech, and pay attention to what he says, and then he went on to talk about what happened with him and the circumstances he went through in detail. And then he uses another guiding tool, which is the command verb (so help) in order to seek the need and help from the servants of God

and his entourage, and the guidance here is weak because the sender of the speech (the Bedouin) is of lower rank than the recipient of the speech, and he is (Abdullah and his entourage), so it is considered less effective, as it came out Command from its directive purpose to other purposes request aid.

4- Interrogative: Interrogative is one of the methods of request construction in the Arabic language, and Al-Jurjani defined it as “inquiry of what is in the person’s conscience, and it was said that it is a request for something to happen in the mind”<sup>(45)</sup>.

The interrogative is one of the most demanding methods that transfers to connotations that differ from its original connotations<sup>(46)</sup>

The interrogation is a form of request, which has a verbal evidence indicating it, which is represented by the interrogative tools.<sup>(47)</sup>

Ahmed Al-Mutawakel believes that the difference between the semantics of the types of interrogative sentences that carry the original executive power and the semantic interpretation of the interrogative sentences that carry the executive power of the branch, and this executive transfer is a deliberative transfer, as it takes place through intent and interpretation without there being a change in the pictorial form, for example, what the father says to one of his family members : Can you close the door?; He does not want him to answer him with a yes or no according to what we see of the interrogative form (Does), which is the original performing force, but he wants to direct him to close the door, i. And what is available in the mind of the recipient of information that enables him to interpret the meaning of the interrogative sentence<sup>(48)</sup>

The interrogation is classified within the mechanisms of the directive strategy, as it is in a way that the sender of the speech can direct the recipient, control his mind to implement a request, and enables the sender to control the outcomes of events, and conduct the speech as he wants.<sup>(49)</sup>

The guiding purpose of the question was stated in the speeches of the Bedouins in the following speech: “Some of the narrators said: We were with Abu Nasr, the narrator of Al-Asma’i, in a garden of study, reaping its fruits, and reaping its lights, until we mentioned Abu Sa’id Abd al-Malik bin Qarib Al-Asma’i, and he said: Have mercy. God Al-Asma’i, he is a source of wisdom and a sea of knowledge, except that we have never seen someone like a Bedouin. He stopped us and greeted us and said: Which of you is Al-Asma’i? He said: I am that one. Then he said: Do you give permission to sit? So we gave him permission, and we were amazed at his good manners despite the harshness of the manners of the Bedouins. He said: O Al-Asma’i, are you the one whom these people claim to have the most knowledgeable knowledge of poetry, Arabic, and the stories of the Bedouins? Al-Asma’i said: Among them is someone who is more knowledgeable than me, and who is inferior to me. He said: Will you not ask me for some of the poetry of the people of the city so that I can compare it to the poetry of our companions? So I recite it as poetry for a man who has been praised for it. Maslama bin Abdul Malik”<sup>(50)</sup>” The Bedouin uses a group of related questions with the intention of achieving a number of functions. With his first question (which one of you is Al-Asma’i) he aims to direct the addressee in order to provide him with information that he does not know, while his second question (Do you give permission to sit) aims to direct the addressee in order to express his opinion in answering a social invitation, while He used his third question: (You are the one who claims...) in order to direct the addressee to confirm information that had previously reached his ears, while the function of his fourth question (Will you not seek me...) was declarative, in which the question went beyond its apparent meaning, to make an indirect request, or the force was equal. The fulfillment of the saying (Will you not seek me)? The direct force of the request (Are you seeking me)? The Bedouin’s statement contains an aspect of politeness, which was caused by the Bedouin’s stripping himself of power.

Another Bedouin uses interrogative questions for the purpose of guidance with al-Hajjaj, as stated in the following text: “Al-Hajjaj met a Bedouin in a desert and asked him about himself. He told him everything he hated and he did not know, and he said: If I do not kill you, then God will kill me.” The Bedouin said: Where is the right to leave? Al-Hajjaj said: It is better. you, and turn away from it.”<sup>(51)</sup>

Here, the Bedouin employed the question to ask al-Hajjaj to leave him after threatening him with death, so by saying (where is the right to be sent) he does not want to ask about the place, but he wants to say to him, “Pardon me” as a reward for my excessive talk, and his request was fulfilled, as al-Hajjaj turned away from him. ; Because the sender of the speech, who is a Bedouin, is of lower rank than the recipient of the speech, but the circumstances of the speech necessitated that he use guidance.

5- Compound guidance: What is meant by compound guidance is the use of two or more means of guidance, such as the sender of the letter using commands, prohibitions, orders and warnings...etc., of the means; This is to strengthen the guidance and confirm the achievement of its achievement, and it remains to choose the means used according to what the sender of the speech finds appropriate for the circumstances of the speech and the position of the sender in relation to the recipient and other things that necessitate the sender to choose the appropriate means, or to combine several means in one speech <sup>(52)</sup>

The compound directive was mentioned in the words of the bedouins, for example: "Aba al-Aghar al-Tamimi was informed that his companions in the desert had fallen between them, so he directed his son al-Aghar to them and said: O my son, be a hand to your companions against those who fought them, and beware of the sword, for it is the shadow of death, and beware of the spear, for it is the bribe of death." And do not come near the arrows, for they are messengers that do not conspire against the one who sends them. He said: So what should I fight? He said: With what the poet said:

Boulders fill the palms, as if they were the heads of men shaved during the seasons. <sup>(53)</sup>

The circumstance in which the letter was created necessitated a combination of both the commandment and prohibition, because the sender of the letter, who is Abu Al-Aghar, directs the recipient of the letter, who is (his son), to engage in battle. He directed him to go into battle and to be a supporter of his companions by using the command by saying (Be a hand to your companions), and he also used the command to make his son wary of spears by saying (Beware of the spear), and he used the warning to warn his son of swords by saying (Beware of the sword), where he used (the pronoun and the one warning against it), and he also baptized. To use the prohibition by saying: (Do not approach arrows, for they are messengers that do not conspire with the sender), so we find him using all means of request in his speech so that the power of accomplishment would be stronger, as he creates in his son's soul caution and caution against what is going on in the dispute, and also insisting on using more than one means makes his son more He was more attentive and careful, and also stressed his keenness to fully convey his goals and intentions to his son.

A Bedouin woman advises her son and takes several means of guidance so that the son is bound by the will and it has an effect on him. Set for yourself an example that you would approve of from others, so beware of him and take him as a leader, and know that whoever combines generosity and modesty has mastered the garment, its loincloth and robe. <sup>(54)</sup>

She used the command represented by doing the command (on you) and (like for yourself) and (know that he combined generosity and modesty), as the Arab woman wanted her son to abide by these matters and make them; Therefore, she took matters as a means, while she needed warning to warn him of gossip by saying (beware of gossip), the circumstances of the speech necessitated that the sender (Arabic) use (warning and command) in order to direct the recipient of the speech (the son) to abide by certain matters and warn against other matters.

Non-ordering means of directive strategy

After we reviewed in the previous section the requesting means of the directive strategy, we review in this topic the non-demanding means, which are less powerful in guidance despite the availability of authority in the contexts, such as the advice of the father and mother to the children or the work manager <sup>(55)</sup>.

1) Warning: A warning can be defined as alerting the recipient to something and informing him that he must beware of it. Because it may pose some danger, and it is part of the mechanisms of guidance discourse. Because it directs the recipient to beware of something <sup>(56)</sup>.

The warning appears in its general linguistic meaning in various forms, including <sup>(57)</sup>:

- 1- The wording of the matter is like: (Beware of associating with the mean person).
- 2- The image of prohibition towards: the saying of the poet (Don't blame me for her desires).
- 3- The form that begins with the pronoun (beware of you) and its branches, and this form is specific to the discourse (beware of anger, for it brings illness and bad consequences).

As for the terminological warning, it has five forms:

- 1- An image that is limited to mentioning (the one who is warned against) outwardly, without repetition, such as when we say to the child (the fire).
- 2- Mentioning the one who is warned of it explicitly, repeated, or in conjunction with: cold, cold - cold and rain.

- 3- Mentioning an apparent name stamped with a kaf, and it is the thing we warn against when we say to someone trying to touch liquid paint: your hand or your hand your hand or your hand and your clothes.
- 4- A copy that includes a visible name stamped with a sufficient letter for the warned person, and he is the one who is warned against, with a sympathy for him - and no other - towards (your hand and the knife).
- 5- Mentioning the warned pronoun accusative of the addressee is (beware of you) and its branches, and after him the one who is warned is a noun preceded by waw without any other, or preceded by waw, similar to their saying: (Beware of religion, for they are worried at night and humiliated by day) and preceded by waw towards: (Beware of arbitration of bad desires).

The warning was mentioned in the words of the bedouins and their rhetoric a lot, especially in the warning of sons and mothers to their children, and among the formulas that appeared in the words of the bedouins according to what we have collected is the form that begins with the demonstrative pronoun and then the one who is warned against it is accompanied by an “aw” as a saying of a bedouin advising her son: “Aban bin Taghlib said - and he was a worshiper One of the worshipers of the people of Basra: I witnessed a Bedouin woman recommending a son of hers who wanted to travel, and she said to him: “Oh my son! Sit down, I grant you my will, and by God, grant you success, for the will is more valuable to you than your much intellect.” Beware of gossip, for it sows grudges and divides lovers, and beware of exposing yourself to faults, for it is taken as a goal, and it is worthy that the purpose does not stand on the multiplicity of arrows, and the arrows seldom acquired a purpose except his word until he destroys what increased his strength, and beware of generosity with your religion and miserliness With your money, and if you shake, shake a generous person who softens to shake you You shake the ignoble, for he is a rock whose water does not gush out, and give yourself an example of what you have approved of others, so act with it, and what you have disliked from others, so avoid it, for a person does not see his own fault, and whoever is affectionate to him is human and contradicts that from him, his friend from him is like the wind in its disposition, then I caught it So I approached her and said: By God, O Arab woman, did you not add it to the will? Then she said: Did you like the words of the Arabs, O Iraqi? I said: Yes, she said: And treachery is the ugliest thing that people deal with among themselves, and whoever combines forbearance and generosity has mastered the suit, its tie and its robe.”<sup>(58)</sup>

The Bedouin begins her speech with the call by using the letter of the call, (i.e., my son), which means, son. Then she asks him to do the command (sit down), and then she returns to the call to attract his attention towards her, and then she begins to warn her son by using the warning method. The Bedouin has employed the warning formula. Consisting of (the pronoun “beware of” + “the one warned against”) in her saying (Beware of gossiping, beware of being exposed to faults, and beware of being generous with your religion), the Bedouin warns against gossip, exposes himself to faults, and is generous with religion, and the one warned is the son. The Bedouin warned her son and wants him to abide by these warnings, and she paid attention. By stating the consequences of these matters, and explaining their details, which increases the strength of the warning and the impact on the recipient.

Also, a Bedouin uses the same formula to warn his son: “A Bedouin said to his son: Beware, my son, of asking eloquent people for a response”<sup>(59)</sup>.

The Bedouin used the warning formula consisting of the pronoun (Beware of the one being warned against) to warn his son by saying (Beware of asking the rhetoricians), and the sender of the letter in this text possesses the authority that enables him to oblige the recipient, who is his son.

2) Presentation and specification: one of the constructional methods in the Arabic language and one of the tools of the guiding strategy, and it means “requesting something, but presenting is soft, and preparation is a request for research”<sup>(60)</sup>. Presentation is by displaying the thing for consideration, so it is gentle and soft, and presentation is close to presentation in this regard, but it is more emphatic. And I intend<sup>(61)</sup>, both of them carry the meaning of a request, which makes them effective means in the guidance strategy. The sender of the letter directs the recipient to do something in the future, and the motive for that direction is an action that the recipient has previously performed in the past, but the sender sees that it is incomplete or falling short of the required degree. What is known is that he directs him to urge him, which is to ask strongly and forcefully<sup>(62)</sup>. Among its tools are “except, except, luma, lula, and all of its meanings are preparation and urging, and if you are in charge of the future, then be instructing, and if they are in charge of the past, then be blaming and reprimanding for what the addressee has left out or is destined to leave out”<sup>(63)</sup>, and also “lu” comes to show



and induce in some places <sup>(64)</sup>, and from This gives rise to what Al-Sakaki called remorse, due to the delay in time and the conversation is about an action and its end, so the meaning of these tools is blame and remorse, as if one person says to another (would you not have said charity or had you not said honesty), as if he wants to say, I wish you had told the truth <sup>(65)</sup>.

The Bedouins used presentation and preposition for the purpose of guidance, and an example of this is what a Bedouin said to her husband, as in the following text: "Al-Hassan, Abdullah bin Jaafar, and Abu Hibbah Al-Ansari went out from Mecca to Medina, and the sky struck them, so they took refuge in the hide of a Bedouin, and they stayed with him for three days until the sky was silent, and he slaughtered." To them, when they departed, Abdullah bin Jaafar said to him: If you come to Medina, then ask about us. The Bedouin was in need after years, and his wife said to him: If you came to Medina and met those boys, he said: I have forgotten their names. She said: Ask about Ibn al-Tayyar, so he came to him and said: The truth is, our master Al-Hassan, so he met him and ordered for him one hundred camels, with their virility and their shepherds. Then Al-Hussein came and said: Abu Muhammad is enough for us to supply the camels, so he ordered for him one hundred sheep. Then Abdullah came and said: My brothers camels and sheep are enough for me, so he ordered for him one hundred thousand dirhams. Then he came to Abu Hayya and said: By God, I do not have anything like what they gave you, but bring me your camels, and I will give them dates to him, and the left remained following the Bedouin."<sup>(66)</sup>

(If) in the above example, it made use of the adverb despite its inclusion in the past tense, as the verbal evidence tells us that the event of coming did not occur during the wife's production of their speech. The wife asked her husband to go to Medina to meet with the two good men, and the request was accompanied by gentleness and gentleness when she said ( If you came to Medina and met those boys), the directive here is less effective, because the sender of the letter, the wife, is considered to be on the same level as the husband or is lower in status than the husband. The letter loses the condition of authority here.

In another text, a Bedouin said to a cousin of his: "Why should I rush to the place of water that I hate, and were it not for my concern for your brotherhood, I would not hasten to reproach you." The other said: "By God, I do not know of any shortcomings so I should refrain, nor any sin so I should reproach. I am not telling you a lie, nor am I acknowledging that I have sinned."<sup>(67)</sup>

The Bedouin here employed the letter (lula) for the purpose of exhortation by saying (If it were not for my concern for your brother), it is a refraining letter for presence, as he wanted to rebuke his cousin and direct him not to rush to what he hates to see from him.

3) Guidance using dictionary words: Sometimes the sender of speeches resorts to guidance using lexical words that indicate guidance, and they are often for advice, a command, an appeal, an indication, a suggestion, or a plea for something <sup>(68)</sup>.

Examples of this are in the words of the bedouin on the authority of "Al-Shaibani. He said: A Bedouin came to Malik bin Touq, and he stayed in Al-Rahba for a while. Some days Malik bin Touq went out to take a walk around the courtyard, but the bedouin opposed him, and they beat him and prevented him, but that did not stop him until he took the reins of his horse, then said: O prince, I seek refuge in God from these of your associates. He said: Yes, God corrected the prince, that you listen to me with your hearing, look at me with your side, and accept me with your face."<sup>(69)</sup>

We notice the Bedouin in this text pleading with Malik ibn Tawq through words whose content is guidance. He said (to listen to me and he will hear you, and to look at me with your side, and to turn to me with your face). Malik directed us to turn to him and look at him, and to listen to what he says without using the requesting method for guidance, such as: The command, but the present tense verb was used, which imposed that is a difference in power; Malik is above the Bedouin in authority, so directing the requesting methods has no effect, while here begging has clear effect and the Bedouin reaps its benefits as Malik listens to him and the Bedouin gets what he wants, and the justification for using the strategy is to convey to Malik an explanation of his injustice and transgression of his rights and also to seek his need.

In another text, another Bedouin uses the words of the commandment for guidance, as stated in the following report: "A Bedouin consoled a man and said: I advise you to be satisfied with God with His decree, and to fulfill what He has promised of His reward, for the world is a place of passing, and it is necessary to meet God"<sup>(70)</sup>.

We note that the Bedouin directs the man to be content and accept God's decree. He used the word will to direct the recipient by saying (I command you), and perhaps the context necessitated the sender of the letter to use the directive.

4) Directing to mention the consequences: The sender of the letter may mention the consequences of the matter to which he wants to direct the recipient, such as mentioning the consequences of honesty or lying; That is, mentioning the good deeds of the praiseworthy matter, and what he obtains as a result of following it, and mentioning the bad deeds of the reprehensible matter and the harm it causes. Guiding by this means is in the case when the sender does not have the authority to use direct means of guidance such as commands and prohibitions. Therefore, he resorts to using this mechanism so that the recipient knows his intention <sup>(71)</sup>

The Bedouins used this method, and among them is what came from their words: "Al-Utbi said: I saw a Bedouin on the road to Mecca asking people and they did not give him anything, and in front of him was a young boy of his own. When he persisted but failed, he said: I only see myself as deprived, so the boy said: O father, the one who is deprived of being asked So he was miserly. He is not the one who asks and is not given. He said: The people were amazed at his words, and they began to give him clothes until they covered him."<sup>(72)</sup>

In this prohibition, the boy provided successful and fruitful guidance indirectly by mentioning the consequences of preventing the questioner, and he resorted to this method. Because he does not have the authority that allows him to order or prohibit or other direct guidance methods, we find him directing the speech to his son, but he intends for the people around him to hear in order to alert them to the prohibition they are in and mention its consequences in order to know their misbehavior by saying (O father, the deprived is the one who is asked. So he is miserly, not the one who asked and was not given). And when people heard this speech, they actually went to give it.

In another example, a Bedouin forbids his son from lying and warns against it, but in an indirect way, by mentioning the consequences of lying and the things that result from it, as mentioned in the following report: "A Bedouin said to his son when he heard him lying: O my son, I am amazed at the liar who is praised for his lies. His fault, and he is exposed to punishment from his Lord, for sins are a habit for him, and the reports about him are contradictory. If he says the truth, he is not believed, and if he wants good, he is not successful. He is the one who blames himself with his actions and the evidence of his scandal with his words, so what is true of his truthfulness is attributed to others, and what is true of someone else's lies. It was attributed to him"<sup>(73)</sup>

The purpose of the Bedouin's words is to prohibit and warn against lying, but despite the authority he possesses that allows him to order and prohibit; Because the recipient is of a lower rank than the sender, the sender is the father and the recipient is the son, but the father, to avoid embarrassment and save his son's face, used the indirect method in directing him. At the beginning of his speech, he explains to him that he admires the liar, praises him and praises his lies and false actions, and then mentions to him the consequences of that. By saying (it indicates his fault, and he is exposed to punishment from his Lord...), he thus explained to his son his denial and rejection of this matter by detailing and clarifying the disadvantages of lying and what a lying person is like; In doing so, he indirectly forbade his son from lying.

## Conclusion and results

1- We noticed the interest of the Bedouins in pragmatics and the use of guidance in their speeches in order to reach their goal in the speech, and their use of it was not in vain. We do not mean by this that they are aware of pragmatics, but rather it is something that occurs on their tongues in a natural manner, as is the case with the grammar of the language.

2- The directive strategy occupied a part of the Bedouins' speech, in addition to the presence of the rest of the strategies in their speech.

3- The success of guidance requires the presence of an authority factor. Therefore, we find the directive strategy less than its sisters in the words of the Bedouins, and the reason is that the Bedouins did not assume the positions and authorities that enable them to exercise guidance.

4- Guidance is often between sons and fathers, or mothers and their children, or between tribal sheikhs and the sons of their people. Guidance extends to petition if the two sides of the speech are equal, and this is often between friends and brothers.

5- Demandful means are frequently used by parsing people for guidance, and their use exceeds non-demanding means.

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