

# THE COMMUNICATIVE CONCEPTUAL FUNCTION IN THE BOOKS OF THE IMAMS, PEACE BE UPON THEM

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## 1. INTRODUCTION

The linguistic functions appeared in the communicative theory as an urgent need in understanding the communicative process so that the elements in the communication process do not show their communicative features except through the function that the element performs. Varying in appearance and dominance, we only have to come across the dominant function in the message, and show its impact on delivering the message and repelling the sender in adopting it in the message.

This function emerges when the message is directed to the recipient for the purpose of understanding or alerting him. Jakobson says: It appears clearly in ((the call and the command which deviate from a synthetic, morphological and even phonological point of view mostly from other nominal and verbal categories, and the command sentences differ from the declarative sentences in An essential point, the declarative sentence can be subject to the test of truthfulness, but the imperative sentences cannot be subject to that. And Dr. (Ahmed Azouz) calls it the call function because it relies on addressing the sender and asking him to do a specific action ()), and its purpose is to draw the attention of the receiver and influence him in order to convince him of the opinions, ideas and issues that are carried by the words and texts, and the purpose of this persuasion requires linguistic and logical effectiveness, organizing the discourse in a manner In particular, it affects the recipient, making him reconsider his ideas and beliefs, and prompting him to move and take positions: preaching, guiding, threatening, and carrying out propaganda.

The attempt to determine the basic function of language posed a controversial challenge among scholars, as some went to its social function stemming from communication; As this function helps to document social relations between members of society, Simon Dick confirms this by looking at natural language as a tool for social interaction, and this tool is not achieved in and of itself, but is achieved through the effectiveness of the specific use of social interaction between members of society.

They are functions formulated by (Jakobson) in his theory of communication, as he assumed that each element of communication has a linguistic function that is different from other functions on the one hand, and linked to it on the other hand ()); As communication does not only converge functions in the message to varying degrees according to the dominant element in the message, and (Jakobson) mentions the fact that ((a specific linguistic element dominates the effect in its totalite; it works in a coercive, irreversible way, directly exercising its influence on other items)

The functions of the language defined by (Jakobson) are an introduction to the analysis of texts, expressions, and various discourses, thus helping to understand them. The salient lies in the hierarchy in which the jobs related to the structure of the

message appear (). The job at the top of the hierarchy is called the dominant job, and this does not mean that it is the only one, as other jobs have a secondary contribution to building the message, until they complete the communication process. This is because the process of communication is not complete without all its elements, and each element has its own function. But the most important element in communication carries the dominant function.

The declarative function (future function)

The sender focuses in his message on understanding the receiver, so the message is based on creating a framework for communication based on showing the receiver from an angle in which he is the focus of the scene to be photographed by the sender, and ((the recipient (individual or group) implements or rejects what was stated in the message

Command.

The command and the prohibition in grammar ((They are actually only, because you only order the performance of a verb, and you forbid the performance of an action)))) The receiver, as the sender resorts to delaying the matter to indicate what he wants and waiting for its completion, and thus the act of the matter is considered an indication of the job expected of the sender.

And it is possible that the book of Imam Ali (peace be upon him) to Khaled bin Al-Walid depicts the evocative function, when the latter violated the orders of the Messenger of God (may God bless him and his family) in that the matter be for Imam Ali (peace be upon him) when the two sides of the Muslim army met; As the Prophet Muhammad (may God bless him and his family and grant them peace) divided the army into two teams: the first is led by Imam Ali (peace be upon him), and the other is led by Khaled bin Al-Walid, and he assigned the leadership to Imam Ali (peace be upon him) when they meet to start the war against the apostates (), and it does not concern us now Detailing in the context of the incident, as far as showing the function of the text communicatively, after Khaled had to wait for Imam Ali's team (peace be upon him) for the purpose of gathering at the specified place, but Khaled did not stand up, so Imam Ali (peace be upon him) sent a message in which he wrote: ((Stand where he overtakes you My messenger)) (), as the sender employed the strategy of guidance to make the receiver understand the importance of the command addressed to him using the command verb (stop), and in this way the sender announces the imposition of his obedience on the receiver for what is in the message, and the imperative language ((does not prove anything, nor does it explain anything, but It informs the decision, judgment, or order, and decides right and wrong, in a form that does not accept form, and justifies a value by means of another value)) (Schmith depicts for us how the word affects the reference to what is required, saying: ((We can describe a concept as a reference to action According to a stable, indoctrinated multiplication in a linguistic group given by its occurrence, and then possible and expected.

The sender referred to the place by saying (where), i.e. indicating the receiver's need for the command and specifying its implementation at a specific place and time, so he added the time of standing also by saying he overtakes you, meaning that the sender wants to inform the receiver of the obligation to stand at the place and time determined for the messenger to reach the receiver, and with this linguistic function performance the sender raised The receiver's attention to confirm the communication between them, and to keep him within the circle of the communicative process.

However, the receiver did not act on what came to him from the sender and did not commit himself to obedience ((He did not stand up, so he wrote to Khalid bin Saeed: He objected to him until you imprisoned him, so Khalid objected to him until he imprisoned him, and the Commander of the Faithful, peace be upon him, overtook him and rebuked him for his disagreement))))), which was forced The sender should involve another communication channel that works to create a productive interaction in fulfilling the command imposed by the first message, and achieve implementation with personal communication that strengthened the first written communication, by sending Khalid bin Saeed and his band to stop the impulsiveness of Khalid bin Al-Walid and not commit to standing at the specified place, until the matter is settled..

Imam Ali al-Hadi (peace be upon him) used the imperative sentence to show the declension function in his book ((Leave the confusion of the perplexed, and seek refuge in God from Satan, the saying is not what Hishaman said))))), in the context of Muhammad bin Al-Faraj Al-Rakhji's question about the words of Hisham bin Judgment is in the body, and Hisham bin Salem in the picture This is in the difference of opinions presented within the heated debate about the description of the divine entity ((Hisham bin Salem, Hisham bin Al-Hakam, Jamil bin Daraj, Abdul Rahman bin Al-Hajjaj, Muhammad bin Hamran, Saeed bin Ghazwan, and about fifteen men of our companions gathered So they asked Hisham bin Al-Hakam to debate Hisham bin Salem regarding what they differed in regarding monotheism, the attribute of God Almighty, and other than that, to see which of them is the strongest argument. And he said, Abd al-Rahman bin al-Hajjaj said to Hisham bin al-Hakam: I disbelieved, by God, in God the Great, and deviated from Him. He knows what saying we should condemn God with from his mighty class? He answered it in his book presentation. I understood, may God have mercy on you, and know, may God have mercy on you, that God is greater, higher, and greater than that he conveys his attributes, so describe him with what he described himself with, and refrain from anything other than that.

As the sender did not aim to state the answer to the question as a priority in his message; But he wanted to show the function of the receiver in receiving orders from him, so the sender employed the two verbs (let and seek refuge) to indicate what the receiver has to do with what came in the text of his message, which was a matter that had a great impact on the belief of Muslims, so we find the use of imperative sentences has shown us how The sender restricted the receiver, defined his intellectual launch, and froze his dealings with intellectual and doctrinal differences and made them a touch of Satan, which is an explicit warning message. It encourages and facilitates, self-unification of individuals with the functions they perform, themselves and others in the existing society)), and this stems from: This is the opposition of illusion and imagination to the mind so that it does not know the direction of the truth in order to aim it))))) , so the confusion was the starting point on which the sender built his message in hastening to direct the order to move away from the two opinions because of their harm to the questioner's faith, and their distance from sound guidance.

We find the text of Imam al-Hasan al-Askari (peace be upon him) in the supplication in which he presented the function of the future, when he wrote: There is none but Him, so work after whatever you wish, and God will see your work. and His Messenger and the believers, then you will be sent back to the Knower of the Unseen and the Witness, then He will inform you of what you used to do, and the end is for the righteous, and praise be to God Lord of the Worlds.))))) This text was sent by the imam to Ishaq bin Ismail al-Nisaburi in the context of preaching, and one of the basics of

preaching is that the preacher directs a number of orders or warnings. In it, he defines the functions of the receiver and restricts his behavior, and by this he charts the way to the righteousness of the receiver, so the sender addressed the recipients in the plural form by saying (so know) twice, to direct the recipients to their job required of them, which is to work hard and sincerity, while explaining the reason for this matter, and here the sender fit the purpose of Preaching and explaining the role of the receiver in this preaching. What is required is to work without interruption until a day comes when these actions are presented and weighed in the balance of good and evil. Adopting the Qur'anic inclusion in the message gives it the power of command, guidance and guidance. As the sender referred his authority to the authority of the Holy Qur'an in directing the message and what the speech contains of stern exhortation to those who forget that he is in the hands of a generous God, and the sender raises in the same receiver voluntary acceptance because he has extended the rope of meaning to the

Holy Qur'an

## 2. PROHIBITION

And the function of the receiver appeared in the book of Imam Ali alRidha (peace be upon him) to Jaafar bin Isa, in which it was stated ((Do not testify))), this text in the context of answering a jurisprudential inquiry sent by Jaafar: ((May I be sacrificed for you, our neighbors came to me with a book they claimed to be Witness me about what is in it, and in the book my name is in my handwriting, I know it, and I do not remember the testimony and they called me to it, so I bear witness to them that I know that my name is in the book, I do not mention the testimony, or is it not obligatory for them to testify against me until I mention it, was my name in the book in my handwriting or was it not?)

), then the answer came to specify the job of the receiver by using the negative sentence by saying (do not testify), and the answer was brief and comprehensive of all the possibilities mentioned by the questioner, and thus the message specified the job of the sender not to testify according to the text of the question, and the sender did not explain the reasons that led him to rule not to testify; Because the text of the question has shown the absence of the most important pillar of the testimony, which is remembrance, so how can he testify when he does not mention the witnessed matter! With this, La Al-Nafiyah specified the duties of the future, and it is a form of a firm, assertive request in which the recipient does not wait for consultation or reflection on it, as linguists called it (NoTalibia) to include prohibition and others ().

Imam Al-Hassan (peace be upon him) wrote an invocation for his son AlQasim (peace be upon him) in which he said: ((O my son, O Qasim, I advise you that if you see your uncle Al-Hussein (peace be upon him) in Karbala, and he was surrounded by enemies, do not leave excrement and jihad for the enemies of God and the enemies of God. His Messenger And do not be stingy with your soul on him, and whenever he forbids you from excrement, he returns to allow you to excrete, so that you may enjoy eternal happiness ((.)), the sender used the prohibition twice in the message, referring to the receiver's job in a very precise context, and putting danger, which It includes self-sacrifice The stage of youth, and entering into a battle from which there is no way out, so the prohibition came appropriate to the insistence of the sender to implement what was mentioned in the book to the receiver, to define his son's job as (do not leave

excrement and jihad for the enemies of God and the enemies of His Messenger) and (and do not skimp on him with your soul), and the prohibition has a stronger authority than the command, In the fact that the command determines the action of the thing, but the prohibition mentions the thing and what is intended to be reversed, it is forbidden to leave the excrement and what is intended to go out, and the prohibition of miserliness and what is intended to be spent, because the matter is achieved by the time that the future (commanded) decides the action, but the prohibition imposes what is required directly; Because he forbade the opposite, so when the feces come, he must not leave it, and when sacrifice is required, he must not be stingy. Because it is specified by the sender.

### 3. INTERROGATIVE

Many interrogative sentences were mentioned in the letters and can be traced back to Imam Ali (peace be upon him) in the letter to Talha and Al-Zubayr: As in him? Or have I been ignorant of him, or have I misunderstood his door?))))) A sentence of interrogatives appeared in the text of the message of Imam Ali (peace be upon him), which in its figurative meaning goes to wonder on the one hand and incapacity on the other hand, and that is in view of the situation of the sender and the receiver, so if the sender asked the recipients to mention He has cases in which he is unable to carry out his duties in taking charge of the affairs of the Muslims and the leadership of the nation, and he is thus unable to bring them to such positions that testify to them of what they go to. (After pledging allegiance to him for the caliphate, and they rebuked him for abandoning their advice and seeking help in matters from them))(), here the sender does not single out the recipients with the task of answering the question only, but rather invites them to think about their request and to examine their entitlement to what they ask for.

And it was mentioned in the book “The Standard and the Balance” that the recipients acknowledged denying the accusations against the sender after he confronted them with it: ((...so in the right to raise it to one of the Muslims about whom you are weak or ignorant, or is there a ruling that you made a mistake in? They said: Oh God, no ....)))( Until he asked them about their disagreement with him, and they replied: ((Your disagreement is Umar ibn al-Khattab and our imams and our right to the fay’. You made our right to Islam as the right of others, and you equalized between us and those whom God Almighty bestowed upon us with our swords and spears. Except by compulsion.” This is confirmed by the following paragraph of the book: “By God, I had no desire for caliphate, nor was there any desire for guardianship, but you called me to it, and made me bear it.” Ha, when it reached me, I looked at the Book of God, and what was laid down for us, and He commanded us to judge according to it. So I followed him, and as long as he commanded the Prophet, I obeyed him, and I did not need your opinion in this matter, nor the opinion of anyone else, and there was no judgment that I was ignorant of. I consult you and my Muslim brothers, and if that were the case, I would not want you or anyone else (.)(), and this proves their inability to find what fulfills their request to turn to them for advice.

The question was mentioned in the book of Imam Al-Hussein (peace be upon him) to Muawiya using the method of protest in denying the accusatory informers against Imam Al-Hussain (peace be upon him), and as a result, Muawiya sent him a book in these allegations, and Imam AlHussain (peace be upon him) replied to him with an introduction confirming the insincerity of these allegations. ), the sender used the

question to protest against the recipient by saying: ((Are you not the killer of Hujr bin Uday, my brother Kinda, and his righteous and obedient companions...Are you not the killer of Amr bin Al-Hamaq, the companion of the Messenger of God (may God bless him and his family and grant him peace)... or are you not the owner of Hadhrami Those about whom Ibn Sumayyah wrote to you: They are of the religion and opinion of Ali, so I wrote to him: Kill everyone who was of the religion and opinion of Ali (peace be upon him), so he killed them. And imitate them with your command ((())), and we see that the sender has asked questions to the receiver, and it defines the function of The receiver in communication is able to answer with (Yes), because the sender mentions facts that occurred, and he does not need to know the answer, because he decides the receiver with it and proves it to him, and here the receiver has only to confirm the questioned about him and his approval of himself, and we find that the receiver has refrained from answering and did not respond.

On the message of Imam Al-Hussein (peace be upon him): ((When Muawiyah read the book of Al-Hussein (peace be upon him), he said: He was in his mind () over what I felt, so his son Yazid and Abdullah bin Abi Omar bin Hafs said to him: Answer him He replied strongly, belittling himself, and reminding his father of his worst deed and its effects, so he said: No, do you see that if I wanted to reproach Ali rightly, I would not say that someone like me does not deserve to be faulted with falsehood, and what people do not know, and when do I reproach a man with what people do not know? His companion did not care about him, and he did not see anything about him, and I did not wish to fault Hussain, and I did not see a place for the fault in him, except that I wanted to write to him, threaten him and threaten him, and ignore him, then I saw that I should not do it... So he did not write to him anything that displeased him, nor did he write to him. He cut off something that he used to connect him with, and he used to send him every year a thousand thousand dirhams, except for offers and gifts of every kind))(), and with this the message fulfilled the purpose that the sender wanted to clarify for the receiver through interrogations. Acknowledgment of the aforementioned actions, stopping attacking and remembering his unacceptable actions, and thus accepting the message and doing what the receiver wants, and (Gerard Delodal) explains the importance of intent in sending: ((The communication process is based on the intent, so there is no communication through signs without the presence of intentionality behind The act of communication, and without the presence of creativity or at least without the presence of a combination of signs, that this matter is a reality))))), so the idea of interrogatives was for the purpose of denouncing, rebuking, accepting the future and supporting what is in the message.

#### 4. DECLARATIVE SENTENCES

Declarative sentences may lead to a statement of demand and prohibition () in the event that the user of the language wants to show the obligation of the addressee to do something, so he makes the required obligatory in the predicate form to prove it as the reality, and from that we find what we find in the book of Imam Ali Al-Sajjad (peace be upon him) to one of his companions to clarify the obligatory rights It is upon him, and among these rights in which the conceptual function appears: ((And the right of your trainer with knowledge: veneration for him, reverence for his councils, listening to him well, turning to him, not raising your voice to him, and not answering anyone who asks him about anything until he is the one to answer, and not Speak in his sitting with anyone, and do not backbite with him, and defend him if he is mentioned badly to you,

and that you cover his faults, and reveal his virtues, and do not sit with his enemy, and do not be hostile to him. He is a guardian, and if you do that, the angels of God will bear witness to you that you sought him, and you learned his knowledge for God, may His name be glorified. Not for the people (((. In the treatise on rights, Imam Ali Al-Sajjad (peace be upon him) showed the figurative functions that are specific to the sender in one of the cases he mentioned in the message, namely, functions that the receiver performs as a learner in front of the teacher, including (glorifying him) as if he said bone your teacher, and (reverence for his council) and reverence for his council, and (good listening to him) and listening to him well, here the sender used the news to explain the apparent matter of the news; Because ((everyone refers to the news from the point of view of meaning))), and (not to raise your voice over it), so the use of negation here with the intent of prohibition (), meaning (leaving raising the voice), and thus the sender has announced the figurative function in an indirect way By using the declarative sentence with the discretion of command and prohibition.

Imam Jaafar al-Sadiq (peace be upon him) wrote a letter to some people to clarify the best deeds: ((If you want your deeds to end with goodness so that you are rewarded while you are in the best of deeds, then glorify

God's right: that you do not expend His blessings in disobeying Him and that you are deceived. By his dream about you, and honor everyone You found him mentioning from us, or impersonating our affection, then it is not upon you whether he is truthful or false, rather you have your intention and he is lied to. For example, in his saying: ((That His bounties are not spent in disobeying Him. )) He used the declarative sentence to prove the function of the receiver to leave substitution and adhere to acts of worship for fear that God Almighty will remove his blessing, and ((and be deceived by his dream about you)), which is the estimate of negation, that is, do not be deceived, and here he made the sender another job in which he understands how to deal with a blessing The Creator and preserving it financially, morally and psychologically, and his saying: ((Then it is not upon you whether he is truthful or lying, but you have your intention and he has his lie.)) Here the sender limits the receiver to his job in dealing with people in that he has to correct his intention with those who pretend to be benevolent, even if he is a liar He doesn't have to do anything about it.

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