

## Principles of Communication in Subh al-Aasha by Al-Qalqashandi

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### Abstract:

The current study aims at investigating the importance of communication rules in the success of the communicative process. Among these rules, the researchers dealt with the principle of cooperation by Grice, the principle of etiquette by Al-Akouf, the principle of face by Brown and Levinson, the principle of maximum politeness by Leech, and the principle of credibility by Taha Abdul Rahman and the extent of the manifestations of these principles in the book "Subh al-Aasha" by Al-Qalqashandi.

**Keywords:** communication rules, Subh al-Aasha.

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### 1. Introduction:

The dialogue process between the speaker and the addressee is based on common principles and knowledge and is subject to dialogical rules aimed at activating the communication process, which ultimately aims to achieve the goal of the dialogue, without which it would not be realized or completed. The goal is to convey the benefit derived from the dialogue process. It is not a random process, but rather one subject to a set of rules that allow for the conveyance and exchange of dialogue between the parties involved in the dialogue process, and to achieve its goals<sup>1</sup> sought by both the speaker and the listener.

Therefore, this communicative process led **Grice** to look for an answer to his question: "How is it possible for the speaker to say one thing and mean another? And

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<sup>1</sup>See: Leila Kada, "The Deliberative Component in Arabic Linguistic Theory: The Phenomenon of Discursive Implication as an Example," PhD thesis, El Hadj Lakhdar University, Faculty of Arts and Languages, Algiers, D.T., p. 57.

how is it also possible for the addressee to hear one thing and understand another? For this reason, **Grice** devised a solution to this problem in what he called the principle of cooperation between the speaker and the addressee”<sup>1</sup>. Consequently, the success of the dialogue process between the speaker and the addressee depends on rules that make all parties collaborate to achieve the goal of the dialogue they participate in. This goal may be predetermined before they start speaking, or it may be defined during the conversation itself<sup>2</sup>, and this is the essence of **the principle of cooperation**.

It is worth noting that the formulation of the principle of cooperation dates back to **Paul Grice** when he was lecturing at Harvard University in USA since 1967 on two topics:<sup>3</sup>

-The theory of non-natural meaning.

-How people use language?

Together, they represent the trajectory of integrative implicature theory.

## 2. Rules of Communication:

The ultimate goal of the rules of communication is the success of the communicative process or the enhancement of the communicative efficacy of speech acts. Recent discourse studies indicate four basic directions aimed at these rules, namely: the direction of **Grice's** principles of cooperation, **Rubin Lakoff's** principles of politeness, **Brown and Levinson's** principles of face, and **Leech's** principles of maximum politeness.<sup>4</sup>

In this article, we will not delve into the theoretical concepts and components of each principle. Instead, we will attempt to utilize the contributions of each principle in the practical domain by examining some dialogues included in the speeches found in the book “**Subh al-Aasha fi Kitabat al-Insha**” by Al-Qalqashandi. We will rely on various sources, references, and articles, most notably: the book 'Rhetorical Strategies: A Discourse Approach' by Abdulhadi bin Dhafar Al-Shahri, and an article

<sup>1</sup>Mahmoud Ahmed Nahla, *New Horizons in Contemporary Linguistic Research*, Dar Al-Maarifa Al-Jami'a, Dar, Alexandria, 2002, p. 34.

<sup>2</sup>See: El Ayachi Adraoui, *Dialogic Implication in Linguistic Circulation*, El Difference Publications, 1st edition, Algiers, Algeria, 2011, pp. 97-98.

<sup>3</sup>See: the same source, page 98.

<sup>4</sup>Rahima Chetter, *The Interdisciplinarity of Poetic Discourse*, PhD thesis, El Hadj Lakhdar University, Batna, Algeria, 2009, p. 137.

titled 'Implicature Manifestations in Jamila Zenir's Stories - 'Fingers of Attention' as a Model' by Professor Mohammed Boulkhotuat, among others.

### **3. Communication Principles in Subh Al-Aacha:**

#### **First: Cooperation Principle:**

This philosophical principle introduced by Grice, as previously mentioned, is one of the most important components of effective discourse. Attaining a serious and fruitful dialogue can only be achieved through this dialogical principle, which branches into four maxims (quantity, quality, relevance, manner). Dialogical implicature occurs only when one of these rules or maxims is violated. However, if the aforementioned conditions are not violated, linguistic action is realized regardless of the absence of one maxim of this general dialogical principle. Nevertheless, this does not prevent the principle of cooperation from being achieved.<sup>1</sup>

Additionally, this principle contributes in one way or another to facilitating the process of understanding between the parties involved in the dialogue, thus accomplishing the action and achieving the desired impact. However, the most important thing that the speaker must consider is the state of the addressee in everything linguistically, psychologically, socially, and culturally. The speaker harnesses what assists in conveying the message through signs and gestures (...) to find the addressee cooperatively represented in listening and attempting to understand,<sup>2</sup> so there can be optimal communication and interaction between the addressees according to the principle of cooperation. Therefore, accomplishing the action relies on two parallel processes: production and interpretation. The former refers primarily to the pronunciation associated with the speaker, while the latter requires the recipient to rely on various linguistic and non-linguistic means.<sup>3</sup>

During which the principle of cooperation operates without requiring any effort from the addressee or the listener to reach the speaker's intended meaning, as illustrated by the following example provided by Al-Qalqashandi:

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<sup>1</sup>See: Mohamed Boulkhot, "Manifestations of Dialogic Invocation in the Stories of Jamila Znir - 'Fingers of Attention as an Example'," *Journal of Intellectual Visions*, Souk Ahras University, Algeria, Issue 8, 2018, p: 114.

<sup>2</sup>Nawari Saudi Abu Zaid, *In the deliberation of literary discourse, principles and procedure*, Beit Al-Hikma for Publishing and Distribution, Setif, Algeria, 1st edition, 2009, pp. 30-31.

<sup>3</sup>Dheiba Hamou El Hadj, "Discourse Laws in Discourse Communication", *Journal of Discourse*, University of Tizi Ouzou, no: 02, 2007, p. 220.

- ✓ In a dialogue between Um El Khair Al-Bariqiya and Muawiya Ibnu Abi Sufian and his companions: “Muawiya turned to his companions and said: who of you memorize Um El-Khair speech?” a man of them said: “I memorize it, commander of the faithful, as I memorize Surat El Fatiha.”<sup>1</sup>

Through this short dialogue, it becomes clear that the principle of cooperation is realized in all its dialogical branches. This individual used the appropriate amount in his response without excess, according to the maxim of quantity. He was sincere in his words (the maxim of quality), and his answer was relevant to Muawiyah's question, confirmed by adding the phrase ‘just as I memorize Surah Al-Fatiha,’ demonstrating the principle of relevance.

His answer was concise and clear (the maxim of manner), thus no conversational implicature was generated because the person said what he meant:

- ✓ In another dialogue between Muawiyah and Al-Zarqaa bint Adi:

-Muawiyah: Do you know why I have summoned you?

-Al-Zarqaa: How would I know what I do not know? Only Allah, the Almighty, knows the unseen.

-He said: "Are you not the one who rode the red camel and stood between the two rows, urging people to fight and kindling war? What drove you to that?"

-She said: "O Commander of the Faithful, the leader has perished, the tail has been severed, and what has gone will not return, and time is relentless. Those who contemplate, perceive, and events unfold after one another."

-Muawiyah said to her: "Do you remember your words on that day?"

-She said: "No, by God, I have forgotten them."

-He said: "State your request."

-She said: “O Commander of the Faithful! I have resolved not to ask a ruler for assistance forever, especially someone like you who gives without being asked, and is generous without being sought.”

At the beginning of this dialogue, it becomes apparent that what Al-Zarqaa said in her response to Muawiyah violates the principle of manner, specifically

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<sup>1</sup>Abu al-Abbas Ahmad al-Qalqashandi, *Sobh al-Asha*, Dar al-Kutub al-Masriya, Dt, Cairo, 1922, c. 1, p. 249.

brevity. It would have been sufficient for her to say, 'I don't know,' 'I'm not aware,' or 'Only Allah knows...' 'As for Muawiyah's question to Al-Zarqaa, it also contradicted the principle of manner, as it did not employ the necessary brevity. It would have been better for him to condense his words, for example: 'Aren't you the one who rode the red camel, inciting war on both sides?' or 'What prompted you to ignite war on both sides?' Regardless of the descriptors he used to refer to her.

Al-Zarqaa's response was indirect, requiring Muawiyah to consider her words and attempt to understand them, as an ordinary addressee would not be able to grasp the implied meaning. When she said, "**The head has perished**," she meant Ali ibn Abi Talib, and by "**the tail has been severed**," she referred to the end of his caliphate and the downfall of his followers like Al-Zarqaa herself and others. She also implied that what has passed will not be repeated, thus violating the principle of relevance."

"As for Al-Zarqaa's response to Muawiyah's question, "**Do you remember your words on that day?**" it exemplified the principle of cooperation in all its aspects. She contributed informatively as required, was sincere in her words, provided a relevant response to the question, and maintained brevity and clarity in her response. Consequently, no implicature was generated."

Through the last dialogue, it becomes evident that Al-Zarqaa's response was somewhat lengthy, thus breaching the principle of manner, specifically **conciseness**. She could have simply stated her request and ended the conversation. However, she chose to elaborate on her words, aiming to win over Muawiyah's Favor. Despite the preamble, which may carry a sense of rejection as it was antagonistic towards him, she still had the right to ask him a question when he became a ruler over her.

- ✓ It is narrated that Marwan ibn al-Hakam, while serving as governor of Medina during the succession of Muawiyah ibn Abi Sufyan, imprisoned a young man from the Banu Layth tribe for a crime committed by his tribe. The young man's grandmother, Um Sinan bint Jashmiyah ibn Khurasha al-Mudhajiyyah, went to Marwan and spoke to him, but he refused and became harsh. She then went to Muawiyah seeking his intervention. When she reached him, the following dialogue ensued between them:<sup>1</sup>

-Muawiya said: what do you need?

-She replied: O, Commander of the faithful! Marwan has taken control of Medina, ruling over those who seek no refuge within it. He does not judge with justice, nor

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<sup>1</sup> See: The same source, part1, page 258.

does he follow the Sunnah. He investigates the secrets of the believers and has imprisoned my grandson. I went to him, and he responded with harshness and severity. I made him hear what is harsher than stone and served him a dose of patience.

This speech contains underlying meanings dominated by blame and reproach directed towards Marwan ibn al-Hakam, the governor of Medina, because of the imprisonment of the child. This represents a breach of two principles: firstly, the principle of manner, as her speech was not concise enough. It would have been more appropriate for her to condense her words, such as 'The governor of Medina has imprisoned my grandson, my grandson has been imprisoned in Medina (...).' Secondly, it violates the principle of quality, as the woman does not possess complete evidence to exonerate the child or to pass judgment on Marwan with such accusations as injustice, oppression, and failure to uphold justice.

## **Second: Alternative and Complementary Principles to the Principle of Cooperation:**

### **1. The Principle of Decorum:**

French researcher Robin Lakoff was the first to approach this principle in her article titled "The Logic of Decorum" by formulating and giving rules a moral dimension, in the form of (Be polite), and this principle is based on three rules: restraint, choice, and amiability. Examples of this in the blog include:<sup>1</sup>

- ✓ A dialogue occurred between Muawiyah and Umm Sinan bint Jashmiah when she came to him seeking pardon for her grandson. When she entered upon him and claimed kinship to him, he recognized her, and a dialogue ensued between them, from which we mention:

-He said: "Welcome, daughter of Jashmiah. What brings you to our land? You were known to insult us and incite enmity against us."

-She said: "O Commander of the faithful! The descendants of Banu Abd Manaf possess pure morals and prominent virtues. They do not act ignorantly after acquiring knowledge, nor do they behave rudely after exercising forbearance, nor do they insult after being forgiven. Indeed, the closest people to follow the traditions of their forefathers are you."

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<sup>1</sup>See: The same source, part1, page 257.

-He said: “You have spoken the truth; we are indeed like that.”

The attentive observer of this dialogue between them can discern that the daughter of Jashmiah responded according to the general principle of decorum, which gives each person their due respect, despite the implicit welcome expressed by Muawiyah when he greeted her. However, he followed up his words with expressions carrying blame and hostility, which the woman used to harbour against him. Nevertheless, she expressed her etiquette and began her speech with the phrase "commander of the faithful," indicating respect and appreciation, which falls under the principle of **amiability and compassion**. She then supplemented her speech with a set of qualities attributed to the descendants of Banu Abd Manaf in order to achieve what she aspired to.

## 2. Face Principle:

This principle was elucidated by linguists Brown and Levinson in their joint study “Politeness: Some Universals in Language Usage.” This principle stems from considering face as the symbol of human dignity in general. It is based on two fundamental concepts: the concept of face, which branches into two aspects (positive face and negative face), and the concept of threat, which involves a set of strategies that we will clarify later. Below are examples to illustrate this principle:

- ✓ For example, al-Qalqashandi mentions in the chapter on correspondence that the Prophet (peace and blessings of Allah be upon him) said: “ From Muhammad, Messenger of Allah, to al-Najashi, King of Abyssinia, I praise Allah, the Holy King, the Almighty, the Peaceful, the Faithful, the Dominant, and I bear witness that Jesus, the son of Mary, the good and invulnerable virgin, was conceived by His Spirit and breathed on him, just as He created Adam with His own hand, and I invite you to Allah alone, without a partner, and to follow me and believe in the one who came to me, for I am the Messenger of Allah, and I invite you and your soldiers to Allah, the Almighty, and I reported to you and advised , so accept my advice. I have sent my cousin Ja'far to you, along with a few Muslims, and peace be upon those who follow the guidance.”<sup>1</sup>
- ✓ Al-Qalqashandi mentioned the response of the King of Abyssinia to the Prophet - peace be upon him - as follows: “Peace be upon you, O Messenger of Allah, and the mercy of Allah and His blessings. There is no god but Him

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<sup>1</sup>Al-Qalqashandi, Sobh al-Asha, Dar al-Khudiya Books, Dt, Cairo, 1915, c. 6, p. 379.

who guided me to Islam. To proceed, your message has reached me, O Messenger of Allah, and what you mentioned about Jesus, by the Lord of the heavens and the earth; indeed, Jesus - peace be upon him - is not beyond what you have mentioned, even by an inch. We have known what you were sent with to us. Your cousin and his companions have arrived, and I bear witness that you are the Messenger of Allah, truthful and confirming. I have pledged allegiance to you, and I have pledged allegiance to your cousin, and I have submitted to Allah, the Lord of the worlds, through him. I have sent my sons to you, and if you wish, I will come to you myself, O Messenger of Allah, for I bear witness that what you say is true. Peace be upon you, and the mercy of Allah and His blessings.”<sup>1</sup>

Through the narration of the Prophet - peace be upon him - it becomes clear that he worked to preserve the dignity of the King of Abyssinia when inviting him to Islam, reminding him of their Christian roots by mentioning Jesus - peace be upon him - and the creation of Adam, to whom all humanity traces its lineage. Despite possessing divine and human authority and power, the Prophet - peace be upon him - treated the King of Abyssinia with kindness, preserving his face and not offending him. This exemplifies the principle of decorum in discourse, as the Prophet - peace be upon him - considered several factors, including:

- His positive face involved a desire to invite to Allah - exalted and glorified be He - and an attempt to avoid any objection from the King of Abyssinia.
- A good opening and kind words.
- Avoidance of direct confrontation.
- Reminding of the prophets and messengers.
- The Prophet's - peace be upon him - desire for the Islam of all the people of Abyssinia.

Indeed, the discourse of the Prophet - peace be upon him - led the Negus to cooperate and exchange respect with the Prophet - peace be upon him - out of preserving dignity and a desire to embrace Islam. The Prophet's positive face made the Negus respectful towards the leader of creation, declaring his Islam publicly. In this, the Negus acknowledged what the Chosen One - peace be upon him - brought of divine message.

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<sup>1</sup> The same source, part6, page 466.

### **-Face Threatening Acts Degree:**

FTAs can be categorized into actions that threaten negative face and those that threaten positive face, depending on their relationship with both sides of the discourse.

### **-The Addressee:**

Actions in which the sender does not respect the freedom of the addressee to the sender's message threaten the addressee's negative face, and the addressee tries to object to them. These include:<sup>1</sup>

1. Those are actions that require the addressee to perform certain actions in the future. Examples from “Sobh Al-Asha” blog include:
  - **Commands:** “O people! Compete in noble deeds, hasten to the spoils, and acquire praise through generosity, and do not gain blame through stinginess...”<sup>2</sup>
  - **Advice:** “Deter these souls from their desires, for they are fierce, and you are only making them sit, pulling them towards a harmful end.”<sup>3</sup>
  - **Threats:** “By Allah, O people of Iraq, I see heads that have sprouted, and their harvesting time has come, and indeed, I am the one who will harvest them.”<sup>4</sup>
2. Actions that require a positive response in the future as a debt; the addressee must fulfill them later, such as offers and promises, causing him embarrassment, whether by accepting or rejecting them. An example is in the chapter of the offer made by Muhammad bin Abdullah, the Commander of the Faithful, to Abdullah bin Muhammad: “... I offer you the same level of security you offered me, for you know that the truth is our right, and you have given it to us...”<sup>5</sup>
3. Actions that express the sender's aspirations for some of the addressee's possessions, leading him to believe either in their necessity to protect them or in granting them to him. These include praise, expressions of envy and admiration, expressions of negative emotions such as those indicating hatred, anger, and others. An example is mentioned in the section praising the visible

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<sup>1</sup>See: Abdulhadi bin Dhafer Al-Shahri, *Strategies of Discourse: A Linguistic Approach to Deliberative Language*, Dar Al-Kitab Al-Jadid Al-Umtahidi, Beirut, Lebanon, T1, 2004, p. 104.

<sup>2</sup>Al-Qalqashandi, *Sobh al-Asha*, c. 1, p. 223.

<sup>3</sup>Ibid, C1, p. 214.

<sup>4</sup>Ibid, C1, p. 219.

<sup>5</sup>Ibid, C1, p. 232.

king of Qaysariyya from the lands of Rome, established by Judge Muhyiddin bin Abdul Zaher, may Allah have mercy on him, who said: "... Our Sultan from Aleppo had ordered all his soldiers to arm themselves with their war gear and carry their weapons for their battles."

So he prevailed until he even had authority over the sun,

And he shone forth until even the moon became subservient to him.

He extends his hand in generosity, even when hardship abounds.

And his eyes, beneath his turban, are watchful.<sup>1</sup>

As for actions that threaten the positive face, they are those actions that indicate the sender's lack of concern for the addressee's feelings or desires. These include:<sup>2</sup>

1. Negative evaluations of some of his actions, such as expressions of disdain, criticism and opposition, mockery, where the sender expresses through these actions his lack of affection or respect for some of the addressee's desires, actions, etc. Additionally, expressions of objection, disagreement, or challenge can be added, indicating the sender's indication of the addressee's error or mistake. An example of real challenge, which involves a kind of interference, threatens both types of the addressee's face. We mention what Al-Qalqashandi reported from the exchange between Muawiyah ibn Abi Sufyan and Ali ibn Abi Talib - may Allah honour his face - after the killing of Uthman ibn Affan - may Allah be pleased with him -:

-Muawiya said: "... If you are sincere, pay us his killers so that we can kill them with them, then we will be the quickest to you, otherwise neither you nor your companions have anything to do with us except the sword. If you are sincere, pay us his killers and we will kill them with him, then we will be the fastest people to you, otherwise you and your companions have nothing to do with us but the sword! By the hand of Muawiya, I would seek Uthman's killers in the mountains, sand, land and sea until we kill them, or our souls join Allah."<sup>3</sup>

Ali - may Allah be pleased with him - responded with a challenge, saying: "...When did you gather the sons of Abdul Muttalib to eat them as prey, or threaten them with swords? Whoever you seek, he seeks you; whoever you distance yourself

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<sup>1</sup>Al-Qalqashandi, Sobh al-Asha, Dar al-Kutub al-Sultaniya, Dt, Cairo, 1919, c. 14, p. 141.

<sup>2</sup>Al-Shahari, Strategies of Discourse, op. cit. p. 105.

<sup>3</sup>Al-Qalqashandi, Sobh al-Asha, c. 1, p. 229.

from, he approaches you. I am surrounded by groups of Muhajireen, Ansar, and their loyal followers, with their vast numbers, shining through their darkness, wearing garments of death. Meeting their Lord<sup>1</sup> is the most beloved meeting to them." In these two speeches, there is a tone of challenge and a clear threat from both parties, each threatening the positive face of the other.

2. The actions that express the sender's disregard for the positive face of the addressee include intimidating him or failing to honour him, etc. An example mentioned by Al-Qalqashandi in the section on correspondence is when Abdul Malik ibn Marwan wrote to Al-Hajjaj ibn Yusuf Al-Thaqafi, having been informed of Anas ibn Malik's - may Allah be pleased with him - opposition. He said: "From Abdul Malik ibn Marwan, the Commander of the Faithful<sup>2</sup>. As for you, you have arrogantly overstepped your bounds, and you have become high-handed, exceeding your limit and your territory. By Allah, I swear I will wink at you like some winks of the lion to the foxes! And I will chase you like a chase that would put you in the situation of your mother's womb (...) You have forgotten what you and your ancestors were known for: disgrace, shame, and servility. The Commander of the Faithful has heard of your audacity towards Anas ibn Malik..." In this speech, there is a threat to the positive face of the addressee, as Abdul Malik disregards Al-Hajjaj's face despite all the significant services he provided to him and his state.

2.1. **Communication Strategies in Face Principle:** They are as follows,

**a. Explicit Strategy:** Like the speech of Zirqaa bint Adiy Al-Hamdaniyah in two lines that she entered one day to Muawiyah and a dialogue took place between them, from which we recall:<sup>3</sup>

-He said to her: "Welcome, and greetings! You have brought a good offer like a generous guest. How are you?"

-She said: "I am well, O Commander of the Faithful. May Allah preserve His blessings upon you!"

-He said: "How was your journey?"

-She said: "Like a well-raised child or a prepared infant."

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<sup>1</sup>Ibid, C1, p. 231.

<sup>2</sup>Ibid, C6, p. 389

<sup>3</sup>See: Ibid, C1, p. 252.

-He said: "That's how we have commanded."

-Do you know why I summoned you?

-She said: "Indeed, I have knowledge of what I did not know."

The notable aspect of this dialogue is that it was conducted with a straightforward and direct strategy, without any pretence or threat to the woman's face, despite her being one of Muawiyah's staunchest opponents during his conflict with Ali - may Allah honour his face. Therefore, the discourse was clear and devoid of any significant ambiguity, aligning well with Grice's cooperative principle and Lakoff's first principle from her "Logic of Politeness."

**b. Positive Politeness Strategy:** We include in this category the following example:<sup>1</sup>

-Muawiyah said: "Welcome, daughter of Jushamiah. What brings you to our land? I have heard that you curse us and incite enmity against us."

-She replied: "O Commander of the Faithful! The descendants of Abd Manaf possess pure morals and clear standards. They do not ignore knowledge, nor do they belittle after showing forbearance, nor do they curse after forgiveness. Indeed, your forefathers are most deserving of emulation."

-He responded: "You speak the truth. We are indeed so."

In this discourse, the daughter of Jushamiah engaged with Muawiyah by drawing him closer to her and leaving the initiative to him through those suggestive phrases and the moral qualities that Muawiyah is distinguished by, rooted in the descendants of Abd Manaf. Despite the veiled expressions used by Muawiyah, her behaviour towards this strategy was not detrimental or coercive, but rather driven by positive politeness towards kings and princes. Muawiyah's response with "You speak the truth" is evidence of the success of such strategies.

**c. Strategies of Negative Politeness:**

One example is when Muawiyah performed Hajj and inquired about a woman from the tribe of Kinana known as Al-Darmiyyah, who was frequently seen performing Hajj. She was described as being dark-skinned and plump. Upon being

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<sup>1</sup>See: Ibid, C1, p. 201.

informed of her safety, she was brought to him, and a dialogue ensued between them, from which we can draw some excerpts:<sup>1</sup>

-He said: "How are you, daughter of Ham?"

-She said: "I am not the daughter of Ham that you presume; rather, I am a woman from the tribe of Kinana."

-He said: "You speak the truth. Do you know why I sent for you?"

-She said: "Only Allah knows the unseen."

-He said: "I sent for you to ask why you love Ali and hate me, why you support him and oppose me?"

-She said: "Would you pardon me, O Commander of the Faithful?"

-He said: "I will not pardon you."

In this dialogue, the principle of confrontation is evident through the strategy employed by Muawiyah when he insisted that the woman respond to him. However, the Darmiya woman used a strategy of passive politeness by requesting an apology when she said, "Would you excuse me?" This can be considered a form of apology for not immediately responding. Nevertheless, Muawiyah's persistence could lead to a confrontation, as this strategy typically involves hearing what the apologizer did not intend to convey. Considering that the Darmiya woman was a follower of Ali (may God honour his face), she could have directly refused by saying, "I cannot," but she left the door open for him to hear her response. Despite employing indications of apology in her initial statement to deflect any potential harm to her face, Muawiyah's insistence might push her into a confrontation. However, her approach allowed her to convey to him that she was not obliged to respond, thereby acknowledging her freedom of choice.<sup>2</sup>

#### **d. The Implication Strategy:**

The strategy of implication is exemplified in the words of Umm Sinnan bint Jashmiyya bin Kharsha al-Mudhajia to Muawiyah when he ordered her to leave after writing to her about the release of her grandson: "O Commander of the Faithful, how can I return when my provisions are exhausted, and I have entrusted my riding animal?" Here, Umm Sinnan hinted at what she wanted in this speech, leaving it to

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<sup>1</sup>See: Ibid, C1, p. 259.

<sup>2</sup>See: Al-Shehri, Discourse Strategies, p. 107.

the recipient to interpret the message and infer the intention, despite the speech having a general meaning that could be applicable in various contexts. However, the context in which the speech occurred is sufficient to give weight to the sender's<sup>1</sup> intention, ensuring Muawiyah's understanding.

**e. Silence Strategy:**

The strategy of silence involves the speaker remaining silent without uttering any speech related to the topic of conversation, indicating a state of perplexity. The aim is to avoid causing harm to one's own face or to the face of the person being addressed. However, like other strategies, silence can carry various purposes depending on the context. Silence can be chosen out of fear, greed, desire, or awe, or it can be a form of disregard or contempt for the receiver<sup>2</sup>. This implies that the strategy of silence is significant and versatile.

At the end of these strategies, let's provide another example from the unusual anecdotes that are told, such as the story of a man who took a risk with a group on the condition that he would provoke Muawiyah ibn Abi Sufyan without angering him due to his patience. So, he approached Muawiyah while he was prostrating in prayer, placed his hand on his elderly wife, and said, "How much this old woman resembles Hind's old woman" - referring to Muawiyah's mother. When he finished his prayer, he turned to the man and said, "Oh man, Abu Sufyan needed this from Hind, and if anyone has given you something for this, take it."<sup>3</sup>

Indeed, this man used the strategy of directness in his speech when he said, "How much this old woman resembles Hind's old woman," likening Muawiyah's mother to an old woman. This was a derogatory comparison aimed at Muawiyah because it linked his characteristics to those of a female (his mother). Generally, calling someone an "old woman" implies femininity and distinguishes her from males, which could be seen as insulting, especially considering Muawiyah was praying at the time. Perhaps the possibility of insult is due to the strong relationship between this man and Muawiyah, which allowed him to touch the wife of the Caliph at that time without regard for Muawiyah's feelings. Given this situation and the need to maintain dignity while addressing the man's concerns, he had no choice but to resort to one of two strategies: either silence or speaking. He chose to use the strategy of directness, just as the man did, with his response, "Oh man, Abu Sufyan needed

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<sup>1</sup>Same reference and page.

<sup>2</sup>Same source, page 108.

<sup>3</sup>Al-Qalqashandi, Sobh al-Asha, Amiriya Press, Dt, Cairo, 1913, c. 2, p. 13.

this from Hind, and if anyone has given you something for this, take it,” which was a direct retort to the man's speech, essentially objecting to it from the outset. This response contains expressions of disregard for the man's action, constituting a form of mockery and indifference to his feelings, as was evident before the speech.

### 3. The Principle of Maximum Civility:

‘The Principle of Maximum Civility’ was proposed by Leach as a criticism of the principle of cooperation, which he believed was limited in its role to organizing communication and staying at the informative level, neglecting the principles of social and psychological negotiation. The Principle of Maximum Civility is based on six rules: politeness, generosity, approval, humility, agreement, and harmony. An example of this can be found in the code of conduct:

- Abu Ubaidah narrated: “When the caliphate stabilized under Abu Bakr (may Allah be pleased with him) between the Muhajireen and the Ansar, after that tumultuous period in which the devil almost caused discord among them, Abu Bakr learned about Ali's hesitation. He feared that the situation might deteriorate, exposing vulnerabilities and igniting conflict, leading to division and discord. So, he summoned me to a private meeting, with only Umar ibn al-Khattab (may Allah be pleased with him) present, and said, ‘O Abu Ubaidah, your sincerity is evident, and goodness shines in your eyes. Allah has indeed honoured Islam through you and rectified its affairs under your leadership. You were among the chosen companions of the Prophet Muhammad (peace be upon him), praised on a well-known occasion: “Every nation has a trustworthy one, and this trustworthy one is Abu Ubaidah.” You have always been a refuge for the religion and a support for the believers. Go to Ali and extend your hand of friendship to him.’<sup>1</sup>

This speech reflects the principle of reciprocity, embodied in the principle of approbation (the principle of maximal civility), through which Abu Bakr Al-Siddiq praised Abu Ubaidah ibn al-Jarrah because he saw in him the ideal man, the most righteous, deserving of praise, commendation, and appreciation. This is because he was a man who based his actions on the Book of Allah and the Sunnah of His Prophet, as two means of reforming relations among people. This was to the extent that the Prophet Muhammad (peace be upon him) said about him: “Every nation has

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<sup>1</sup>Ibid, C1, p. 238.

a trustworthy man, and the trustworthy man of this nation is Abu Ubaidah.” This is nothing but evidence of the high status that Islam granted him.

- ✓ From what Al-Hajjaj ibn Yusuf wrote to Abdul-Malik ibn Marwan in response to his letter reproaching him for his treatment of Anas ibn Malik (may Allah be pleased with him):

“To Abdullah Abdul-Malik, Commander of the Faithful, may Allah rectify the Commander of the Faithful and prolong his life, make his fortune easy, and preserve him, for I have received the letter of the Commander of the Faithful, may Allah prolong his reign, and he has made me a refuge from all harm... And the Commander of the Faithful is more deserving of forgiveness and pardon, compassion and preservation. He has not caused me to grin at any enemy nor to scoff at any envious person, nor has he made me drink any bitterness... I ask Allah not to anger the Commander of the Faithful against me and to grant him success in his firmness, determination, policy, insight, supporters, dignity, workers, and achievements, so that his good judgment may be praised. He is indeed the guardian of the Commander of the Faithful, the one who shields him from his authority and works for him in his affairs, peace be upon him.”<sup>1</sup>

This speech highlights the impact of the message sent by Abdul-Malik ibn Marwan to Al-Hajjaj, where he warns him against interfering with Anas ibn Malik. Here, Al-Hajjaj reveals through his words the extent of his concern about displeasing the Commander of the Faithful. He also seeks to appease him by showing signs of remorse for any wrongdoing he may have committed against this esteemed figure. Such speech falls under the category of pleading with others and attempting to praise him in some instances, which is part of the principle of maximum courtesy.

#### **4. Principle of Authenticity:**

This principle was introduced by Taha Abdul Rahman in the formulation “Do not say to others a saying that your actions do not confirm.” It has been branched into the rules of intention, truthfulness, and sincerity.

- An example from the anthology is the statement of Uthman ibn Affan - may God be pleased with him - when they criticized him for favouring the Banu Umayyah over others: “After that, indeed, everything has a fault. The fault of this religion and the flaw of this nation are people who are accusatory and fault-finding. They show you what you like and

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<sup>1</sup>Ibid, C6, p. 480.

conceal what you dislike. By Allah, O people of the Muhajireen and the Ansar! You have reproached me with things, and you have blamed me for matters that you have deemed acceptable for Ibn al-Khattab. But he has an elevated status, and a lofty stature, and he has marked you with a mark, such that none of you would dare to fill his sight with it or even indicate towards it, except in stealth towards him (...) By Allah, whatever you reproach me for, it is something I am unaware of, and I have not come to what I have come to except that I am well aware of it.”<sup>1</sup>

In this sermon, Uthman ibn Affan - may God be pleased with him - indicates something important: the individuals who criticized him, denied his caliphate, and found fault with it, claiming that he was unfit for leadership, despite his outward display of affection and concealment of any animosity towards them. Unlike what they had acknowledged for Umar ibn al-Khattab before him, since he disciplined them to the extent that no one dared to oppose him, nor even raise their gaze or gesture towards him openly (...) This is nothing but an indication of the firmness and determination that Umar ibn al-Khattab applied to his subjects to assert his control over them on one hand, and their strong allegiance to him despite the strictness on the other hand. This is what Uthman reproached them for. The purpose of this sermon is nothing but to ward off harm from the Muslims, benefit them, and unite them under the banner of Islam, as he was the most knowledgeable and aware of the affairs and conditions of the Muslims.

### **-Principle of Intent:**

There is no sermon among those mentioned by Al-Qalqashandi for these orators, eloquent speakers, and preachers, except that it contained a purpose and goal, such as calling to faith and rejecting disbelief, or correcting behaviour and condemning it, or indicating a certain stance, or responding to an idea, trend, or commenting on matters other than these.

- ✓ One example from within the Principle of Intent is an excerpt from a sermon by Omar ibn Al-Khattab - may God be pleased with him -: “O people! It has come to my attention that a time has come when I used to think that whoever recites the Quran only seeks what is with God, but now it seems to me that there are people who recite the Quran seeking what is with people! So, seek

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<sup>1</sup>Ibid, C1, p. 215.

God with your recitation, and seek Him with your actions, for we used to recognize you when revelation was coming down and when the Prophet - peace be upon him - was among us, but now revelation has ceased, and the Prophet - peace be upon him - has passed away..."<sup>1</sup>

Omar ibn Al-Khattab directed a message to every reader of the Quran, urging them to make it a guide in their lives, to act upon what it commands, and to refrain from what it prohibits. They should not use it as a means of showing off or seeking worldly gains. The duty of the reader is to make it a means of drawing closer to God, as advocated by the noble Prophet - peace be upon him - during his call. Thus, Umar ibn Al-Khattab expressed his intent behind Quranic recitation.

### **-Principle of Truthfulness:**

From the sermon of Abu Bakr ibn Abdullah, the ruler of the Prophet's city: "O people, I am saying something, and whoever accepts it and acts upon it, then to God is his reward. And whoever does not accept it, then he is not accountable for it. If you fall short in explaining it, you will not fail to comprehend it. So, perceive it with your eyes, hear it with your ears, and feel it in your hearts. For admonition is life, believers are brethren, and to God is the intent of the path. If He willed, He could have guided you all. So, follow guidance that you may be guided, avoid excessiveness that you may be rightly guided, and all of you turn to God, O believers, that you may prosper. God, with His majesty and his exalted names, has commanded you to be united and has accepted it for you, and He has forbidden division and its harm among you. So, fear God as He should be feared, and do not die except as Muslims. Hold fast to the rope of God, all together, and do not become divided. And remember the Favor of God upon you, when you were enemies and He brought your hearts together, and you became, by His Favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. May God and you be among those who follow His pleasure and avoid His displeasure, for indeed, we are for Him and to Him..."<sup>2</sup>

In this sermon, the orator emphasizes the importance of his admonitions and guidance for all people, urging them to take his words seriously. This is evident in his statement: "Perceive it with your eyes, hear it with your ears," indicating that his words should be taken seriously. The speaker admonishes the people as a ruler first and foremost, expressing sincerity and good intentions. This is further evidenced by

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<sup>1</sup> The same source, part 1, page 214.

<sup>2</sup>The same source, part 1. Page 221.

his call for believers to unite and support each other, and to rely on God in both this world and the Hereafter.

The orator also highlights the necessity of uniting people, as the hand of God is with the community, and he admonishes against division. He supports this by citing the Quranic injunction "Hold fast to the rope of God, all together, and do not become divided," as practiced by the companions of the Prophet Muhammad (peace be upon him).

Thus, this sermon demonstrates the sincerity and genuine concern of the ruler for his subjects. If he had wished otherwise, he could have used different words or conveyed his message in a manner suggesting otherwise.

### **-The Principle of Sincerity:**

It is evident in the statement of Abu Bakr ibn Abdullah: "...Indeed, Allah sent Muhammad (peace be upon him) with the religion, and chose him above all the worlds, and selected for him companions who were true to him, supported him, honoured him, and upheld him. They did not proceed except by his command, nor did they hold back except by his counsel. They were his allies in his covenant and successors after him. He praised them and spoke highly of them, saying the truth: 'Muhammad is the Messenger of Allah, and those with him are severe against the disbelievers.' To the end of his statement: 'Forgiveness and a great reward.' So, whoever angers them has disbelieved, failed, transgressed, and lost."

This passage illustrates how the companions of the Prophet Muhammad (peace be upon him) were chosen and supported by God. They were loyal to him, followed his guidance, and were praised for their dedication. Their sincerity and commitment to the Prophet's mission exemplify the principle of sincerity in their actions and words.<sup>1</sup>

The orator here highlights the extent of the companions' loyalty to the Prophet Muhammad (peace be upon him) when they believed in him upon receiving the message. They defended him and Islam, never advancing anything without consulting him (peace be upon him). They fulfilled their promises and remained steadfast after him. So much so that Allah, may He be exalted, praised them in the Quran, saying: "Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves." (Surah Al-Fath, 48:29) From this, we can infer that the orator's discourse emphasizes the

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<sup>1</sup>Ibid, C1, p. 221.

companions' and the rightly guided caliphs' loyalty to the Prophet during his lifetime and after his passing.

### **5. Conclusion:**

To conclude, we can confirm that the ultimate goal of communication principles is the success of the communicative process. This aligns with the modern communicative discourse, which emphasizes fundamental principles such as Grice's principle of cooperation, Lakoff's principle of politeness, Brown and Levinson's face theory, and Leech's principle of maxims.

Applying these principles to Arabic heritage literature, such as "Sobh Al-Asha" by Al-Qalqashandi, indicates the breadth and inclusivity of our Arab heritage. It suggests that these principles have been known to Arabs since ancient times; they simply lacked formal categorization.

The semantic violation of one of the cooperative principles leads to conversational implicature, as clarified in the introduction of the research.

The emergence of other principles serves to address deficiencies in preceding principles, thereby contributing to a more comprehensive understanding and application of communication strategies.

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