

**The authority of the religious text in the intentionality
of the speaker to the recipient**

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Abstract:

Pragmatics studies pay great attention to the intent of the text, study the dimensions of the communicative process, and discuss how to perceive the criteria and principles that guide the sender when producing his speech, in order to ensure his success in presenting data, and help the recipient to know the intent, as pragmatics is a branch of linguistics that looks at how to discover The listener is the intentionality of the speaker, or it is the study of the meaning of the speaker; Therefore, pragmatics studies are concerned with the speaker, his intent and intentions, the recipient and the extent of his acceptance and interaction with the text or message, and thus contribute to revealing the linguistic structure and monitoring its transformations according to communicative and deliberative standards.

In order to interpret the elements contained in a speech; It is necessary to know who is the speaker, who is the listener, and the time and place of the production of the discourse in order to form a picture of the state and the station; The personality of the speaker, his beliefs and purposes, his cultural composition and his intellectual references, the common knowledge between the interlocutors and external facts such as spatial and temporal conditions, relationships and social norms, all of this is considered as one of the pillars that help in understanding the discourse and clarifying its intent.

This study aimed to find out the nature of the relationship between language and linguistic contexts through pragmatics, and to reach an understanding of the pragmatic discourse through the theory of reception and the concept of intentionality, by knowing the types of pragmatic intent and their impact on understanding the intentional connotation of the text, as well as the external deliberative textual standards that appear In the literary text in general, and the religious text in particular, then a statement of the concept of the speaker's intentionality to the recipient in the religious text, with an explanation of what is meant by the authority of the religious text in the intentionality of the speaker to the recipient.

key words: Authority, religious text, intentionality, speaker, recipient.

Introduction:

Intentionality is related to the religious text in a way that goes beyond the framework of the typical dualism (sender and receiver); It is one of the ingredients that contribute to directing the parties to the communicative process to control the general framework in which the various actors and components of the linguistic discourse move, which made it acquire an argumentative and pragmatic dimension to benefit in guiding the recipient; Therefore, we find that pragmatics studies pay great attention to the intent of the text, and study the dimensions of the communicative process, It discusses how to perceive the criteria and principles that guide the sender when producing his speech, in order to ensure his success in presenting the data. It also helps the recipient to know the intent, since pragmatics is a branch of linguistics that investigates how the listener discovers the intentions of the speaker, or is the study of the meaning of the speaker; Therefore, pragmatics studies are concerned with the speaker, his intent and intentions, the recipient and the extent of his acceptance and interaction with the text or message, and thus contribute to revealing the linguistic structure and monitoring its transformations according to communicative and deliberative standards.

In order to interpret the elements contained in a speech; It is necessary to know who is the speaker, who is the listener, and the time and place of the production of the discourse in order to form a picture of the status and position; The personality of the speaker, his beliefs and purposes, his cultural composition and his intellectual references, the common knowledge between the interlocutors and external facts such as spatial and temporal conditions, relationships and social norms, all of this is considered as one of the pillars that help in understanding the discourse and clarifying its intent.

Reasons for choosing the topic:

The main causes for selecting this issue are:

- 1- The importance of pragmatics, its study and clarification of the nature of the relationship between language and linguistic contexts.
- 2- The nature of the relationship between the reception theory and the concept of intentionality and its implications for understanding religious discourse.
- 3- The necessity of knowing the external deliberative textual standards of the religious text in order to find out the intentionality of the speaker to the recipient.
- 4- Clarifying the concept of the authority of the religious text in the intentionality of the speaker to the recipient.

The problem and questions of the topic:

The problem of the topic consisted in discussing the idea of The intentionality of the speaker in religious discourse and how the authority of the religious text can guide and determine the intentionality of the speaker to the recipient, and the consequent informational and acceptability of them. Several problems derive from this problem formulated by this study in the following questions:

- 1- How did pragmatics define the nature of the relationship between language and linguistic contexts?
- 2- How did reception theory cooperate with the concept of intentionality in creating a new dimension for understanding the pragmatic discourse?
- 3- What are the types of deliberative intent?
- 4- What are the external deliberative textual standards that appear in the literary text in general, and the religious text in particular?
- 5- How does the intent of the speaker appear to the recipient in the religious text?

6- What is meant by the authority of the religious text in the intentionality of the speaker to the recipient?

Topic Objectives:

This topic aims to achieve a set of general objectives, which can be summarized as follows:

- 1- Understand the nature of the relationship between language and linguistic contexts through pragmatics.
- 2- Understanding the deliberative discourse through the theory of reception and the concept of intentionality.
- 3- Knowing the types of deliberative intent and their impact on understanding the intentional significance of the text.
- 4- Determining the external deliberative textual standards that appear in the literary text in general, and the religious text in particular.
- 5- Clarifying the concept of the speaker's intention to the recipient in the religious text.
- 6- Clarify what is meant by the authority of the religious text in the intentionality of the speaker to the recipient.

Search Plan:

First- Pragmatics and the nature of the relationship between language and linguistic contexts:

- 1- The concept of pragmatics and its study of the relationship between language and its users.
- 2- The nature of the relationship between language and linguistic contexts.

Second- Reception theory and the concept of intentionality:

- 1- Reception theory.
- 2- The concept of intentionality.
- 3- Types of deliberative intent.

Third – The External pragmatic textual criteria and the intentionality of the speaker to the receiver in the religious text:

- 1- The External pragmatic textual criteria.
- 2- Intentionality of the speaker to the recipient in the religious text.
- 3- The authority of the religious text in the intentionality of the speaker to the recipient.

First- Pragmatics and the nature of the relationship between language and linguistic contexts:

1- The concept of pragmatics and its study of the relationship between language and its users:

Language is a customary system for symbolizing the activity of society, and this system includes a number of systems, each of which consists of a set of “meanings” opposite which stands a set of organizational units or “buildings” expressing these meanings, then a group of “relationships” or “Combinations” that link the members of each group of meanings or groups of buildings,

Just as morphological “meanings” are not grammatical meanings, we find that “buildings” vary from one branch to another in linguistic studies. The buildings taken from the phonemic system are letters phonemes, and in the morphological system they are morphemes, and grammar depends on expressing its meanings and contextual relationships on these two. The two types of buildings such as movements, letters, appendages, and others. It is noticeable here that buildings are abstractions, not spoken or written, That is: they are formal sections that contain under each of them

countless spoken signs in the use of the speakers, and the manuscript in the use of the writers, and these sections are part of the language just like the meanings themselves, while we find signs as a part of speech in both its spoken and written parts. The benefit of considering the structure in language systems and analyzing it in light of these systems is that language cannot be a system of meanings that have no structures; Because buildings are symbols of meaning, and the symbol is indispensable in a system such as language, which is essentially a "symbolic" system. And had it not been for the buildings, which are abstractions and formal divisions under which the spoken or written signs fall, it would not have been possible for the researcher to express the facts of linguistic research independent of the actual use of speech, and the meanings in these three systems "vocal, morphological and grammatical" are in fact the functions performed by the buildings that contain them. These systems are based on them, from here the "meaning" is the function of the "building", and the "building" is a title under which the "sign" falls. Hence, the researchers called this meaning, which is revealed by the analytical structures of the language, the name "functional meaning", placing it in contrast to the lexical meaning or the contextual meaning, that is: the meaning that is not satisfied with analyzing the structure of the article nor the meaning of its single words, but rather He sees it above that in the light of the context of the situation, and from here it is correct for us to say: The singular word "which is the subject of the lexicon" can denote more than one meaning, and it is singular, but if it is placed in an "article" that is understood in the light of "maqam," this plurality ceases to have its meaning, and it has only one meaning in the context; Because speech, which is a clear context, must carry from the article's "verbal" and "present" contextual evidence what assigns one meaning to each word; The meaning without the denominator "whether functional or lexical" is multiple and possible; Because the maqam is the largest of the clues, and the meaning is only determined by the presumption (Hassan, 2006).

Hence, we can say that pragmatics is a new term that has spread in a wide area of modern linguistic study arenas, and has been extended to reach other studies related to logic, semiotics and linguistics, as well as sociolinguistics; This is because pragmatics is very concerned with verbal verbs. These verbs are intended to achieve achievement and occurrence in the discursive communication between the speaker and the listener, and the pragmatics do not belong to any level of the linguistic lesson, whether phonetically, morphologically, grammatically or semantically; Therefore, pragmatic errors have nothing to do with deviating from phonological, grammatical or semantic rules. It is also not a level added to these levels; This is because each of them specializes in a specific aspect of language, and has its own abstract patterns and analytical units, and pragmatics are not, as they can accommodate all aspects of language (Hassan, 2017).

Pragmatics is a theory concerned with the intentionality of the speaker, researching the meanings of the speech and the speaker, and trying to discover the purposes that the sender wants through his message. The significance may go beyond the literal meaning to the hidden meaning, as it is a branch of linguistics that examines how the listener discovers the intentions of the speaker, or studies the purposes of speech (Nakhla, 2002).

Pragmatics is concerned with the normal use of language through three elements: it is concerned with the speaker and the listener participating in the act of speaking and the communicative event. It is also concerned with the circumstances of this event and all that is related to speech from external factors. The intentions of the speaker, in short, pragmatics is the study of language in use (Al-Ibrahimi, 2000).

Pragmatics the study of language use in interpersonal communication. It is concerned with the choices made by speakers and the options and constraints which apply in social interaction. It examines the effects of language use on participants in acts of communication. Pragmatics is closely related to semantics (the study of meaning) with which it is often associated. For this reason the current chapter follows that on semantics (Cutting, 2002).

Pragmatics does not fall under any of the sciences related to language, although it overlaps with it in some aspects of the linguistic lesson, and these sciences include:

1- Semantics: This science shares with pragmatics in the study of meaning, in contrast to the care of some of its levels.

2- Sociolinguistics: It participates with pragmatics in the study of meaning in contrast to the care of some of its levels, and due to the increasing interest in the interaction between meaning and usage, recent trends have emerged trying to compose between them.

3- Psycholinguistics: It shares with pragmatics the interest in the participants' abilities that have a significant impact on their performance, and includes attention and personal memory.

4- Discourse analysis: It shares with pragmatics an interest in analyzing dialogue, as they share a number of philosophical and linguistic concepts, such as the way information is distributed in sentences or texts, deictics, and conversational maxims. (Hassan, 2017).

2- The nature of the relationship between language and linguistic contexts:

If the conversational language is based in its principles on human perceptions of the meanings of vocabulary in the mind, then it can be said that the primary origin of the language was of a simplistic tendency according to the first human mind's perception of external meanings, so the vocabulary appeared with its primary connotations, that is, the sensory meanings of it, This is because human life has not reached the level of sophistication and intellectual expansion that calls for the complexity of the mentality of the primitive man. Due to the passage of time and the occurrence of developments and the complexity and intertwining of social life, there was an urgent need for it to be included in the language, which gives it the capacity for absorption to include all the interactions of life. And because of the availability of the factor of understanding after the existence of complexity and difficulty in understanding many things and matters, and from here the human mind began to pant behind the situation in the language, and the establishment of new relationships between vocabulary for the comprehensiveness of modern ideas and developments for every time, For this reason, the connotations were multiplied and varied to the extent that it was difficult to understand many connotations related to a single word. It must be said that this semantic plurality with the unity of the singular is a major contribution to covering many conversational problems, and it solves several difficulties to face modern development and its challenges. However, if these connotations are left densely packed in the vocabulary without detailing each aspect, the difficulty in facing development remains unabated, and the vocabulary is transferred from a solution to a problem to a problem in itself. However, this problem is negated if the vocabulary is entered into a context, as the context is the ruler in directing and defining the meaning of the word. This is so that all the contextual vocabulary revealing the intended meaning of the word and knowing it specifically; Therefore, we find that linguists describe the lexical meaning of the word as being multiple and potentially having

more than one meaning, while they describe the contextual meaning of it as being one that bears only one meaning (Al-Janabi and Idan, 2008).

It is from the nature of the lexical meaning to be multiple and possible, and these two attributes of its attributes lead each to the other. If the meaning of the singular word is multiple when it is isolated, the possibilities of Intentionality will multiply, and the Intentionality possibilities are multiplied, and it is considered as a multiplicity of meaning. What we should not always lose sight of is that the word in the lexicon is only understood in isolation from the context, and this is what is meant by describing words in the lexicon as “vocabularies”, While it is not described with this description, it is in the text, forbidding after extracting it from it to determine its appropriate meaning. The multiplicity of the meaning of the word in the lexicon is due to its validity to enter into more than one context, and this was proven by its previous use in ancient and modern Arabic texts (Hassan, 2006).

It may be understood from the contextual meaning of two things related to each other; As one complements the other, First: The meaning of the word is related to the linguistic context, and it is part of the meaning of the context in which it is mentioned. The second: that the context can only exist in the presence of texts, and that knowledge of its meaning is based on knowledge of the meanings of words that have strong relationships, and are united by a coherent and unified structure. Hence, we see that the contextual meaning of the phrase consists of the meanings of the words that comprise it and how these words are used in the text of that linguistic phrase. Any word has only one meaning determined by the context; Because the meaning of the word in the dictionary is multiple and possible. But the meaning of the word in the same context is not multiple. Because in the context there are clues that help to choose one meaning from among the different meanings that we find in the lexicon, and because the context is also linked to a specific place that determines the meaning in light of the current evidence (Al-Janabi and Idan, 2008).

Modern linguistic studies have a special interest in the study of meaning, reinforced and supported by the fact that meaning in the eyes of studies is an echo of recognition of language as a social phenomenon, and as a result of the intertwining of various factors within the context of popular culture, such as customs, traditions, folklore, songs, work methods, ways of living, and so on. Language is a social tool that society creates to symbolize the elements of its living and ways of its behaviour, and therefore it defines the ways and uses of this language, and places it in the position of a social phenomenon, so it is validated by what is true of every other social phenomenon of submission to the conditions of acquaintance and correction and error according to this acquaintance. The attention to this social aspect of the language was a reason for considering the “article” as one element of the semantic that reveals only a part of the semantic meaning, and it lacks the use of the social position in which the article is mentioned so that the meaning becomes understood within the framework of social culture, or in other words: culture the society. Hence, there is also a need for a methodological need to divide the meaning into three sub-meanings. One of them: the functional meaning, which is the function of the analytic molecule in the system or in the context alike. The second: the lexical meaning of the word, both of which are multiple and possible outside the context, and only one is in the context. The third: the social meaning or the meaning of the place, which is more comprehensive than its predecessors, and is related to them; Because it includes them to be in them and in the denominator expressing the meaning of the context within the framework of social life (Hassan, 2006).

While we find that the lexical meaning is not everything in the realization of the meaning of speech; There are elements that have a great influence in determining the meaning, rather they are part of the parts of speech such as the personality of the speaker and the addressee and the relations between them and the occasions and circumstances that surround the speech. , 2008).

Second- Reception theory and the concept of intentionality:

1- Reception theory:

This theory is based on the principle that the sign that Saussure said cannot say anything except in the presence of a person who receives it and responds to what he wants to say, and in the case of the future absence and response, there is no sign of the text or meaning, and this is what Roland Barthes said. The school of reception believes that there are two doctrines of the text, the first sees the existence of a meaning of the text, and this meaning may be clear, like a transparent glass vessel that reveals at first sight what is inside, and the other sees that the text has a meaning that obscures it, and the task of the reader is to uncover the hidden. Hence, we find that these two schools agree on the existence of a meaning for the text (Ali, 2007).

The real care for the recipient has emerged with Robert Escarpit, who believes that the writer or the speaker puts his literary trail to immerse him in a dialogue with the recipient; Therefore, Escarbet believes that the life of literary works begins from the moment they are published, as it cuts off its connection with its writer or deliverer, to begin its journey with the recipient. The theory of reception is considered one of the most important contemporary theories that concerned the reader and the recipient, This theory originated in West Germany, and is attributed to the University of Constance, and its most important founders are: Jaus and Iser. This cycle crystallized a set of basic concepts such as the waiting horizon, the aesthetic distance, the implicit reader, the act of reading, the artistic element, the aesthetic element, the stage of gathering meaning and the stage of significance (Desouki, 2008).

The basis for the production of any text is the knowledge of the author of the text of the world, and this knowledge is the basis for the interpretation of the text by the recipient as well. This is because “a means of communication without which the intent of any linguistic discourse cannot be achieved, as there is no sender without a receiver, receptive, comprehended, aware of its goals. Accordingly, the existence of a charter and a common share between them of literary traditions, and of the necessary meanings for the success of the communicative process (Miftah, 1985).

From this point of view, pragmatics had a limited definition, which is that it is the study of the subordination of issues to the context, which consists of elements represented in: the speaker, the receiver, the participants, the subject, the station, the event, and the Intentionality. All of these elements contribute to the process of creating the rhetorical text, as well as to its understanding; Because the objective understanding of this text is only through the context (Armenico, 1986), Which includes in general all the interrelationships between it and other components of linguistic formation, meaning that the context confirms that the linguistic phenomenon cannot be understood in isolation, but only by studying its formations, signs and interrelationships, which helps to make the text as a linguistic phenomenon a coherent whole (Salloum, 1983).

The theory of reception is concerned with the relationship of the text with the recipient and the interaction between them. It also cares about the recipient as a contributor to the creation of the literary text through the mechanisms of interpretation, taste, search for meaning and its interpretation. The theory of reception

relies heavily on interpretation. Where the recipient is able to enter into the depths of the text and interact with it, revealing its ambiguity, and revealing its hidden connotations through the meanings of the texts, and what they contain of structures and linguistic overtones; Interpretation is a world open to the recipient's culture, experiences, knowledge, knowledge, tendencies and ideas with which he confronts texts, and this is what made interpretations multiple and manifold (Holp, 2000).

Hence, the pragmatic context was considered expressive of the text as a verbal act, in which we are not satisfied with studying linguistic utterances or texts only in terms of their structure, but also in terms of their functions that they achieve; The deliberative context depends on the interpretation of the text as an act of language, or a sequence of actions. The task of pragmatics is to enumerate the conditions that each linguistic act must have in order to be suitable for a particular context, and the pragmatic context consists of all the psychological and social factors that determine precisely the appropriateness of the actions of the tongue, such as knowledge, desires or will. In addition to defining the conditions that must be met in a sentence, the deliberative context also examines the way in which this sentence is linked to another sentence in the text. What the context plays to the meaning through social data and the nature of the situation and the position is of great importance in knowing the intended meaning, the intentionality of the speaker and the interpretation of the recipient (Hamadi, 2008).

2- The concept of intentionality:

Language is an activity and an action that expresses an intention that the speaker wants to achieve through his utterance of some sayings, and because what is stated, whether written or spoken, is installed by the speaker in the form of distinct complete units with specific beginnings and ends; The intent includes a position that creates the text in an intended linguistic form (Zuhair, 2020).

All languages are faculties similar to craftsmanship, as they are faculties in the tongue for expressing meanings, their quality and their shortcomings, according to the completeness or deficiency of the faculty. This is not by looking at the vocabulary, but by looking at the structures; If the perfect ability is obtained in the formation of single words to express the intended meanings and taking into account the composition that applies the speech to the need of the case, then the speaker will reach the goal of stating his Intentionality to the listener, and this is the meaning of rhetoric (Ibn Khaldun, 1988).

Pragmatics is concerned with the intended verbal uses, unlike the semantic which is concerned with the unintended verbal uses, but rather imposed on the speaker from outside the text. This does not preclude their participation in the study of meaning, or that the pragmatic lesson is an extension of the semantic lesson; Because the latter is classified under the ability to know language, As for pragmatics, it is classified under performance, achievement, and linguistic use. Linguistic pragmatism takes over the meaning within the framework of the specific parameters and purposes, and this means that pragmatics and linguistic pragmatism complement one another (Al-Ta'i, 2016).

Intentionality is defined as the mind's orientation towards a specific subject and its awareness of it, which is called the first Intentionality, and its thinking about this realization is called the second Intentionality. Intentionality means that meaning is formed through self-understanding and Intentionality feeling towards it; Intentionality is related to meaning and understanding, and directing the text towards specific connotations and a specific goal. Through the two criteria of coherence and harmony, which represent the most important clues that help the recipient to know the

intent of the speaker, find out the meaning of the text and understand its connotations (Zuhair, 2020).

The criterion of intentionality is one of the textual criteria set by de Beaugrand for the text, in order for the textual quality to be fulfilled. This criterion is related to the speaker or sender, and the meanings contained in his words that he sought to convey to the recipient; Thus, the Intentionality is: The position of the text creator regarding the fact that an image is one of the language images by which the speaker intended a text that carries a specific meaning, and this text is a means to reach a goal, and it requires consistency and harmony; To verify intentionality (Al-Saadi, 2017).

Pragmatics explains the process of speech production by linking it to the recipient, who dismantles the linguistic message to reach the purpose of speech. Thus the process of speech production and understanding is closely related to the denominator that determines the process of speech production, And an attempt to understand those verbal forms associated with knowing all the circumstances and circumstances that surrounded them (Ali, 1993).

In sum, the position of the recipients of intentionality is that they agreed that the moment the authority of the occurrence of the connotation or meaning is transferred to the reader, the author's Intentionality comes out of the window, meaning that the meaning and existence of the text is determined by the awareness of each reader (Ali, 2007).

Hence, it becomes clear that the literary text is a creative work in itself, in which new purposes are generated, so that the result is the presence of three types of intentions in the creative work, and they are the author's intention that he aimed at first, The intent of the text that refuses to be closed to a limited meaning and possesses its authority once the author finishes the text, and finally the subjective intent associated with the reader's interpretation of the connotations of the text; The process of text production between the speaker and the recipient is a dialectical dialogue between the text and its recipient that swings between the Intentionality of the text derived from the creator's strategy, and the Intentionality of the recipient, his understanding and interpretation of this text and access to its connotations, so the literary work becomes an integrative, interactive and cooperative work between the speaker and the recipient (Zuhair, 2020).

3- Types of deliberative intent:

A- Informational and communicative Intentionality:

Informatives are the news verbs that bear truth and lies, and their purpose is to describe the speaker's position on a particular issue. And the direction of correspondence in the news from words to the world, and the condition of sincerity in it is that the speaker express it honestly (Al-Sa'di, 2017); So the news intent is what the speaker intends to convey to his addressee a certain knowledge, this knowledge which is nothing but what the speaker wanted from speaking, so every speech usually carries "guaranteed" news. And this news, whether it is oneness or a plurality, only comes to clarify a special position on an issue, so it is useful for something that the addressee may know as a reminder and alert, or he is ignorant of it, so it is a definition and insight (Maqbool, 2014).

It is clear that the intent is linked to the use of the linguistic sign of any kind, so that the sender succeeds in conveying his intention to the addressee. Although the main function of the tongue is communication, However, the intentionality and the will of the speaker is a condition in this communication until it reaches the degree of influence on the recipient, and this evidence cannot be a tool of intentional communication, unless conscious intentionality is required. When explaining the

communicative process, we find that linguistic communication is subject to two types of Intentionality: a main Intentionality, and a secondary Intentionality; The main Intentionality is to suggest the same ruling in the mind of the listener, that is, to push him to issue the same ruling. As for the secondary Intentionality; It is intended to express a personal belief in the correctness of the content of the judgment; The secondary Intentionality is not required by itself, but rather is pumped to serve the main objective (Al-Shehri, 2004). So the communicative Intentionality is what the speaker intends to carry to his addressee to know his news intent, as the success of communication does not depend only on the good reception of the speech, but the recipient must realize the communicative Intentionality of the sender and interact with him effectively and cognitively properly (Lines, 1990).

b- Simple Intentionality and compound Intentionality:

The Intentionality of the speakers are not grasped by unerring intuition, and it may be possible to discover very simple intents in a semi-behavioural way, but this is simply not reasonable for intents which are somewhat complex, The behavioral guide is also not accurate, and any explanation of how to realize these intentions will return to the listener's awareness of the literal meaning of the sentence, and this meaning is the way to the speaker's Intentionality (Ismail, 2007).

The complex Intentionality depends on the fact that each language has a basic structural system, and the languages are distinguished among themselves by what is called the principles and media model, and the Arabic language is one of the languages in which the sender practices this series of operations. When the sender produces his speech, he wants to express a semantic structure through an informative structure that defines the relationships that exist between the components of the sentence according to the place and situation (Al-Shehri, 2004).

In deliberative studies, attention has been paid to the multiplicity of intentions, but from a slightly different angle. According to Paul Kreis, it seems that the conversational Intentionality is not one or simple, but rather a complex on the one hand, On the other hand, reflexive, meaning that it is not unidirectional, as it is necessary to consider the role of the second party, i.e. the addressee, in understanding the Intentionality or deviating from it. According to him, this Intentionality is composed of three overlapping sections, namely:

The first Intentionality: It is the Intentionality of the speaker to communicate semantic content to the addressee.

The second Intentionality: It is his Intentionality that the addressee recognizes the first Intentionality.

The third Intentionality: It is his intent to inform that the first intent is achieved by identifying the addressee with the second intent.

What is necessary for this division is that the intents are multiple, their levels are complex, and they overlap, as shown by the three objectives (Maqbool, 2014).

c- Present Intentionality and future Intentionality:

Some pragmatics traditionally distinguish between two types of intent with regard to time, as the intent with what is a psychological act does not depart from its being that occurs in one of the two existences or frameworks that give it its internal realization, The first is futuristic and the second is immediate, and we often do not talk about a past Intentionality because the Intentionality that we treat is related to talking in constructions because it occurs immediately or in the reception (Bradman, 1987).

As for the immediate Intentionality, it is an intentional act, meaning to do something intentionally. The future Intentionality: it is directed to the one who is coming from time, meaning that So-and-so has the intention to do something in the future, and this

condition preceded knowledge of the Intentionality; Because Intentionality requires knowledge of the intended and the negligent is not intended, and these two types of Intentionality are interconnected as long as the Intentionality directed to the future ends with the intentional act achieved, i.e. the immediate intent at its moment and time when actually in flagrante delicto (Maqbool, 2014).

Third – The External pragmatic textual criteria and the intentionality of the speaker to the receiver in the religious text:

1- The External pragmatic textual criteria:

Discourse is a speech that embodies language in its relations, and therefore the absence of communication will lead to a lack of human behavior, However, the language used should be a communication tool that reveals ideas and transmits knowledge in a clear, perceptible and conscious manner. The discourse can be limited to three types that differ according to their origins and cognitive and methodological extensions, and this does not preclude their overlap, namely:

A - Rhetorical discourse: which depends on influencing and influencing the recipient through Argumentation in graphic form and aesthetic methods, That is, persuading the recipient by satisfying his thoughts and feelings together so that he accepts the issue that is the subject of the speech, This is because rhetoric is the art of persuasion as described by Aristotle, taking from the analysis of rhetorical statements that are based on argument as a way to it. It is directed to the audience, and aims to obtain his support for its topics.

b- Logical discourse: which is characterized by a philosophical dimension, and it is a mechanism and a procedural one of its procedures. The validity of the philosophical arguments is measured by external criteria. It includes strength and weakness, sufficiency and lack thereof, success or failure to persuade, and its goal is influence and acceptance.

C- pragmatic discourse: It is concerned with the study of Al-Argumentation and its status in the deliberative field, describing Argumentation as its most prominent pillars. Pragmatics is a method in the study of language that has its foundations and concepts, and it is necessary in every linguistic analysis. Pragmatics is concerned with the study of language in its relation to the reference context of the conversational process, and to the individuals among whom that communicative process takes place. We find that monitoring the pragmatics with its diversity and dimensions allows us to know the direction of the argumentative deliberative discourse, through which the pragmatic dimension of the argumentative discourse appears in the dialogue, And that is through the diagnosis that will be embodied in a verbal characteristic characterized by the sharpness of the rhetorical relationship with the partner, and through the maqam, which is an abstract concept that indicates the communicative position, and the maqam is a deliberative rhetorical condition that affects the discourse (Al-Ta'i, 2016).

The external textual standards vary between:

1- Intentionality: It is related to the sender, and this criterion is concerned with the author's intent and how he expresses this Intentionality.

2- Acceptability: This criterion is basically related to the recipient, and to the extent of his acceptance of the text, and this means its connection to pragmatics, just like the criterion of intentionality. These two criteria confirm the deliberativeness of the text or discourse, and they are linked to such a degree that it is sometimes difficult to separate between the intentionality of the speaker and the acceptability of the recipient. This is in addition to the fact that the aspects of intentionality and

acceptability are indispensable in the formation and understanding of discourse (Bogrand, 1998).

3- Informative: This criterion is related to the information that the text carries for the recipient. It indicates the novelty and diversity with which the information is described in some situations. Every text should offer something to the recipient, And the more this thing was new and unexpected for the recipient, the higher the degree of informativeness, and the more the opposite was, the lower the degree of informativeness. This criterion controls the receiver's interaction; Where he may reject the text because it did not carry information of interest to him, or information he knows, or a little that is not enough, or a lot beyond his ability, or outside the scope of his interest (Bogrand, 1998).

4- Situation: The context, maqam or situational, includes the factors that make the text related to a prevailing situation that can be retrieved, and the text comes in the form of an action that can monitor the situation and change it. Attention to positivity and context in general came after making sure that any linguistic approach that neglects context remains incomplete; It is necessary to open up to the contextual components of the discourse that may illuminate many aspects and answer many questions (Bogrand, 1998).

2- Intentionality of the speaker to the recipient in the religious text:

Words and connotations are closely related to the context and its relations, as it is what gives illumination to the purpose and Intentionality (Al-Dayah, 1985).

The context of the linguistic discourse exudes many connotations, which are visualized in the mind by the feasibility of its precise semantic filtering of words, the ingenuity of the structure of grammatical functions, and the consideration of the emotional or emotional excitement of the recipient; It is added to all of this the denotation (state) or the place, This is because the linguistic structures in the context transform their paths in the syntactic construction according to what is required by the case of the addressee and his place, as the pillars of the conversational base of any spoken language are based on three elements: (the speaker, the receiver, and the linguistic discourse) and the latter is controlled by the speaker on levels distributed on the basis of The status and position of the recipient (Al-Janabi and Idan, 2008).

Politeness is a general aspect of the social behavior to a speaker towards deferent wishes of the addressee in different concerns. The linguistic expression of politeness can be investigated by the English linguists. Levinson and Penelope Brown in year (1979). In this they have introduced some of prominent strategies used to line the differences of maximizing in exchanges. e.g. using formal way in terms of address or indirect speech acts. The aim of these strategies is a way for fulfilling required particular goals. Therefore it is a set order to face an addressee. One of the major terms of these strategies is a face that shows the self-image of speaker in a public and it can be divided into two major types.

a. Positive face.

b. Negative face (Siddiqui, 2018).

The intended meaning of the speaker in the ancient Islamic heritage is not issued by him except on purpose and will. When the speaker speaks, he wants to deliver a message that guarantees his need or purpose to the recipient (Al-Saran, 1963); And that is because the language in the customary is the speaker's expression about his intention, and that expression is a linguistic act arising from the intent to benefit the speech, so it must become a property established in the active member of it, which is the tongue, and it is in every nation according to their terminology. The ability that

the Arabs attained from this was the best of the queens and the clearest of them in defining the purposes because there are many meanings other than the words in them. Like the vowels that designate the subject, i.e., the object of the accusative, I mean the genitive, and like the letters that lead to verbs, i.e., vowels to subjects without making other words obligatory. This is not found except in the language of the Arabs, and as for other languages, each meaning or condition must have its own semantic expressions. Therefore, we find the speech of the non-Arabs in their conversations longer than they are estimated by the words of the Arabs (Ibn Khaldun, 1988).

As for the theory of reception and interpretation, the Holy Qur'an from its point of view is a text, the reading of which is to discover its identity by diving into its interior, and reading it, The recipients dealt with the Qur'anic text, and made it characterized by dominance and tension, and made the relationship inevitable between the expressive project of the author (his intent), And between the restoration of this project in the time of reading, and (which signifies), which is the sound image, and the signified, which is the mental image that is the reference context that identifies the author's ownership, Therefore, they tried to convey the Intentionality of the speaker to the reader who will perform the unlimited interpretation of it, especially the literary text. As for interpretation in the Qur'anic text, it is a civilized mediator between reading and being read, or between readiness of understanding (comprehension prior to the text), and free and obligatory reading (reading the text from within it). (Ali, 2007).

3- The authority of the religious text in the intentionality of the speaker to the recipient:

Authority plays a major role in the production and interpretation of discourse, and it also gives it its actual power. Therefore, there are those who see that discourse itself is an authority. The concept of authority is one of the concepts that is difficult to define precisely in the discourse. Because the concept of power or control is a figurative concept when used in interaction and discourse, Authority can be defined simply as being relationships that occur in society, which means that two parties to the discourse must have a role, each with a role, The sender chooses the appropriate speech strategy for the context according to his authority, either by activating it or by waiving it. Possession of authority for the sender is a necessity, or at least a desirable thing, to be able to embody it in the speech, so that the addressee realizes it in the speech. It depends on language and linguistic actions more than on physical force, which gives the sender sufficient power to influence the addressee; Therefore, the lack of authority will cause the sender's letter to fail; He cannot reach anything through his speech, and thus the authority of the text was a criterion in the classification of linguistic performance actions (Al-Shehri, 2004).

What is meant by the authority of the text: the recognition of the existence of a text; That is, it is a linguistic entity formulated by the author to deliver a message, enjoying a degree of obligation, and the message has meaning, and it is an original part of the delivery circuit (sender - message - receiver). The message means to communicate something, and the message is the meaning of the text. The authority of the authority of the text means defining the relationship between the text and the reader (Hamouda, 2003).

In fact, our ancient scholars dealt with the authority of the religious text, intentionality, and the significance of the discourse in some detail. For example, they gave examples that establish the reception of the discourse, whether it was spoken or written. The method of receiving the text for the recipient revolved around two matters: the first was the tools necessary for the practice of receiving, and the second

was the goal drawn by the Lawgiver for the act of receiving by hearing and seeing (the purpose of receiving); Those who receive a hadith believe that the text has a clear meaning, or that it has a meaning that obscures it, and the task of the reader comes to uncover the hidden. Contemporaries touched upon the chaos of interpretation, or the reader's ability to fill in the blanks of the text. And they divided the reader into types: the implicit and the knowledgeable, and they made the authority within the text to the reader, And they made the relationship for this between the reader and the text, and the intentionality made the recipients of the text an authority represented in communicating it to the concepts of the message, the sender and the receiver. They made intentionality of the author's Intentionality within the text to a specific meaning (Ali, 2007).

The researchers have known the importance of intentions in discourse, whether it is in the ancient or in the hadith, on the grounds that the intentions are the core of the communicative process. Because there is no communication through signs without an intention behind the act of communication, and the purpose of the sender's intention is to make the addressee understand, For the sender to express his intent, it is required that he possess the language at its known levels, including the semantic level, Knowing the rules of language structure and the contexts of its uses, and other things that regulate the production of discourse, in a way that makes Intentionality a role in the production of meaning (Al-Shahri, 2004).

And the secular discourse's view of the authority of the religious text is based on criticism, analysis and deconstruction, and this criticism of the authority of the text is based on skepticism, veto, and deconstruction. The Arab secularists see the Qur'anic text as a human text, and that it is a text capable of all understanding, and has no specific meaning. The Holy Qur'an has hidden and worldly motives. Modernists have been focusing on denying the authority of the religious text, and the lack of clarity on its sanctity, and the possibility that the reception should be according to the recipient's point of view and abilities, and the type of reading it, In some texts, it may appear that the speaker has an intention, but he does not mention a single word that expresses it within the text, so that is intended to inform, and it is placed in the context of the speech and the circumstances of the article. For example, when one of us says to his wife after tasting the food: (The food has little salt), this means asking her to bring salt, for example in the Sunnah of the Prophet, where the prophetic text was read many times, Where it was mentioned in Sahih Al-Bukhari on the authority of Ibn Abbas, may God be pleased with them, he said: (Omar used to enter me with the elders of Badr, and it was as if some of them found themselves in himself, so he said: Why did we enter this with us and we have sons like him? Omar said: It is he whom you knew, so he called him one day and entered him with them. I didn't see that he called me on that day, but to show them. He said: What do you say about the words of God Almighty: "When God's victory and conquest come..." Surat Al-Nasr, Some of them said: We have been commanded to praise God and seek His forgiveness if He helps us and He is opened to us. Some of them were silent and did not say anything, so he said to me: Is that what you say, O Ibn Abbas? I said: No. He said: So what do you say: I said: It is the death of the Messenger of God, may God's prayers and peace be upon him, I know it to him. He said: If God's victory and conquest come, and that is the sign of your death, then glorify the praises of your Lord and seek His forgiveness, for He is repentant. Omar said: I only know what you say. In understanding the noble surah, it is noticeable that there are different opinions regarding its recitation. There are those present who clearly understand it, which is the necessary meaning for the ancients. And some of them understood that the speech was

addressed to the noble Companions, may God be pleased with them. Some of them saw that the letter was addressed to the Muslims and told them that the Messenger, may God's prayers and peace be upon him, had approached his death; Structuralism said that it is possible to adopt the principle of evasion in the linguistic sign, because this means that the intentionality in the text will be infinite, And it can be read with new readings that make us go around in an endless cycle of multiple semologies (significations), Therefore, we find that the modernists have tried, as much as possible, to project the principles of structuralism on the Qur'anic text. And they made this text revolve around the infinite connotation, for the relationship between the signifier and the signified here is one of evasion. Whenever they find a meaning for a text, they try to interpret the meaning in another sense. On the part of the Islamic heritage, we find that (cutting) in the meaning of the text has taken a wide area of discussion, Conclusive speech means the language of speech that stops controversy, debate and disagreement on a subject. Some of the ancients, for example, made the meaning of the text definitive, like numbers, and some indicate it as conjecture, such as the general expression, and we may find clear and not ambiguous words. An example of this is the Almighty's saying: "And they will not enter Paradise until the camel goes through the tailor's poison" (Al-A'raf: 40). Since the meaning of the tailor's poison is the piercing of the needle or the thick rope, and it is one of the meanings that the Arabs used and it is rarely used (Ali, 2007).

In his letter, the sender seeks to achieve a goal, and the addressee's approval of the content of the sender's letter may not be achieved, due to the different criteria of judgment between them. Where the sender embodies his standards by using the language circulating in his time, in which the addressee may suffer from a void of knowledge. And if we accept that the authority is peaceful, gradual in strength; This gradation is not without its impact on the intention of the sender, and this is due to the reference of the linguistic tool (Al-Shehri, 2004).

Hence, it becomes clear that the revisionist conception of the significance of (beating) may make modernists usually make (beating) the woman mentioned in the Prophetic Sunnah a tool for defamation in the religious text. This is a kind of flatness and incomprehension, since physical aggression is not present here in the honorable hadith. And the meaning of beating is mentioned in the Holy Qur'an with several meanings, for example, the meaning of the Almighty's saying: "So strike on the necks" (Al-Anfal: 12) beating with the hand, And his saying: "They are not able to strike on the ground" (Al-Baqarah: 273) meaning to go, And his saying: "humiliation and affliction were struck upon them" (Al-Baqarah: 61), meaning that it followed them or surrounded them. Al-Isfahani sees it as one of the meanings that were mentioned according to the context. The Qur'anic text is sacred from God Almighty, not a human text. This text deals with colleges, and it is absolute and complete, and it cannot be completely and definitively encompassed. There is no ijihad in the text in its totality and structure, and it is a text that needs metaphor to help us cross the distance between the text and reality (Ali, 2007).

Conclusion:

This study was about the authority of the religious text in the Intentionality of the speaker. And access to understanding the pragmatic discourse through the theory of reception and the concept of intentionality, by knowing the types of pragmatic Intentionality and their impact on understanding the intentional significance of the text, As well as the external deliberative textual standards that appear in the literary text in general, and the religious text in particular. Then a statement of the concept of

the speaker's Intentionality to the recipient in the religious text, with an explanation of what is meant by the authority of the religious text in the Intentionality of the speaker to the recipient.

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