

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ الَّذِي
خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَالَّذِي يُضَوِّبُ الْمَوْتِ
وَالَّذِي يُضَوِّبُ الْمَوْتِ
وَالَّذِي يُضَوِّبُ الْمَوْتِ

يقول الله (جل وعلا):

﴿يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ

أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَدَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

البقرة: 269.

شكر و تقدير

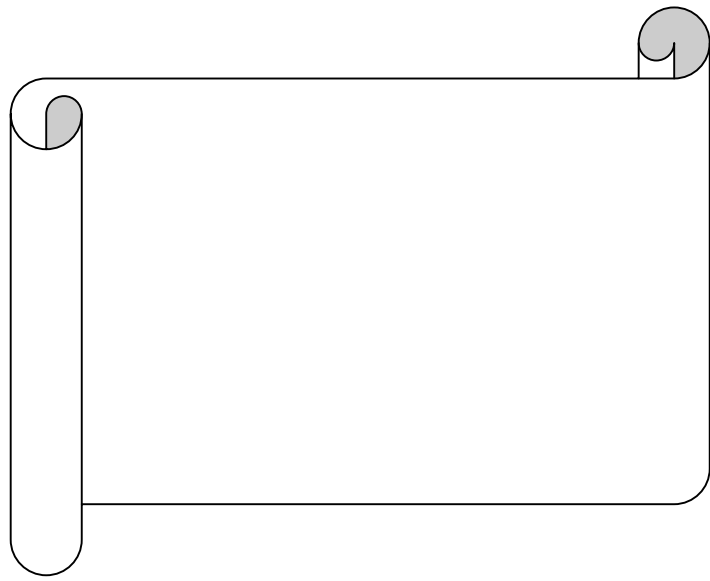
الشكر لله عز وجل الذي أنار لنا الدرب، وفتح لنا أبواب العلم

وأمدنا بالعزم والصبر والإرادة لإتمام هذا البحث. ثم الشكر موصول إلى أستاذي المشرف

"عبد الغاني قبالي"

الذي لم يبخل علينا بتوجيهاته وإرشاداته في إعداد هذه المذكرة فكل الشكر والامتنان له.
كما أبسط جنزبل امتناني لكل من مدّ لي يد العون من قريب كان أو بعيد. وأشكر هيئة اللجنة
العلمية الموقرة، لتكبدها عناء قراءة هذا البحث وتقويمه. وأخيراً أسأل الله أن يبارك لنا في هذا الجهد
المتواضع ويجعله خيراً للبحث العلمي والحمد لله رب العالمين.

سكينة

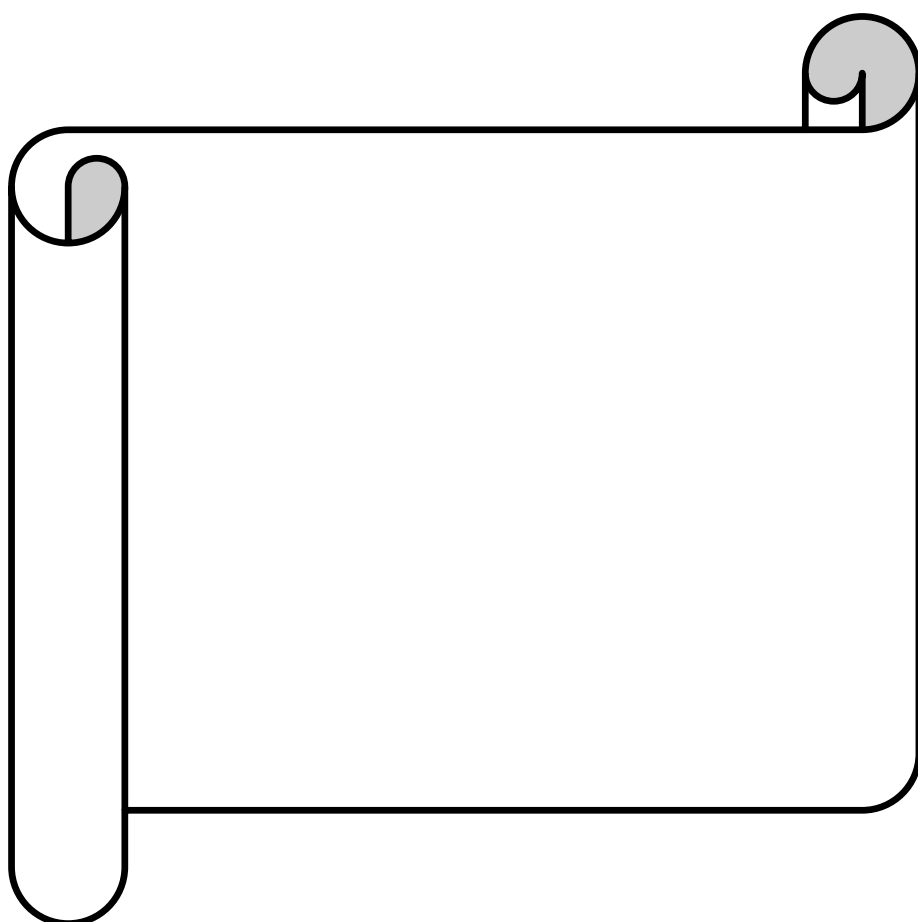


Résumé :

La pragmatique conçue comme l'une des importantes études de langues qui s'est intéressée à la pratique du langage lors de son utilisation entre le locuteur et l'auditeur. Elle se focalise sur le contexte et les canaux de communication. Elle donne aussi de l'attention à la nécessité de fournir l'intention lors de l'échange rhétorique, de sorte à fournir au locuteur le décodage des codes du discours.

Cette recherche essaie d'appliquer un des plus importants mécanismes de la pragmatique, à savoir la théorie des « nécessités du dialogue » dans le poème « el mounfarija » d'Abou al Fadl yusuf (Ibn elnahwi). On y a essayé de détecter le contenu des « nécessités du dialogue » à travers ce poème et d'observer les processus de la communication selon une perspective pragmatique comme a déclaré « grayce » à travers le « principe de coopération » pour accéder à la précision de la dimension communicative d'un poème en pénétrant dans les lois de conversation et en délaissant les significations du mot vers les significations nécessaires et cela au niveau des expressions écrites et des expressions figurées. Le suivi de ce phénomène (les nécessités du dialogue) nous a aidé à dévoiler les charges sémantiques du texte étudié.

Mots-clés: linguistique, pragmatique, conversation, implication, el monfarija(résolue), Ibn elnahwi





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.04/ « وما أمر سناناً من رسول إلا بلسان قومه » :

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.(. á) 1997 j1

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1938 (Charles Morris) Ø

(Syntax)

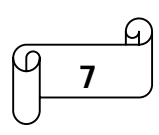
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(á. . .) 2

1987 j1 3

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(Semantics)

(PRAGMATICS)

1 « ù

pragmatics the study of the factors influenring a person's choire of language.²"

ù

ù ù

« pragmatique domaine. qui étudie l'usage que puvent faire de la langue. des interlocuteurs en situation de communication³ »

ù

... ù

» (françoise recanati) "

ù

2001 |1

²: Grystal savid the combridage enerylapeerdial of language.combridage.university Press 1989, p120 .

³: Petit larousse .libraire.larousse paris edition, paris, 1980, p734.

ù ù
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 . ù ù » : (vandijk) " . "
 .2« . ù
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 . Pragmatics . ù . : (levinson) " . "
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 .3«functional perspective) :
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 (presupposition dexis :
 of discours Implicature i" " (structure
 speech acts ù . Aspects
 ù interaction ù
 ù » communication
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 .4«

.7 :1
 .144 .2001 i1 :2
³: Levinson.stephenc. Pragmatics. Cambridge university press Combridge.new york.20th ed p6-7.
 .169 .2002 i3 :4

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(...)

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(pragmatics) (pragmatique)

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.85 2009 j1

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(Compétence of communication)

(tohouski)

(compétence)

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Ø :

(1857-1913)(ferdinand de saussure)

(louis hyelmsleve)

(JR.Firth)

(haris)

(bloomfield)

(richars)

(chomsky)

2010-2009

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(ogden)

(pragmma)

(1925-1848)-(gottlob ferge)

(1951-1889) (L.witgenstein) ()

-1838) (ch-s- prise) "

(1914

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«²Ù æ

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Ù æ

(Morris)

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Ø i(john austin)

(oxford)

(john searle) Ø

(h.paul.grice)

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1955 "

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.90-89

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ù "Ø" ù -

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(paul grice)" Ø "

(1975)

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29 ù :3

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.41 (Ù)

Ù : .1

.42 : .2

.14 : .3

.89 Ù : .4

.90 : .5

.46 2002 i 17

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»: i³ «

.⁴ «

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() Ù " "

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.214 '1999' .1

.166 '2009' i1 .2

1 .3

.41 '2007

.13 i2004' .4

.14 .5

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(hansson) "

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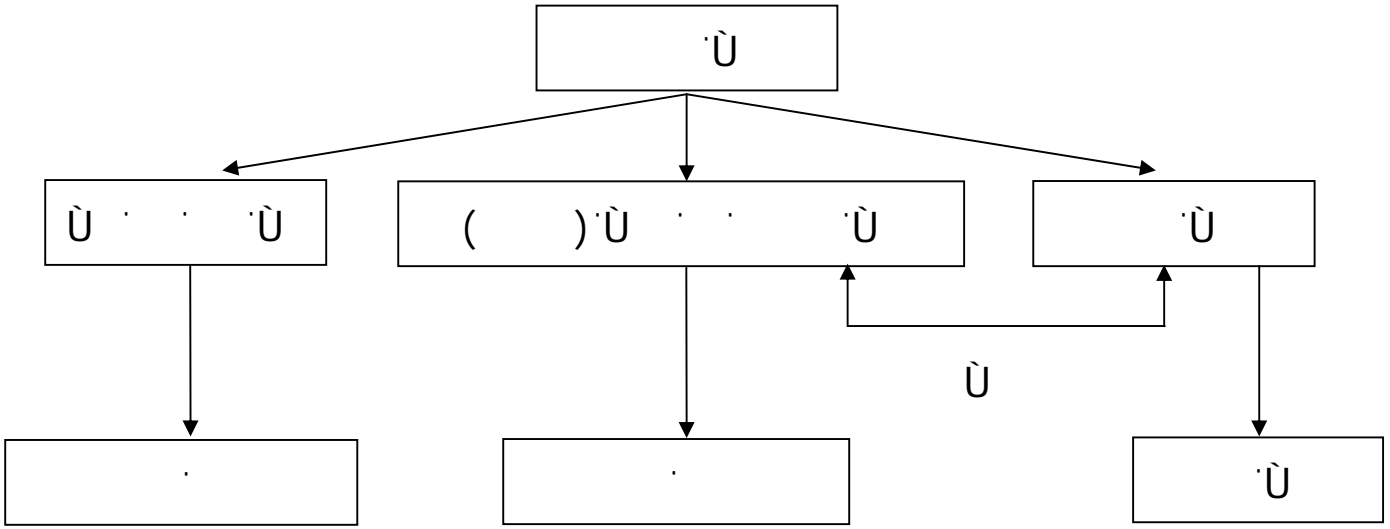
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(actes perlorutoirs)



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Ù : · · · -3
Ù · · · Ù · · · Ù · · · Ù · · · Ù

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« قُلْ مَا يَعْجَبُكُمْ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ

كَذَّبْتُمْ فَسَوْفَ يَكُونُ لَكُمْ نَزَامًا» .77/

(implication) (oxford) ä :

3 (imply) ù

(paul grice) " Ø "

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1997 5 :1 (. á)

2 : (. á) 1994 | 17 | () :

3 : paul peoeter .long man dictionary of contenmporary english printed by special arrangements with longman group uk limited longman group limited1978, p561.

4 : ù ù : 13 2005

() (Ù)

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(GRICE)" Ù

Ù (defeasible) -1

Ù : Ù

Ù 2

(non-dethacable)Ù Ù -2

Ù (grice)" "

Ù Ù Ù

Ù (Présupposition) Ù Ù 3

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(colculability)

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: (conversational implicature)

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(conversational implicature):

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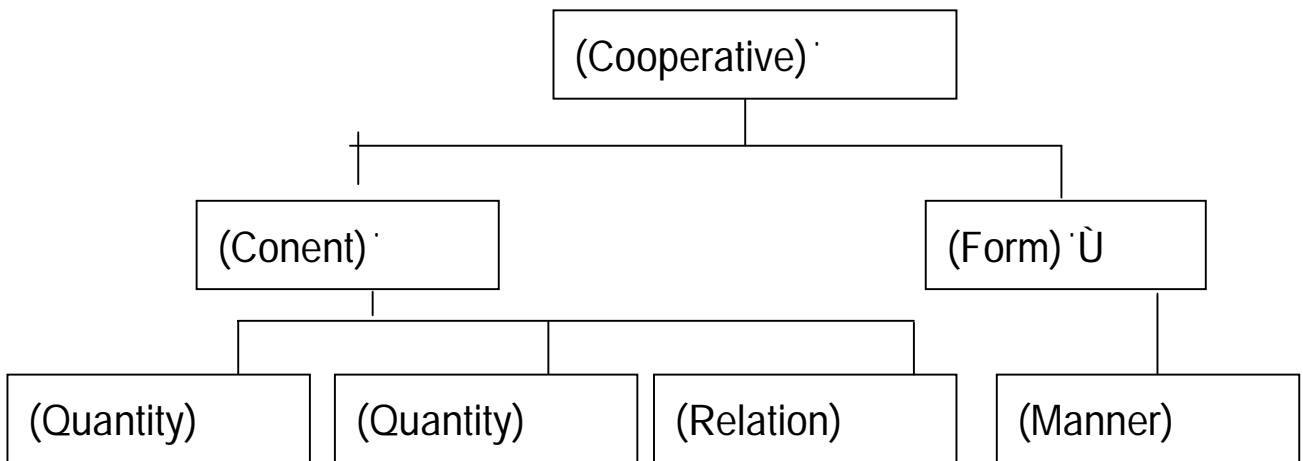
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.96 2004 j1

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(conversational maxims)



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.69 : .2

1998 i1 : .3

.238

.239 : .4

Quantity : -

Quality : -

relevance : -

Obscurity : Manner: -

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(sajok)

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(stephen " " (penelope brown" " "levinson)

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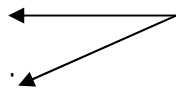
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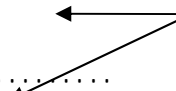
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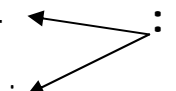
Ù - ← : -1



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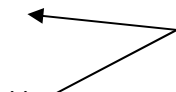


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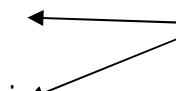


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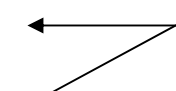
Ù - ← : -4



Ù - ← : -5



Ù - ← : -6



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1: 112.

2: 139.

3: عبد السلام عشير، عندما نتواصل نغير مقاربة تداولية معرفية لآليات التواصل والحجاج، إفريقيا الشرق، المغرب،

د.ط، 2006، ص25.

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69.-68' 2013 i07' 20' :1

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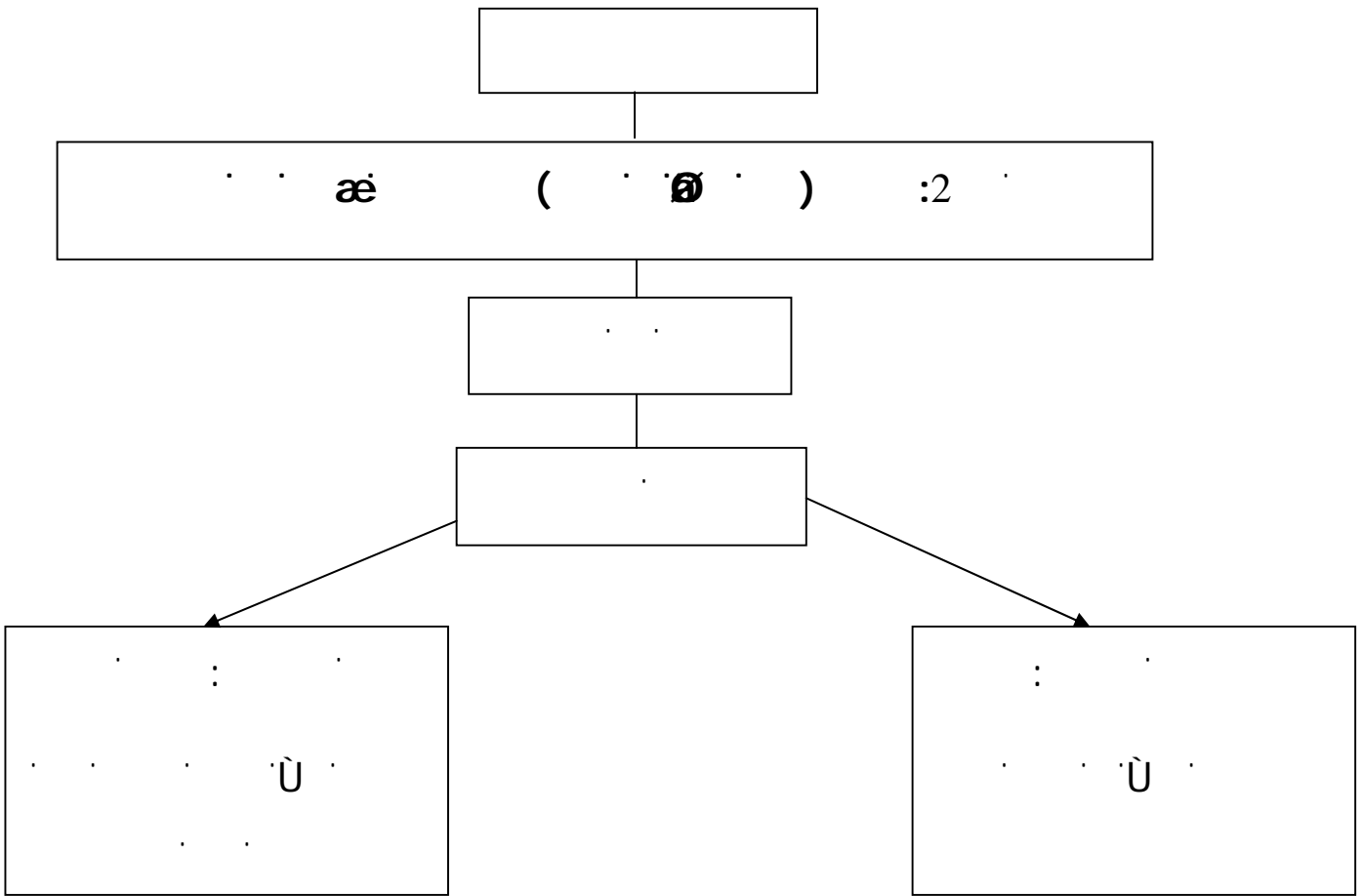
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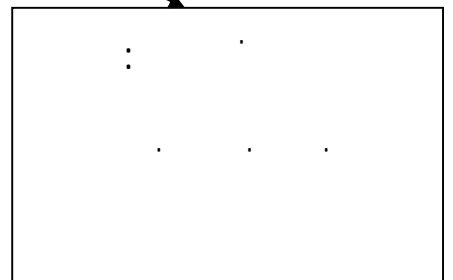
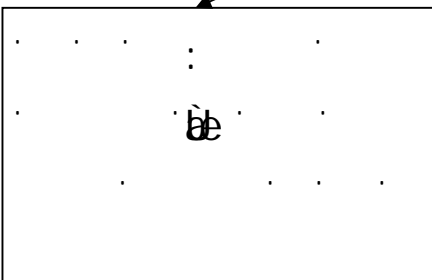
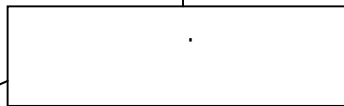
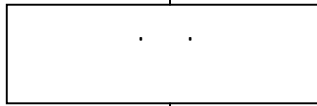
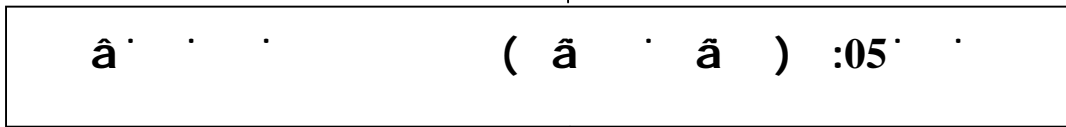
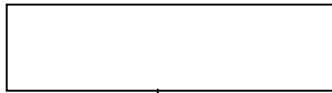
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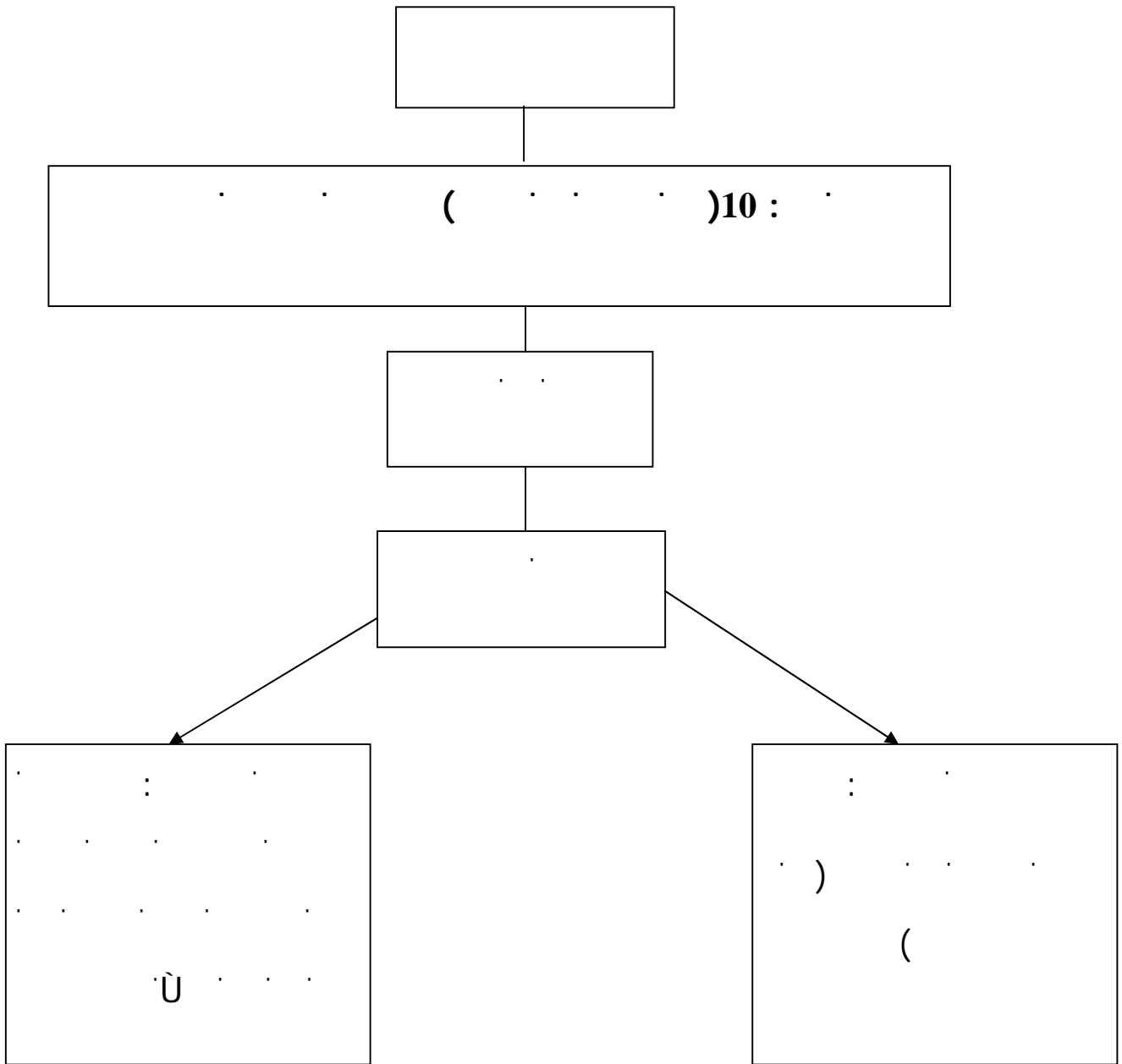
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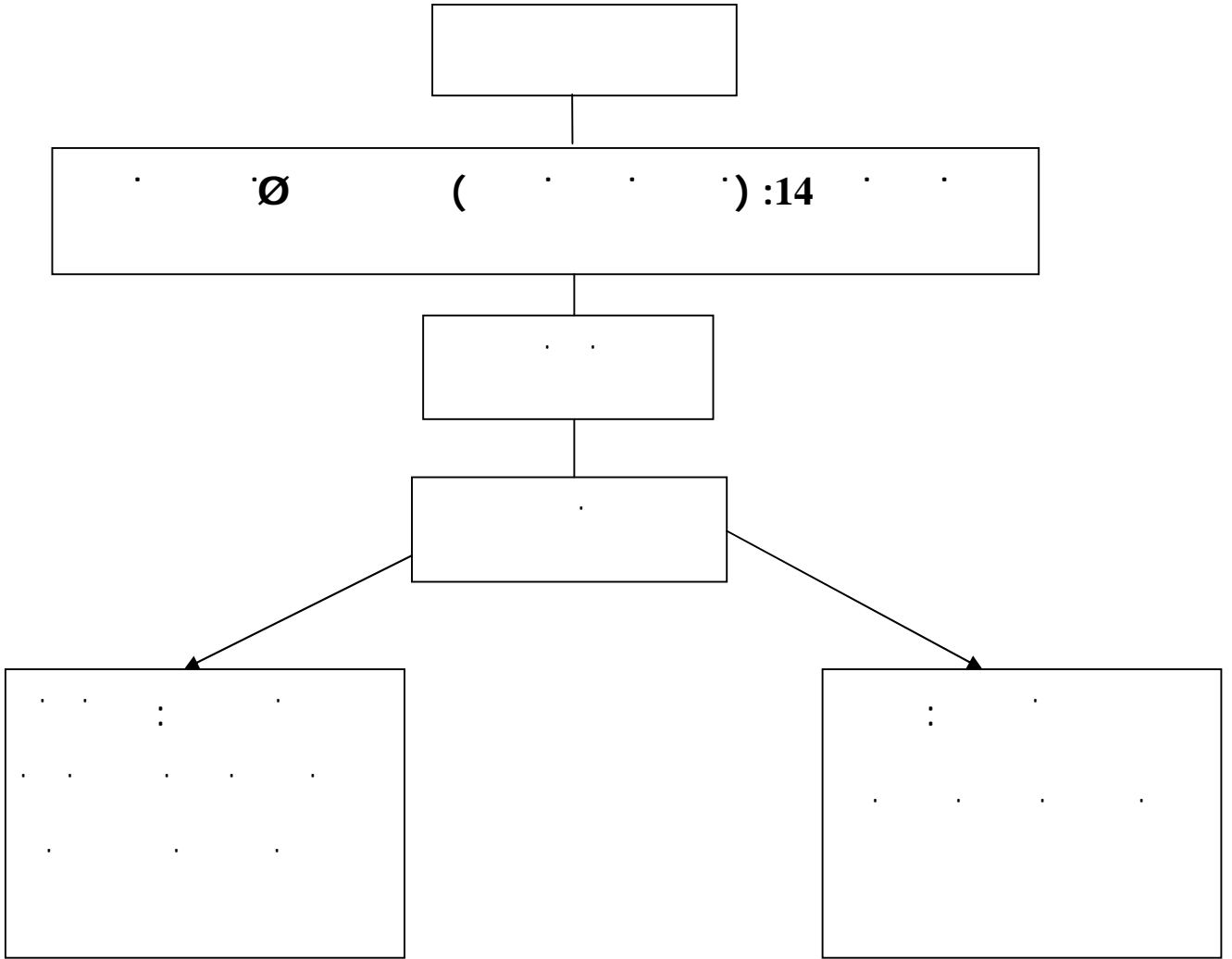
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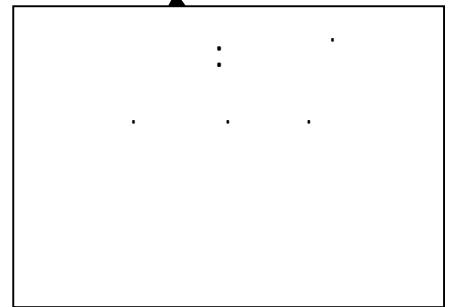
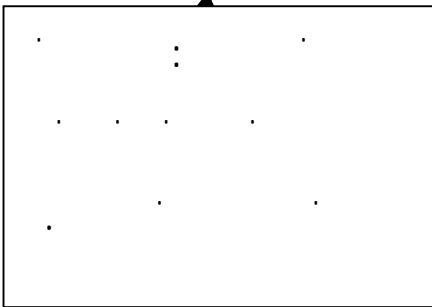
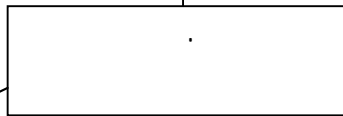
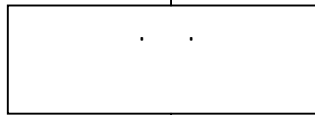
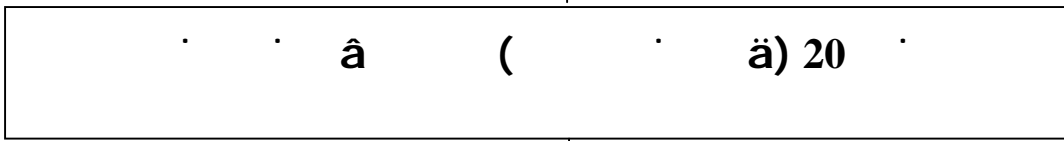
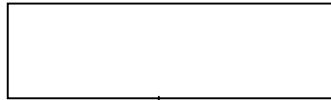
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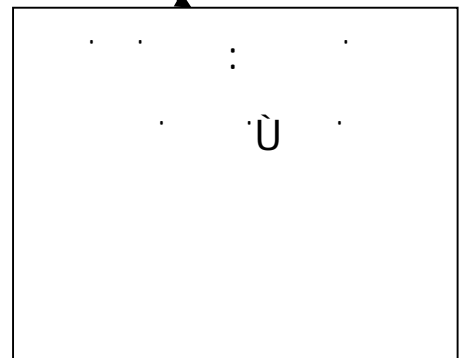
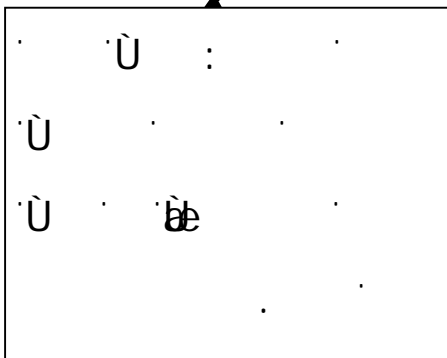
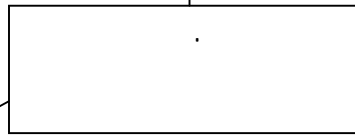
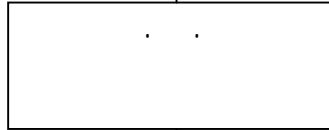
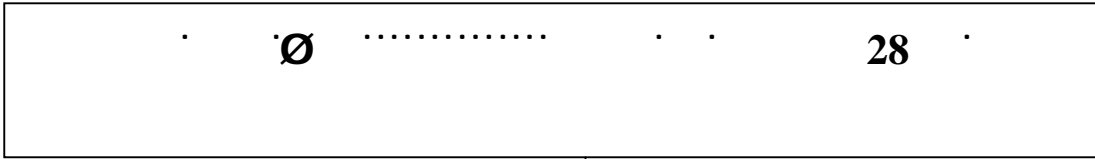
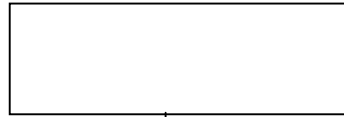
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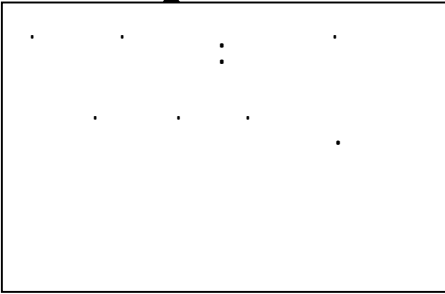
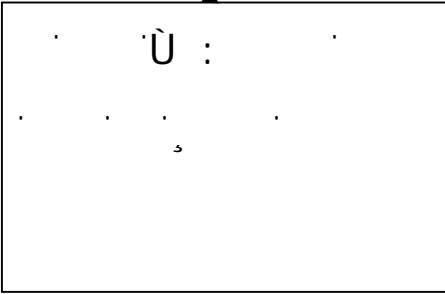
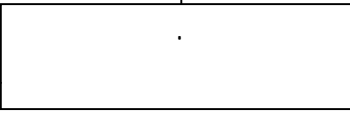
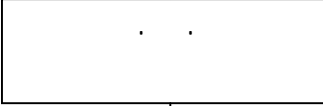
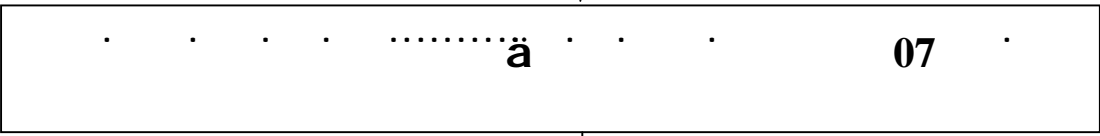
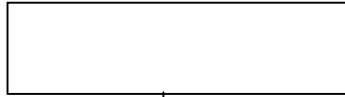
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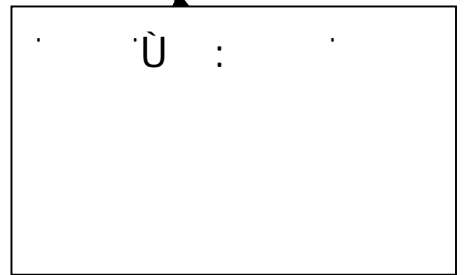
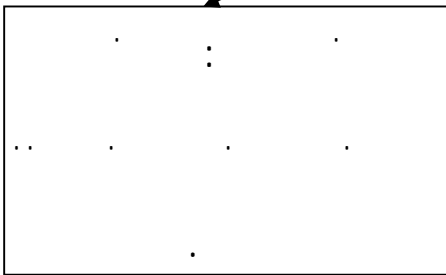
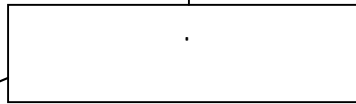
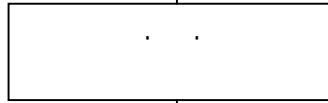
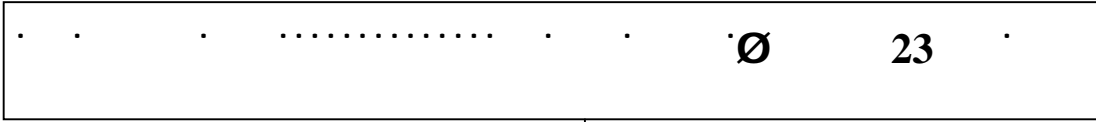
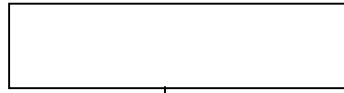
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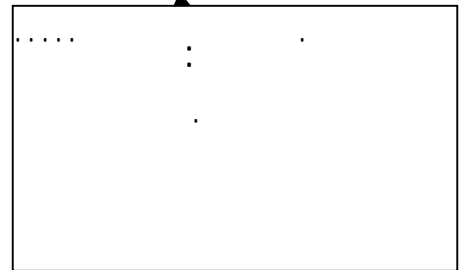
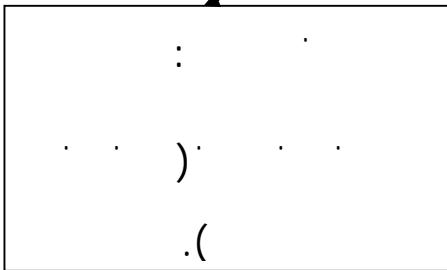
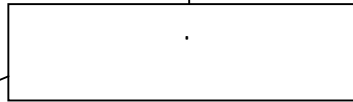
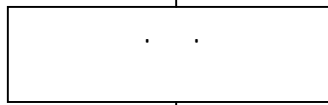
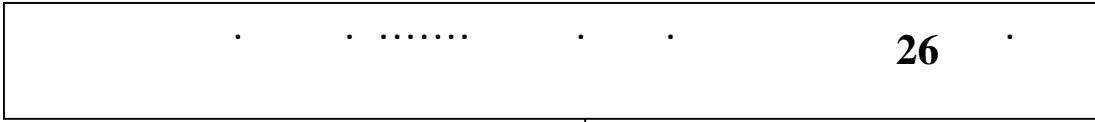
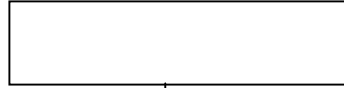
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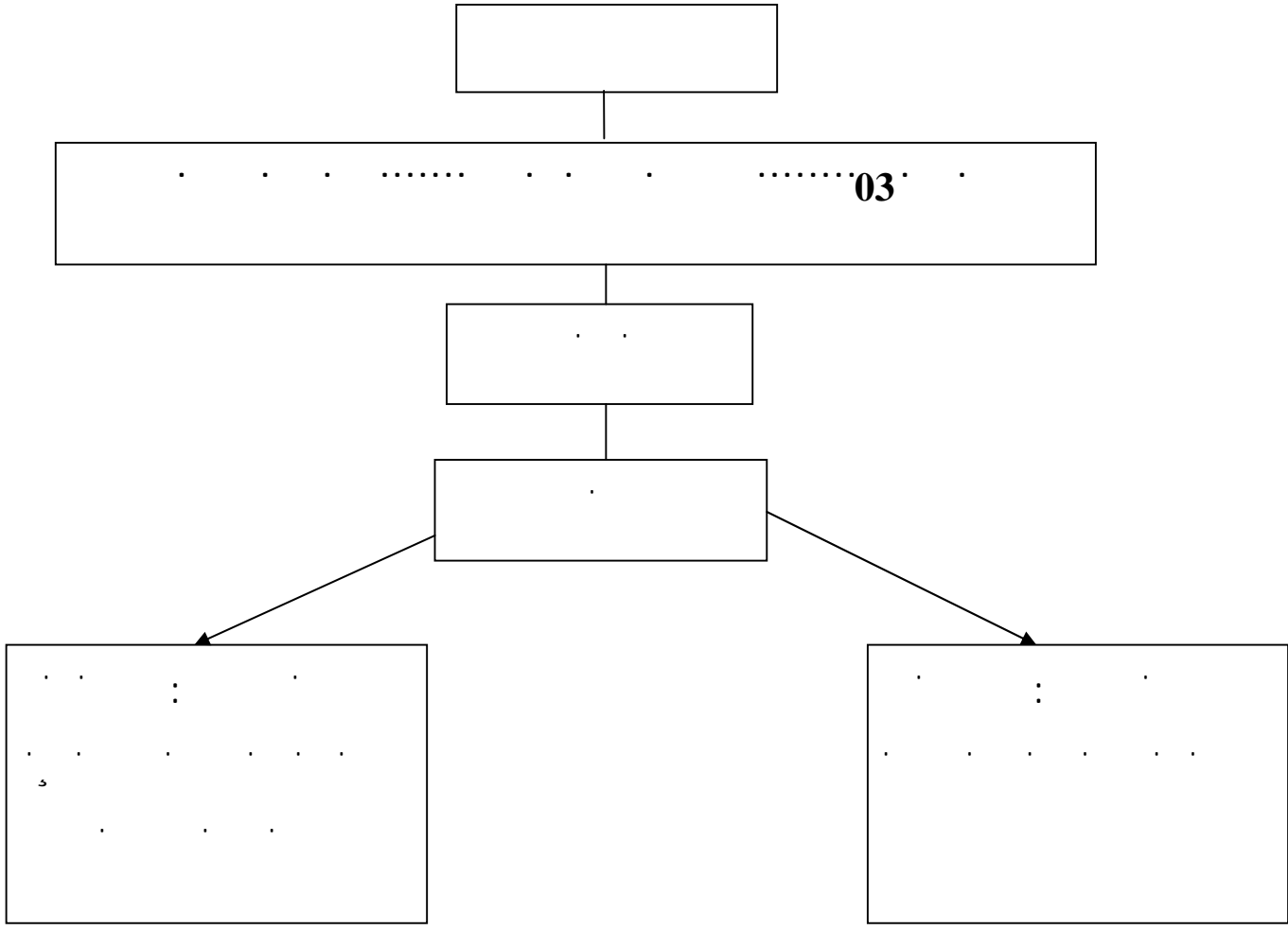
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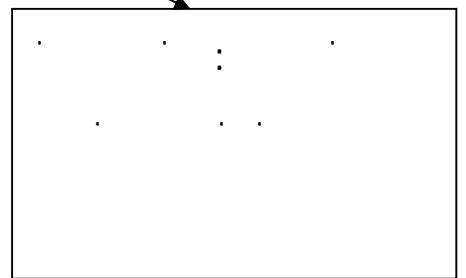
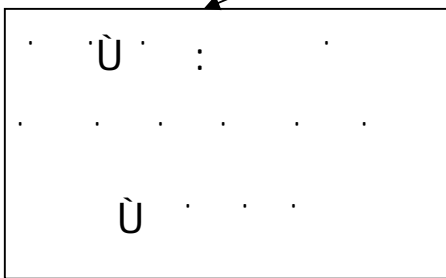
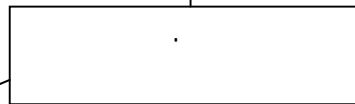
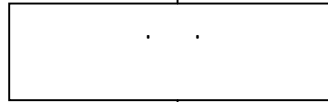
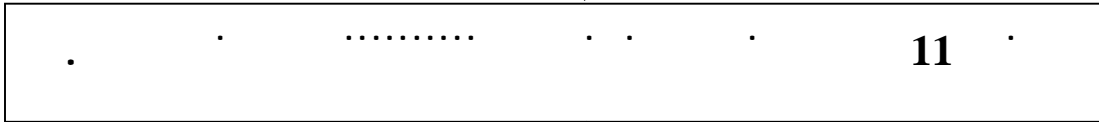
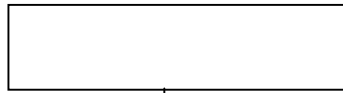
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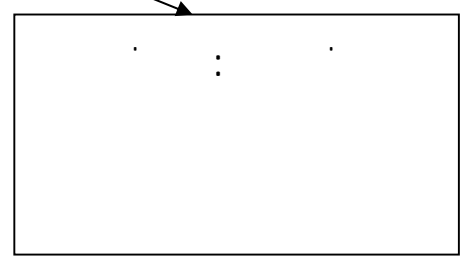
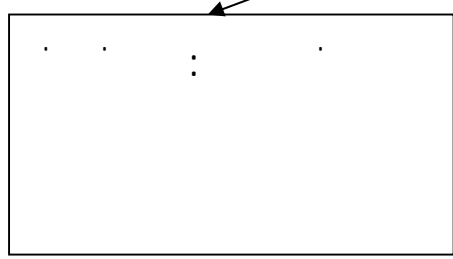
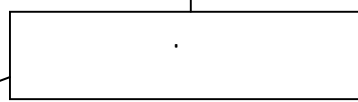
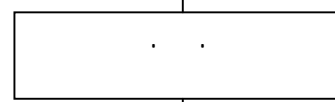
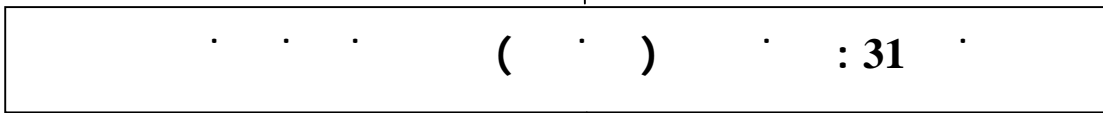
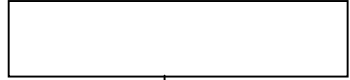
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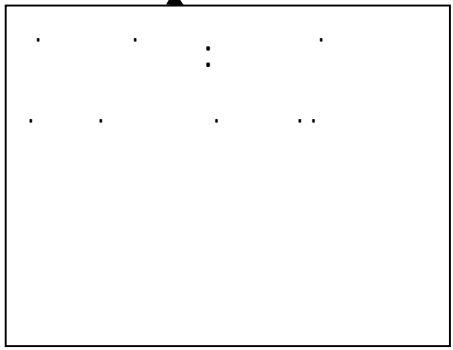
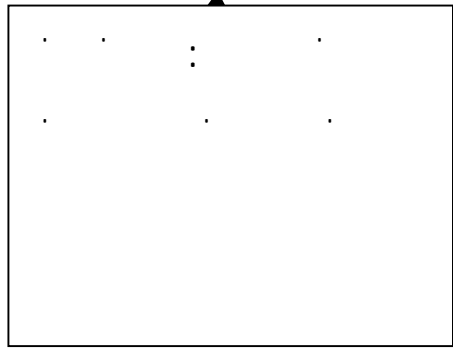
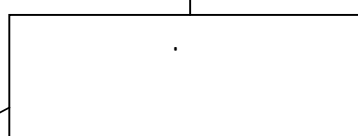
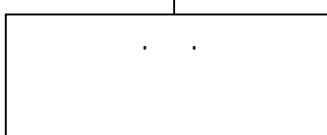
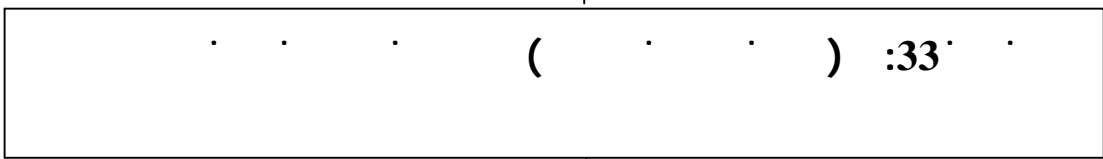
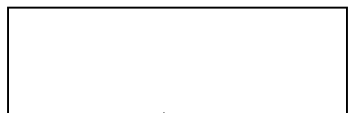
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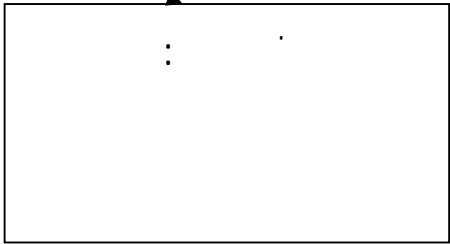
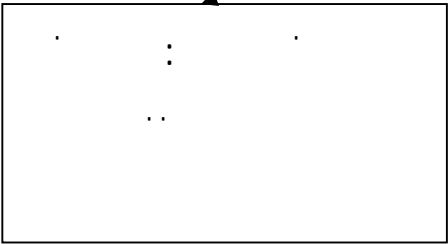
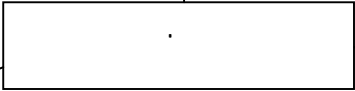
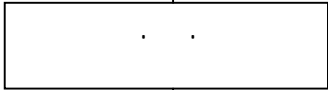
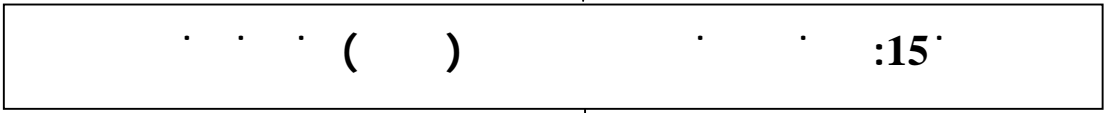
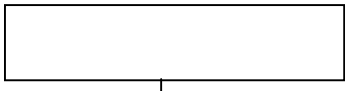
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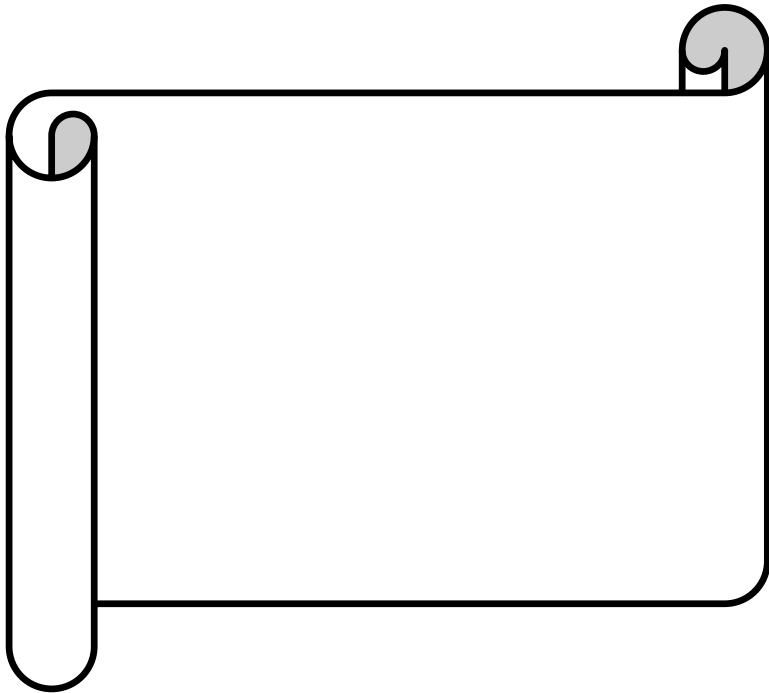
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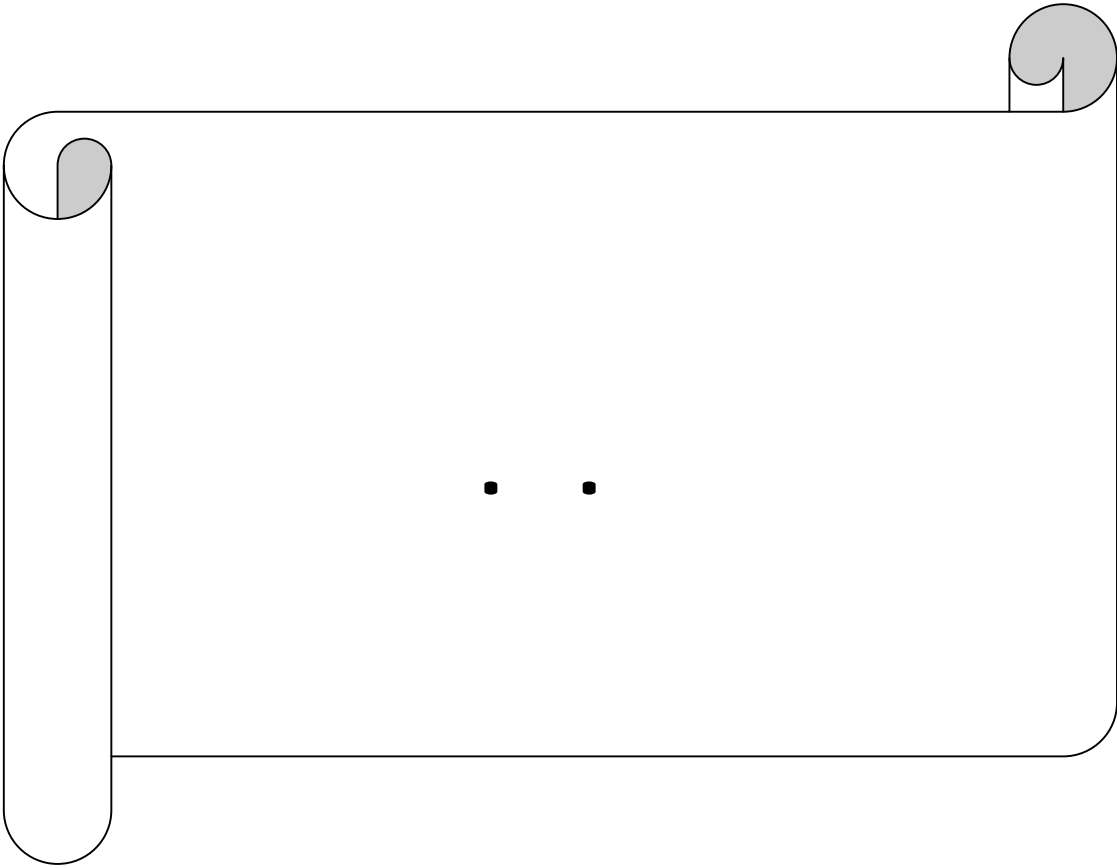
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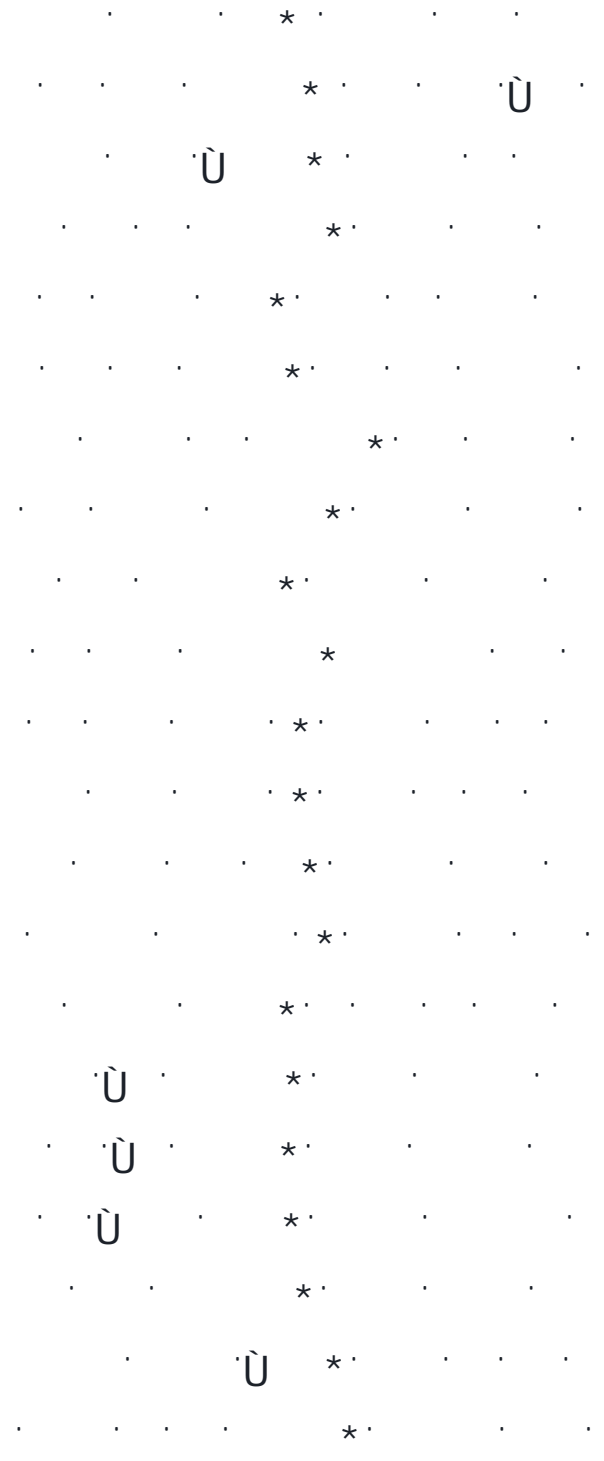
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بسم الله الرحمن الرحيم قال الله عز وجل انزلنا الحديد ووالله
 ينظرون المصير من بين يديهم في يوم القيمة والى الجحوى
 في يوم القيمة يا ايها الذين آمنوا انزلوا الحديد
 من السماء انزلنا الحديد

الشيء اربعة تفريج فدا ان ينزل بالنيح
 وقلام الينال فخرج قتي بن عيساه ابو الشرح
 والسحاب البئر لقا مقرر فدا افة الابلح
 وقوايد مونا جفرا لسروج الانبياء والنهم
 ولما ارج فحي انا فاقصة فحصى اذ الارج
 قبلت ما فاقوا النعماء ببحور المروج من اللبح
 والتوجهين في يده فدا وودعة ودا وخرج
 ونزلتم

ونزلتم واولعتم قاله في وعل كرج
 ومعايشكم وعواظكم انيسر القس على عرج
 حكم نعت يد قلم ثم انزلت بالمشيخ
 فدا افصت من انهم في قلمه ويتفريح
 نعت بها ايدنا فقامت بيد امر على النبح
 ورضى بفضله فاجعل في كوزانه فخرج
 واذ انزلت في احوالهم فاجعل في ايدنا وارج
 واذ احوالها نهارا فدا فدا اذ ان من العرج
 ليكون من الشوق اذ اهل بيت الرباط الفرج
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