

LEVELS OF THE COMMUNICATION WITH THE SELF IN ADHAM SHARQAWI'S NOVELS (PRAGMATIC STUDY)

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ABSTRACT

The pragmatic reading of the narrative discourse is interested in the communicative process between the two discourse parties(the articulated and the co-articulated).

Since the narrative self occupies a significant role in the process of the novelistic communication, this research paper is concerned it for the study according to the pragmatic reading. The novels of (Adham Sharqawi) have been selected as the narrative self in them has a tempting self to study, in which the communicativeness is obviously manifested out of the defeated self into the confident one, with an obvious presence of the anxious self as well inside the narrative discourses that were adapted to the existence of those types of the self.



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Introduction

Through investigation of the novels of the writer (Adham Sharqawi), it is observed that he was fully aware of the role of the self in the narrative discourse, and thus by the role of the self we do mean its communicative role, lest the Self is “an inherent state to the discourse” (1), but what the author realized is the individual’s communication with his own self, who inspired from it his personal features, abilities, capabilities, strengths and weaknesses in his communication with his external environment, and his beliefs, his religious reference, and then his feelings and emotions (2).

The implications his novels included were particularly an imitation of the reality he lived, and he tried to adapt it in an aesthetic and communicative manner to achieve its goal of influence on the recipient; this is because writing, in fact, is only a response to a personal self view that the writer expresses, using his linguistic stock, in order to summon and provoke a response to his reader (3). However, what is between a war represented by a resistant who makes his way to the ground to open tunnels and a prisoner who lives his day in more than one situation, he swings between the steadfastness that he instilled in him before entering prison and the anxiety about those he left behind, along with the moments of defeat that find their way to him while he is corresponding to

the other who letting him down... In addition to the other (identities) from which the rhetoric communication was emerged, since communication usually stems from a special vision that comes from openness to the self, “and this type of communication is the dialogue of the self with its subconscious mind” (4), i.e. a dialogue between the (I) and the (I) of the other to be more realistic in the position of (revealing) and (diagnosis), as well as the position of (reform and correction). Thus, it is a productive self that effectively motivates communicative discourse, as it is “a human self that thinks, practices politics, gets excited, narrates and describes, and then remains in the end as an interactive self that thinks according to cognitive units through which it lures the addressee and expresses its emotion” (5), and the following are the most important types of self-manifested in the blog:

First- The Anxious Self:

Among fear, tension and incertitude, that are followed by the indulgence of mind and thinking with some anger, in between all of that the anxiety lies... which has become an integral part of the daily life where the individual doesn't hesitate to thinking of so gone past and worry about unknown future, and if he wanted to escape from their grasp and soon be surrounded by a present crowded with what causes concern, or, at the very least, a one expresses his concern...

However, among the images of the anxious self in the novel “A Pulse” is what came on her tongue while she was writing a letter to a warrior whose news was cut off, and there is no way to reach him except with a repressed linguistic momentum in the writing self, so she opens to her own self trying to get rid her anxiety and disorder, even if these her words did not reach, so here she exploded her feeling, saying: "I am no longer sleeping now, my heart does not flare up, my eyes do not close, at the beginning of your absence when to remember your voice I was crying yearningly and then go to sleeping, now when I remember him, the loss worsens inside me, so I cry and do not sleep, I want one morning to see you, one night assured me about you, one trace through which I follow you, regaining your face in my imagination , but there is nothing just my mood increased melancholy. I know that my messages do not reach you, or that they reach you and you do not read them, I do know that if you read them, you would come to me even creeping, and this is what kills me, did something wrong happened to you?

If I knew you were okay, if you talked to me in the back of the unseen, if..., anything that makes under the debris a viable seed, they steal from us everything even the voices of our loved people, even the voices of our hearts... They amass inside us all this daily grief...

I am waiting you despite the nose of war, death and destruction.

I love you above all this, and I live with you..." (6).

There is nothing to worry about in a situation like this...

Anxiety drove sleeping away, burned the heart, and shed eyes' tears...

Oh really . The husband to his wife is in a great place...

A self-surrounded by fear and anxiety from every side... until it became a debris looking for a seed of life... Then the role of this self became apparent in creating communication and then producing response on the addressee by emotional excitement and she was telling him about the cause of her broken state when she said: (They are stealing from us, then she creates a wonderful psychological

transition, transforming her anxiety into a positive healthy state, to make the addressee feels to recovery when she says: (Wait for you...come ...), the matter which states that anxiety does not mean defeat...

The anxious-self did not differ much in (the Sperm), since the position is a place of war as well, where the anxious articulations did not differ from the previous ones, although the self is masculine this time, so there is no differentiation among men and women under the impact of the war...

Therefore, this is what made Hamza's worry about (Asmaa) exploded, saying: "In the moments of anticipation in which the furnace of war faded away, I was reminding you, I was extremely worrying about you, I don't know where you are, and what happened to you, moments passed through and I wanted just to hear your voice, I just wanted you to tell me that you're fine... The whole world was with them, and whoever wasn't with them wasn't with us... That's why we prepared ourselves to be alone!" (7).

The anxious self was also present in the novel (To Make My Heart Reassured) to give the content of love the character of anxiety, so rarely survived who knocked its door, and here he enters a (self) of Karim, and he reveals about him, saying, "For the first time since I knew you, I felt that I direly needed to be away from you, I was very confused, more tired, uncomfortable! I didn't feel that you were being honest with me, it was... Why are you so close to me if you want to stay away from me? If your heart isn't sure of what's in it, then what is all this feeling you're dragging me into? Want a game to keep you entertained?

Hearts are not for playing, particularly a serious heart like my heart... I felt that there was a repressed anger inside me." (8). The (self) here relied on the technique of raising questions:

Why are you approaching...?

For what purpose is all...?

Such questions that do not seek answers, as much as they try to reach the reason of the anxiety that afflicted that self and motivate the context of the discourse and its interaction, and this is always the matter of the creative self as it is keen to seething from its conscious self towards the world around, and this keenness will be through raising questions (9).

However, in moments when Hisham's anxiety reached its peak, we found him resorting to (the internal monologue), saying: "It was a really difficult night, and I thought that the sun delay in rising deliberately to increase from the suffering of waiting that prevents sleeping upon me that I couldn't sleep despite the intensity of the fatigue that I felt, something inside me the anxiety was shaking it over a thought that not to see you again!

What if I left the bus once and for all?

Do you on earth do it?

Am I so interested in making things right between you and me? !

If I hadn't interested in, would I have thought such extent? (10)

After he was vanquished by sleepless - the first symptoms of anxiety - that the author was keen to mention.

His night prolonged, he began to feel that the whole universe was against him, and that was nothing but fear and anxiety from the unknown future (not seeing you again), so he began to ask himself:

What if I were left...? Life becomes black in his face, and his self tries to alleviate it: (Do you do it on earth?) Then he wants to put points on the letters: (Am I interested? So we understand that there is an implicit answer, which his subconscious mind replied: No, he is not interested.

This is followed by another question (if I hadn't interested...).

Here he “addresses himself and answers himself in the same way that another person can address him and answer him with it, and thinking becomes a mere implied dialogue with (His Ego) and thus we arrive at addressing ourselves by saying (You)” (11).

Thus, raising such questions makes the addressee shows solidarity with the speaker without making him feel.

Second- The Confident Self:

The (confident self) took an important place in the novelistic text that we are going to study, which was distributed fairly between those novels and the issues they dealt with, and the writer was felicitous – from my humble point of view – in dropping the appropriate level- the confident self- on the suitable person and on the appropriate situation. .

However, the self-confidence must be embraced by a balanced person who feels a positive state that enables him to support his potentials and achieves his goals since "the self-confidence has a marvelous impact, as men and women who are confident in themselves attract the attention of the others to a large extent, and they advance in their work rapidly... where the success comes to them naturally and easily" (12).

This is what actually happened with the confident (selves) that were present in (the blog), furthermore the author’s choice of the appropriate situation - as we shall see - because the confident self is manifesting in certain situations that the human is exposed to, and they are mostly occur suddenly .

An adventurous self such as (Asmaa), who asks her husband to smuggle a sperm from the prison of (Israel), confronts the entire society to give birth of a son in the absence of her husband, she certainly be a confident self...

However, it was not only enthusiasm that pushed her to that adventure and gained her confidence in what she was making, but what made her such self is that she took a deliberate risk, tried to seize the opportunity, she was completely convinced of the correctness of her thought (13).

It was from what the self of (Asmaa) manifested: “I received a letter of approval from you, Hamza... I do not hide from you my feeling that I am facing a difficult challenge and that I have entered a path that I already know the extent of its ruggedness, but I carry within me enough determination to expel that hesitation and lack of confidence that suddenly struck me. This is occurring with us when we confront our dreams in the reality as we find them different from what we imagined, nothing of that striking shining, they are thus in front us now, fraught with its dangers and difficulties, but I was sure of my own ability to fight it without my steps trembling (14).

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I do not hide from you my feeling that I am facing a difficult challenge and that I have entered a path that I already know the extent of its ruggedness, but I carry within me enough determination to expel that hesitation and lack of confidence that suddenly struck me. None of that dazzling brilliance, it is thus before us now, fraught with its dangers and difficulties, but I was sure of my ability to fight it without my steps trembling (14).

Therefore, when (Asmaa) opened up on her (self) she was able to support herself, recovered her memory to regain what passed through that " I experiment this life since three years and you are far from me, since three years I receive sun every morning without you, and I put my head on the pillow and you are not on the other side of it. Since three years, I breathe air does not enter your lungs, have food does not share with you... without being weak or surrender, and as long I overtook this matter which I did not think that there was in life's pains what equivalent it as for me just that a human lives after getting his heart out of his chest. Will be difficult to give birth in the absence of you? Yes, it will be difficult to do so but less difficult than preceded, or as I think such way!(15). Thus, when she was certain that nothing more difficult than assisted by her memory she reached to say (I was sure of my ability...)

As for (Islam), you see the author's religious reference and faith identity inevitably present, so that the confident self in the text can inspire its strength from the strength of the faith of its writer, a writer who has whole confidence that whoever looks for light will find it in Islam, and the faith that firmly rooted in the heart of (Maher) is enough to enlighten a darkness in the heart of (Hisham) thus, from this point the self of the narrator acquired its strength, so he said: (As for atheism and the existence of a Creator, I was certain that this point Hisham had crossed, the looks of his eyes were saying this, the questions he raised later referred this, and Hisham no longer discusses the idea of the Creator and His existence, he started discussing the details of Islam, and I was certain that Maher will not be less knowledgeable and skillful in these matters than he was in the previous discussions in which they both dealt with the issue of the Creator and His existence, and I was also certain that the time would not be long until (Hisham) comes to acknowledge to (Maher) what he said, and I am not exaggerating, Oh Waad, since I tell you that at one moment I said to myself: God wanted Hisham to be better when He made him in Maher's way(16). He was certain that Hisham had overcome the idea of the atheism since his self-confidence was stemming from Allah Almighty's saying: {And they denied it and they be certain of it by themselves} (17),

However, the atheists, from the author's point of view, "revealed the spinning of the garment of religion after being strong, as the fool did, assuming that Allah Almighty is an idea created by mankind to affect their minds, and that the denial of Allah is a kind of victory over backwardness, and distinction from the politics of the herd, skipping on a lot of rational evidences that their minds will fail upon them, and most of them are to be atheists arrogantly." (18)

Accordingly, he read the body language to confirm his confidence in (Hisham's overcoming) of that thought, in addition to the reasons of certainty - that were mentioned -. Under the banner of Islam also, we observe the confident self in the novel entitled (When I met Omar), and this time on the tongue of Fatima bint Al-Khatib, who " said to me while she was angry, wiping the blood

from her face: Oh, Ibn Al-Khatib, do whatever you want, I converted into Islam! She left me, and went to sit in her place ...(19).

Islam is the one that created this confident self and the strength of the faith is the one that generated the power of the utterances... Thus, it made Fatima stand in the face of all those who abused sons of Uday after they entered Islam, who was powerful during the pre-Islamic era as described by Abo Baker Al-Sadeeq, and linguistic expressions alone did not indicate confidence, but we found what it is non-linguistic as well: (Wiping the blood... and she left me and went to sit in her place with stable footsteps...) Omar himself was astonished in front of this confidence, saying: "Fatimah, the obedient to me, raises her voice in my face and says..." (20), justifying this after his conversion to Islam by saying: "Fatima bint Al-Khatib was able to confront me, I am the one who was known for me the intensity of punishment and the strength of the curbing, but she knew that she was righteous, and when a person reaches such a degree of certainty, he believes in his ability to win, not just to confront" (21).

Thus, the narrator made the reader share with him the feeling of the strength of the self via its influence on the communicative discourse between them.

Third - From Defeat to Confidence (Duality of the Self):

The writer was fully conscious when he relied on the presence of the confident self in his novels and made it exclusively the most present level among the other levels of the self, until he made his mind to follow the (defeated self), which also had a presence in his narrations and we found him tending to follow it directly with the confident self with the same character itself...

Thus, it was not to exceed the reality of the man's humanity; where the human was naturally created by Allah, the Lord of Glory, to be weak, so he said: {And Man was created weak} (22), weak by nature, molded into weakness since his creation, he cries, suffers, gets frustrated, and this is in general... What about concerned the characters of the novel upon Sharqawi, they don't as a part of that generalization; but the positions and place in which these characters appeared was cause for defeat.

However, is it reasonable for a prisoner not to be vanquished? Wasn't the prison that made Joseph forget remembering his Lord, so he said to his companion, Remember me with your Lord?? But in another situation, he spoke with confident self, when he said, "Oh, Lord, the prison is dearer to me than what they invite me to do. Is it reasonable that people are on the same level of steadfastness in the war?" Is it not possible for a group of them to fall under the weight of defeat? As a group of companions were defeated (the day of Hunain) and they were retreated.

Is it from reality that a person is vanquished after being disappointed with someone loved?

This is what (Sharqawi) believed in, saying: "Do not be cheated by the appearances as not all the powerful are really strong. There is a hard shell in which we wrap ourselves in order to protect our fragility from the inside, and it happens that in a moment such a shell would break! It also happens that one of us suffers much more from the repression, and then in a moment he even fails to feel it as much as so little. The reason for that there is a power for endurance, and the powerful naturally would collapse!*" (23).

However, on the other hand, he strongly believes that after every plight there is a grant, where it happens that one may recover health after illness, strength after weakness, and success after failure. He says: “I do admire people who deal with life with the mentality of (Geraultis) (*), those who clap for themselves when they find no one who clap for them, and they pat on their shoulders when they find no one to do that for them” (24).

Apparently, this what was confirmed by the self of (Karim) when it picked up its wounds with the determination and resolution that were preceded by disappointment and defeat:

“I am a victim of myself, Oh, Waad!

You only performed the role I permitted you to do!

I am an executioner of myself, even if the whip is in your hand!

And I will slaughter myself, even if your knife still drips from my blood!

Thus, beware to think that I'm trying to make you feel guilty, oh, Waad, never ever, as all now is to I clean my wound with you before I sew it, since the wounds that don't eject its bad blood wouldn't heal! And I want to be recovered away from you and finish this matter forever!

However, I do not disguise you that I thought not to write to you, to gather what was left of me and move on, but I chose not to do so, because I know that the things we are running away from will keep following us until we decide at some point to turn around and confront them! I am not good at running away, I said in myself: Let's confront each other now! (25).

There are utterances full of defeat the text started with such as (I am a victim... I am the executioner of myself...) and (I am slaughtering myself...) and he declared his defeat, saying (I do not hide anything from you...) but he followed it with a strong self with whole confidence that what had befallen it would not have missed her, and what missed her was not to befall her, so it surrendered to God's act and did not surrender to defeat, so he expressed that by saying: (It's all right now...) with the resolution and determination (and I want to heal...).

Nevertheless, whereas the previous narrative text was a kind of “temporal anticipation” (*), that the author used to when he was starting to write his novels by this narrative style, entitling it (Having said), we in that found the writer in the last part of his novel, preserving his narrative self that transfers from defeat to strength, as the matter didn't differ when he said: "I left you and went... I left my great disappointment with you, my soft feelings that were born from your eyes, my little dreams that grew with my love for you, and I took you with me an unforgettable lesson! And now I am stronger than before, strikes that do not kill us strengthen us, just as diseases that do not kill us make us stronger because they give us immunity!

I would like to see me now after your separation, you won't even know me, we are changing when we receive the lesson of a lifetime, and you were the lesson of a lifetime! (26).

As usual, he also transformed defeat into a positive state, making it (an unforgettable lesson). This is the act of life gives experiment and then teach.

However, it's true that (Karim) has failed in the test, where his disappointment was great, and his dreams were killed, but his self was not killed.. thus, it understood the lesson and acquired strength. In this regard, Leo Tolstoy thinks that “a person who is capable of love can do everything, and love, in his opinion, needs strength and courage” (27).

Accordingly, for the privacy of love at Sharkawi (28); and because the self he chose has the hardness and strength that qualifies it to overcome any obstacle if found, the writer himself made us known about the (self) of Hamza in love, saying:

"The road that leads to your house clear now, but the road that leads to your heart seems to be more rugged than a mountain road! But for a man who digs tunnels under a besieged city, there is no road impossible to cross" (29).

However, far from love and under sad circumstances that get dark, the writer made us known about another (self), which has moved from defeat to strength.

This self that God has plagued it with the loss of the two loving (eyes) ... He is (Uncle Ahmed).

The writer relates to us his state after the painful situation that revealed his own self, saying: "At the beginning I stayed at home, I could not go out without stumbling, and so I was isolated in the house with my mother, I totally lost appetite for Food in the wake of the incident, where my huge body got withered. My mother repeats to my hearing whenever she servers food for me that the way to your mouth does not need sight, you must eat to make your body strong, and go out so that your feet become accustomed to the road" (30).

Apparently, it's a physical defeat as well as being a psychological one which came over (Uncle Ahmed)... who determined to us his vanquished self.

However, as for the confident self it was born this time with a helpful factor, and what a factor is! The merciful heart when you complain, and the smasher monster if you are oppressed, it is the mother and that's enough...

Accordingly, the confident self did not calm down until it pulled me out of my shell. At first it convinced the Sheikh to make me the Mo'thin (a person who calls for prayer by his voice) of the village, then it convinced me to do this matter, or let me say it forced me to do so. It was taking me with my hand to the gate of the mosque and I was finding it holds my hand after prayer finished, where I didn't know whether it was standing to wait me or go back to the time without deviating a day, after a good time of going back and forth it found a way for me to push me to rely on myself, so it tied a rope from the door of the house to the gate of the mosque, and said to me: "This will guide you, just hold it and follow its path, you will reach the mosque, not for the reason that I feel tired because of you, but I do not guarantee my life, and I do not want you to get lost after me." (31).

Thus, he himself could reach the confidence that it wanted for him, to support him and to be a source of his strength after it engaged to him (Sham'a), so he announces to us his confident self, saying: "Its presence has changed me, I am no longer isolated and separated from life, I started using the crutch and practicing walking outside the road I used to, and I was no more fear of misleading my way or to stumble, I then acquired courage, hope, and a desire to take action." (32) However, in the presence of war, the dual self also took its share, "In the war, we do not have the right to choose whom to leave and whom to keep! It is the master of the presence and all are due to be absent!

Accordingly, when the memory is crowded with the late people, we forget to live, oh pulse. It is an exhausting matter that the memory becomes a cemetery in which there are more dead than the

living ones and it becomes like trains, people on board are mere travelers, at every station some go down and others go up, and we don't have time to wave to those who come down nor that we celebrate those who come up, this is the most severe thing in war, oh! pulse, it kills the humanity in us!

There is always an exception, oh! the pulse

Some, when they go up, they do not come down, and even if they get out, we stick to them and be keen to keep them in our memory, and this is because of the excessive love we bear to them, and some of them become ourselves! (33).

The ultimate of the defeat is that the humanity would be killed in us! Living becomes dependent upon forgetting.

So what if don't we forget?? ! And if we forget, there is a bitter reality that swinging between next and past...

The narrator moved from the semantic to the pragmatic meaning with linguistic expressions within a referential (ontological) context; because all the parties of the discourse, as well as the place and time are indicators for that (34), and this is what made for the self a role in producing an impact on the reader, so he coexisted with it and showed solidarity and perhaps tasted defeat with it, so the self continues its role and provokes the reader by saying (there is always an exception...) Of course, there should be a bright side though the place is a place of war. Islam did not reach the east and west of the earth except after a war, and Salah al-Din al-Ayyubid did not conquer Al-Aqsa Mosque only after a war as well. Those knights who were ascended never forgotten, and stayed a source of confidence for our own selves whenever the defeat hoped us.

Conclusion

There is a harmony among the implications that the novels handled with the types of the self which were manifested in them.

The confident self was the most present self in Sharqawi's novels and despite the presence of the defeated self as well, Sharqawi was keen to follow it with the confident self and for the same character, which was only a reflection of the author's real personality and his keenness to create the confident self permanently.

As for the anxious self, it was mostly associated with the internal monologue, where this self was debating with itself, raising several questions, which helped enriching the communication between the speaker and the addressee.

Furthermore, we do not forget to mention that the openness of the character to its own self in the novel has served the pragmatic research, which thereby opened many horizons for interpretation and made communication effective with the other.

Margins:

(1) The Self in the Narrative Discourse, Mohammad Najeeb Al-Amami: 49.

(2) See: The Communication in Psychology, Jawdat Shakir Mahmoud: 69.

(3) See: The Literary Writing, John Old Castle, Translated by: Adel Al-Amel: 57.

- (4) The Pragmatic Dimensions in Contemporary Arabic Narrative Discourse - The Novel of Praise of Hate: As A Model: 92.
- (5) Models of the Self-productive of the Modern Arabic Discourse, Idris Belmaleh: 13, quoting from: Narrative Pragmatics in the Discourse of the Feminine Short Story: 50.
- (6) A Pulse: 229-230.
- (7) A Sperm: 114.
- (8) To Make My Heart Reassured: 253.
- (9) Approaches in the Narration (The Novel and The Story in Saudi Arabia), Dr. Hussein Al-Manasrah: 274.
- (10) To Make My Heart Reassured: 128.
- (11) The Pragmatic Approaches of the Literature, Elfie Yolat, Translated by: Mohammad Tanfou Layla Ahmyani: 154.
- (12) The Confidence and the Self-Esteem, Dr. Ibrahim Al-Qafi: 24.
- (13) See: M.N: 26.
- (14) A Sperm: 277, 278.
- (15) M.N: 278, 279.
- (16) To Make My Heart Reassure: 274.
- (17) Surat An-Naml [The Ants]: 14. , (Holly Qur'an)
- (18) And if the Human being's works are displayed (in the Resurrection Day by Allah: Holly Qur'an), Adham Sharkawi: 455.
- (19) When I Met Omar: 17.
- (20) M.N: 18.
- (21) M.N: 85. More Examples of a Confident Self can be cited in this Novel, p. 88 and beyond.
- (22) Surat An-Nis'a [The Women]: 28. (Holly Qur'an)
- (23) And if the Human being's works are displayed, Adham Sharkawi: 112.
- (*) A tennis player, who lost sixteen consecutive times vs. (Jimmy Corner) and then beat him, and after the match, he said: You should know that I cannot be defeated seventeen times consecutively. See: And if the Human being's works were displayed: 79.
- (24) M.N: 79.
- (25) To Make My Heart Reassure: 8-9.
- (*) It is (a narration a later event or mentioning it in advance) A Lexicography of Narratives, Mohammad Al-Qadi and et al : 21
- (26) To Make My Heart Reassured: 337.
- (27) They said about love, Adham Sharkawy, Al-Watan Qatari paper, Issue: (7692), 24/9/2016.
- (28) M.N: and See: And if the Human being's works are displayed: 258.
- (29) A Sperm: 31.
- (30) To Make My Heart Reassured: 142.
- (31) M.N: 142-143.
- (32) M.N: 145-146.
- (33) A Pulse: 12.

(34) Discourse strategies: 297.

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3. Adham Sharqawi, ' A Pulse ' , Dar A'seer for Books: Egypt, 1st ed. , 2019 AD.
4. Adham Sharqawi, ' When I Met Omar ' , Dar A'seer for Books: Egypt, 1st ed. , 2019 AD.
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