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# اللسانيات العربية

Allisaniyat Al Arabiyah

مجلة علمية محكمة تصدر عن مركز الملك  
عبدالله بن عبد العزيز الدولي لخدمة اللغة العربية  
العدد ٨ ربيع الآخر ١٤٤٠هـ - يناير ٢٠١٩ م

- راهنية سوسير من خلال برنامج السوسيرية الجديدة.

- المبادئ العرفانية وتعليم النحو.

- الخصائص التركيبية والدلالية لأفعال التواصل .

- ألفاظ العنف في لغة الصحافة العربية: تحليل مدوني.

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- The Syntax-pragmatics interaction in Arabic ishtighal construction

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إهداء من المركز

ولا يسمح بنشرها ورقيا  
أو تداولها تجاريا

## كلمة المركز

العربية مسؤولية الجميع، وليست وظيفة فرد أو مؤسسة. هذه هي الرؤية التي يتحرك المركز وفقها في جميع برامج وأنشطته العلمية والتنفيذية داخل البلاد العربية وخارجها.

وتتنوع برامج المركز التي ينفذها مستقلاً أو بالتعاون مع شركائه المميزين؛ إذ يؤمن المركز بقيمة العمل المشترك، ويدرك مآزقه التنظيمية، ولكنه ينشط في التنظير لذلك، وفي تفعيله على مستوى الواقع، إضافة إلى أنه يجتهد في رصد حركة اللغة العربية ومؤسساتها في العالم، والسعي إلى تنشيط العمل في المجالات التي لم تحظ بمزيد من العمل، وهو يؤمن بوجود فرص كبيرة ما زالت تحتاج إلى تضافر الجهود.

ويصدر هذا العدد الجديد من مجلة «اللسانيات العربية» متضمناً حزمة مميزة من البحوث العلمية التي تعالج موضوعات غاية في الأهمية لتُكمل بها المجلة مسيرتها العلمية، ولتتكمّل العدد مع برامج المركز ومساراته الأخرى. فقد افتتح - مؤخراً - مركز الاستعراب في أذربيجان، وأكمل برامجه التدريبية في إفريقيا. كما أنجز المرحلة الأولى من برنامجه مع اليونسكو حول اللغة العربية والرياض؛ وأطلق برنامج الترجمة بصدور دليل اللسانيات الحاسوبية. وأصدر المركز العدد الأول من مجلة تعليم العربية لغة ثانية؛ إضافة إلى تدريب الموفدين السعوديين في الخارج، ونقل تجربة ترجمة مصطلحات النقل الأرضي إلى مدن أخرى؛ وشرع في العمل مع اليونسكو على إعداد أطلس للغات؛ واستكمل مراحل العمل في برنامج المركز الرئيس (اللغة العربية في العالم) بصدور الأجزاء الخاصة باللغة العربية في كوريا وبوركينا فاسو وروناي، إلى غير ذلك من البرامج.

هذا وإلى عدد قادم بإذن الله، مع شكر دائم لهيئة التحرير على جهودها المستمرة في متابعة العمل، وشكر متصل للباحثين، ودعوة مُلحة إلى جميع الباحثين والمختصين لإثراء المجلة بأبحاثهم العلمية.

الأمين العام للمركز المشرف

العام على المجلة

د. عبدالله بن صالح الوشمي



# اللسان العربية

مجلة علمية فصلية محكمة  
(بيع الآخر ١٤٤٠هـ - يناير ٢٠١٩ م)



## الإسهامات

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## قواعد النشر بالمجلة

الآراء والمعلومات الواردة في البحوث المنشورة في المجلة تعبر عن رأي أصحابها، ولا تعبر بالضرورة عن رأي مركز الملك عبدالله بن عبدالعزيز الدولي لخدمة اللغة العربية أو المجلة، ويتحمل مؤلفوها المسؤولية كاملة عن صحة المعلومات والاستنتاجات ودقتها.

يراعى في أولية النشر في المجلة تاريخ تسلم البحث وتاريخ قرار التحكيم وتنوع موضوع المشاركات.

ترتيب البحوث في المجلة يخضع لاعتبارات فنية.

يرسل الكاتب الذي لم يسبق له الكتابة في المجلة مع بحثه سيرته الذاتية والعلمية مختصرة وعنوان مراسلته.

تُرسل إلى الباحث (5 نسخ) من العدد الذي شارك فيه، و(20 مستلة) من بحثه أو دراسته.

لا يجوز للباحث أن يطلب عدم نشر بحثه بعد إرساله إلى لجنة التحكيم إلا لأسباب تقتنع بها إدارة التحرير، وللمجلة مطالبة الباحث بدفع النفقات المالية المترتبة على إجراءات التحكيم إذا أصر الباحث على طلبه بسحب مشاركته وعدم متابعة إجراءات نشرها، ولم تقتنع إدارة التحرير بمبررات طلبه.

## خطوات النشر في المجلة

تكون المراسلة موجهة لإدارة تحرير المجلة بالأمانة العامة للمركز على البريد الإلكتروني الخاص بالمجلة أو على صندوق بريدها.

يقوم رئيس التحرير بإشعار صاحب المشاركة بوصولها.

تعرض المشاركات في اجتماع هيئة التحرير بعد حذف أسماء المشاركين وعناوينهم وكل ما يدل عليهم؛ توحياً للحيادية والعدالة.

في حال قبولها المبدئي يتم إرسالها مع خطاب مذيّل باسم رئيس التحرير إلى الفاحص الذي قرّره هيئة التحرير، ويُنْبِئُ إلى ضرورة الردّ خلال ثلاثة أسابيع من تاريخ تسلمه خطاب التحكيم.

تعرض النتيجة على هيئة التحرير في اللقاء الدوري، ثم يُبلّغ صاحب المشاركة بالنتيجة قبولاً أو اعتذاراً عن عدم القبول مرفقاً معها تعديلات الفاحص.

بعد وصول المشاركة المعدلة تُعرض على هيئة التحرير، وفي حال الإقرار يرسل للباحث خطاب الموافقة على النشر ويبلغ بالوقت المتوقع لنشر مشاركته.

## صفحتها

مجلة تختص بالدراسات والبحوث التي تعنى باللسانيات العربية والمدارس اللسانية المختلفة وعلاقتها باللغة العربية وتنشر المشاركات التي تتناول اللسانيات النظرية منها والتطبيقية مثل الأصوات والتركيب وتحليل النص وتحليل الخطاب والتداولية وكذلك علم اللغة النفسي وعلم اللغة الاجتماعي وفروعهما المختلفة وجوانبهما النظرية والتطبيقية، كما تهتم بتعليم اللغات لأهلها ولناطقين بها من غير أهلها واكتساب اللغة الأولى والثانية والتخطيط اللغوي واختبارات اللغة ودراسات الترجمة والمؤنات اللغوية.

تنشر المجلة البحوث الرصينة المتعلقة بقضايا اللغة العربية واللسانيات العربية باللغة العربية، مع إمكان النشر باللغتين الإنجليزية والفرنسية وإحدى اللغات العالمية الأخرى؛ إذا رأت هيئة التحرير أهمية ذلك في خدمة اللغة العربية.

تنشر البحوث في المجلة بعد أن تخضع لفحص لجنة تحكيم من ذوي الاختصاص؛ للتقييم وإبداء الرأي في صلاحيتها للنشر أو عدمها.

لا تلزم المجلة بردّ ما يصلها من مشاركات إلى أصحابها، سواء نُشرت أم لم تُنشر.

يُشترط في المشاركات المعدلة للنشر في المجلة أن تُرسل مطبوعة ومصححة على أقراص حاسوبية (CD)، أو من خلال البريد الإلكتروني للمجلة.

أن لا تقل صفحات المشاركة عن عشرين صفحة، ولا تزيد عن أربعين صفحة من الحجم العادي (A4).

يراعى في تنسيق خط المشاركات المرسلة إلى المجلة الالتزام بالآتي:

في متن النص يُستخدم الخط (Traditional Arabic) عادي (حجم 16).

في الهوامش يُستخدم الخط (Traditional Arabic) عادي (حجم 12).

في العناوين الرئيسية يُستخدم الخط (Traditional Arabic) غامق (حجم 18).

في العناوين الفرعية يُستخدم الخط (Traditional Arabic) غامق (حجم 16).

تُكتب الإحالات العلمية والتعليقات جميعها بعد المشاركة مباشرة، وفق تسلسل ورودها في المشاركة، مع التزام وضع أرقام الصفحات.

تُكتب معلومات المصادر والمراجع مفصلة في آخر المشاركة في قائمة خاصة بها، وفق الهيئة الآتية: المؤلف (الاسم الأخير، الاسم الأول ثم الثاني)، عنوان المصدر أو المرجع، اسم المحقق أو المترجم، الطبعة، معلومات النشر (بلد النشر: اسم الناشر، سنة النشر).

يُرفق الباحث ملخصاً لبحثه في حدود 200 كلمة باللغة العربية واللغة الإنجليزية، وإن كانت المشاركة مكتوبة بالإنجليزية أو الفرنسية أو غيرهما، فعليه إرفاق ملخص مشاركته باللغة العربية فقط.

يُشترط في المشاركة المقدمة ألا تكون منشورة أو قُدمت للنشر في أي وسيلة نشر أخرى، كما يلتزم الباحث بعدم إرسال مشاركته إلى أي جهة أخرى للنشر حتى يصله رد المجلة.

يحق للباحث أن ينشر بحثه في مكان آخر بعد نشره في (مجلة اللسانيات العربية) بعد مرور سنة بشرط أن يشير إلى ذلك.

يخبر أصحاب المشاركات الواردة بوصولها إلى المجلة خلال أسبوع من تسلمها.

يخبر أصحاب المشاركات بقرار لجنة التحكيم بصلاحيته للنشر أو عدمها خلال مدة لا تتجاوز ثلاثة أشهر من تاريخ وصولها لإدارة التحرير.

قرارات هيئة التحرير بشأن المشاركة المقدمة إلى المجلة نهائية، وتحتفظ الهيئة بحقها في عدم الإفصاح عن مبررات قراراتها.

أن يلتزم الباحث بتعديل البحث في ضوء ملحوظات المحكمين وفق التقارير المرسلة إليه، وموافاة المجلة بنسخة معدلة في مدة لا تتجاوز 30 يوماً من تاريخ إرسالها إليه.

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برنامج السوسيرية الجديدة.

محمد الملاح

معجم محوسب لألفاظ الحب والكره  
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# The Syntax-pragmatics interaction in - Arabic ishtighal construction<sup>(1)</sup>

Dr. Abdullah S. Al-Dobaian<sup>(\*)</sup>

ملخص:

تهدف هذه الدراسة إلى فهم العلاقة الملتبسة بين النحو والذرائعية في تركيب الاشتغال في العربية. وقد بين علماء العربية القدامى كالجرجاني والسكاكي أهمية استخدام اللغة في السياق في تحديد المعنى، وافترضوا أن المعنى السياقي جزء لا يتجزأ من النظرية النحوية. في حين أن التيار العام للنظرية اللسانية المتأثرة بتشومسكي أهمل الذرائعية وأخرجها من اهتمامات النظرية اللسانية. وعليه تقدم هذه الدراسة تحليلاً يساعد على توضيح العلاقة بين النحو والمعنى في تركيب الاشتغال من خلال تخصيص مستوى مستقل للمعنى له قواعده الخاصة ويتفاعل مع التركيب بقواعد توافقية اعتماداً على نظرية جاكندوف (البنية الموازية) (2002م). الكلمات المفتاحية: النحو، الذرائعية، تركيب الاشتغال، الإنشاء، الخبر

## Abstract

This paper aims at understanding how syntax and pragmatics interact in Arabic ishtighal construction. Early Arab scholars, like al-Jurjaani and as-Sakkaaki, have shown the important role of language use in context in determining the meaning. They assumed that contextual meaning was part of a syntactic theory. The Chomskyan mainstream theory ignored pragmatics and, as a result, considered it to be outside the scope of the linguistic theory. This paper proposes that ishtighal construction can be better explained if semantics is treated as an independent level with its set of rules interacting with syntax via correspondence rules as suggested by Jackendoff's parallel structure theory (2002).

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**Keywords:** syntax; pragmatics; Arabic ishtighal construction; ?inshaa?; khabar

## 1. Introduction

This paper discusses the syntactic and pragmatic aspects of ishtighal construction (IC) in Arabic. More specifically, it attempts to provide an account linking the syntax of IC to its meaning based on its pragmatic use in context. It is shown that such construction has not received a consistent account in traditional Arabic syntax. Interestingly, I observe that the traditional Arabic analysis of IC shares with the mainstream Chomskyan generative theory in Government and Binding (GB) (1981) and the Minimalist program (MP) (1995) that syntax is the basic generative component deriving semantics and phonology. To make matters worse, the Chomskyan mainstream theory ignores pragmatics altogether and considers it outside the scope of syntactic study.

The paper is organised as follows. Section 2 illustrates the Arabic data. Section 3 discusses the intricate relationship between syntax and the semantics, more specifically the pragmatic functions, of IC in traditional Arabic linguistic theory as exemplified by the works of al-Jurjani and as-Sakkaaki. As it is essential to the semantic discus The Syntax-pragmatics interaction in Arabic ishtighal construction of IC, the distinction between inshaa? and khabar is reviewed briefly in Arabic syntactic literature and then it is compared to Austin's theory of speech acts (1962). Secondly, the problems of the Chomskyan analysis of syntax-semantics interactions are identified. Section 4 proposes that a promising account of IC can be established based on Jackendoff's parallel structure (Jackendoff 2002). Finally a conclusion summarizes the basic findings of the study.

## 2. Data



1) Zaidan/ Zaidun ?akrimhu.

Zaid-acc/Zaid-nom (you) command-honor.SG-him Zaid, You should honor him.

2) Zaidan/ Zaidun litukrimhu.

Zaid-acc/Zaid-nom (you) command-honor.SG-him Zaid, you should honor him.

3) al-walada/ al-waladu laa tuhinhu.

the boy.SG-acc/ the boy.SG-nom do not.humiliate.SGJUS-him The boy, do not humiliate him.

4) al-Jundiiya/ al-Jundiiuu baraka Allahu fiihi.

the soldier.SG-acc/ the soldier.SG-nom may bless.SG-past God-nom in-him  
The soldier, may God bless him.

5) ?asafiinatan/ ?asafiinatun rakibtaha?

question particle-the ship.SG-acc/ question particle-the ship.SG-nom ride.  
SG.past-it

The ship, did you ride it?

6) ma al-safaha/ ma al-safahu qultuhu. neg the obscenity.SG.acc/ neg  
the obscenity.SG.acc say. SG.past-me

No obscenity have I said.

In these examples, the preposed NP has two options of case marking: accusative and nominative. The classic Arabic syntactic textbooks, Hasan (no date) and Ibn Hisham (1991) among others, examine the syntax of the preposed NP in these examples and conclude that even though the fronted NP may optionally be associated with two case markings, the accusative case is recommended when used with verbs of request involving command (1) and (2), prohibition (3), supplication (4), question (5), and negation (6). In the case of accusative NP, the

Arab scholars considered it a case of ishtighal in which the object is fronted and its original position is obligatorily occupied by a pronoun.

### 3. The relationship between syntax and pragmatics in linguistic theory

I explain how syntax and pragmatics interact in Arabic traditional linguistics by examining the works of two prominent Arab linguists: al-Jurjaani and as-Sakkaaki. First I investigate al-Jurjaani's concepts as represented by his book: *Dalaa'il al-i'jaaz* 'Arguments of the inimitability'. Next I discuss as-Sakkaaki's basic assumptions on the syntax-semantics interface that he explored in his book *Miftaah al'uluum* 'the key of sciences' (as-Sakkaaki 2000). Then I review the distinction between *Inshaa'* and *khavar* in Arabic traditional linguistic literature as it is essential to the discussion of the semantics of Arabic IC. Finally I discuss the pragmatics in generative theory of Chomsky.

#### 3.1. Al-Jurjaani's theory of *nazm*

Al-Jurjaani, in his treatise: *Dalaa'il al-i'jaaz*, attempted to examine the aspects of eloquence of the Quran. At his time, there was a heated debate on the intricate relationship between meaning and *lafz* 'expression'. He proposed that what determines the quality of style was the meaning being realized in a coherent text. Therefore *nazm* or composition of text, according to al-Jurjaani, is essential in explaining the quality of text.

*Nazm* theory insisted that syntactic rules conditioned the correspondence between meaning and expressions or words (Versteegh 1997: 117-121). *Nazm* is dependent on what al-Jurjaani called syntactic meaning (al-Jurjaani (no date): 81). By syntactic meaning, he assumed that lexical items are linked in the text according to the rules and constraints of syntax. As evidence to the dominance of syntax on

meaning, he referred to syntactic processes affecting the meaning such as: fronting, postponement, (in) definiteness, deletion, suppression, repetition among others (al-Jurjaani (no date): 82). As a consequence, al-Jurjaani concludes that if there were any mistakes in the text, these would be violations of the syntactic principles and not the text itself (al-Jurjaani (no date): 83). Al-Jurjaani's view of the role of syntax on meaning is expected; after all he was a renowned syntactician who spent most of his life working out the sophisticated elaboration of the mechanisms and ways of integrating words cohesively within the text (Milaad, 2001: 318). He published various books on syntax like 'the book of sentence in syntax', 'one hundred factors' among many other books. It is no wonder that syntactic competency, in his view, is a primary foundation of meaning and rhetoric (Milaad, 2001: 318). In the end a syntactic competency is no more than meanings in the mind of a speaker described as intensions (al-Jurjaani (no date): 528). Hassaan (1994: 188) considered al-Jurjaani's notion of words linking, or *taʿlīq al-kalām* to use al-Jurjaani's words within the text to explain his *naẓam* theory, the most interesting and crucial aspect of his analysis. Hassaan believed that even though al-Jurjaani did not explain directly what he meant by linking, he instead provided some general discussion. More specifically, Hassaan assumed *taʿlīq* to be establishing syntactic relationships among words by means of semantic and verbal indices (1994: 188-240). Examples of semantic indices are predication, transitivity, specification, and dependency while verbal indices are like case, order, mood, colligation, and concord.

Al-Jurjaani distinguished between two kinds of meaning: the original or the first meaning *al-maʿnā* and secondary meaning *maʿnā al-maʿnā* (al-Jurjaani (no date):

263- 264). The first meaning is the direct lexical meaning associated with the lexical item leading the speaker to another specific meaning associated with

metaphors and metonyms. Al-Jurjaani illustrated these meanings by using the following example (al-Jurjaani (no date): 262):

(7) raʔaytu ʔasadan. see.past-I

a lion-acc

I saw a lion.

Here the speaker used a simile *ʔasadan* to suggest that somebody is courageous like a lion. The speaker went beyond the original meaning of *ʔasadan* to convey a second-ary meaning of courage in this particular context.

### 3.2. alSakkaaki's view on the integration between syntax and meaning

In his book *Miftaah alʔuluum* (2000), as-Skkaaki classified linguistic sciences into syntax, morphology, meanings science (*ʔilm almaʔaani*), and clarity science (*ʔilm albayaan*). According to him, the sciences of meanings and clarity are part of a comprehensive syntactic theory that can only uncover the semantics of language (as-Sakkaaki 2000:37). Attempting to explain this comprehensive theory, as-Sakkaki gradually proceeds from the word to the meaning establishing his linguistic framework on syntactic, semantic, and contextual foundations. At the morphological level, the morphological structure of the word is analysed. Then syntax arranges words to achieve what as-Sakkaki calls the abstract original meaning or the general meaning of words regardless of context (as-Sakkaaki 2000: 125). As words are used in specific contexts, syntax combine them to derive different speaker's intensions based on the context (as-Sakkaaki 2000: 250). The sciences of meanings and clarity examine how these particular con-textually-based syntactic structures are selected to establish the speaker's goals or

secondary meanings (Lihwaimil 2013: 289-290).

As-Sakkaaki had been influenced by al-Jurjaani's theory of *naẓm* and the fact that words are clung together in accordance to syntactic meaning. Adopting alJurjaani's concept of syntactic meaning and meaning distinctions, As-Sakkaaki assumed that words are strung together to derive two levels of meanings: an

original meaning and a secondary meaning. The former type is the basic type of original meaning that includes the conventional lexical meaning of words (as-Sakkaaki 2000: 250). The speaker however uses particularly-chosen syntactic structures in specific context to accomplish specific intensions and desires (as-Sakkaaki 2000: 274, 250). The distinction between the two types of meaning becomes that the first meaning is general and is drawn from the underlying meaning of individual words that is equivalent to al-Jurjaani's mʿana (primary meaning) while the secondary meaning is what we get from the context and is based on using specific syntactic structure which is exactly equivalent to alJurjaani's mʿana almʿana. Let us provide an example.

(8) ?inna Abdullah Kariimun. (Examples 7 and 8 are tak-en from Milaad, 983 :1002) that Abdullah-acc generous.SG-nom Indeed Abdullah is generous

original meaning: confirmation that Abdullah is generous secondary meaning: rebutting any suspicion that Abdullah is not generous

In example (8), the first meaning is determined by the syntactic combination of lexical items in which ?inna takes a subject Abdullah and khabar kariimun. The meaning of the sentence is compositionally derived from the lexical meaning of the individual words. However the speaker moves from the basic syntactic meaning of the sentence to achieve a specific intension: to repel any doubt that Abdullah is not generous. Another example is (9).

(9) ?alam yadʿka ?ila waliimatin faaxiratin munḍu ?ašhurin?

Have not invite.SG-jus-you to party.SG-gen luxurious. SG-gen several months-gen

**Have not he invited you to a luxurious party?**

**original meaning: question secondary meaning:**

**rebuke and condemnation**

The question in (9) represents at the first level a regular question which the speaker uses for rhetorical reasons to report condemnation and rebuke. In other words, the first level of meaning is a result of morphological, phonological, and lexical meaning information of the words that are realized syntactically in the form of a question. Then the speaker moves from the basic lexical meaning to a more elaborate rhetorical question that requires no answer. So the form of question is used in this context to specifically accomplish a reprimand message. According to as-Sakkaa-ki, even though both meanings draw from syntactic meanings in the sense they are subject to syntax rules dictating how words are integrated (Milaad, 2001: 382), the second type is the speciality of the science of meanings that deals with particularly-chosen syntactic structures in specific context to accomplish pragmatic functions (Lihwaimil 2013: 292). As a result, as-Sakkaaki believes that the science of meanings together with syntax provide a comprehensive theory of meaning that can account not just for the conventional meaning with which words are equipped but also the special pragmatic meaning conveyed by particular syntactic structure in specific context. It is very interesting to observe that as-Sakkaki's linguistic work on secondary meanings is a highly sophisticated scientific effort that is close to the current linguistic understanding of pragmatics (Lihwaimil 2013: 295).

Finally as-Sakkaki suggests that since the meanings are infinite in language it is necessary to systematically constrain the relationship between the syntactic structure and meanings by means of consistent rules. As a result, there are two types of clauses: *ʔinshaaʔ* or request or performative clauses and *khavar* (asSakkaaki 2000: 251). *Khavar* sentences are subject to truth conditions; if they comply with the existing reality then they are true. Otherwise they are false. As for request sentences, they initiate their own state that is not subject to truth conditions (Lihwaimil 2014).

### 3.3. *Khavar* and *ʔinshaaʔ* clauses in Arabic syntax

I briefly review in this section the vibrant rich discussion of *khavar* and *ʔinshaaʔ* within the Arabic syntactic literature and the theoretical problems associated with this bi-nary classification. This topic is of great importance to the pragmatics of IC.

Arab scholars of syntax and rhetoric are equally interested in the study of *khavar* and *ʔinshaaʔ* as it is relevant to syntax and meaning. Obviously for rhetoricians, this topic pertains to meaning and how the language is used while for syntacticians meaning is of great interest and is determined by syntactic rules as I explained in sections 3.1 and 3.2 above.

To begin with, al-Qazwiini (died in 739 H) was among the first Arab scholars to classify sentences into *khavar* and *ʔinshaaʔ* (al-Mabkhuut, 2010:125). *Khavar* involves a sentence complying with an existing reality and therefore is subject to truth conditions unlike *ʔinshaaʔ* clauses (al-Qazwiini 2003: 24-25). AlQazwiini, furthermore, divides *ʔinshaaʔ* into requests and non-requests. He then explains that requests demand something unavailable at the time of



inquiry like order, prohibition, question, vocation, instigation (alQazwiini 2003: 108). However he completely ignores non-request forms.

As-Sakkaki, in studying science of meanings, felt the need of organising meanings into systematically recurring patterns of khabar and ṭalab or request; thus he establishes a rule for every one of them (asSakkaaki 2000: 251). Again, asSakkaki defines khabar in the same way alQazwi-ini does and thus it is subject to truth conditions. However asSakkaki uses ṭalab to refer to the same meanings that al-Qazwiini has for ?inshaa? (as-Sakkaaki 2000: 253). Similar to al-Qazwiini, as-Sakkaki only focuses on request forms of ?inshaa? (al-Mabkhuut, 2010: 127).

The binary distinction of khabar and ?inshaa? suggested by alQazwiini and asSakkaki has been widely adopted in the literature (al-Mabkhuut 2010:125). However there are empirical problems making this binary distinction difficult to maintain. More specifically, there are data that cannot be handled by this strict division. Below we address some of these problems.

First, the forms of sale and marriage contracts like biʿtuka ‘I sold this to you’ and ṭallaqtuki ‘I divorced you’ or

?ašhad ‘I bear witness) can be both ?ikhbaar and ?inshaa?. These forms are statements or ?ikhbaar associated with the meaning of ?inshaa? (Muddawar 2012: 54). Milaad (2001: 356) observes that such forms can suggest ?ikhbaar and ?inshaa? and reports Ibn Qaiyam alJawwziyah’s analysis that these forms are considered to be ?inshaa? with no existing reality to comply with making them inconsistent with truth conditions. At the same time, these forms can be ?ikhbaar subject to truth conditions (as cited in Milaad 2001: 354). These forms

are considered to be speech acts since they involve performing some actions of selling, marriage, and testimony. Therefore they are used with specific tense. To illustrate, form contracts should be used in the past tense and not the present tense otherwise it would be khabar and not ?inshaa? contract form. Similarly the divorce form is enforced if it is in the past tense while the witness forms should be in the present tense otherwise they are ?ikhbaar (Muddawar 2012: 54). Unfortunately these forms were not studied properly since they are assumed to be of little use (Salaahu al-Diin 2009: 14).

Second, forms of greetings like salaam alaikum and supplication forms like waffaqaka Allahu 'God guide you' can have double status. Ibn Qaiyam alJawwziyah considers these forms to be ?ikhbaar as the speaker intends to report a statement describing the existing reality. However, these forms can be also ?inshaa? in the sense that they initiate a new reality with wishes that peace spreads and guidance of God happens (as cited in Milaad 2001: 360).

Third, there are khabar forms that are ?inshaa? semantically and vice versa. For instance, the Quranic verse 233 of al-Baqrah chapter: 'wa al-muṭallaqatu yatarabaṣana bi?anfusiinna ʕalaPata quruu?in'. (And divorced women shall wait (as regards their marriage) for three menstrual periods. This verse is khabar in form but semantically it is ?inshaa? since it involves a command for a woman to wait for three menstrual periods before they get married (Dareen 2000: 192). On the other hand, the sentence may have ?inshaa? forms but is

considered khabar in terms of meaning as in the Quranic verse 75 of Maryam Chapter

‘falyamdud luhu ar-Rahmaanu madda’ (the Most Gracious (Allaah) will extend the rope to him) (Dareen 2000: 192).

Finally, the distinction between khabar and ?inshaa? is further blurred by the Quranic verse 1 of al-Munaaf-iquun: ‘?ida Jaa?ka al-munaafiquuna qaaluu na?hadu

?innaka larasuulu Allaahi wa Allahu ya?lamu ?innaka larasuuluhu wa Allaahu ya?hadu inna al-munaafiqiina lakaad?ibuuna’ (When the hypocrites come to you (O Mu-hammad) they say ‘We bear witness that you are indeed the Messenger of Allaah’. Allah knows that you are indeed His Messenger, and Allaah bears witness that the hypocrites are liars indeed). Here the hypocrites’ reporting or ?ikhbaar of their witness is established by pronouncing their statement. The creditability problem however is not in the reporting itself but the witness of the hypocrites as it is inconsistent with their belief in the Prophet as a Messenger. That is why alQazwiini (2003: 25) suggests that khabar should be consistent with the belief of the speaker and not the state of affairs of the outside world. In other words, the witness of the hypocrites violates their belief making this witness false. However alQazwiini is quick to notice that the speaker’s statement or khabar is not necessarily true based only on its consistency with his belief because he may have a belief and makes a mistake (2003: 25). As a result, alMabkhuut (2010:138-142) argues that ?ikhbaar (e.g. the hypocrites’ reporting of their witness) is ?inshaa? or a speech act by which

the speaker performs an act that is not subject to truth conditions. Salaahu al-Diin (2009) also assumes that khabar is ?inshaa? since the speaker performs a speech act. Therefore a question and a statement are equally speech acts. Al-Mabkhut and Salaahu al-Diin agree with Austin's view of speech acts. Austin (1962) rejects the distinction that he used to make between constatives (assertions and statements) and per-formatives because he concludes that such distinction is not substantiated. He assumes that speech acts are subject to conditions of felicity or success. For example, the hypocrites' witness is felicitous due to their lack of credibility making their witness false (al-Mabkhut 2010: 141).

The above problems suggest that the rigid distinction in the Arabic literature between khabar and ?inshaa? should be abandoned. Instead, khabar and ?inshaa? should be considered as speech acts in accordance to Austin's theory of speech acts following alMabkhut's analysis (2010) and Salaahu al-Diin (2009). I would only suggest that what is traditionally viewed as khabar in Arabic literature is non-request ?inshaa? as opposed to request ?inshaa? like question, command, prohibition and so on.

### 3.4. The relationship between syntax and pragmatics in Chomsky's generative theory

Syntax in Chomskyan mainstream theories starting from the standard theory (Chomsky 1965), Government and Binding (Chomsky 1981), and the minimalist program (Chomsky 1995) is the fundamental generative component of grammar associated with set of rules deriving semantics and phonology. Chomsky (1965) assumes that syntax influences the semantic components of grammar. That is,

syntax creates structures and relates them to the semantic component for semantic interpretation (Chomsky 1965: 16). As a result, the semantic component is dependent on syntax and hence it has an interpretative role.

For Chomsky, the theory of linguistics should only focus on competence or speaker's linguistic knowledge. Through studying competence, we are able to draw out the underlying rules of the language or the universal grammar.

Chomsky distinguishes between the core grammar which is the syntactically rule-governed aspect of language and the peripheral grammar which includes linguistic structures not controlled by syntactic rules (Chomsky 1986). As part of performance aspects of language or the periphery, Chomsky considers language use as outside of the scope of the linguistic theory (Chomsky 1965).

#### 4. Semantic Analysis of IC

In this section, I provide the semantic foundations underlining the analysis of IC. First I discuss Jackendoff's arguments of the independence of semantics from syntax. Then I illustrate how secondary meanings generated in specific contexts as argued by Arab rhetoricians like al-Jurjaani and as-Sakkaki are better explained if they are a result of semantics rather than syntactic rules. Third, *Khavar* and *ʔinshaaʔ* are discussed as they directly relate to the semantics of IC. More specifically I analyse the implications of using *ʔinshaaʔ* in the comment (i.e. *khavar* position) of a subject to the syntactic and semantic structure. Finally I illustrate how Jackendoff's theory (2002; 2003) can account for the semantic characteristics of IC which syntax fails to do so.

#### 4.1. Jackendoff and the independence of semantics

Jackendoff (2002; 2003) criticizes the syntactocentric assumption of grammar in which syntax is the only generative component deriving meaning and phonology. Comparing the Chomskyan theory to other theories, he explains that non-Chomskyan theories like Cognitive Grammar and Conceptual Semantics treat semantics as a combinatorial level of grammar with its own set of rules that cannot be reduced to syntactic rules. So Semantics is an independent level with its generative rules and the semantic units under investigation will be actions, events, objects, and properties. Developing his own theory, Jackendoff proposes a parallel structure consisting of three independent generative systems: syntax, semantics, and phonology. These components interact with each other by means of some correspondence rules. He (2003) divides the linguistic meaning into a “propositional structure” involving who is doing what to whom in an event. The other structure is the “information structure” dealing with topic vs. comment, old vs. new information and so on. Jackendoff presents different cases where semantics has its own rules that are not determined by syntax. For example, we may change the information structure of the sentence: the bear chased the lion by means of semantically emphasizing any of its components: the bear, chase, or lion using stress. However these semantic differences are not shown syntactically (Jackendoff 2003: 657).

In order to show the independence of semantics from syntax, Jackendoff (2003) illustrates that some aspects of syntax have no effect in semantics. For instance, subject-verb agreement, nominative and accusative case, the position of the verb at the end of sentence (as in Japanese) or after the subject (as

in English) have no influence semantically.

Likewise some semantic aspects do not arise from syntactic structure. Jackendoff refers to a second case. Illocutionary force is not marked syntactically. Let us consider the following examples (Jackendoff 2003: 657):

- (10) a. Where is my hat?
- b. (Now, Billy) What is the capital of New York?
- c. Would you open the window?
- d. Is the Pope Catholic?

As Jackendoff explains, the questions are used to perform some actions: to get information (10a), to examine Billy's knowledge (10b), to do action (10c), to suggest sarcasm (10d).

Another case that Jackendoff proposes is that the subject of the sentence might not be the assumed subject of the sentence (Jackendoff 2003: 658):

- (11) a. [One waitress says to another]:

The ham sandwich wants another cup of coffee. [Interpretation: "the person who ordered/is eating the ham sandwich..."]

- b. Chomsky is on the top shelf next to Plato.

[Interpretation: "the book by Chomsky..."]

In these examples in (11), the understood subjects that are revealed in the interpretations are not reflected syntactically. In other words, the semantic subject is the person who had the ham sandwich and not what shows up syntactically in the subject position: the ham sandwich. This is a case of "reference

transfer”.

A third case proving to be problematic for semantics dependence on syntactic rules is quantifier scope. Jackendoff illustrates that the following sentence with a quantifier everyone has two interpretations (Jackendoff 2003: 856):

(12) Everyone in this room knows at least two languages.

a. “John knows English and French; Sue knows Hebrew and Hausa; ...”

b. “...namely, mandarin and Navajo”

The question is should the sentence in (12) have two syntactic structures reflecting the two interpretations in (a) and (b)? If semantics is by-product of syntax, then of course syntax has to have two different syntactic structures corresponding to the two different interpretations. Jackendoff observed that Chomsky has two contradictory answers. Jackendoff assumes that posing two syntactic structures to parallel the semantic interpretations would alter the syntactic structure causing distortions that would never show up syntactically. However adhering to one syntactic structure does not explain how the semantic interpretations are derived by syntactic rules (Jackendoff 2003).

Finally, Jackendoff illustrates that syntactic structure or part of it may not explain semantic properties like repetition. Let us consider the following examples (2003: 657):

(13) a. Jill jumped until the alarm went off.

b. Jill slept until the alarm went off.

c. Jill jumped when the alarm went off.



(13a) is interpreted that jumping occurred many times while sleeping happened once before the alarm went off. The interpretation changes as we change *until* to *when* in

(13c): now one jump is implied. Jackendoff explains that *until* puts an end to the time of a continuing process. That is, sleep involves a process with no end in time, so when *until* is used we have one event. But for jump which has an end to its event, if we use *until* then multiple events of jumping will be interpreted. Therefore Jackendoff concludes that the interpretation of repetition cannot result from syntactic structure but only from semantic structure.

Based on the above discussion, Jackendoff concludes that semantics has its set of rules that cannot be sub-scribed to syntax. Therefore semantics is an independent level just as syntax and phonology and the three levels collaborate together to produce linguistic structures.

#### 4.2. Secondary meanings and the context

As we reviewed in 3.1, Al-Jurjaani introduced his *nazm* theory to explain how meaning is realized in a coherent text. *Nazm*, according to al-Jurjaani, is dependent on how words are related to each other syntactically. Therefore meaning is syntactic since it is constrained by syntactic rules (al-Jurjaani, (no date): 81).

As-Sakkaaki studied the meanings of the particularly-chosen syntactic structures in specific context accomplish-ing specific intensions and desires of the speaker (asSak-kaaki 2000: 274, 250). He utilized al-Jurjaani's *nazm* theory to examine the derived secondary meanings of these particular structures as they are used in the context (Lihwaimil 2014: 11). Emphasizing the role of

language use in specific context, as-Sakkaaki underscored the importance of pragmatics in determining the meanings (Lihwaimil 2013: 295). The science of meanings is responsible for the secondary meaning and it is equivalent to alJurjaani's mʿana almʿana (Lihwaimil 2014: 2).

As-Sakkaaki differentiated between the function of syntax and rhetoric where the former focused on the words on how they are composed in a sentence deriving their basic meaning. Rhetoric, or the science of meanings, how-ever concentrates on using the sentence to generate secondary meanings depending on the context(2). Attempting to explain the contextual meaning, as-Sakkaaki suggests that secondary meaning is a result of using the language. To illustrate, he assumes the use of the language is dependent on three criteria: the speaker intention, the listener, and the context (Lihwaimil 2013: 300). To begin with, the speaker should know how to use the language so that he achieves his goal of contributing informative message to the listener (as-Sakkaaki 2000: 247). In order for the listener to receive the message, he has to have the basic linguistic skills enabling him to understand the language (asSakkaaki 2000: 271). Furthermore, the speaker needs to use the relevant linguistic structures that his listener can understand. Namely, using the appropriate linguistic structure is always dependant on the context which determines the meaning (alSakkaaki 2000: 250, 256). The three criteria are indeed pragmatic aspects determining how the language is used to achieve its goals or meanings. Let us consider an example to illustrate how (secondary) meaning can be interpreted. A speaker may say that Sarah, for example, is naʿuumatu aḍḍuḥa 'sleeping till noon'

(as-Sakkaaki 2000: 512). Metonymy is used here to indicate that the contextual information is that Sarah is a rich person and does not have to work early because she has servants performing her household duties; therefore she sleeps until noon. So the speaker has an intension to convey a meaning and the listener gets this meaning provided that he has an adequate linguistic and pragmatic competence. As Sakkaaki interestingly observes that in metonymy unlike metaphor, we can have the original meaning, i.e. Sarah sleep until noon; simultaneously, we can have the secondary meaning that Sarah is rich and has servants working for her (as Sakkaaki 2000: 512, 513). On the other hand in metaphors like *Sami ?asadun* 'Sami is a lion', the original meaning that Sami is a lion (i.e. the animal) is not possible and not intended by the speaker. The speaker uses metaphor here to suggest the (secondary) meaning that Sami is courageous.

#### 4.3. The implications of ?inshaa? and khabar on the syntax and semantics of IC

In this section, I explain that using request clauses in the comment (i.e. khabar position) of a subject creates a problem for the general assumption that requests are

?inshaa? clauses. There is a controversy among Arab grammarians regarding the use of request or ?inshaa? clauses in the comment position of a subject. For example, Hasan (no date, vol. 2: 134) states that using ?inshaa? clauses like command or prohibition for instance in the comment position of subject is scarce because they are not subject to truth conditions since they involve

performative actions and khabar position requires statements that can be true or false. Ibn alshajri (1992: vol. 2: 80) and Ibn alʿanbaari and some kuufiis (Alastrabaathi 1996 vol.1: 267) confirm the same conclusion. On the other hand, there are many grammarians who observe that there is no problem using request or ʾinshaaʾ clauses as khabar of the subject like Ibn asSarraj (1996: vol.1: 62) and Haaruun (2001: 34) among others. Haaruun (2001: 35) observes that request clauses may be used as comment or khabar of the subject. For instance, we may use command in the khabar position as in: Zaidun ʾakrimhu 'Zaid, (you) should honor him', prohibition as in: Zaidun laa tuhinhu 'Zaid, (you) should not humiliate him'.

The debate or let us say the confusion over using ʾinshaaʾ clauses in the comment position of a subject may directly be due to the strict dual distinction between ʾinshaaʾ and khabar in the Arabic language tradition. Unlike khabar clauses, ʾinshaaʾ are performative clauses that are not subject to truth conditions. However the confusion disappears if we assume as I explained in 3.3 above that ʾinshaaʾ and khabar are considered performatives or speech acts, making them two different types of ʾinshaaʾ. The only distinction is that the former is request ʾinshaaʾ while the latter is non-request ʾinshaaʾ. Namely, the verb in the data in section 2 is associated with two semantic interpretations. Let us consider example (1): Zaidan ʾakrimhu. We have two types of meanings or interpretations: the original meaning associated with the verb and the secondary meaning that we derive from the context <sup>(3)</sup>. The original meaning and the secondary meaning of the verb ʾakrimhu seem to be the request

?inshaa? in which the verb is a command enforcing a command action that should take place. Another possible sentence structure in (1) is Zaidun ?akrimhu. The original meaning of the verb is a request enforcing a command action that should take place. However the secondary meaning is non-request ?inshaa? of which the verb in the comment position of the subject is not a request but mainly reports something already known to the speaker <sup>(4)</sup>. The two interpretations are not derived from syntactic rules. As a result, we do not get corresponding syntactic structures matching the two semantic interpretations. This is similar to Jackendoff's discussion of quantifier interpretations that do not have equivalent syntactic structures <sup>(5)</sup>. The two possible sentences of the data in section 2 examples from (1) to (6) illustrate two different semantic interpretations: request ?inshaa? and non-request ?inshaa? representing two different intentions of the speaker. After all, meaning is something that the speaker has in his mind representing his intentions as al-Jurjaani explains (p. 528) and is expressed syntactically in a sentence. Furthermore, Hasan (no date vol. 2: 129-130) illustrates that the choice of the two possible sentences is dependent on the speaker's meaning and intension.

There are some evidence that can be provided to prove that ?inshaa? verbs in the comment position of a subject may be associated with secondary nonrequest mean-ing. Milaad (2001) provides many examples of question sentences whose meaning shifts from request ?inshaa? to non-request ?inshaa?.

To illustrate, let us consider this ex-ample (Milaad 2001: 406):

(14) ?aqaa?iman wa qad qaʿada annaasu?

why you stand and perfective particle sat people

Why are you standing while people have sat?

The original meaning of (14) is a question but the con-text determines that (14) ends up having a non-request meaning which is a rebuke and condemnation. Again there are no syntactic structures for the original meaning of question and the condemnation interpretation. Instead there is one syntactic structure of the sentence and there-fore the syntactic structure fails to represent the meanings proving that meaning is not derived from syntax but is part of independent semantic component interacting with the syntactic structure. The second evidence follows from Ibn Aqiil's argumentation (1980: vol. 3:200) that the request ?inshaa? clause in the comment position of a subject may be pronominalized by an adjective. For example in Zaidun ?akrimhu, the verb

?akrimhu may be pronominalized by an adjective:

(15) Zaidun maquulun fiihi ?akrimhu.

Zaid is said about him honor-him.

Ibn Aqiil (1980: vol. 3:200) explains that the adjective maquulun fiihi ?akrimhu is a modifier specifying and providing information about the subject Zaidun which is already a known information. In other words, the ?inshaa? clause in the comment position reports a known information that is known to the speaker confirming that the ?inshaa? verbs express non-request ?inshaa? that is subject to truth conditions. Ibn asSarraj (1996: vol.1: 72) confirms this conclusion. For instance, he explains that the comment or khabar of the subject

whether it is a single word as Jaalisun in a sentence like Abdullah Jaalisun 'Abdullah is sitting' or a clause containing a question or command as ?akrimhu in sentence like Zaidun ?akrimhu is a khabar clause (i.e. non-request ?inshaa? in my analysis) that can be true or false (Ibn asSarraj 1996: vol.1: 62). Ibn asSarraj (1996: vol.1: 72) further remarks that Arabs have expanded their use of request ?inshaa? to become fully acceptable in the comment position of the subject; the comment clause reports a request such as question or a command about the subject and as such it is subject to truth conditions.

#### 4.4. Jackendoff's Parallel theory (2002; 2003)

I have briefly explained the basic concepts of Jackendoff's theory in section 4.1 and illustrated some problematic semantic cases that cannot be subscribed to syntactic rules. In this section I explain how such theory can handle Arabic IC.

Before getting into details, let us give a brief overview of Jackendoff's semantic analysis. Semantics, Jackendoff's view as we have explained in section 4.1, is a generative in-dependent system with its own rules and principles. Jackendoff calls semantic level Conceptual structure (CS). CS is a cognitive structure that deals with thoughts. To illustrate, CS explains how linguistic structures are interpreted not just based on linguistic factors (6) but also contextual and pragmatic aspects (Jackendoff 2003: 374; 2002: 123). The semantic units under investigation are State, Things or Objects, Event, Path, Property, Amount, and Place. CS relates to syntactic structure by means of correspondence rules. So every syntactic phrase (like S, NP, VP and so on) corresponds to conceptual item (like Event, State and so on). Some of the CS rules are stated in (16) (Jackendoff 1987: 375; 2002: 364):

(16) a. PLACE → [Place PLACE-FUNCTION (THING)]

b. PATH →  $\left[ \begin{array}{c} \left\{ \begin{array}{c} \text{TO} \\ \text{FROM} \\ \text{TOWARD} \\ \text{AWAY-FROM} \end{array} \right\} \left\{ \begin{array}{c} \text{THING} \\ \text{PLACE} \end{array} \right\} \\ \text{Path-VIA} \end{array} \right]$

c. EVENT →  $\left\{ \begin{array}{c} [\text{Event GO (THING, PATH)}] \\ [\text{Event STAY (THING, PLACE)}] \end{array} \right\}$

d. STATE →  $\left\{ \begin{array}{c} [\text{State BE (THING, PLACE)}] \\ [\text{State ORIENT (THING, PATH)}] \end{array} \right\}$

e. INCHOATIVE → [Event STATE]

f. Causative, HELP, LET (three-argument version) → [Event OBJECT/EVENT, OBJECT, EVENT]

g. Causative, LET (two-argument version) → [Event OBJECT, EVENT]

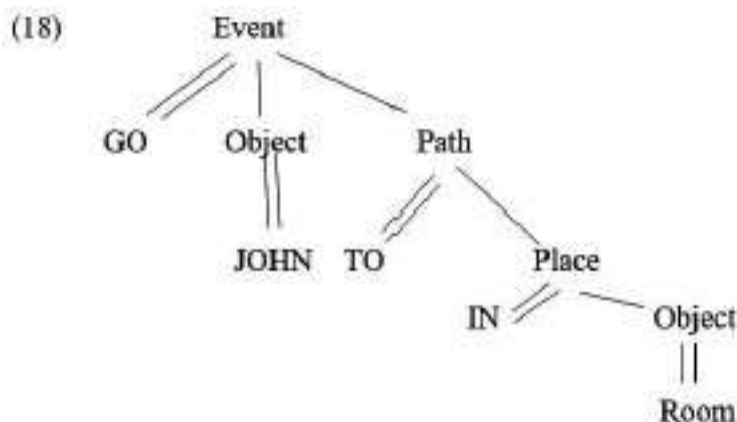
Let now us consider how the syntactic structure corresponds to CS in the following example (Jackendoff 1987: 376):

(17) a. Syntactic structure: [<sub>S</sub> [<sub>NP</sub> John] [<sub>VP</sub> ran [<sub>PP</sub> into [<sub>NP</sub> the room]]]]

b. Conceptual structure: [Event GO ([Object JOHN], [Path TO ([Place IN ([Object ROOM])]])]]

In (17), every syntactic phrase is mapped into a conceptual constituent. The sentence is equivalent to Event structure in CS. The Event involves a motion activity represented by *Go* and is associated with two arguments in CS: the first is the subject *John* which corresponds to Thing and PP corresponding to Path. The PP in turn has two arguments: TO has Place argument IN and *room* as Thing. (17) is represented in following tree diagram:





The sentence corresponds to an Event in CS and such Event has a function (i.e. function is a mathematical relation) indicated by double lines of GO. The function is GO, i.e. the Event is represented by a motion activity. The Event of the sentence has two arguments as indicated by single lines: Object and Path. As for the Object, it has a function which is JOHN. The Path has a function TO and one argument which is Place. Place in turn has a function IN and an Object argument. Object that has a function Room.

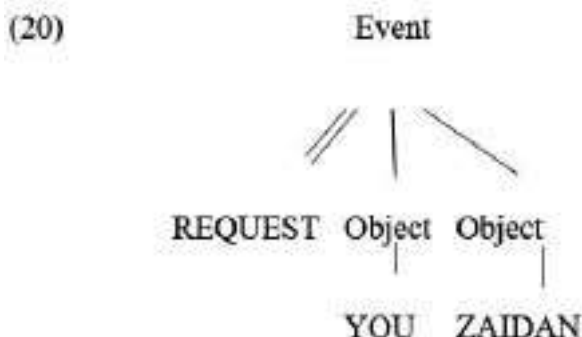
Now we are in position to discuss how Jackendoff's theory of CS can apply to Arabic IC. For example, Zaidan ?akrimhu has the following syntactic structure in (19a) and CS in (19b):

- (19) a. Syntactic structure: [<sub>Object</sub> [NP Zaidan] [<sub>VP</sub> [<sub>s</sub> [NP you] ?akrimhu]]]  
 b. Conceptual structure: [<sub>Event</sub> REQUEST ([<sub>Object</sub> ZAIDAN], ([<sub>Object</sub> YOU]])]

The sentence has a syntactic object Zaidan, a subject which is the implicit you and the verb ?akrimhu. These syntactic categories correspond to a semantic object/thing Zaidan, to a semantic object/thing you, and the Event of the

whole sentence is associated with REQUEST that is involved in commands, prohibitions, questions, negations, and supplications. In other words this sentence involves a request ?inshaa?. The conceptual structure of (19b)

is represented as:



(21) a. Syntactic structure: [<sub>S</sub> [NP Zaidun] [<sub>VP</sub> [NP you] ?akrim [NP -hu]]]

ctic

b. Conceptual structure: [Event IKHBAAR ([Object YOU], ([Object ZAIDUN], [State INCHOATIVE, ([State Be, ([Object Zaidan], ([Property MAQUULUN FIIHI ?AKRIMHU]))]]]]]

The sentence has an Event of ikhbaar as opposed to the request ?inshaa? of the previous sentence Zaidan ?akrimhu. As proposed by alMabkhuut (2010) and Salaahu al-Diin (2009) that ?ikhbaar is a speech act or ?inshaa?, I also assume that it is ?inshaa? of a specific type involving non-request. The ?ikhbaar event has an argument Zaidan and an Inchoative event. There are two reasons for using an inchoative event. First, khabar or comment is associated with a result and the inchoative event is associated with a state denoting an end-result. Secondly, the state usually includes a property or an adjective which is consistent with what Ibn Aqil's argumentation (1980: vol. 3:200) that the verb ?akrimhu may be replaced by an adjective maquulun fihi ?akrimhu. So the topic

Zaidun is modified by this adjective which provides an information that is already known to the speaker. The conceptual structure of (21b) is represented in the following tree diagram:



The semantics of Arabic IC are handled by the CS so that primary and the secondary meanings are better explained if they are derived by means of conceptual rules linking conceptual/ semantic categories to syntactic categories as I explained above. ?inshaa? clauses in Arabic, therefore, have two possible conceptual structures: one for the request ?inshaa? and another for the non-request ?inshaa?. This immediately explains the primary meaning and the secondary meaning. That is, the primary meaning is associated with the request ?inshaa? while the other explains the non-request ?inshaa?.

A final remark that is worth mentioning is that the speaker's meaning or intension should determine the choice of the two options: Zaidan ?akrimhu or Zaidun ?akrimhu while syntax offers the two possibilities without really making any distinction. Ashtiih (2012) reaches the same conclusion in his study of Arabic

IC and suggests that the differences among grammarians regarding IC result from the syntactic analysis. He therefore concludes that such confusion and disagreement may be avoided if we appeal to the semantic analysis of IC.

#### 4. Conclusion

This study attempted to investigate the exact relation between syntax and pragmatic aspects of Arabic IC by seeking to provide a consistent pragmatic analysis that is in harmony with syntax. I illustrated the theoretical views of alJurjaani and asSakkaaki and that both scholars managed to reveal the important role of language use in context in determining meaning. Nonetheless, the contextual meaning was an integral part of a syntactic theory. On the other hand, the Chomskyan mainstream theory assumed that syntax was the only generative system of language and that it derived semantics. Unfortunately the mainstream theory of Chomsky ignored pragmatics altogether since it considered it out of the scope of linguistic theory. I also discussed some relevant issues to the pragmatics of IC such as ?inshaa? and khabar and the presence of request ?inshaa? in the comment position of the subject. I argued that these cases are better explained if they belonged to an independent semantic level.

Furthermore, I argued that Jackendoff's theory (2002) accounted for IC by means of CS rules relating conceptual/ semantic items to syntactic categories.

#### Endnotes

1- This research is supported by a grant from the Re-search Centre for the Humanities, Deanship of Scientific Research at King Saud University. I would like to thank King Saud University for this grant.

2- The relation between syntax and rhetoric in Arabic Language literature is tricky and problematic as observed by Milaad (2001: 404). There is a real problem in determining how contextual meaning interacts with syntactic meaning. Syntacticians and rhetoricians are inclined to assume that meaning is part of syntax (Milaad 2001: 414; alJurjaani (no date: 81). AsSakkaaki for example thinks that syntactic meaning happens to be the lexical meaning associated with words in the sentence. However as the words are used in the context, they pick up secondary syntactic meaning (Lihwaimil 2013: 295).

3- I adopt this distinction of meanings from as-Sakkaaki's primary meaning which is the first meaning of words arranged by syntax. The secondary meaning is however the meaning of these words that we get from context as they are used with other words. I explained these types of meanings in examples (8) and (9) above.

4- Ibn Aqiil (1980: Vol. 3:200) suggests that in a sentence like Zaidun ?akrimhu the verb may be replaced by an underlying adjective indicating that the action involves reporting something already known to the speaker. This is different from a sentence with a request or command which the speaker does not know beforehand given that he initiates a new situation of request.

5- For more details, read the discussion of examples in (12) in section 1.4

6- Mainstream Chomskyan theory focuses mainly on meaning derived by linguistic structure ignoring contextual and pragmatic aspects.

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