

Word-Order and its Rhetorical and Stylistic Functions in the Arabic Language

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Abstract

This paper aims at investigating word-order and its rhetorical and stylistic functions in Arabic Language. It discusses its forms and patterns from a semantic and syntactic point of view. Therefore, the study will concentrate on the following issues:

1- Types of sentences:

- (a) Nominal, beginning with a noun.
- (b) Verbal, beginning with a verb.
- (c) Local sentence, in which an adverbial expression begins the sentence.
- (d) Conditional sentences.

2- The Construction Theory, which concentrates on the acquisition of words and phrases according to the correct usage. It does not neglect the meaning of the words in isolation, but is concerned with their meaning in context.

3- Disconnection and Connection: This phenomenon gives the Arabic Language the freedom to produce various stylistic structures that the speaker can use to express directly the intended meaning.

4- Rhetorical and stylistic functions of word-order.

Keywords: Word order, Arabic Language, The Construction Theory, Grammar.

INTRODUCTION

Grammarians' and Rhetoricians' Views on the Arabic sentence

According to word-order, sentences in the Arabic language are of four kinds:

1- The verbal, which begins with a verb, e.g. qāma ziyādun "Ziyad stood up", ḍuriba ziyādun "Ziyad was hit", etc

2- The nominal, which begins with a noun, e.g. ziyādun qā'imun "Ziyad is standing up", etc ...

3- The local sentence, in which an adverbial expression or an affix precedes the sentence, a'indaka ziyādun ? "Is Ziyad with you"? afiddāri ziyādun? "Is Ziyad in the house"?

4- The conditional sentence. But Ibn Hishām rejected al-Zamakhsharī's fourth kind (the conditional sentence), considering it as a sort of verbal sentence(1).

At a time when grammarians were interested in inflections and the influence of the words on each other inside the sentence, and at a time when rhetoricians were arguing about the

inimitability residing in the words of the Qur'an , or in the Qur'an's content, 'Abdul- Qāhir al – Jurjānī appeared as a reformer who tried to reconcile two trends to fill the gap between them with a new theory (2).

In al – Jurjānī's view, inflection is no more than one of the factors which help the hearers or the reader in understanding the meaning of a sentence. As for the order of the words in the utterance, he says: "if you say afa'alta"? "did you do"? and you begin with the verb, the doubt goes towards the verb itself, for you mean to know if it was done or not. But if you say: a'anta fa'alta? and you begin with a noun (or) pronoun) "anta", the doubt goes towards the doer, who he may be" (3).

1- Al – Jurjānī relied heavily on factors other than inflection, attaching the meaning to the context of situation... He asserts that the effects of " ma'ānī an-naḥw" (meanings of syntax) are created "by meaning and purpose or intention, for the sake of which the expression was composed, and also by the interrelation between these relations, (ma'ānī) and the way each one is used in connection with others.... There is no beauty or distinction except with reference to context, the meaning you want to express and the goal you aim at" (4).

2- By construction, al- Jurjānī means the construction of words, not that of letters, because the speaker is concerned with the meaning of the utterance in the first place..."The meaning of constructing words is not that the signs as sounds occur successively in the utterance. It is that their 'significances' are harmonized, and their meanings arranged according to the way which is presupposed by the mind"(5).

3- The construction theory doesn't mean to put words together without purpose; it doesn't mean either to express one's thought with one (isolated) word ... "I am not saying that the act of thinking cannot operate on the meaning of single words at all. What I am saying is that thinking cannot operate on the meaning (of a single word) in isolation from syntactic relations (or structures), or without

these relations being implicit (and the structure intended)"(6).

4- The theory concentrates on the acquisition of words and phrases according to the correct usage, whether that occurs by experience, or learning at school, or intuition (7).

5- The theory does not neglect the meaning of words in isolation but it is concerned with the meaning in context. "Since words are the bearers of meanings, it is inevitable that words should take the same position as their meanings. That is, if a meaning demands to be placed first in the psyche, the word which refers to it should be placed first in utterance" (8).

6- The theory relied more on taste than on rules; hence, it failed to systematize a set of rules, or to organize the work in steps which lead to the goal of helping the researchers to follow them.

7- Al-Jurjānī noticed the difference in meaning when a word shifted from the position of subject to the position of predicate or vice-versa. He attributed this change of meaning to the emphasis implied in the new word- order of the sentence, but he forgot an important point, that is, the change of intonation taking place and shifting the stress from one position to another. Compare mithlul-amīri yuḥmalu 'alā al adhami wal-ashhabi, with yuḥmalu 'alā aladhami wal-ashhabi mithlul -amīri. He could not realize that the shift of intonation was also responsible for the change of the meaning. He realized that something had happened, but he could not describe what it was. So, he commented on the latter structure, saying: "The words do not give the same meaning, and nature refuses to accept this"(9).

Before al-Jurjānī, 'Abdul-Jabbār al- Mu'tazilī wrote to a slight extent about the construction and called his theory al-ḍamm.

On the basis of al- ḍamm, al-Jurjānī built up his theory al- Naẓm without any reference to Abdul – Jabbār. The latter says:

"Know that expressiveness is not carried out by individual constituents of speech (words), but

by their peculiar combination al-ḍamm, each constituent of which must be associated with a function". This function may be expressed by altering the characteristic of such combination, and it may be also revealed through parsing, which has to do with it. Or, it may be contextually indicated. "To these three, no fourth possibility is added, for it is the alternate and accompanying movement signs plus the context which characterize the word. This extends to other words when combined." (10).

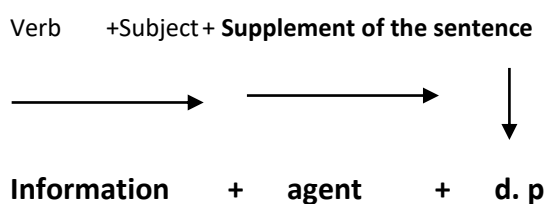
Structural forms of Arabic Sentence

Verbal Sentence

The verbal sentence is composed of two elements:

- (a) A pillar which includes the verb and the agent or the pro-agent.
- (b) A supplement, which may include a direct patient, absolute patient, causal patient, circumstantial patient, concomitant patient, the status, the distinctive, the exclusion, the attracting and attracted, and the circumstantial.

The verbal sentence starts basically, with a complete verb, after that comes an agent, e.g:



Forms of Hysteron – Proteron in the Verbal Sentence:

Position of the agent:

The agent, basically, comes after the verb, but the agent may precede the verb, e.g:

Muḥammadun jā'a.

"Muhammad came" : agent + verb.

The position of agent in negative style :

The negative verbal sentence, basically contains article of negation, information, subject, and supplement, and the word order takes this form:

a.n. + in. + sub. + sup.

Mā + darasa + Muḥammadun + hādhā ad-darsa.

Not + studied + Muḥammadun + this def-lesson

"Muhammad didn't study this subject".

The agent (subject) may be shifted sometimes to precede the verb (information), e.g:

a.n. + sub. + in + sup.

Mā + Muḥammadun + darasa + Hādhā ad – darsa.

Not + Muḥammadun + studied + this def-lesson

The Position of agent in interrogative style:

The interrogative verbal sentence , basically contains article of interrogative, information, subject, and supplement. The word-order takes this form:

a.i + inf. + sub. + sup.

A + qult + anta + Hāzā

Θ + said-2sg. + you + this

"Did you say this"?

The subject may be shifted sometimes to precede the verb (information), e.g:

a.i + sub. + inf. + sup.

A + anta+ qulta + hādhā

Θ + you + said-2sg.+ this

"Did you say this"?

The article that rhetoricians used in this case is the (hamza) because it prefixes to in the verb and to the noun (11).

The direct patient

It is a noun with open ending that undergoes the verb's action. As a general rule the direct patient is placed after the verb and the agent, because, it is a supplement in predicative compound:

v + agent + d.p.

Akala + Muḥammadun +
tuffāhatan

ate + Muḥammad - nom + apple- acc

“Muhammad ate an apple”.

It is allowed to advance the direct patient to before the agent:

v+ d.p. + ag.

Akala + tuffāhatan + Moḥammadun

ate + apple-acc + Moḥammad-nom

“ Muhammad ate an apple”.

It is also allowed to advance the direct patient before the verb and the agent:

d.p. + v. + ag.

Tuffāhatan + akala +
Muḥammadun

Apple-acc + ate + Muḥammad-nom

“ Muhammad ate an apple”.

It is obligatory to respect the rule, i.e, to advance the noun which is agent by meaning, when there may be a confusion between agent and direct patient as:

Ḍaraba + 'Īsā + Mūsā

hit + Isa(name) + Moses

“ Isa hit Moses”.

Here it is necessary to establish a sequence of V+ Ag. +Pat. because neither the agent nor the patient carry case markers.

The patient precedes verb and agent:

1. If it has the right of priority in the sentence.

2. If its verb follows of sanction in response to (as for).

3. If it is a separated personal (pronoun).

e.g:

Patient + verb + agent

(1) Man + ra'yta + anta(attā')

Whom+ saw-2s + you

“Whom did you see”?

(2) Ammā al-yatīma + falā
taqhar+(anta)

As for def-orphan + not compel +(you)

“As for the orphan, do not compel (him)”.

(3) Iyyāka + Na 'budu + (naḥnu)

You + adore-1p + (we)

“It is you that we adore”.

The agent precedes the patient, if their case is hidden, as: Ḍaraba Mūsā 'Īsā “Muses hits Isa”, and if the agent is a connected personal, as: Janaynath- thamara “ We picked ourselves the fruit”.

It is allowed to advance the direct patient to before the agent if there is an oral and moral evidence that distinguishes the direct patient from the agent,as:

v. + d.p. + ag.

Ḍarabat + Mūsā + Laylā

Hit +Moses + Laylā

“Layla hit Moses”.

It is allowed to advance the direct patient to before the agent if there is a moral evidence that distinguishes between the agent and the direct patient, e.g.:

Akala + al – kummathrā + Mūsā

Ate + def-pear + Moses

“Moses ate the pear”.

But when there is no oral or moral evidence, it is obligatory to respect the rule:

V. + ag. + d.p.

Qābala + Mūsā + 'Īsā

Met-3m + Moses + Isa

“Moses met Isa”.

Qābalat + Laylā + Bushrā

Met-3f + Layla + Bushra

“Layla met Bushra”.

The position of direct patient in interrogatives:

Grammarians reported that the place of direct patient in interrogatives comes as follows:

A + akala + Muḥammadun + tuffāḥatan

Θ + ate + Muhammad- nom + apple-acc

“Did Muhammad eat an apple”?

The direct patient may be moved sometimes to precede the verb as follows:

Int. + d.p. + inf. + sub.

A + tuffāḥatan + akala + Muḥammadun

Θ + apple-acc + ate + Muhammad-nom

“Was it an apple that Muhammad ate”?

Or to precede the agent as:

Int. + inf. + d.p. + sub.

A + akala + tuffāḥatan + Muḥammadun

Θ + ate + apple-acc + Mohammad + nom

“Did Muhammad eat an apple”?

The position of direct patient in negatives:

Grammarians reported that the place of direct patient in negatives comes as follows:

Article of negation + information + subject + direct patient

Mā + akala + Muḥammadun + tuffāḥatan.

not + ate + Muhammad-nom + apple-acc

“Muhammad did not eat an apple (12)”.

The Status

This status is initially designed to be placed after the concerned noun:

Active element + concerned + status.

Jā'a + Muḥammadun + masrūran

Came + Muhammad-nom + happy

“Muhammad came happy”.

The status must be placed before its concerned noun:

1. If the concerned is an authentic indeterminate:

Ac.E. + St. + Con.

Qadima + musri 'an + rajulun

(He) came + hurrying-acc + man-nom

“A man came hurrying”.

2. If the concerned is bracketed by except:

Mā sāfara + illā + akhūka

(He) only traveled + effectively + your brother

“Only your brother traveled”.

3. If the concerned is annexing a personal related to the status:

(He) sailed + steering the boat + her captain

The status may be placed before its concerned noun if it is reduced with augmented letter of reduction, as:

Mā+ Jā'nī + rākiban + min + aḥadin

Not + came me + riding + of + any one

“No one came riding to me”.

The status is generally placed after its active element, but it is obligatorily placed before if it has priority in the sentence: Kayfa 'āda abūka?

“How did your father return”?

It is facultatively placed before if the active element is a conjugative verb or a qualitative other than “verbs of preference” as:

Musri‘an +jā'a + Muḥammadun

Hurrying + came + Mohammad-nom

“Muhammad came hurrying” (13).

The distinctive

The distinctive basically comes after the distinguished, in order to clear up the ambiguity in the preceding. Noun, or in the verb relation. The arrangement of distinctive’s elements is:

Active element + distinguished + distinctive
(verb) (agent)

Ṭāba + Muḥammadun + nafsan

Was good + Muhammad
+ soul-acc

“Muhammad was good soul-wise”.

The distinctive can be placed before its distinguished if its active element is a conjugative verb, as:

Act.el. + distinctive + distinguished

Ṭāba + nafsan + muḥammadun

But it is never allowed to place the distinctive before its active element (14).

Advancing the Quasi – Sentences

As a general rule, the position of the Quasi-sentences (circumstantial or the reducer-reduced) come after the verb or the noun, which is attached to it, as:

a. verb + agent+adverbial circumstantial

ḥaḍara + Muḥammadun + laylan

was present + Muhammad-nom + night-acc

“ Muhammad came at night”.

b. verb + agent + red-red

ḥaḍara + Muḥammadun + minal-bayti

was present + Muhammad + from def-home

“Muhammad came from home”.

Circumstantial or reducer-reduced may be moved around in sentence freely, as :

a. verb + agent + reducer-reduced
+ direct patient.

akala + Muḥammadun + fil-bayti + tuffāḥatan

ate + Muhammad-nom + in def-home + apple-acc

“Muhammad ate an apple at home”.

b. red-red + verb + ag. + d.p.

fil-bayti+ akala + Muḥammadun + tuffāḥatan.

In def-home + ate + Muhammad-nom + apple-acc

“ At home Muhammad ate an apple” .

c. red.-red. + ag. + verb + d.p.

fil-bayti+ Muḥammadun+ akala + tuffāḥatan

In def-home + Muhammad-nom + ate + apple-acc

“ At home Muhammad ate an apple “ .

Reducer – reduced may come before the verb in negative sentences as in the following:

Negative article + red-red + verb

Mā + biḥādha + amartuka

Not + in this + ordered - I- you

“ I did not order you to do this ” (15).

Nominal Sentence

A Nominal Sentence is composed of two pillars:

The primate and the predicate. It starts basically with a noun filling the subject-function and is qualified by another noun filling the formation – function. The origin word – order of primate and predicate is:

Primate +
predicate

(subject) +
(information)

Muḥammadun + Jālisun

Muhammad-nom + sitting-nom

“Muhammad is sitting”.

A. Position of the primate and the predicate:

As a general rule, the position of the primate is advanced because it is designed to be subject, while the predicate is delayed because it is designed for information. However, some modifications may occur to the rule. The predicate may be placed before the primate in the following situations:

1. The predicate is an (isolated noun) + the primate is an (isolated noun).

Jālisun + Muḥammadun

Sitting-nom + Muhammad-nom

“Muhammad is sitting”.

2. The predicate is a nominal sentence + the primate is an isolated noun.

Akhūhu qā'imun + Muḥammadun

Brother-his standing-nom + Muhammad-nom

“Muhammad's brother is standing”.

3. The predicate is a verbal sentence + the primate is an isolated noun.

Akramūnī + al-qawm

were generous-me + def-people

“The people were generous to me”.

4. The predicate is circumstantial + the primate indeterminate:

‘Indī+ kitābun

At me + a book-nom

“I have a book”.

5. The predicate is reducer – reduced + the primate indeterminate:

Fil-bayti + rajulun

In def-home-gen + man-nom

“In the house there is a man”.

6. The predicate is an interrogative noun + primate is determinate

Ayna + al – baytu?

Where + def-house-nom

“Where is the house”?

7. The delaying of the predicate disturbs the meaning:

Lillāhi + darruka!

My God + how
nice you are.

8. The predicate is a demonstrative noun of place:

Hunāka + abūka

There + father-your

“there is your father”.

9. The predicate is bracketed by (Innamā):

Innamā ‘adilun + allāhu

That just-nom + God

“Indeed, he is just, God”.

10. In the primate there is a personal returning to the predicate:

In the school + his headmaster

Fil – madrasati + mudīruhā

In def-school-gen + headmaster-her

“Its headmaster is at his school”.

11. The predicate is meted out with “Anna” and its connection”.

‘Indī+ annaka a ‘lamul- ‘ulamā’i.

At me+indeed-you+most scholarly-nom+scholars-gen

“In my opinion, you are the best of scholars”
(16).

B. Annulders:

There are two kinds of annulders:

1. Verbs (called deficient verbs), which are kana and its sisters. These verbs intervene with the primate and the predicate, and cause the regularity of the primate, which is called its predicate. The original rule for the arrangement is:

Annul. + noun + predicate

Kāna + aljawwo
+ chā’iman

Was + def-weather + cloudy

“It was cloudy”.

The predicate of these deficient verbs may be advanced to the noun as follows:

Annul. + predicate + noun

Kāna + ghā’iman + al-jawwo

Was + cloudy-acc + def-weather

“ It was cloudy”.

And it can be advanced to deficient verbs and their noun as in the following example:

Predicate + annul. + noun

Gā’iman + kāna + al-jawwo

Cloudy-acc + was + def-weather

“ It was cloudy”.

It is allowed to advance the predicate if it is a circumstantial or a reduced noun as:

Annul. + reduced noun + noun

Kāna + fil-jawwi + ghubārun

Was + in def-weather + dust-nom

“There was dust in the air”.

Or:

Annul. + circumstantial + noun

Kāna + ‘ indī + kitābun

Was + at me + book-nom

I had a book.

Grammarians differ about advancing the predicate in “Kāna sisters” like (not to be “laysa”, to last “mādāma”, and not to cease “māzāla”).

2- Annulders letter: Enna and its sisters:

A letter that intervenes with the primate and predicate causes the opening of the primate which is called its noun and the regularity of the predicate which is called its predicate.

The original arrangement is:

Annu.letter + noun + pred.

Enna+al-jawwa+ghā’imun

Indeed + the weather-acc+ (is) cloudy-nom

“It is cloudy, indeed”.

The predicate of these letters must be placed after them and their noun, unless it is a circumstantial or a reduced noun; in such a case:

- It is allowed to advance the predicate if the noun is definite. (indeed, zayd is at home).

- It is obligatory to advance the predicate if the noun is indeterminate and not suitable to be used as an introductory element (indeed, adversity can bring prosperity).

- It is obligatory to advance the predicate if the noun includes a personal returning to the predicate. (indeed in the house is its owner).

- It is obligatory to advance the predicate if the noun is endowed with L of introduction (indeed, in all this, there is a lesson) (17).

3. Conditional sentence:

A conditional sentence consists of a conditional article, conditional verb, and answer to the condition. The word order in conditional sentences is:

CA + CV + AC

If you + study + you succeed

AC + CA + CV

You succeed + if you + study (18).

Stylistic and Rhetorical functions of Hysteron-Proteron

There are a number of functions for delay and forward, such as the following:

1- Specification:

It means that the subject gets the verb for its own, so that the subject comes ahead of the information. For instance, "I wrote this book". That means that the speaker of this phrase, and no one else, wrote this book..

In the context of the example, this sentence prevents confusion concerning multiple authors. If we say "Muḥammad and I wrote the book", it implies that another person is involved in doing the verb, while saying "I wrote" includes a sole doer.

The subject comes ahead of the information in the negative form. For example "I did not write this book". That means somebody else did. We cannot say "I did not write this book, neither did anybody else", because the first sentence should be affirmative in order to be followed by a negative. Besides, mentioning the word "This book" indicates that somebody has to write it because the book exists. We also find that the second part of the sentence "neither did anybody else" implies that there should be a doer, which reflects contradiction in the whole sentence.

This function may apply if the verb is associated with an indefinite article. For example, "A woman came", or "An intelligent woman came". In the first example, the doer was identified as a woman, which refers to the doer's sex, while in the latter the doer was identified as an intelligent woman, focusing on the adjective.

The direct patient may come ahead of the verb and doer in order to make specifications. For example, "I taught Muḥammad", reveals that I am the person who taught Muḥammad. This function appears also in the Qor'anic verse: "You (alone) we worship, and you alone we

ask for help" (for each and every thing)(Sūrat al-Fātiḥah,verse 5)

When the excluders come ahead of the excluded, it may imply specification. For example, "Except for Muḥammad, no one else was taught". Getting Muḥammad in the front reflects specification.

The reducer-reduced may come ahead in the verb sentence to indicate specification. For example: (ila allahi tasirul umur) All matters at the end go to Allah (God)(for decision)(Surat ash-Shura,verse 53). This function comes in the negative case when reducer-reduced comes ahead of the verb, as in the example: Not with this thing I ordered you. The doer wants to say that I did not order you to do that.

The predicate may come ahead of the primate to imply specification. For example, "Muḥammad is sitting". That means that Muḥammad may be identified with other adjectives rather than a sitter, such as active, sleeping... etc. If we changed the sentence order by saying that "Sitting is Muḥammad", that means Muḥammad has only one attribute, which is sitting, and nothing else.

The predicate may be a quasi-sentence (reducer-reduced) so that it comes ahead of the unidentified primate for specification, as in the example "At home, there is Muḥammad", which means nobody else but Muḥammad is available at home. In the verse (Lahul-mulku,wa-lahul-ḥamdu...)(His is the dominion, and to him belong all the praises and thanks)(Sūrat at-Taghābun,verse 1), the predicate which is reducer-reduced (lahu) precedes the primate (almulku and alḥamdu) for specification(19).

2- Excitement: The predicate may come ahead of the primate to excite the listener by hinting at what will come next. For example: There are three things that make the world shine: the Sun, the Moon and My friends. Here, the listener is keen to know the answer to the question regarding what makes the world shine (20).

3 – Confirmation: The subject comes ahead of information to confirm the meaning, as in the example "Muḥammad passes the exam." Here

we are confirming that Muḥammad is the person who passes the exam.

It is possible for the subject to come ahead of the information in an interrogative sentence, as in the example “Does Muḥammad pass the exam?” Here, the question implies concentration on the event, not the person. It is totally different from saying “Is Muḥammad the person who passes the exam?” The predicate may come ahead of primate for confirmation, as in (Wẓannū māni‘atuhum Ḥuṣūnuhum minallāhi...)(And they thought that their fortresses would defend them from Allah...)(Sūrat al-Ḥaṣhr,verse2).Here, the predicate (mani‘atuhum, would defend them) came ahead of the primate (Ḥuṣūnuhum,fortresses) in order to confirm the strength of their fortresses(21).

4.Achieving a functional language of good order: It means keeping good music (intonation) in the sentence, as in the example: (Fa-awjasa fī nafsihī khīfatan Mūsā) (So Moses conceived fear in himself)(Sūrat Ṭāha,verse,67). The direct patient (fear) preceded the subject (Moses), and the direct patient separated between the verb (fa-awjasa, conceived) and (Mūsā) the subject in order to achieve good music in the verse.

The reducer-reduced may also come ahead for the same purpose, as in this verse: (In Him I trust, and unto Him I repent). (Sūrat Hūd, verse 88). The same applies to the predicate and primate, as in the example: (Some faces that day shall be Nāḍirah (shining and radiant) looking at their Lord) (Ilā Rabbihā Nazīrah). The information here (at their Lord) came ahead of the subject (looking), and in the Arabic language this order is better than (looking at their Lord) (22).

5-Special Care and attention: the rhetoricians and grammarians pay special attention to this function, and they mention that context plays here an important role. This rule can be applied to the following:

The direct patient: when it precedes the agent, as in (ḍaraba Zaydan ‘Abdullāhi “Abdullah hit Zayd”).

The direct patient: when it comes as head of verb, as in (al -ḥurriyatu atamannā) “liberty I look forward to”.

The reducer-reduced: when it precedes the direct patient as in (wa-ja‘alū lillāhi shurakā’a). (Yet, they ascribe partners to Allah)(Sūrat ar-Ra‘d, verse33). The reducer-reduced (to Allah) preceded the direct patient (partners) for care and attention. The predicate: when it precedes the primate, as in (arāghibun anta ‘an āliḥatī yā Ibrāhīm?)(Do you reject my gods, O Abraham?)(Sūrat Maryam,verse46). The predicate (rāghibun, reject) preceded the primate (anta, you) in the sentence: do you reject? In the interrogative form in Arabic, this arrangement is better than (aanta rāghibun) (23).

6- Alerting: When we need to make the listener pay attention to something specific, as in the following instances:

a – Exaggeration intended to humiliate: Is it you who got the first rank in the exam? for example. Here we are saying we do not believe that he could achieve this kind of thing.

b- Highlighting the mistake, or wrong things, as in the verse:(Can you(O Muḥammad) make the deaf to hear ,or can you guide the blind...)(Sūrat az-Zukhruf,verse.40). And in the verse (then where are you going?)(Sūrat at-Takwīr,verse26).

c- Exaggeration in greatness: For example: Does Sa‘īd fail the exam? As if we are saying that Sa‘īd cannot possibly fail the exam.

This also may apply on the interrogation form in order to alert the listener (24).

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- [2] Ḥaddād, A.N, *A Linguistic Study of Some Arabic Expressions Style*, 1982, P. 62ff.
- [3] Al-Jurjānī, ‘Abdul-Qāhir, *Dalā’il-Al-I‘jāz*, Maktabat al-Qāhirah, 1961, P. 76.
- [4] *Ibid.*, P. 60.
- [5] *Ibid.*, P. 35.
- [6] *Ibid.*, P. 266ff.
- [7] *Ibid.*, P. 272.
- [8] *Ibid.*, P. 37.
- [9] See: *Ibid.*, P. 92f.; *A Linguistic Study of Some Arabic Expressions Style*, P. 69ff.; 62ff.
- [10] ‘Abdul-Jabbār al-Asad Ābādī, *Al-Mughnī fī Abwāb at-tawḥīd wal-‘Adl*, ed. Amīn al-Khūlī, Turathunā, Cairo, 1960, P. 199ff.
- [11] See: *Dalā’il*, ed. M.R.Riḍā, *Dār al-Ma’rifah*, Beirut, 1978, P. 95ff., *Fakhr ad-Dīn ar-Rāzī, Nihāyat al-Ījāz fī Dirāyat al-I‘jāz*, ed. Bakrī Shiekh Amīn, *Dār al-‘Ilm Lil-Malayīn*, Beirut, 1985, P. 317ff.; *al-Khaṭīb al-Qazwīnī, al-Īdāh fī ‘Ulūm al-Balāghah*, *al-Maktabah al-Azhariyyah lit-Turāth*, 1993, Vol. 2, P. 70ff.; *al-Khaṣā’iṣṣ*, ed. M.A. an-Najjār, *dār al-Hudā*, Beirut, Vol. 2, P. 385ff.; M.H. ‘Abdul-Laṭīf, *The Structure of Arabic Sentence*, *Dār ash-Shurūq*, 1996, P. 194ff.
- [12] Ibn ‘Aqīl, *Sharḥ Ibn ‘Aqīl*, ed. M.M. ‘Abdul-Ḥamīd, *al-Maktabah al-‘Aṣriyyah*, Beirut, 1995, P. 442ff; *Nihāyat al-Ījāz*, P. 304ff.; *Jalāl ad-Dīn as-Suyūṭī, Ham‘ al-Hawāmi‘ fī Sharḥ Jam‘ al-Jawāmi‘*, ed. ‘Abdus-Salām Harūn and etal, *Mu’assasat ar-Risālah*, Beirut, 1987, Vol. 3, P. 9ff.; Vol. 2, P. 260f.
- [13] *Ham‘ al-Hawāmi‘*, Vol. 4, P.25ff; *Sharḥ Ibn ‘Aqīl*, Vol. 2, P. 509; *Ibn al-anbārī, al-Inṣāf fī Masā’il al-Khilāf*, ed. M.M. ‘Abdul-Ḥamīd, 1982, Vol. 1, P. 152; *M. al-Jurjānī, al-Ishārāt wat-Tanbīhāt*, ed. ‘Abdul-Qādir Ḥasan, *Dār Nahḍat Miṣr*, Cairo, P. 97.
- [14] *Nihāyat al-Ījāz*, P. 320; *al-Mufaṣṣal*, Vol. 2, P. 74; *al-Khasaiss*, Vol. 2, P. 384.
- [15] *Dalā’il*, P.98; *al-Ishārāt wat-Tanbīhāt*, P. 85; *al-Mubarrid, al-Muqtaḍabb*, ed. M.A. ‘Udaymah, *‘Ālam al-kutub*, Beirut, Vol. 4, P. 102.
- [16] *Sharḥ al-Mufaṣṣal*, Vol. 1, P. 92ff; *Sharḥ Ibn ‘Aqīl*, Vol. 1, P. 212, 468, *Dalā’il*, P. 83ff.; *al-Ishārāt*, P. 51; *Nihāyat al-Ījāz*, P. 163; *Ham‘ al—Hawāmi‘*, Vol. 2, P. 37.
- [17] *Ham‘ al-Hawāmi‘*, Vol. 2, P. 88; *al-Inṣāf*, Vol. 1, P. 155ff.; *Sharḥ al-Mufaṣṣal*, Vol. 1, P. 103; *al-Muqtaḍabb*, Vol. 4, P. 87ff.
- [18] *Sharḥ al-Mufaṣṣal*, Vol. 8, P. 155ff.; Vol. 9, P. 9ff.; *Ham‘ al-Hawāmi‘*, Vol. 4, P.332.
- [19] *Dalā’il*, P. 96ff.; *al-Ishārāt*, P. 85; *al-Mathalu as-Sā’ir*, Vol. 2, P. 172f; *as-Sakkākī, Miftāḥ al-‘Ulūm, Dār al-Kutub al-‘Ilmiyyah*, Beirut, 1983, P. 219ff.
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- [21] *Nihāyat al-Ījāz*, P. 308ff.; *al-Mathalu as-Sā’ir*, Vol. 2, P. 176; *Dalā’il*, P. 103ff.; *Miftāḥ*, P. 224; *al—Ishārāt*, P. 49ff.
- [22] *Al- Mathalu as-Sā’ir*, Vol. 2, P. 174ff.
- [23] *Ibid.*, Vol. 2, P. 176ff.; *al—Ishārāt*, P. 85; *Dalā’il*, P. 84ff.; *Sharḥ al-Mufaṣṣal*, Vol. 1, P. 75.
- [24] *Dalā’il*, P. 92; *Nihāyat al-Ījāz*, P. 303.