

English Bibliography

- 1-Austin, J.L. (1962) *How to Do things with words*, oxford: Clarendon Press.
- Brumfit, C.J(1984) *Communicative Methodology in language Teaching* cambridge: Cambridge university Press (pp. 25-27).
- Huddleston, R. (1976) *An Introduction to English Transformational Syntax*, Longman, chapter 9, (PP. 127-135).
- James, C. (1960) *Contrastive Analysis*, Esse:Longman Group limited English.
- Lyons, J. (1984) *Language and linguistics*, cambridge, New York & melbourne: Cambridge university press.
- Lyons, J. (1981) *Language, Meaning and context*, Suffolk: The chaucer Press (PP. 183-193).
- Palmer, F.R. (1981) *Semantics*, 2 nd. ed., Bath: The pitman press.
- Quirk, K.S. (1973) *A university Grammar of English* London: Longman Group Limited (P. 205).
- *The Quran*, Trans.by M. zafrulla khan, (1981), curzon press, London and Dublin.
- Searle. J.R. (1969) *Speech Acts*, Cambridge: Cambridge university press.

Conclusion

There are a number of issues in common between English and Arabic, represented in the fact that in both languages one can distinguish between structure on hand and function on the other hand. Also, both languages use one structure to express a number of meanings. In contrast, one meaning could be expressed in more than one structure. Both English and Arabic recognise declarative, interrogative, imperative and exclamative sentences as being distinct structures with various denotations in each. The importance of the speaker's intentions, his conviction, and the impact of the performative verbs-are among the common issues between the two languages.

However, there are a number of differences between the two languages in question. The division of English sentences into four major types is contrasted with a division of two major types in Arabic declarative and non-declarative; the latter is further subdivided into ten sentence-types, which include and exceed English sentence-types by seven extra types. Apart from that, This division in Arabic has not received attention from Arab grammarians, but from specialists in rhetoric.

المصادر العربية :

القرآن الكريم

امين ، د. بكري شيخ ، البلاغة العربية ج ١ : علم المعاني ، ط ١ دار العلم للملايين ، بيروت ١٩٧٩ .

حسان ، د. تمام حسان ، مناهج البحث في اللغة ط ٢ ، دار الثقافة ، القاهرة . ١٩٧٤ .

حسن ، عباس ، النحو العراقي ، ج ٤ ، دار المعارف بمصر ، ١٩٦٣ .

علوان ، د. قصي سالم ، علم المعاني ، مطبعة جامعة البصرة ، ١٩٨٥ .

كثير ، ابن ، تفسير القرآن العظيم ، ج ٤ ، دار الفكر ، عمان ، د . ت .

مطلوب ، د. احمد ، البلاغة العربية ، مطبعة جامعة الموصل ، ط ١ ، ١٩٨٠ .

الهاشمي ، احمد ، جواهر البلاغة ، ط ٢ ، القاهرة ، ١٩٦٠ .

The verse refer: to te heathens who tried after istening to the Prophet Mohammad, to invent various accusatory explanations regarding the Prophet.

conversely, sentences of different structures may have the same illocutionary force, e.g.

sentence	mood	illocutionary force
I made it لقد نجحت	declarative	
Have all the problems come to an end at last?		
هل انتهت كل المشاكل في النهاية	interrogative	happiness
لتذهب كل المشاكل الى الجحيم	imperative	
let all the problems go to hell.		

It is an agreed principle in the books dealing with rhetoric, that the context of a sentence play a greet role in determining the meaning of that sentence. So that an imperative structure denoting a request, would be taken as an order if it is from a person of a higher rank to another of a lower rank, and as a request if it is from one person to his pear, and as a solicitation if it is fr om a person of a lower rank to a person higher rank.

Likewise, the intention of the speaker, his convictions and assumptions play a major role in deciding the illocutionary force sentence like محمد يحب فاطمة (Mohamad loves Fatima) could have a score of varoius interepretations, such as sarcasm, surprise, confirmation .. Intonation in such cases is the decisive factor.

- The previous statements are applicable to embedded sentences, e.g. e.g.

لن يكون في وسعه ان يكتشف من قاده الى هذه الرطة .

"He will not be able to discover who led him to this predicament."

- Presence of performative verbs makes the illocutionary force quite explicit, regardless of the structure, e.g.

انا امرك بالجلوس	I command you to sit.
انا اتوسل اليك	I beg you
انا اقدم نصيحة	I am giving a piece of advice.

Permission

هـ - الإباحة

E.g: ((وكلوا واشربوا حتى يتبين لكم الخيط الابيض من الخيط الاسود من الفجر)).
((Eat and drink till the break of dawn begins to manifest itself)) (Qur.2/187).
The verse addresses the believers fasting during the month of Ramadan.

Equalisation

و - التسوية:

E.g: (اصبروا أو لاتصبروا سواء عليكم).
((Whether you endure it with fortitude or not, it will be the same for you.—)) (Qur 52/16).

The verse addresses the heathens in Bell after the Day of Judgement, where ((you)) refers to the heathens, and (it) refers to Hell.

Honouring

ز - الاكرام

E.g: ((ادخلوها بسلام آمنين)).
((Enter therein, in peace and security)). (Qur. 15/46).

The verse addresses the believers entering paradise.

Gratefulness

ح - الامتنان

E.g: ((فكلوا مما رزقكم الله)).
((Eat of that which Allah has provided for you)). (Qur. 6/142)

Insult

ط - الإهانة

E.g: ((قل كونوا حجارة أو حديداً)).
((Tell them: Aye even if you become stones or iron.))
(Qur. 17/50).

The verse tells the heathens that God will bring them to life again in Day of Resurrection, even if they were made of stones or iron.

Perpetuation

ي - الدوام

E.g: ((اهدنا الصراط المستقيم))
(Guide us along the straight path))
(Qur. 1/6).

Reflection

ك - الاعتبار

E.g: ((انظروا الى ثمره اذا اثمر)).
((Observe the fruit of every kind of tree when it bears fruit and process of its ripening)) (Qur. 6/ 99).

Wondering

ل - التعجب

E.g: ((انظر كيف ضربوا لك الامثال)).
((Observe how they invent explanations concerning thee.
(Qur. 17/48).

Despise

ط . التحقير
اهذا الذي كنت تعظمه

E.g.: Is it him whom you thought highly of ?

Irony

ي . التهكم
اعقلك يسوع لك ان تفعل هذا؟

E.g.: Is it your mind which justifies to you to do this?

Threat

ك . الوعيد
(الم تر كيف فعل ربك بعاد؟)

"Knowest thou not how thy Lord dealt with the tribe of 'Ad?" (Qur.89/6).
The verse refers to the tribe of 'Ad who was punished fatally by God for not obeying their prophet.

Appeal

ل - الالتئاس
هل لي باستخدام قلمك

E.g.: May I use your pen?

3- Imperative Sentence Supplication.

٣ - الجملة الأمرية :
أ . الدعاء

E.g.: ((رب اوزعني ان اشكر نعمتك)).
"Lord grant me the capacity to be grateful for thy favour). (Qur.27/19).
denoting Solomon thanking God for the favour He bestowed upon

Guidance

ب . الارشاد
E.g. : ((اذا تداينتم بدين الى اجل مسمى فاكتبوه ، وليكتب بينكم كاتب بالعدل)).
"When you take a loan, one from another, for, a term, reduce the transaction to writing, and let a scribe record it in your presence faithfully" (Qur. 2/282).

Threat

ج . التهديد
E.g.: ((اعملوا ما شئتم ، انه بما تعملون بصير)).
((Do as you wish. Surely He sees all that you do)) (Qur. 41/40).
Addressing the heathens, threatening them that He knows! whatever they do.

Challenge

د . التعجيز
E.g: ((وان كنتم في ريب مما نزلنا على عبدنا فاتوا بسورة من مثله).
((If you are in doubt concerning that which we have sent down to our servant, then produce a chapter like it" (Qur. 2/23) The a verse addresses the heathens who claimed that the Quran was produced by the prophet Mohammad, not by God.

E.g.:

«هل انتم متتهون» .

“Will you desist”? (Qur. 5/91)

The verse commands the believers to refrain from gambling and drinking wine because they are sources of troubles, as well as being devil's inspiration.

Prohibition

ب - النهي :

E.g.:

((اتنشرونهم والله احق ان تخشوه))

“Do you fear them? It is Allah who is most worthy that you should fear Him” (Qur. 55/60) The verse states that the believers should not be afraid of the heathens, they should be, instead, afraid of God.

Negation

ج - النفي :

E.g.:

((هل جزاء الاحسان الا الاحسان))

“Can the reward of goodness be anything but godness.. (Que., 55/60)

Arousing of desire

د - التشويق

E.g.:

((هل ادلكم على تجارة تنجيكم من عذاب اليم)).

Shall I guide you to a commerce that will save you from a painful chastisement? (Qur. 16/10).

Statement

ه - التبرير

E.g.:

((الم نشرح لك صدرك)).

Have we not broadened thy mind? (Qur. 94/1)

The verse addresses the prophet, whose mind was actually broadened by God.

Exaggeration (to frighten), Overstatement.

و - التهويل

E.g.:

«الحاقة ، ما الحاقة ، وما ادراك ما الحاقة»

The inevitable. What is the inevitable? what has made thee know what the inevitable is?.

(Qur. 69/1-3)

Ruling out

ز - الاستبعاد

E.g.:

((اني اهدم الذكري وقد جاءهم رسول مبين))

How will they be admonished, seeing that there came to them a Messenger, expounding matters clearly? (Qur. 44/13). The verse describes some of the attitudes of the heathens when the Day of Judgement comes.

Exaltation

ح - التمجيد

E.g.:

((من ذا الذي يشفع عنده الا باذن))

“Who is he that dare intercede with Him, except by His Permission (Qur. 2/255)..

However, this correspondence is not always valid, since we find sentences of the mood that have various illocutionary force, as we will see in declarative, interrogative and imperative sentences respectively.

Declarative Sentence

الجملة الخبرية :

Asking for Mercy

أ - الاسترحام والاستعطاف

E.g.

اني فقير الى عفو ربي

I am in need of my Lord's forgiveness.

Exhibiting Weakness and Submission

ب - اظهار الضعف والخشوع

E.g.

«رب إني وهن العظم مني واشتعل الرأس شيباً»

“My lord, my very bones have become feeble, and my head has turned hoary with age” (Qur. 19/14).

Expressing regret for a beloved Thing.

ج - التحسر على شيء محبوب

E.g.

«اني وضعتها انثى»

“I am delivered of a female child” (Qur. 3/36)

Quoting Mary's mother, Who was sad because the child She delivered was a female, not a male child.

Expressing joy over a victory

د - اظهار الفرح بمقبل ، والشماعة بمدبر

E.g. “Truth has come and falsehood

«جاء الحق وزهق الباطل»

has disappeared” (Qur. 17/81)

To Spur on, incite to, prod to

ه - التذكير بما بين المراتب من التفاوت

E.g. :

«لا يستوي القاعدون من المؤمنين غير اولي الضرر والمجاهدون في سبيل الله» .

“Those of the believers who

remain at home, except those who are disabled, and those who strive in the course of Allah with their belongings and persons, are not equal (Qur. 4/95)

Boasting

و - الفخر :

E.g.:

تم اختياري على اني أكثر الطلاب في الصف شعبية

I have been chosen as the most popular student in the class.

Warning

ز - التحذير :

E.g.:

ان ابغض الحلال الى الله الطلاق .

Divorce is the most abhorrent lawful thing to Allah.

Praise

ح - المدح

F.g. :

انت شمس والاخرون نجوم

You are the sun, while the others are just stars.

2. Interrogative sentence

٢ - الجملة الاستفهامية

Command

أ - الأمر

- a. Hamza of apprehension همزة التصور
 e.g. أعلي في البيت أم محمد Is it Ati or Muhammed?
 Who is in the house?
- b. Hamza of assent همزة التصديق , followed more often .
 by a verbal sentence, e.g. حضر الامير؟ has the Emir come?
- c. هل e.g. هل جاء صديقي؟ has my friend come?
- d. ما What ما جاء بك؟ What brought you?
- e. من Who, Whom من قال هذا؟ who said this?
- f. ايان When, ايان يأتي؟ When is he coming?
- g. متى When متى جاء؟ When did he come?
- H. كيف how. كيف رأيته؟ how did you see him?
- i. اني how اني له ان ينجح؟ how is he going to succeed?
- J. كم how (many, much, long-) كم بقيت في الموصل؟ how long did you stay
 in Mosul?
- K. اين where اين ذهبت؟ where did you go?
- L. اي which اي سيارة اخترت؟ which car have you chosen?

Structure of Imperative Sentences:

The imperative sentence in Arabic has four structure :

- a. A sentence beginning with a verb of command فعل الامر in the apocopate (jussive) mood, e.g.
 اكتب درسك Write your lesson.
 perfect verbs cannot be used in this type of sentences.
- b. A sentence beginning with the particle li of command (with the apocopate (jussive mood also), e.g.
 ليذهب اخوك let your brother go.
- c. Verbal noun of command, e.g.
 عليك بالصبر you must have patience.
- d. Infiritive substitutes for verb of command, e.g.
 صبراً على الشدائد Be patient during hard times.
 - Standard textbook. in rhetoric (see

- الهاشمي ، ١٩٦٠ ، ص ٥٣-١١٦ ، مطلوب ، ١٩٨٠ ، ص ٧٧-١٠٠ .
 - أنين ، ١٩٧٩ ، ص ٥٥-١٢١ ، علوان ، ١٩٨٥ ، ص ٧٧-١٠٠ .

Distinguish between grammatical structure on one hand, and sentence meaning on the other, so that one imperative structure could mean a command in one sentence, but it does not follow that it should always denote that meaning. We have seen (in (a) above) a correspondence between sentence structure and sentence meaning-

Declarative sentences could be verified as true or false. They could be nominal or verbal sentences, such as the two examples cited above. Non-declarative sentences, on the other hand, are not verifiable. They are further divided according to their structures and the different meanings resulting from changing the structure.

Rhetoric books mention two groups of non-declarative sentences. The first group includes:

- a. The praise and rebuke sentences, beginning with نعم (truly, what a good..) بنس (what a bad...) etc.
- b. Contract sentences, beginning with words like بعث (I sell) أعد (I promise...) etc.
- c. Oaths, beginning with jurative particles such as bi, wa, ta.
- d. Exclamations, beginning, in their standard forms, with the verbs of wonder, i.e. ما أفعله and أفعل به
- e. Hope, beginning with verbs like عسى، حرى .. etc. denoting hope.

The above-mentioned group has been neglected in rhetoric books. They are mentioned in these book, just to exhaust occurrence possibilities.

The second group to which attention has been paid, comprises the following types of sentences:

- a. Imperative
- b. Interrogative
- c. Prohibition, which has one form, that of a la of prohibition, e.g. لا تذهب الى السوق (Don't go to the market)
- d. Wish, Which begins with words such as ليت (I wish, would God لو (if) لعل (perhaps), e.g. ليته تادم I hope he would be coming.
- e. Vocation, beginning with Vocation particle, like يا، وا، يا e.g. يا محمد تعال هنا Oh Muhammad, come here.

As far as Arabic is concerned, this paper will treat only three types of sentences, declarative, interrogative, and imperative. We have already referred to the structure of the declarative sentence.

Structure of Interrogative sentences

The structure of interrogative sentences in Arabic is composed of an interrogative particle (or noun) followed by a sentence which is usually, though not always, of a declarative structure. The interrogative particles and nouns are:

E.g. Come to my house and I'll show you my Paintings.

Note: I.F= Illocutionary Force.

This example suggests two possibilities, either:

The speaker believes that the hearer will be interested:

IF= invitation.

Or, the speaker believes that the hearer hates paintings:

I.F= threat.

Illocutionary force also depends on the social status of the speaker and hearer .

E.g. Be there at six : I.F = Command (E.g. Colonel to sergeant)

: I.F = invitation

: I.F = suggestion (e.g. one friend to another)

4- The mood classification applies to embedded sentences.

E.g.

We will never know who was responsible for the economic crisis.

interrogative mood

declarative mood

An interrogative sentence is embedded in a declarative sentence, but a question is not embedded in a statement.

5. Factors other than the mood of a sentence affect its illocutionary force.

E.g. Presence of a 'performative' verb

I command you to be there at 6.

I advise you to be there at 6.

I suggest that you be there at 6.

} the presence of the
underlined performative
verbs makes the illocutionary
force explicit.

Provided that these Points are borne in mind, it is useful to distinguish English sentences in terms of their syntactic structure.

As for Arabic, the general structure of the Arabic sentence is to be divided into two types; nominal sentence, i.e. beginning with a noun—e.g. محمد طالب (Muhammad is a student) and verbal sentence, i.e. beginning with a verb, e.g. درس محمد (Muhammad has studied).

When it comes to the ramifications, books in rhetoric provide more details. They adopt a major division of Arabic sentences into two types: declarative خبرية and non-declarative انشائية

or have Wh-word (what and how only), but without subject-verb inversion.

E.g: What a nice man the headmaster is .

(B.) However, correspondences have traditionally been drawn between the Syntactic structure of sentences (or 'mood') and their communicative function (or 'illocutionary force')

	Mood	Illocutionary Force
E.g: Mrs Richard eats cornflakes.	declarative	Statement
Does Mrs Richard eat cornflakes?	interrogative	question
Eat up:	imperative	command
b What a heavy breakfast she eats:	Exclamative	Exclamation

(C.) But the correspondences are not clearcut.

It is important to clearly distinguish between Sentence Structure and sentence function, for the following reasons:

1. It is possible to make an exhaustive classification of sentences in terms of their structure, but not in terms of their function. For example, declarative sentences can have the illocutionary force of promising, apologizing, naming, advising, congratulating, thanking, marrying, divorcing, christening babies, etc.
2. Sentences of different moods may have the illocutionary force:

	Mood	Illocutionary Force
E.g. I'd like the salt, please.	declarative	
Would you please pass the salt?	interrogative	request
Pass the salt, please!	imperative	
How nice it would be to have some salt!	Exclamative	

3. Conversely, one sentence type may have several different kinds of illocutionary force.

	Mood	Illocutionary Force
E.g. It is hot in here	declarative	Statement request (To open window) or (to go out)

- A. The illocutionary force often depends on the beliefs and assumptions of the speakers.

Brumfit, (1984: 26-27) indicates that the implications of language in use has emerged from various traditions on philosophy, and most influential have been on the one hand, speech act theory, deriving from Austin (1962) via Searle and the co-operative principle of Grice (1975). It is important to note that Searle conceives of language as a series of acts in the world rather than as a collection of sentences.

This is a point which has been taken up extensively by Widdowson (1978a), in relation to language teaching.

The purpose of the preceding discussion has been to illustrate the way in which scholars in many disciplines have attempted to show the vast range of subtle variations which can in principle be exploited by language users.

Lyons (1981, 186-187) states that although most speech acts are culture specific, there are others that are widely, and perhaps correctly, assumed to be universal. He adds that it has been argued, on philosophical grounds that the three classes of illocutionary acts which include making statements, asking questions and issuing commands, are not only Universal, but we want to introduce a distinction in this respect between the classification of sentence in English and the classification of speech acts, and to consider the relationship between sentence structure and sentence-function.

(A-) Major sentences can be classified in terms of their syntactic structure:

- 1- Declarative sentences: A subject is always Present and precedes a verb. E.g: I will speak to the headmaster today.
- 2- Interrogative sentences are marked in one or more of these ways:
 - a. The operator is placed immediately before the subject, E.g: Will you speak to the headmaster today?
 - b. The sentence begins with an interrogative word or a wh-word, E.g: Who will you speak to?
 - c. The sentence has rising intonation in spoken English, E.g: You'll speak to the headmaster today.
(In written English, questions end with a question mark.)
- 3- Imperative sentences with the verb in the imperative (the base form) Although they usually have no subject, they sometimes take 'you'.
(You) speak to the headmaster.
- 4- Exclamatory sentences have syntactic form of a yes, /no question, but different intonation.

**SOME ASPECTS OF SYNTACTIC STRUCTURE AND
ILLOCUTIONARY FORCE IN ENGLISH AND ARABIC
A CONTRASTIVE STUDY**

Dr. Talib Abdil Rahman
Dept. of Arabic

Zuhair G Farhan, M.A
Dept. of Translation

**UNIVERSITY OF MOSUL
COLLEGE OF ARTS**

INTRODUCTION

Every language is a communicative System which allows its speakers to interact with each other. Linguists have been much more interested in the formal characteristics of the Systems than their various functions.

In order to discuss how language functions in communication, a clear distinction must be made between Linguistic form and Linguistic Function. Linguistic form refers to the Phonological, Syntactic and Semantic properties of language. Linguistic function refers to the uses speakers make of linguistic form in Communication. Certain forms are clearly related to Certain functions. A form like: "Are you ready"? Usually functions as a question. A form like: "He arrived yesterday". Generally functions as a statement. But, in actual language use, Linguistic forms do not Correlate exactly with Linguistic functions on every occasion. For example, "a dangerous dog" may function as warning as well as statement. Another "example "I can't find glasses," may not be a statement, but a request for assistance This means that we can use the Same linguistic form for different Purposes.

In order to understand the meaning of a linguistic form, the content is not enough, the more important is context and speaker's intention.

According to Austin (1962), "Illocutionary force" is the act of doing something in saying something.

We say something for a particular purpose to answer a question, to announce a verdict, to give a warning etc. In this sense we are performing an illocutionary act. James, (1980: 127) characterises discourse as involving two simultaneous act-sequences: the sequence of illocutionary acts and the sequence of 'interactive' acts.

The former is typically comprised of such act as inviting, accepting, thanking, apologising etc, while the latter type of sequence is made up of such acts as opening, closing, side-sequencing, nominating next speaker, and so on.