

# The Pragmatic Approach In Arabic Heritage

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## Abstract

Pragmatics is an outstanding breakthrough that language researchers are interested in. It is an approach first explored by west philosophers and soon gained currency in linguistics. It is concerned with language meaning in use. It has outspread all over the world because it deals with language meaning which is the essential concern of any linguistic activity.

The study aims at sorting out how Arabic researchers have proved the existence of western linguistic theories in the Arabic heritage and demonstrated the significance of the pragmatic approach in studying meaning in Arabic heritage.

The hypothesis of the study tries to answer whether Arab scholars are in need of modern linguistic theories; whether they have any achievements in modern linguistics; whether old Arab linguists formed linguistic theories and whether Arabic heritage contains the basics for modern theories.

The study is confined to investigating the pragmatic approaches in the heritage school of rhetoricians, grammarians and clergy men. Therefore, the research is a pure theoretical study. It just collects information to review knowledge on the topic. In other words, there is no practical section nor is there any model to be applied in the study.

The study concludes that modern Arab scholars have not cared enough for Arabic heritage which has the basics for contemporary theories; a project of translating the heritage books into other languages is indispensable to show the whole world that pragmatics is not completely a new trend, rather an old trend existing between the lines in the old Arabic books; Arab students of today rarely read in the old heritage books and the endeavor to prove the existence of the modern west linguistic theories in the heritage books made Arab researchers start to search in them.

**Key Words:** pragmatics, speaker, hearer, context, linguistic.

## النهج التداولي في التراث العربي

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### المستخلص

تعتبر التداولية إنجازًا بارزًا أثار اهتمام الباحثين اللغويين. فهو نهج أوجده فلاسفة الغرب أولاً وسرعان ما اكتسب شهرة في علم اللغة. تهتم التداولية بمعنى اللغة في الاستخدام . ولقد انتشرت في جميع أنحاء العالم لأنها تتناول معنى اللغة الذي هو الشغل الشاغل لأي نشاط لغوي موضوعاً لها.

وتهدف الدراسة إلى التعرف على طريقة الباحثين العرب في إثبات احتواء التراث العربي القديم على نظريات لغوية غريبة حديثة وإثبات أهمية النهج التداولي في دراسة المعنى في التراث العربي.

وتسعى فرضية الدراسة إلى الإجابة عما إذا كان العلماء العرب بحاجة إلى نظريات لغوية حديثة ؛ وما إذا كان للعرب أي إنجازات في علم اللغة الحديث ؛ وهل أسس علماء اللغة العرب القدامى نظريات لغوية كاملة وما إذا كان التراث العربي يحتوي على أساسيات النظريات الحديثة. وتقتصر الدراسة على التحقيق في المقاربات التداولية في المدرسة التراثية للبلاغة والنحاة ورجال الدين.

وخلصت الدراسة إلى أن العلماء العرب المحدثين لم يهتموا بما يكفي بالتراث العربي الذي يحتوي على أسس النظريات المعاصرة وإن مشروع ترجمة كتب التراث إلى لغات أخرى أمر لا غنى عنه لكي يظهر للعالم أجمع أن التداولية ليست اتجاهًا جديدًا بالكامل ، بل هي اتجاه قديم احتوت عليها مكتبة التراث العربي القديم ؛ ونادرًا ما يقرأ الطلاب العرب في كتب التراث القديم ، وإن السعي لإثبات وجود النظريات اللغوية الغربية الحديثة في كتب التراث دفع بالباحثين العرب إلى البحث في كتب التراث.

الكلمات المفتاحية: التداولية، المتكلم، السامع، السياق، اللغوي.

### 1- Problem of the Study

Theories of modern linguistics pose a culture shock to Arab researchers as they confront the new terms of such theories. Furthermore, they feel alienated by the terms of pragmatics because they are used to dealing with terms of the traditional Arabic studies. Modern Arabic researchers have steadily tried to prove that western linguistic theories do exist in the old Arabic heritage. As a result, Arabic linguistic heritage has become similar to an old ripped and patched dress each patch of which represents a western linguistic theory. So, an investigation is needed to objectively sort all that out. Moreover, studying meaning in Arabic heritage in a pragmatic approach is very attracting to the researcher's attention because pragmatics is one of the most prominent influential theories that tackle meaning.

### 2- Hypothesis

This study seeks to answer the following questions:

- 1-Are Arab linguists in need of contemporary western linguistic theories?
- 2-What are the modern Arabic linguistic achievements in return to the western linguistic breakthroughs?
- 3-Did Arabic heritage scholars pursue to form comprehensive linguistic theories?
- 4-Does Arabic heritage contain the basics for the contemporary linguistic theories of the western school?

### **3- Value of the Study**

Hopefully, this investigation would benefit the linguistic investigators who pursue knowledge about pragmatics in the Arabic heritage. It may also help educators and learners interested in studying language meaning in general.

### **4- Introduction**

Pragmatics in the west has evolved within the field of linguistics. It is concerned with the language in use; not with the dictionary denotative senses. In other words, it is the science of language use that emerged in the field of contemporary language studies and been one of the most recently influential trends (Buqara, 2009:160).

Pragmatics scrutinizes the limits of communication processes to the most and considers so much speaker's intention as s/he is the one who initiates the process of communication. Moreover, pragmatics takes into account the hearer's status, the external real world of the conversational interaction and speaker's evaluation of circumstances and situations in order to fulfill his/her intention of the speech.

According to Van Dijk, pragmatics examines the rules of meaning-making that allow the speaker to put her/his words into acts (Sahrawi, 2005:27).

In communicative contexts, Pragmatics tries to explain how communication is realized through the combination of linguistic and non-linguistic elements (Anne Ripoll & Jacques Mochler, 2003:71).

### **5- Pragmatics from Arab Rhetoricians' Perspective**

The term "rhetoric" has been used by Arab scholars to indicate that a speech is elegant and eloquent and it fulfills the intended meaning of the speaker. It is tantamount to say that the text has reached its end and realized its goal. Thus, an eloquent speaker is the one who can put what is in his or her inner world into linguistic expressions and convey that to the hearer via easy and elegant styles (Murtadh, 2009:217).

To Abu Hilal Al-Askari (undated: 6) a text is rhetorical when it can make hearer's mind grasp and understand the intended meaning of the speaker.

An eloquent text needs to have certain characteristics in order to affect the receiver and fulfill the required goal. Speaker needs to present the text in a clear and distinct form in order to produce the needed effect on the target receiver. Thus, rhetoric is based on communication and on how the text is concretely used to ensure that the speaker's intent is conveyed to the hearer by the appropriate employment of linguistic elements and forms. Consequently, the likable effect is produced by the text receiver taking into account the situations of the speech interaction partners.

Therefore, Al-Hatib Al-Qazwini (undated:11) sees that the text is eloquent if it is appropriate for the context of situation. So, an eloquent speaker needs to take into consideration the hearer's physical and psychological conditions.

Rhetoric first deals with what linguistic choices a speaker should make to convey a message. Then, it explains how the hearer is affected and persuaded and what purposes a speaker wants to realize. This is one of the research areas of pragmatics. Rhetoric examines the degree and extent of the communicative force between speaker and listener through the use of different linguistic elements. Also, it investigates the conditions under which a text is considered a successful eloquent speech.

Rhetoric is simply an investigation of language in use and a study of different aspects of the text. Firstly, rhetoric examines speaker's purpose and the conditions of being an eloquent speaker. Secondly, it examines the hearer's situation. Thirdly, it deals with the text and sets conditions for successful messages (Bujadi, 2009:154).

Such issues are taken care of in contemporary linguistic pragmatics and are dealt with in the process of language use in order to avoid a mismatch between texts and contexts of situation and to produce the needed effect on the listener. As such, speaker has an obvious role in both Arabic rhetoric and linguistic pragmatics for being

a text producer. It is indispensable to understand the speaker's intent because it connects between text meaning and the things the speaker wants to achieve (ibid:163).

One can argue that rhetoric is closely related to the pragmatics of language. However, pragmatics neither cares about the standard of true and false, nor does it care about the formality and informality of language. Pragmatics does not regard the things to which the traditional Arabic rhetoric would pay due attention . For example, according to Arabic rhetoric rules, one should not say in answer to an inquiry “ لا يرحمك الله ”

“ No may Allah bless you”; rather one should answer as: “ لا , ويرحمك الله ” “ No, and may Allah bless you” where the speaker needs to pause for a moment after the negation article lest the hearer should misunderstand the speaker's intention (Ibn Al-Mulaqqan; 2008:525).

On the contrary, western pragmatics does not care about such issues as long as the hearer gets the right intended meaning. Thus, it does not care about syntactic, morphological, semantic and phonological aspects of the text. It is mostly concerned with the intended meaning of the text as a whole.

One might wonder whether the pragmatic and the rhetoric approaches are the same. However, Arabic rhetoric has laid certain rules for an expression to be considered rhetorical; namely, fluentness, no cacophony in sounds; no strangeness in senses; no breaking of grammatical rules; no complexity in pronunciations and senses ; no weakness in composition and soundness of speech organs in speaker (Awni; undated:35).

West pragmatics equally regards both the colloquial and the standard versions of the language in meaning study; whereas, Arabic rhetoric rules out the colloquial discourse from meaning studies. So, it is unfair to compare Arabic rhetoric to pragmatics from this perspective.

Al-Sakkaki (1987:526) distinguishes ordinary texts from rhetorical ones and explains that rhetoric is speaker's competence to skillfully express different meanings. So, eloquent speakers use various similes, metaphors and tropes and the levels of rhetoric

competency vary among speakers. Al-Sakkaki also presents the following elements which clearly display a pragmatic approach to Arabic rhetoric:

Firstly, the speaker needs to be capable of performing adjustments to the text during speech event. Yet, the speaker should comply with the grammatical rules of the Arabic language. Thus, s/he ought to avoid ambiguity and making grammatical mistakes. Moreover, s/he should make correct relevant choices to the purpose of speech.

Secondly, an eloquent speaker should use some of the rhetoric elements such as similes, metaphors and tropes; so that his or her speech may sound eloquent and affect the listener. Thus, the speaker would ensure that his or her text has reached the audience the way it should. Yet, not everyone is able to do so. Only men of letters have such competency. If this had not been the criterion, then all verbal expressions would have come to be eloquent and perfect. Here, rhetoric examines and controls the production of senior literary texts.

One can largely detect implied pragmatic perspectives in these linguistic aspects of rhetoric. The force of speaker's message can be specified in the speech acts performed by these eloquent texts. Meanwhile, the speaker directs the pragmatic meanings of text to listener in the most appropriate manner.

Thirdly, there are senior and junior levels of rhetoric competency and between them there are other levels that include some of the rhetoric elements pointed out by Al-Sakkaki like simile, metaphor, trope...etc. Rhetoric competency of speakers may vary remarkably; however, there is an appropriate eloquent text for every speech occasion. The miracle of rhetoric competency is the highest level one could ever achieve.

Rhetoric is generally concerned with the following elements of texts and speakers which may coincide with the pragmatic approach (Al-Kawaz, 2006: 16):

- The whole text needs to be correct, accurate and free of mistakes.
- There should be cohesion and coherence between the wording of a text and the text producer's intended meaning .
- Text producer needs to be qualified and not contradicting oneself.

one may add being aware of listener's prestige and paying attention to their positions during performance of speech.

Although Arabic rhetoric and pragmatics examine different aspects of meaning, it is clear that there are common elements between the two sciences. The last element shows the necessary conditions of acceptable, successful and appropriate linguistic expressions employed by the speaker in the communication event (Salah, 1992:31).

It can be seen that meaning is the common subject material between Arabic rhetoric and pragmatics which is applied as a tool to the hearer in special contexts. This is why some contemporary scholars such as Leitch (ibid:121) equate rhetoric with pragmatics. He essentially sees rhetoric as pragmatics because it investigates communication process between speaker and listener. Both rhetoric and pragmatics deal with the active elements of text before and during the speech interaction. They commonly examine the linguistic tools used by speaker in a text; context of situation that affects choosing certain elements to express specific purposes and the effect of the relationship between the speaker and the listener on the text goal (Yule, 1997: 32).

Arabic rhetoric and pragmatics examine different elements of linguistic expressions and investigates synthesizing and interpreting relations of these elements with their contexts of use. Therefore, rhetoric deals with everything related to using of language as if it were looking for a theory of communication involving speech acts. Generally, Arab linguistic researchers have focused on revealing the relationship between language and its functions. Linguistic structures represent texts that perform certain communicative functions; therefore, these researchers have focused on observing the relationship between each structure and the expected function. Thus, many functions have been identified with strategies like restricting, emphasizing, specifying.....etc. (Al-Mutawakkil, 2012:84).

Such functions examined by Arabic rhetoric scholars can actually be viewed as pragmatic orientation. For example, “restricting” is a device by virtue of which speaker's purpose and intention are explained ( ibid:85).

The speaker employs a restricting tool to inform the hearer that the content of the utterance is not produced inattentively. As such, restricting is employed to reinforce the message and to explain speaker's intention.

Swirly (2007:140) cites the account presented by the two Arab scholars Abu Ishaq Al-Kindi and Abul-Abbas Al-Mubarad to review the types of constatives. If listener is not irresolute to take the constative, speaker is not expected to insert any emphatic

element as for example in: “زيد قائم”, “Zaid is standing”. If hearer is irresolute to take the constative, then speaker needs to insert an emphatic tool as in: “إن زيد قائم”, “Zaid is surely standing”. If hearer is rejecting the constative, speaker needs more than one emphatic tool as in: “إن زيد لقائم”, “I emphatically state that Zaid is surely standing”. Al-Mubarad argues that meanings of these utterances would change to match speaker's intent and hearer's situation. The first utterance only informs hearer that Zaid is standing. The second answers hearer who doubts the information conveyed by the utterance. The third would answers hearer who denies the information conveyed by the utterance. Meanwhile, Abu Ishaq AlKindi argues that the three utterances give information which changes every time depending on situation and purpose of the text. To him, every change in wording is an indication of a change in meaning. By Austin's criteria, these structures express one specific proposition but perform different appropriate speech acts to the purpose and situation of the text producer. Here, the text is reinforced to match the state of the listener situation and degree of acceptance of the text. Here, the text is reinforced to match the state of the listener situation and degree of acceptance of the text. Arabic rhetoric divides these into initiated, demanded and denied constatives.

This may correspond to Searle's terms that speaker needs to increase the degree of speech act force to ensure the intended meaning.

It can be noticed that Arabic rhetoric studies have been pragmatically approaching the types of constatives. Thus, it has taken into account speaker's and listener's situations and the communication action in order to reveal the meaning and to generally ensure the success of the text. This makes Arabic rhetoric a rich source of Arabic pragmatic studies. The exploration of its functions will restore its status and show the pragmatic features of its approach.

Arabic rhetoric is more concerned with a text than with a sentence, and mostly has engaged in texts of the Qur'an. So, the rhetoric study of the Quran is not sentence-oriented and linguistic analyzes are not concentrated on sentences detached from their linguistic and nonlinguistic contexts, rather they analyze whole interconnected texts (Al-Mutawakkil, 2012:35).

So, rhetoric scholars have studied aspects of meaning in context and text (Ayashi, 1998:113-114). Therefore, the following are the most important criteria and elements that are mostly used in their pragmatic approach to language studies:



- Examination of the relations between linguistic forms and functions.
- The study of Arabic language as a vehicle to communicate and express text-related purposes and meanings.
- Adopting the principle that there is an eloquent text for every speech event
- They care about the text elements like speaker, purpose of text, listener, contextual situation, text quality and other surrounding external conditions.
- Examining styles and their functions. Changing direct meanings into indirect meanings in compliance with the situation. Arab scholars, especially rhetoricians who studied meaning are required to limit text potential meanings to the requirement and rule of a particular situation (Tabatabai, 1994:2).
- Analyzing a set of syntax functions such as specifying, restricting and emphasizing from a pragmatic functional point of view.
- Arabic rhetoric and pragmatics of language converge on many issues that bring them into one perspective. There is no need to invent a new Arabic approach because of the remarkable similarity between the Arabic and the western approaches.

## **6- Pragmatics from Arabic Grammarians ' Perspective**

When one conducts a profound investigation of concepts of modern western linguistics, it turns out that their approaches are taken from the classic Arabic linguistic efforts, yet they might only differ in their terminology. Moreover, the Arab heritage scholars were not interested in forming linguistic theories, rather they were more descriptive in their study of language. The problem is that modern Arab scholars have not made use of the theoretical foundations included in the old heritage that could have matched the contemporary western theories of linguistics.

Hardly, there appears any contemporary linguistic theory away from the western school of linguistics. Moreover, no modern theory is explored unless it first appears in western studies. Mostly, western linguistic theories are being remarkably translated into Arabic; and then Arab linguistic researchers go after seeking them in the old Arabic heritage.

Generally speaking, pragmatics investigates speaker, hearer, the context that surrounds the speech event and the impact of these three elements on the used

linguistic form. In other words, it studies a speaker with a certain intention; a hearer with a certain illocutionary; a certain conversational implicature between speaker and hearer that would turn out through the context surrounding the speech event and all these affecting cooperatively the choice of the linguistic form by speaker. Almost all branches of pragmatics like speech acts, implicatures, presuppositions and so on come under the umbrella of the aforementioned four elements. Thus, speaker's intention, hearer's knowledge and context of situation were profoundly existing in the old Arabic linguistic approaches.

Al-Mubarad (undated: 10-390) repeatedly uses expressions like the following to clarify the relations between speaker and hearer: “if you wanted to let hearer know”; “hearer has understood”; “to the intention of speaker”; “if speaker means himself or hearer” and so on. For instance, he (ibid: 243) says:

” أقول جاءني أخواك كلاهما لأعلم السامع انه لم يأتي واحد“

“I say both of your brothers have come to let hearer know that not only one of them has come”.

Obviously, this shows that Al-Mubarad then had in his perspective speaker's intention, hearer's illocutionary act, context and the impact of these factors on choosing certain linguistic forms.

Moreover, he sets a parameter for accepting a sentence saying (ibid: 8):

”إذا حسن السكوت عليها وتجب بها الفائدة للمخاطب“

“if the sentence gives a full meaning and benefits hearer an illocutionary act”.

Arab old grammarians decided that a sentence should be started with a definite word; not with an indefinite one in order to let hearer get a full meaning. For instance, they mention:

”ألا ترى أنك إذا قلت رجل قائم, ورجل ظريف , لم تفد السامع شيئا“

“Don't you see if you have said: a standing man; a nice man; you have not benefited the hearer anything” (ibid:127).

Conversational implicatures exist in the Arabic heritage. For instance, Sibawayh (1988 :257) accounts for expressions that violate grammatical rules to fulfill pragmatic meanings. He says that a person may utter the following utterance as he sees a man

dressed in pilgrimage costume: “مكة ورب الكعبة”, “Makah, I swear by the lord of Kaaba”. Here, speaker has omitted both subject and predicate because speaker has relied on hearer's knowledge and on context of situation to mean “ I swear by the lord of Kaaba the pilgrim is heading to Makah”. Thus, the conversational implicature has enabled the speaker to use this specific linguistic form in a social context of situation where such expressions are commonly understandable.

## 7- Pragmatics from Clergy Men's Perspective

The study of linguistic meaning is an essential part of the research of religious jurists. Furthermore, they explain that meaning is mostly recognized by understanding language patterns and their contexts. This indicates that meanings of linguistic utterances and forms are not understood correctly save in the contexts in which they occur ( Al-Suyuti; 1974:221).

Al-Shafii ( 1938: 52) could be the first to refer to the significance of context in specifying meaning and he even explains that it is by the virtue of context one can realize that the literal meaning of an utterance is not intended.

Ibn Qayyim Al-Jawziya (2019: 1314) points out that context can rule out the unintended meanings of speech and it is the essential clue to speaker's intended meaning. For instance, the context of the below Quranic verse shows that the literal meaning of the utterance is not meant; rather it indicates that the dead person is the most humiliated mean man: “ذق انك أنت العزيز الكريم”, "Taste! Indeed, you are the honored, the noble! ” (Marmaduke, 2001, Al-Dukhan:498).

Al-Salami (1987: 159) demonstrates that an attribute may be used in context of praising even if it was originally used for dispraising; and an attribute may be used in context of dispraising even if it was originally used for praising. Because the point is not in the conventional usage, rather it is in the context of situation in which that word or expression occurs.

Al-Shatibi (1997: 265 ) relates the understanding of a text to the awareness of the linguistic and situational contexts. He affirms that one cannot reach the intention of speaker unless the text is considered as a whole. In other words, if only some parts of

text are considered, then speaker intended meaning of the whole text will not be realized.

The researcher thinks that the methodology followed by religious jurists is based on three stages:

1-Investigating the means that facilitate knowing the intent of text (i.e. speaker, listener, text and context surrounding speech event).

2-Understanding the ostensible linguistic sense of text in accordance with the rules of Arabic language.

3-Comprehension of the intended meaning of text.

It is believed that the religious jurists see that the linguistic and nonlinguistic context control the following:

1- It confines the meaning of a general text to a specific person or a specific thing.

2-It is the criterion to differentiate between literal and figurative meanings.

3-It helps in interpreting whether religious orders are obligatory orders; or non-obligatory orders; or inducing orders.

4-It affects dividing speech meaning into clear and unclear meanings.

## **8-The significance of the Pragmatic Approach to the Arabic Language**

Pragmatics uses strategies and different tools of linguistic analysis to describe communication and interaction features benefiting from many knowledge fields.

Sahrawi (2005: 6) believes that applying the pragmatic tools to Arabic would enable researchers to study Arabic language descriptively; observe its communicative features; use such pragmatic criteria in scientific studies and value the great efforts exerted by Arab scholars. Moreover, vivid aspects of the heritage texts would be restored in accordance with the criteria of contemporary language studies. Thus, the following objectives could be achieved:

Firstly: Appropriate scientific concepts may show up as a result of translating the western linguistics terms into Arabic.

Secondly: The historical achievements of Arab scholars may be revealed. This might help in the general development of linguistics.

Thirdly, The works of heritage scholars and the samples they used in their studies of language may be objectively presented and evaluated (Tabatabai, 1994: 3).

Elements of pragmatics could contribute to discovering Arabic heritage texts and to finding how they are related to modern linguistic theories. Especially, when one realizes that many linguistic theories are mostly of pragmatic view, then this would clearly encourage to approach Arabic language pragmatically. (Al-Mutawakkil, 2012:10).

Pragmatics is a resource that can benefit the study of the Arabic language linguistically and cognitively. Such activities could be destructive if their rules are not observed and are based on a performative basis (Abdulrahman, 2012:243).

Arabic heritage generally has set pragmatic and communicative elements (i.e. speaker, listener, message, context of situation and communication channels) to examine various types of texts such as the Qur'an, prophet's traditions, Poetry and Oratory. The framework of these elements can encompass purpose of the text , listener's situation, conditions of successfully addressing listener and identifying the effective linguistic and non-linguistic situational markers. These could benefit Arabic heritage important pragmatic and cognitive dimensions and provide facts and statistics of contemporary linguistic studies.

## **9- Findings**

From the previous examinations and discussions the following findings can be reached at:

- 1-Some Arabic researchers relate traditional Arabic grammar to the Greek grammar.
- 2- There have been contrastive grammatical studies between the traditional Arabic grammar and the west descriptive and transformational generative grammar.
- 3-The western studies of text linguistics have been reflected in the studies conducted on Arabic heritage.

4-Arab linguistic scholars have not used the linguistic analytical approaches on phonology, morphology, syntax and semantics except after they were employed first in western linguistic analytical studies.

5-Many Arab linguistic researchers have the disposition to prove that the roots of every western linguistic theory exist in the Arabic heritage.

6-Many western linguistic theories have been translated into Arabic.

7-Arab linguistic scholars are not agreed on the translations of the western linguistic terms. For instance, linguistics and pragmatics are translated into more than one specific term.

8-The first finding in every academic Arabic study would be that there are origins in the Arabic heritage for every modern western linguistic theory.

9-There is not a constant dependable scientific criterion to make judgments about the old heritage and the modern western theories.

10- Religious jurists were the first to use the term of context and were fully aware of its importance in studying meaning.

## **10- Recommendations**

Progress in the Arabic language cannot be realized through presenting pragmatics as an alternative to replace the Arabic linguistic heritage because that would result in an intellectual disorder. Rather, Arab scholars of today need to make use of their old heritage and upgrade the Arabic approach.

A clear-cut account of the Arabic linguistic heritage needs to be presented in front of western linguistic scholars to see how they would react to that.

A great project to translate the prominent references of Arabic linguistic heritage need to be adopted.

Academic researchers need to be called upon to study the old Arabic heritage; not just the translations of western linguistic theories.

## **11- Conclusion**

linguistic theories flourished in the west because Arab scholars in recent ages have not been doing enough to evoke the linguistic theories hidden between the lines of the old Arabic heritage. Moreover, Arabic linguistic heritage is full of pragmatic approaches.

If the Arabic linguistic heritage had been translated into English, it would have definitely made changes in the western linguistic studies.

There is a gap between the old Arabic heritage and the contemporary Arab researchers because they prefer to deal with the easy language of the translated books of modern western linguistics.

When the heritages of old Arab scholars like Al-Mubarrad and Sibawayh are scrutinized, one can pinpoint that the four elements of the pragmatic approach (i.e. speaker, hearer, context and choice of specific linguistic form) are more clearly stated in their linguistic books than in the western theories.

When contrasted with Arabic heritage, pragmatics has not come up with a new idea and if, for instance, Sibawayh's and Al-Mubarrad's linguistic approaches were investigated, then pragmatics would not be considered a new approach, rather it would be regarded as a classical approach existing in the Arabic heritage. However, objectively speaking would reveal the fact that if it were not for the west theories, the Arab researchers would have not been interested in exploring the treasures of Arabic linguistic heritage.

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