Characteristics Of Arabic Pragmatics Between Authenticity And Modernity A Comparative Study Between Rhetoric And Pragmatic Discourse - Abdul Qahir Al-Jurjani's Theory Of Systems As A Model

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Abstract:
This research aims to draw a comparison between rhetorical studies and pragmatic discourse, highlighting the close relationship between the two. It also examines the linguistic currents that form the intellectual and scientific background for understanding linguistic activity in relation to the rhetorical themes practised by the speaker to communicate with the audience. Accordingly, the research poses several questions based on a comparative descriptive approach: To what extent is Arabic rhetoric related to pragmatic linguistic thought? What is the place of the theory of rhetorical systems within pragmatic discourse?

Keywords: Arabic rhetoric, systems theory, pragmatic discourse in the West, pragmatic approach, modern linguistics.

Introduction:
Discussing the status of rhetoric in pragmatic discourse raises several questions that can only be answered by defining and clarifying the research problem, as well as by establishing the epistemological concepts of pragmatic discourse and examining the linguistic currents that underpin scientific research capable of understanding linguistic activity in relation to the rhetorical themes practised by the speaker to communicate with the audience. From this perspective, pragmatics reveals the truths of language as an individual and social activity, within a verbal function, through which the processes that enable speech to take root are extracted within the following triadic framework (sender - receiver - communicative situation). From this general approach to pragmatics, different perspectives emerge that differ in the extent of the connection between rhetoric and pragmatic linguistic thought. As a result, Arabic pragmatic studies are scattered throughout the field of rhetoric, especially among the masters of rhetoric such as Al-Baqillani, Al-Sakkaki and Al-Zamakhshari. Its characteristics became more pronounced in Al-Jurjani's theory of systems, which we will examine in detail, highlighting its essential ideas and their reflection on Western pragmatic theories. From this comparison, we aim to determine the position of rhetorical systems theory within pragmatic discourse and its significant role in modern linguistics.

1. Rhetoric and its stages:

Rhetorical studies emerged in the context of literary debates and poetic contests in literary markets such as the Souk Okaz and others. Initially, they took the form of simple critical observations during the pre-Islamic and early Islamic periods. These observations gradually developed and expanded and remained marginal until the time of Al-Jahiz and Al-Mubarrad in the 2nd and 3rd centuries AH[1]. Al-Jahiz wrote the books "Al-Bayan wa Al-Tabyin" and "Al-Hayawan", which he considered the true foundation of rhetorical work. In general, the sciences of rhetoric - comprising "Al-Bayan, Al-Ma'ani and Al-Badi'" - remained intertwined in literary and critical works, and were used to aid in the criticism and comparison between writers and poets, as exemplified by Al-Qudama bin Ja'far in the criticism of poetry and prose, Al-Amidi in the comparison between Abu Tammam and Al-Buhturi, and Al-Qadi Al-Jurjani in the mediation between Al-Mutanabbi and his opponents[2].

The Holy Qur'an contributed significantly to the crystallisation and development of rhetorical studies, as God challenged all people, especially Arabs, to produce something like it because of its unique rhetorical and stylistic features. This challenge inspired rhetoricians to explore and write about the meanings and metaphors of the Quran.

This was followed by the phase of organising rhetorical material, categorising it and unifying various famous writings in the late 4th century AD. The early 5th century AD marked a period of decline and stagnation in Arabic literature, when attention shifted to form at the expense of content. Poets concentrated on elaborate stylistic devices such as assonance and alliteration without regard to meaning. The reaction was negative, leading to the emergence of a new trend that called for the neglect of poetry, arguing that it contained only trivialities or lamentations, or descriptions of ruins, which were considered insignificant. This trend also advocated a disregard for grammar, seeing it as a form of affectation and coercion of no use once the basics of syntax were understood[3].

In this context, a prominent scholar emerged: Imam Abdul Qahir Al-Jurjani. He addressed both currents and criticised those who focused only on words without considering the meaning. He emphasised that words are merely vessels for meanings, and that eloquence and clarity cannot exist in words or meanings alone; rather, it is the structure (nizam) that matters, rather than isolated words in language. He also attacked the second stream, which called for the neglect of poetry and grammar, claiming that rhetoric was not independent of language. He argued that the study of rhetoric through the two elements of language (words and meanings) was essential for understanding and appreciating the miraculous nature of the Qur'an. Abdul Qahir Al-Jurjani thus initiated a new phase in the history of Arabic linguistics, marked by the functional study of language[4].

Defining rhetoric

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[1]- Ahmad Shamiya. Characteristics of Arabic and the Miraculous Nature of the Quran. Diuan Al-Matbuaat Al-Jami'iya, Algeria, 1995, p. 119.

[2]- Jaafar Dak Al-Bab. A Summary Explanation of the Signs of Miraculousness. Al-Jalil Press, Damascus, 1980, p. 28.

[3]- Jaafar Dak Al-Bab. A Summary Explanation of the Signs of Miraculousness. Al-Jalil Press, Damascus, 1980, p. 28.

[4]- Ahmad Shamiya. Characteristics of Arabic and the Miraculous Nature of the Quran. Diuan Al-Matbuaat Al-Jami'iya, Algeria, 1995, p. 120.

Following this brief overview of the stages of rhetorical development, we will present a series of definitions and clarifications in order to relate them to the subsequent study and to explore the relationship between them.

Definition of rhetoric:
Speech is said to be rhetorical when it contains two elements:
1. Clarity of meaning: Meaning must be conveyed from the most appropriate angle for its expression.
2. Aesthetic presentation: The meaning should be presented in an appealing form, with the choice of words being the most specific, revealing and comprehensive for that meaning[1].
Rhetoric is illustrated by understanding how sentences are connected. To understand this, one must[2] recognise how a sentence relates to the context or situation in which it is uttered[2]. The context or situation defines the type of speech required, which is summed up in the saying, "For every occasion there is an appropriate speech"[3].
The primary function of language is to convey messages and facilitate communication between people, to convey what the speaker intends to say to the listener. This function determines the relationship between context and language. Thus, Abdul Qahir Al-Jurjani defines rhetoric as the art of speaking according to the demands of the situation and the appropriateness of the occasion[4].

Ibn Al-Muqaffa's definition:
Ibn Al-Muqaffa defines rhetoric as a term that is used in different contexts: in silence, in listening, in poetry, in prose and sometimes in letters. In general, it is found in these forms where revelation and allusion to meaning are more eloquent and brevity constitutes rhetoric[5].
Al-Khalil Ibn Ahmad's definition:
Al-Khalil Ibn Ahmad describes rhetoric as "that which brings its extremes nearer while keeping its limits farther away".
Al-Jahiz's Concept of Rhetoric:
For Al-Jahiz, rhetoric consists of meanings that are accessible to both the foreigner and the Arab, the nomad and the sedentary. The essence lies in the establishment of rhythm, the variety of words, the ease of pronunciation, the wealth of ideas, and the quality of structure and composition[6].

Definitions of rhetoric

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[1]- Jaafar Dak Al-Bab. A Summary Explanation of the Signs of Miraculousness. Al-Jalil Press, Damascus, 1980, p. 28.

[2]- Ahmad Shamiya. Characteristics of Arabic and the Miraculous Nature of the Quran. Diuan Al-Matbuaat Al-Jami'iya, Algeria, 1995, p. 120.

[3]- Same reference.

[4]- Same source.

[5]- Same source, p. 64.

[6]- Tamam Hassan. The Arabic Language: Its Meaning and Structure. Egyptian General Book Authority, 1976, p. 18.

Al-Sakkaki (d. 626 AH) defined rhetoric in his work "Miftah" as the study of the characteristics of speech structures in terms of their effectiveness and related aspects of evaluation, with the aim of avoiding mistakes in the application of speech to the context of the situation[1].

Following the views of Al-Jahiz and Al-Sakkaki, the scholar Ibn Khaldun argues that the essence of both prose and poetry lies in the words and that meanings are secondary. He asserts that meanings exist within each individual and can be accessed through various thought processes without the need for a specific craft.

Other definitions of rhetoric include:

- Rhetoric is the knowledge of how to combine and separate ideas.
- It is the ability to be brief without being inadequate and to be elaborate without being excessive.
- It is about conveying the speaker's needs with clarity and effective communication.
- It is the power of expression combined with good structure.

Among other definitions, it is noteworthy that Al-Sakkaki's classification of rhetoric into "Al-Ma'ani", "Al-Bayan" and "Al-Badi'" in "Miftah al-Ulum" was adopted by the scholars of rhetoric who followed him and is still used in these sciences today[2].

In contemporary discussions, Ahmad Hassan al-Zayat states that the most obvious aspects of rhetoric are the elegance of style, the fluidity of narrative, the clarity of concision, and the purity of craftsmanship. If these qualities are accompanied by substantial meaning and sincere emotion, it is rhetorical excellence. He emphasises that the primary concern in rhetoric is the beauty of words and the skill of composition, noting that even trivial or rejected meanings can attain beauty and immortality if well presented.

The relationship between rhetoric and pragmatic discourse

After this exploration of definitions and developments in rhetoric, we will focus on the relationship between rhetoric and pragmatic discourse[3]. Before defining this relationship, it is important to examine the nature of pragmatics in both Western and Arab contexts and to understand the foundations upon which this theory is built..

We will then proceed to a comparative analysis between rhetoric and pragmatic discourse, using Abdul Qahir Al-Jurjani's theory of systems as a model for this study.

2. Pragmatic discourse in the West

Pragmatic theory is one of the broadest contemporary linguistic theories, largely because of its overlap with other theories. In Western research, it is referred to by the term "pragmatics", which was later translated into " by Professor Taha Abdul Rahman in "التداوليات" 1970, In his book .
In the Foundations of Dialogue and the Renewal of Theology, he states that since1970 he has chosen " as the equivalent of the Western term "التداوليات" the termpragmatics" because it adequately

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[1]- Al-Sakaki. The Key to Sciences. Dar Al-Kutub Al-Ilmiyya, p. 70.

[2]- Tamam Hassan. The Foundations. Egyptian General Book Authority, p. 363.

[3]- Dak Al-Bab. A Summary Explanation of the Signs of Miraculousness, p. 114.

reflects meanings related to usage and interaction. Since then, it has gained acceptance among scholars who have begun to incorporate it into their research[1].

Definition of pragmatics:
Opinions on the definition of pragmatics vary due to the different perspectives of scholars in the field. Pragmatics is a specific branch of linguistics that studies how people use evidence in their conversations and speeches. On another level, it also studies how these speeches and conversations are interpreted. In this sense, we can also say that pragmatic linguistics is essentially conversational linguistics[2].

Looking at the definitions of pragmatics, there is a clear divergence between them. The earliest definition comes from Charles Morris, who states that pragmatics is part of semiotics, which is concerned with the relationship between signs and their users. This definition remains broad and extends beyond 1938, as Morris sees it within the linguistic domain[3].

If we delve into these definitions, the most precise one is directly related to lived reality. This definition by Francis Jacques deals with language as a rhetorical, communicative and social phenomenon at the same time. There is also a perspective that sees pragmatics as utterances that, when spoken, are transformed into social actions. Some summarise pragmatics as the study of linguistic effects manifested in discourse, focusing on the subjective elements of speech, which include personal pronouns and temporal and spatial ambiguities. There is also a tendency to study the implicit, suggestive and argumentative aspects of speech[4].

In all the varied definitions of pragmatics, there is a consistent focus on the principle of context. By context, I mean that it is a fundamental element in pragmatics, as it serves as the main differentiator between pragmatics and other linguistic theories, particularly structuralism. Pragmatics emerged as a critical response to structuralism. While Swiss linguistics and structuralism generally adhere to the binary framework established by Ferdinand de Saussure (language vs. speech), pragmatics fundamentally rejects this binary perspective.

In this vein, Dr Khawla Taleb Al-Ibrahimi states that pragmatics comprises a set of theories that differ in their foundations but agree that language is an activity practised in a multidimensional context. It can be argued that pragmatics emerged as a reaction to structuralist orientations that produced exaggerated formalist conceptions, especially in the work of the American linguist Noam Chomsky and his followers. These linguists focused on de Saussure's well-known dichotomy between language and speech, often excluding speech - the actual use of language - from their studies and limiting their focus to the structure and system of language itself[5].

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[1]- aha Abdurrahman. On the Foundations of Dialogue and the Renewal of Discourse. Modern Publishing and Distribution, Morocco, 1998.

[2]- Jilali Dallah. Introduction to Pragmatics. Diuan Al-Matbuaat Al-Jami'iya, 1992, p. 1.

[3]- Françoise Arminco. The Pragmatic Approach, translated by Said Aloush. National Belonging Center, p. 8.

[4]- Omar Belkhir. Analysis of Theatrical Discourse in Light of Pragmatic Theory. Publications of Al-Ikhtilaf, Algeria, 2003, pp. 8-9.

[5]- Noura Bouaiyada. A Pragmatic Study of University Arabic Teaching Discourse. Master's Thesis, p. 129.

Thus, pragmatics seeks to explore the relationships between language and its users, analysing speech acts and describing the functions and characteristics of linguistic utterances in communication[1].

Summarising these definitions, researcher Mahmoud Ahmed Nahla provides a succinct definition of pragmatics, stating: "The most succinct and widely accepted definition of pragmatics is the study of language in use or in communication, as it indicates that meaning is not inherently contained in words alone, nor is it solely associated with the speaker or the listener. The construction of meaning occurs through the exchange of language between the speaker and the listener within a specific (material, social and linguistic) context, leading to the implicit meaning in a given discourse"[2].

This covers the definition of pragmatics in Western thought and among contemporary researchers. The important question now is: what about the aspects of its development? Before looking at the main milestones in the development of Western pragmatics, it is important to note that the field of pragmatic linguistics has witnessed the emergence of several theories that agree on the subject of the communicative process and focus on its crucial elements (the speaker, the listener and the communicative situation), while differing in their perspectives on language and context.

Here, we will try to summarise the main contributions of these theories, as the scope of this research does not allow for an extensive elaboration.

The main pragmatic theories include:
1. The theory of enunciation (Émile Benveniste)
2. Speech Act Theory (Austin and Searle)
3. Conversational maxims (Grice)

1. The theory of enunciation

The theory of enunciation was first articulated by the eminent French linguist Émile Benveniste. He emphasised the need to distinguish between language as a set of signs and a system in which these signs are structured, and language as an activity realised through the facts of discourse specified by particular signs, which Benveniste calls "indicators". These indicators play a crucial role in interpreting language as actual discourse.

Benveniste introduced the term "énonciation" to describe this phenomenon. Scholars can focus on studying the markers that indicate the subjective element within discourse, including pronouns and indicators of time and place. They analyse utterances and forms that reveal their reference and meaning within the context of the conversation; these utterances may be ambiguous if examined outside their context. The linguistic elements whose referential

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[1]- Fernand Halline. Pragmatics, translated by Ziad Azeddine Al-Ouf. Article in Foreign Literature Magazine, Issue 125, Arab Writers Union, Damascus, Syria, p. 1.

[2]- Ahmad Mahmoud Nahla. New Horizons in Contemporary Linguistic Research. Dar Al-Ma'arifa Al-Jami'iya, Alexandria, 2002, p. 13.

meaning is known only through context are represented by personal and locative pronouns, along with all the other markers that illustrate how the speech act is performed[1].

Benveniste clarified that the core of the distinction is not between language and speech, but rather within the binary of "énonciation" (the act of enunciation) and "énoncé" (the utterance). The "énoncé" refers to the content of the speech produced during the act of enunciation, which itself represents the surface structure (heard or read). Benveniste defines enunciation as "the use of language in practice through an individual act".

أنا ⟵ أنت
أنت ⟵ أنا
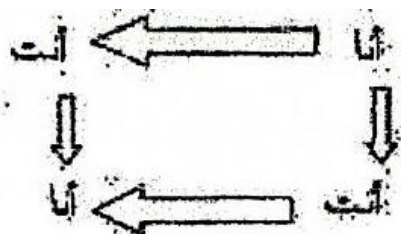
This implies that the theorist focuses on the 'I' within a particular context where communication takes place between 'I' and 'you', allowing both parties to exchange roles.

2. Speech Act Theory

The second theory, which is the more important because it goes deeper into the communicative process, is Speech Act Theory.

This theory is based on the premise that the utterances made by speakers in specific contexts are transformed into actions with social dimensions. It has its origins in English analytic philosophers, with Austin as its pioneer.

What is important about Austin's initial phase of the theory is that he classified utterances into constative and performative utterances. Before explaining these categories, it is important to emphasise a key point that serves as a common ground for Austin's theory in both phases: he holds that every utterance has a performative meaning. This is at the heart of his theory. Austin and his disciple Searle recognised that language is not just structures and meanings; it is also speech acts that connect the speaker and the listener with the aim of influencing the listener. Thus there is an action and a linguistic response.

Austin divides the response into:

غير لغوي ⟵ سلبي
لغويا
لغوي ⟵ إيجابي
غير لغوي

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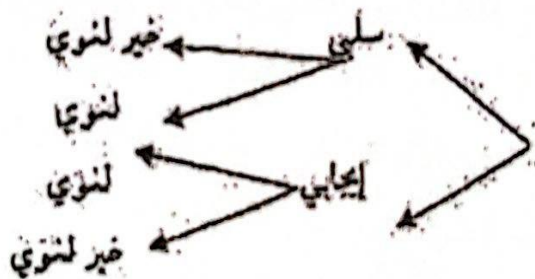
[1]- Noura Bouaiyada. A Pragmatic Study of University Arabic Teaching Discourse, p. 10.

In the second phase of the theory, he revised his approach and identified three aspects of speech acts:

1. The locutionary act (acte locutoire): This refers to the physiological act of speaking and includes the sounds and words we produce when communicating something with a specific meaning.

2. Illocutionary act (acte illocutoire): This refers to the intended meaning or content conveyed by the locutionary act. It reflects the social value of the utterance - whether it is an expression of thanks, a threat, sarcasm or an apology, for example.

3. Perlocutionary act (acte perlocutoire): This is the effect produced on the listener, whether linguistic or non-linguistic, and can be either positive or negative.

This covers speech act theory. What about the theory of conversational conditions or discourse rules?

3. Theory of conversational maxims

Grice proposes a broader concept that can operate independently of language, while at the same time organising any form of communication as the rational behaviour of individuals. He establishes the principle of cooperation with regard to the intentions of the participants.

According to the proponents of this theory, there are implicit bridges of communication stored in the minds of interlocutors, known as presuppositions, which fall under general laws (rules of discourse) and specific information relevant to the communicative process. Since the goal is to convey a particular idea and meaning from the message, theorists focus on implicit utterances, which involve the transition from implying to achieving the intended meaning. In our everyday conversations, various methods are used to influence the listener, to convince them of a particular idea or to get them to say or do something.

This process of influencing is called argumentation, which is a set of rhetorical operations linked to the factors of the communicative situation on the one hand and to linguistic forms on the other[1]. It depends on the mental processes of the interlocutors and the conclusions drawn from premises[2].

From this discussion, we conclude that the pragmatic framework of argumentation lies in its ability to intervene in the opinions and behaviours of both the speaker and the listener, influencing them, leading them to reach and accept the conclusions we have arrived at. As some say, argumentation is not only about persuading others, but also about constructing a pattern of representation aimed at influencing listeners[3].

This summarises the main principles of the theory of conversational maxims, which sets out the conditions under which the speaker can successfully convey his or her message. Consequently, researchers in this theory have focused on the listener (the recipient) and the context, revealing the behind-the-scenes aspects of the communicative process, particularly in terms of presuppositions. As for implicit utterances, rhetoricians have discussed them

[1]- Omar Belkhir. Analysis of Theatrical Discourse in Light of Pragmatic Theory, p. 121.

[2]- Same reference, p. 122.

[3]- Same reference, p. 123.

extensively, with Searle, a student of Austin's, making a major contribution. Personally, I think this is the most profound of the pragmatic theories.

Regarding the element of context or situation in pragmatics, which is necessarily present in every aspect of pragmatic theory, it is important to note that there are many types of context. The most important in pragmatic studies is the context of situation, which is its essence. The situational context encompasses everything that surrounds the communicating individuals - the time, place, circumstances and motivations that influence their communication. It consists of a set of social conditions that must be taken into account when studying the relationships between social behaviour and language. These include the information shared between sender and receiver, as well as the cultural and psychological contexts, experiences and knowledge that prevail between them[1].

It is noteworthy that we will address the extent to which scholars of the past have considered the issue of context in the study of pragmatic discourse among Arabs.

3. Pragmatic discourse among Arabs

As mentioned earlier, pragmatics is a scientific study that reveals the truths of language as an individual and social activity; it captures an analytical picture of the communicative processes we engage in with others on a daily basis. From a linguistic perspective, the study of pragmatics has deep roots in Arab linguistic and legal thought. While structuralists focused on the study of language as an abstract mental structure belonging to a particular society, Arab scholars did not neglect the social dimension of language in their analyses. Context plays an important role in many grammatical rules.

In this regard, Professor Abdel Rahman Haj Saleh notes that Arabic grammar is based on epistemological foundations that differ from those of structural linguistics, particularly in the rational principles underlying its analyses. Moreover, the differences are not limited to this aspect; there is also a divergence in the approach to the study of language itself and to the recording of speech for analysis.

What we have said implies a point that descriptive linguists have overlooked: language is not just a system of audible signs; it also contains laws and principles to which every speaker unconsciously adheres (and only becomes aware of when they stumble in their speech). This is the fundamental difference between traditional European grammar and structural linguistics, since structuralism refrains from studying rules because it imposes a specific standard. This perspective contributes to the stagnation that characterises this school by asking how the most important aspect of language - linguistic behaviour - can be ignored. In other words, how can the study of speech as action, which is the basis of language systems, be neglected?

This attitude reflects the positivist and linguistic behaviourist perspectives in the West, which see language only as what is audible and what happens within the sequence of speech, neglecting the speaker's behaviour in specific communicative contexts. This exclusion of the

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[1]- Implicated Actions in Speech, Doctoral Thesis, p. 15.

subject (the speaker) overlooks the fact that language is an object (un objet) and that actions also influence this object[1].

We can therefore conclude from Dr Haj Saleh's statement that grammarians have indeed been concerned with context and the speaker. Therefore, pragmatic study is an integral part of Arabic grammar. A prime example of this is the grammarians' understanding of sentences and speech as well as contextual indicators. In addition, we find that Arabic pragmatic studies extend to legislative thought concerning the interpretation of the Qur'an. Isn't the study of the meanings of verses related to the reasons for their revelation? Isn't the reason for revelation a fundamental aspect of context? This means that the study of the circumstances and the audience to whom the verses were addressed is a pragmatic inquiry. In addition, Muslims have studied the aims of Islamic law, and all these matters are central to pragmatic study.

It has become clear to us that in our Arabic heritage there exists a specific discipline concerned with the adaptation of language to context, known as the science of meanings, which is deeply rooted in pragmatic linguistic thought.

A review of the Arabic linguistic and intellectual heritage reveals the statements of Arabic scholars on context, especially in contemporary (linguistic) theories. When we speak of context, we are referring to all kinds of contexts, especially situational contexts. This is clearly expressed in the phrase (for every context, there is an appropriate saying). Despite its brevity, this phrase contains the seeds of an independent theory of context. Those who have focused on context include scholars of rhetoric and eloquence, followed by grammarians and lawyers.

We are well aware that our scholars have paid attention to the communicative aspect of language, exploring it in depth and providing us with different theoretical perspectives. Among the critical issues they have addressed is the question of how we understand discourse: can we separate discourse from the context in which it takes place, or is it inseparable?

Abu Yaqub Al-Sakaki stated in The Key that when one begins to speak, every word has a context with its counterpart; every limit reached by speech has a context, and the elevation or degradation of speech in terms of beauty and acceptance is due to its alignment with what is appropriate to the situation, which we call (the exigency of the situation)[2].

His reference to aligns with what is known in contemporary pragmatic studies as the "current context", which is one of the most important contexts in this linguistic field. The essence of this context in the Arabic heritage, especially in rhetorical studies, is evident in the definition of eloquence as conformity to the circumstances of the situation along with its clarity[3]. Effective speech is clear in meaning, articulate in expression, and appropriate to the setting in which it is delivered and the audience to which it is addressed[4].

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[1]- Abdel Rahman Haj Saleh. The Modern Khalilian School and Current Studies in the Arab World, paper presented at the UNESCO conference in Rabat on April 18, 1981, p. 2.

[2]- Al-Sakaki. The Key to Sciences, edited and commented by Naeem Zarzur, Dar Al-Kutub Al-Ilmiyya, Beirut, 1987, p. 168.

[3]- Al-Khatib Al-Qazwini. Summary of the Key. Read and annotated by Yasin Al-Ayubi, Al-Asriya Library, Sidon, Beirut, 2022, p. 42.

[4]- Same reference, p. 42.

Al-Qazwini adds that the demands of the situation require different levels of speech, which vary according to the circumstances and contexts in which they are expressed. Many contemporary Arab scholars, including Dr Ahmed Al-Mutawakkil in his defence of the role of Arab heritage, as well as Jaafar Al-Bab and Abdel Rahman Haj Saleh, have echoed this view[1].

We have seen that in the initial phase of Speech Act Theory, Austin divided utterances into performative and constative, a concept that corresponds to the Arab understanding, with the distinction that Austin regarded speech acts as actions or sentences. Dr Omar Belkhir has highlighted the significant parallels between Searle's ideas and those of Al-Sakaki, stating that if we read the logic that Al-Sakaki uses in his work *The Key of Sciences* to interpret the way in which meaning is conveyed from one speaker to another, we are struck by the similarities with Searle's approach.

Al-Sakaki categorised speech into informative and performative, assigning to each category contextual conditions that govern its execution, specifically adapted to the exigencies of the situation. Different purposes can emerge from these categories, depending on the context in which the speech is delivered. When speech is performed contrary to its original intent or in violation of situational demands, it can lead to various purposes, such as implication or embellishment, that deviate from the original meanings and contexts[2].

Thus, we find that Arabic pragmatic studies are spread across the fields of grammar, rhetoric and legislation. While rhetoricians have indeed focused on context and the listener's situation, it is noteworthy that Dr Omar Belkhir, although surprised by the similarities between Searle's and Al-Sakaki's ideas, seems to have overlooked a glaring truth: the system theory of Abdul Qahir Al-Jurjani. I can state without reservation that Al-Jurjani is the undisputed pioneer of Arab pragmatic discourse, because his primary concern in this theory was how to convey meanings to others, taking into account the listener's perspective and context, as well as the speaker's imprint.

 Al-Jurjani's theory of systems in the light of pragmatic methodology

Abdul Qahir Al-Jurjani (d. 471 AH) is a remarkable figure in Islamic culture who emerged in the fifth century AH. His theory is that the purpose of language is social communication.

- He claims that the true creator of a sentence is the listener.

- He emphasises context to the point of differentiating linguistic structures based on situational factors.

- He also emphasises the speaker's imprint by categorising systems into levels based on the individual's creativity in producing the message.

At the core of his theory are three dimensions that reflect the essential ideas of the Western pragmatic theories discussed earlier. Al-Jurjani emphasises that the speaker sends a message to impart new knowledge to the listener and thereby influence them (in line with Speech Act Theory).

- He offers advice to the speaker to ensure the success of his message, similar to the principles of conversational maxims.

- Al-Jurjani emphasises that language is a product, and each thought carries its own unique character and imprint in the message, despite the general conditions he presents regarding

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[1]- Implicated Actions in Speech, Doctoral Thesis, pp. 21-22.

[2]- Omar Belkhir. An Introduction to the Study of Pragmatics in the Arabic Language, pp. 116-117.

situational awareness and the condition of the listener. Based on these imprints, systems can be divided into levels[1].

- Al-Jurjani emphasises the 'self' within the communicative process, similar to Benveniste's focus on the 'self' in speech act linguistics.
- He claims that every message has specific purposes and goals that the speaker must take into account when producing the message in order to ensure that the listener understands the intention. This is similar to Western pragmatics; however, there are differences as Al-Jurjani highlights the stages that contribute to the success of the message:

  1. Consideration of the listener.
  2. Considering the context.
  3. Consider the grammatical structure.
  4. The speaker must frame the message to achieve his goals.

- The difference, then, lies in Al-Jurjani's emphasis on the speaker's adherence to grammatical laws, which he sees as fundamental to the process of systems, while at the same time presenting new ideas that enhance the quality and success of systems.
- He returns to structure, which is a key difference; grammarians do not study structure in isolation from its social dimension. Similarly, Al-Jurjani did not examine the speaker's production of speech or formulation of meaning except in the light of structure. This focus echoes the insights of Charles Morris, who argued that one cannot reach the pragmatic dimension of language without studying the relationships between signs (syntax) and the relationship of signs to their referents (semantics).
- It should not be assumed that the theory of systems is solely a grammatical or rhetorical theory; rather, it encompasses all other linguistic dimensions, including semantics, since Al-Jurjani is concerned with meaning and the meaning of meaning, as well as style and discourse analysis[2].
- Moreover, Al-Jurjani's theory does not focus so much on discourse as on the sentence, which is another point of divergence from pragmatic studies that focus on utterances - linguistic acts that extend beyond sentences to include discourse and text. Nevertheless, the theory of systems is adaptable, as Al-Jurjani generally emphasises the mechanics of sentence production, which can apply to multiple sentences. However, Al-Jurjani may have focused on the sentence because it represents the most appropriate level for study, capable of reflecting the truths achieved, which encompass a higher level than the sentence itself; indeed, it is the nucleus of the text.
- After all this, it can be said that the theory of systems is a study of linguistic pragmatics, since linguistic pragmatics opens its doors to all human scientific studies, as dictated by its subject matter, as we have already noted.
- Having discussed Al-Jurjani's key concepts in the study of pragmatics, we now turn to his insights into linguistic truth. For Al-Jurjani, language serves as a bridge through which the speaker conveys ideas relevant to the listener, thus facilitating communication between members of the same community. He says: "It is obvious to the minds of people that they

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[1]- Abdel Qahir Al-Jurjani. Signs of Miraculousness. Dar Al-Ma'arifa for Printing and Publishing, Beirut, 1981, p. 315.

[2]- Same reference, p. 64.

communicate with each other in order to enable the listener to understand the intention and purpose of the speaker"[1].

1. Here Al-Jurjani emphasises the "self" (the speaker), which is in line with the focus on the "self" in speech act linguistics (through fragmentation)[2].

2. Purpose and intent are key concepts that relate to Searle's speech act theory.
He further states:
"In similar cases, which have been described as defective systems, the corruption and defect are due to the poet's misapplication of this matter, whether in incorrect positioning or ordering, or in the use of conjunctions, implications, or other elements which should not be so placed, nor can they be formulated according to the principles of this science... Therefore, it is established that nothing has happened but the pursuit of the meanings of grammar and its rules in the articulation of speech, and God is the guide to the truth".

In this context, Al-Jurjani focuses on the need for the speaker to adhere to the laws of grammar, because grammar is not merely a science that invents rules of language, but rather it reveals the laws that govern the structural and individual arrangements of words. These laws are not merely ornamental; they are closely linked to the process of conveying meaning, which means that meaning depends largely on grammatical structure, echoing the same emphasis placed by Charles Morris.

Although Al-Jurjani emphasises the importance of the speaker's consideration of the laws of grammar, he also stresses that the consideration of grammatical meanings takes place under certain conditions. He states: "Once you understand that the framework of the systems is based on the meanings of grammar and the various facets and distinctions within it, you know that the numerous distinctions and facets have no defined limit or end beyond which there is no increase. Furthermore, the advantage of these distinctions is not in itself obligatory or absolute; rather, they arise from the meanings and purposes for which the language is constructed, and one must consider the relationship and use of these elements with each other".

He adds in another context: "Know that we do not need the benefit of knowing these distinctions and facets merely because they pertain to language; rather, we need it to understand their appropriate contexts and what should be placed in them. The merit does not lie in knowing that ' (fa) is for immediate succession without any 'ف' (wa) is for conjunction and 'و delay".

Thus, Al-Jurjani emphasises that the speaker's adherence to the system in the process of producing a sentence includes:
1. Considering the context.
2. Considering the aims and objectives of the message.
Al-Jurjani reveals to us that linguistic structures such as:
1. (Zayd starts)
2. (Zayd is the one who starts)
3. (Zayd is the one who launches)

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[1]- Same reference, p. 65.

[2]- Same reference, p. 193.

may seem to convey the same meaning, but in fact they are different. This is because Al-Jurjani links linguistic structures to the context in which they are uttered, reflecting the situational implications and the condition of the listener.

1. In sentence 1: The listener has no knowledge of the news.

2. In sentence 2: The listener doubts the news, so the speaker uses the pronoun 'he' to emphasise the point.

3. In sentence 3: The listener denies the news and the speaker uses another form of emphasis, "indeed", to strengthen his claim and thus convince the listener.

This example shows that the Arabs studied argumentation, i.e. the process by which the speaker persuades the listener. Al-Jurjani provides numerous examples of this type, analysing the structure based on the context in which it is expressed. As a result, his study makes a significant contribution to Western pragmatic discourse, as discussed above. However, as far as argumentation is concerned, there is no study that shows that the Arabs dealt with the aspect of persuading the listener, which we call the art of rhetoric, in which they delved deeply.

We have presented a simple overview of the subject of Arabic pragmatics. Although our predecessors have dealt with this subject, we have observed that modern Arab scholars have unfortunately not sought to expand and deepen Arabic concepts based on pragmatic studies. Their work has been limited to applying Western methodologies to literary texts, plays, speeches, and so on.

We hope that this approach will find its place among Arab linguists and researchers to develop concepts and further explore this methodology in order to benefit and contribute to the linguistic landscape.

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Conclusion:

Through this modest exploration of rhetorical and pragmatic studies, we can conclude several important findings:

1. The establishment of a close relationship between rhetoric and pragmatic discourse.

2. This new linguistic approach has restored authority to speech, and consequently to both speaker and listener, as well as to context and its nuances - an aspect that structural analysis has overlooked.

3. This methodology has led to a precise scientific study culminating in a dynamic theory represented by speech act theory, classification of actions, conditions of discourse and context.

4. The credibility of this new approach is further enhanced by its intersection with various sciences and disciplines, making it richer.

5. This methodology shows that the Arabs were engaged in pragmatic studies through the ideas they developed in the linguistic sciences (grammar, rhetoric, discourse analysis) and in the religious sciences (jurisprudence and its principles, theology). It thus serves as an important entry point and tool for the procedural analysis of the Arabic heritage.

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