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Language Variation in Classical and Modern Standard Arabic

The Case of Interrogation

A Thesis submitted to The Teaching Arabic as a Foreign Language Department

The Arabic Language Institute

In Partial Fulfillment of the Requirements of the Degree of Master of Arts

By Enas Mostafa

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CHAPTER FIVE:

Abstract

This study aims at investigating the functions of interrogatives in classical Arabic and the differences/similarities regarding the syntactic features of interrogatives in classical Arabic and modern standard Arabic. The study depends on gathering data from Classical Arabic (Quran) and Modern Standard Arabic (newspapers). The investigation of this study adopts a qualitative method procedure.

The current research focuses on four interrogatives: /kayf/, /matā/, /hal/, and /ʔayn/. The study identified the functions of interrogatives in classical Arabic: denial, wonder, determination, threat, wish, etc. Furthermore, the study concludes that there are syntactic structures used in both classical Arabic and modern standard Arabic and other structures that are limited to Classical Arabic only or Modern Standard Arabic only.

Results of the linguistic analysis of the data suggest that AFL textbooks need to include rhetorical meaning of interrogatives besides the lexical meaning in order to assist foreign learners when dealing with classical texts.

It is recommended that the study be replicated on other interrogatives. This may help reveal more functions and syntactic structures associated with specific interrogatives.

Chapter One
Introduction

1.1 The focus of the study

The focus of this study depends on gathering extensive data in two genres, namely Quranic text and MSA which is represented in newspapers. Accordingly, certain interrogative tools are selected for analysis according to the frequency of their rhetorical functions. In order to get representative data for MSA, the study depends on Arabic corpus and investigating rhetorical meanings, syntactic features, language variation in both CA as represented in Quranic text and MSA as represented in newspapers. For this study most frequent interrogatives are selected,

1.1.2 What does Interrogative mean?
a- Definition of Interrogatives According to the Arab grammarians

Interrogative is associated with understanding and knowledge. It is said: I interrogate someone, i.e. to request him to make me understand (Zamakhshary, 1982). [1]

Sibawayh (died. 793. A.H) and Abdul Qahir Jurjani(471 A.D) were among the early scholars who focused, in their publications, on rhetorical meanings.

Interrogation is a branch of request composition and mainly revolves around requesting information to reach a practical benefit previously unknown to the inquirer (Adeema ,2011). At times, interrogation could have a different objective rather than requesting information. Shams Ad-din Ibn As-s'egh states in his book, "*Rawdat Al-Ifham Fi Aqsam al-istfham*" (Facilitating

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الاستفهام مشتق من الفهم ومعناة العلم والمعرفة , ويقال استفهمت فلانا أى طلبت منه أن يفهمني إياه [1]

(الزمخشري1982)

Comprehension of Interrogation Branches), that: "Arabs have expanded the concept of interrogation from its reality to its meaning or inculcated its meanings.

Rhetoric scholars have counted various occasions during which interrogation has expanded, as they have discovered such during their study of various texts: denial, reprimand, disposition, exclamation, surprise, admonishment, reminding, boasting, and aggrandizement.

Interrogatives particles have included, in all Quranic contexts, rhetorical meanings while interrogation nouns have demonstrated, in 23 spots, direct meanings "direct *interrogative*" and rhetorical meanings in other spots (Halima, 2013).

b- Interrogative Particles

The interrogative particles in Arabic are 13 divided into particles and nouns. The number of particles is /hamza/ (ء), /ʔam/ (أم) and /hal/ (هل) (is/are). The number of nouns is ten: /man/ (من), /māðā/ (ماذا), /mā/ (ما), /ʔayy/(أيّ) , /kam/ (كم), /kaif/ (كيف), /matā/ (متى), /ʔayyān/ (أيّان), /ʔayn/ (أين), /ʔannā/ (أنّى) (Ibn Jinni).

All interrogative particles come at the beginning of the sentence except /māðā/ (ماذا) which may, as reported by Kufan grammarians, not come at the beginning of the sentence (Al Saban, Page18).

As for this study despite high frequency of hamza (ء), mā (ما), man (من), ʔayy (أي), kam كم, they are excluded because of the difficulty to search for them in the corpus.

On searching for these tools in the Arabic corpus, the results appear as irrelevant. Thus, this study will focus only on four interrogative tools (/kayf/, /matā/, /hal/, and /ʔayn/), which are searchable in the corpus. Another reason for studying these four tools only is that they have the highest frequency.

c. Rhetoric:

According to dictionaries' definition, [2] rhetoric is the art of effective or persuasive speaking or writing, especially the exploitation of figures of speech and other compositional techniques. According to Gerard A. Hauserm (2010), "rhetoric is the instrumental use of language". One person engages another person in an exchange of symbols to accomplish some goal. It is not communication for communication's sake. Rhetoric is communication that attempts to coordinate social action. For this reason, rhetorical communication is explicitly pragmatic. Its goal is to influence human choices on specific matters that require immediate attention."

1.1.3. What are the Functions of Rhetorical Interrogative?

The usage of Arabic interrogatives in certain context usually conveys the desire to seek information (direct question). For example, /matā/ (متى) 'when', is used only as an interrogative not as a connective adverb meaning "when" (Ryding, 2005) - متى وصلتِ ؟ "When she arrived? Additionally, /ʔayy/ (أيّ) *is* an interrogative tool used in language for distinguishing between two persons or things sharing one feature (for example, أي من إخوانك سعيد ؟ which of your brothers is Zaid?).

Ismail (1988) stated that interrogative in Arabic can be used to convey another meaning other than the original definition of interrogative because the speaker aims to express a certain function rather than seeking information he/she already knows. According to Balkhi (2007), Rhetorical interrogative in Arabic can be used to address different functions such as assertion, denial, wish and determination for example :

Denial

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨ يونس﴾) (And they say: "when (will) this promise (be fulfilled), if you are truthful?) In the above verse, non-believers deny that there is a day where they will be resurrected and judged. The rhetoric function of /matā/ here is denial.

Determination

هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٦ المطففين﴾

Yusuf Ali: Will not the Unbelievers have been paid back for what they did? In the above verse, Allah decides that non-believers must be punished for their actions.

Additionally, Khamees (2015) stated that rhetorical questions are frequently used to serve many functions in any language. These functions include eloquent expression of polite speech acts and emotions such as sympathy, anger, admiration, etc., which makes languages more beautiful and articulate.

Additionally, a feature of rhetoric interrogative is that contrary to the real interrogative, the rhetoric interrogative does not need an answer (Ismail, 1988).

According to Halima (2013), the rhetoric meanings are numerous and scholars disagreed on their number. Some stated that they are six; others stated that they are ten, and others stated that they are 32. However, the majority of scholars established that they are ten general meanings from which others are derived. They are: denial, establishment, order, negation, test, multiplication, wish, motivation and equality. The other meanings including reproach, mockery, dispraise, challenge, are considered sub-meanings. The study will depend on this categorization in analyzing the data as it depends on the opinion of the majority of scholars. Those meanings will be illustrated as followings :

1. **Denial**: According to Jurjani, denial is to ask about an unknown something to make the listener pay attention to the mistake. Sibawayh divided interrogative for denial into two sections:

- Interrogative for Reproach: means reproach for something occurred in the past to indicate that it should not occur.

> (How can you disbelieve in Allah? Seeing that you were dead and He gave you life) (Al-Baqarah: 28).

<div dir="rtl">

(كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ)﴿٢٨ البقرة﴾

</div>

- Interrogative for Lying: includes denial for reproach as it applies to something that will occur in the future.

> (Would they then wish for our torment to be hasten on?).

<div dir="rtl">

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾

</div>

Zamakhshary said that disbelievers deny torment by Allah by way of mockery.

2. **Determination**: As stated by Suyuti, it means to make the addressee acknowledge something such as,

> Did We not expand for you, [O Muhammad], your breast? **(Ash-Sharh,1).**

<div dir="rtl">

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ (الشرح،1)

</div>

Determination may be mentioned together with other meanings such as determination by reproach and exclamation such as:

> Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason? (Al-Baqarah,44)

<div dir="rtl">

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ ۚ أَفَلَا تَعْقِلُونَ ﴿البقرة،44﴾

</div>

And may be mentioned with threat, such as:

Indeed, their appointment is [for] the morning. Is not the morning near?"(Hud,81)

إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۚ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿هود،٨١﴾

3. **Order**:

Interrogative also can be used to convey the meaning of order as follows:

And say to those who were given the Scripture and [to] the unlearned,
"Have you submitted yourselves?" And if they submit [in Islam], they are
rightly guided; (Ali'Imran, 20)

وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا   (ال عمران، 20)

The usage of interrogative in this verse means to embrace Islam.

4- Wish

أَيْنَ المفر (القيامة،10)

Yusuf Ali: That Day will Man say: "Where is the refuge?"

/ʔayn/ is used in the above verse to express a wish, in other words that the disbeliever wishes
to escape the punishment but cannot find the exit.

The rest of the rhetoric meanings of interrogatives will be explained later in detail in this
research.

According to what is mentioned above, the examples show that research regarding the functions
of interrogatives always relied on classical Arabic (Quran and poetry), which indicates that there
is a need to investigate this phenomena in MSA (newspapers).

Finally, Sibawayh, Ibn Jinni, Zamakhshary, Suyuti and Mubarrad stated more than 39 rhetoric meanings for interrogative in the Holy Quran and poetry in addition to the presence of more than one rhetoric meaning for one interrogative as stated above.

1. 2 Research that indicated the gap :

1.2.1 How is Language Variation Useful for the Study

According to Benjamins (2002), linguistic variation is a very vital part of the study of language use; it is also an integral part of the study of language forms used in natural texts. For example, different linguistic forms may be used by speakers of a language in different occasions.

Additionally, El-Hassan (1978) stated that language variation explains the way speakers may vary a certain language's pronunciation, lexicon or morphology and syntax depending on regional, social or contextual differences. It can also be referred to as linguistic variability. As for this study, the variation according to the context will be highlighted as well as the related syntax variation.

El-Hassan (1978) stated that language variation depends on some non-linguistic factors, such as the relationship between the speaker and the hearer, the speaker's intention in communication and the production circumstances. Those factors could be helpful cues to analyze the data and determine different rhetorical functions.

1.2.2. Previous Related Studies

Previous studies in language variation dealt with both regional dialects and social dialects. These studies aimed to create a description of phonetic, lexical, and morpho-syntactic variation besides dialectal change[3] and the internal and external factors that may induce changes. Other areas have

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[3] Researches of modern dialects focus on spoken languages. While researches on past regional language variants use written documents such as written literary texts and historical manuscripts; this type of researches focuses specifically on how new language forms emerged and developed over time from existing variants.

near interest in this study as it includes the relationship between dialects and standardized languages (Anis, 1965).

El Dessouky (2008) analyzed opinion articles. She stated that writing is very important in the education process. For example, students who can write in one culture do not usually know the appropriate structures used in writing in other cultures. Additionally, El Dessouky stated that AFL students should be exposed to the different types of texts within the writing programs in order to be familiar with the textual and structural differences between these text types. This highlights the importance of this study, which aims to clarify the changes and variations between two different levels of Arabic (i.e. CA & MSA).

Additionally, a study by Brustad (2000) aimed to compare between syntactic features in Moroccan, Egyptian, Syrian and Kuwaiti dialects and Classical Arabic in terms of the use of definite articles, mood, aspect, word order, etc. She concluded that there are aspects of conformity and variation, which means that the spoken dialects have common features of CA and MSA. Also, the current study showed the differences and similarities between the syntactic features of CA and MSA.

This suggests the importance of CA in Arabic language since it is deemed as the language of heritage and the origin from which other Arabic varieties are derived, which affirms the necessity to know the aspects of agreement and disagreement between CA and other Arabic varieties, which positively affects the mastery of language - a task that will be carried out by this study.

Ibrahim (2009) regards using Arabic newspapers as useful to explain the phenomena of language variation in MSA and CA; as journalists are a vital part of the educated society in any country,

and their speaking manners affect them as individuals and their writing style as well, which highlights the possibility of change and variation that needs to be studied and analyzed.

Ibrahim explains that MSA as represented in newspapers could be changed as every journalist's mother tongue affects his/her writing of sentences. Based on what Ibrahim mentioned, it is of no doubt that variation exists in MSA (newspapers).

Gully (1993) examined the contemporary variations that were recently introduced to Arabic language using newspapers from different Arab countries. However, he focused only on the syntactic changes in MSA and how different they are from CA, and he didn't investigate the rhetorical discourse and its various functions, which is one of the goals of this study.

1.3 Rationale of the Study

Though there are numerous Arabic studies[4] for analyzing rhetorical interrogative, there is still a gap in research to determine the differences/similarities of the functions used in Modern Standard Arabic in comparison to classical Arabic (Al-Fadda, 2010). The phenomenon of "language variation" exists in all languages. According to Donald (1999), the tendency to use a certain language's lexicon or morphology or syntax in different forms is inherent in human linguistic behavior. Arabic is distinct from other languages as it is divided into several linguistic levels (Badawi, 1985). As a living language, the use of rhetoric interrogation in MSA is subject to language variation, which clarifies the need for a study describing those variations. Additionally, Adeema (2011) stated that interrogation is mentioned in many Quranic verses with various meanings and rhetorical functions. Interrogatives occurred in about 1260 verses, taking

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[4] Balkhi (2007) mentions that other linguists have already studied some very important aspects; like Abdul Salaam Mohammed Haroon , what Abdul Aziz Abo Sree' Yassin added in, the various rhetorical methods used in Qur'an which were assembled by Dr. Abdul Khaliq 'Adeema and presented in his book "A Study in the Rhetorical Methods of Qur'an"; also, the rhetorical study of "Al Hams" with the past tense illustrated by Abdul Azeem AlMit'any.

into account that the number of Quranic verses is about 6236, which reveals the wide dissemination of interrogation in Qur'an as a sign of the style's strength, effect, and plenty of meanings and functions. In addition, Classical Arabic (CA) is the source and origin which MSA is derived from. Therefore, interrogation has the same extent of significance in MSA. Yet, are the same functions still used to the same degree or not? Did new meanings emerge? Unfortunately, we lack a supportive research; a fact which highlights the significance of such research.

Moreover, the field of teaching Arabic as a foreign language addresses the needs of different students with different interests. There is a population of students who are learning Arabic for communication purposes; accordingly, they are interested in learning the Modern Standard Arabic (MSA) and the colloquial. Meanwhile, other students deal with the holy books and other heritage books for educational or religious purposes. Those students are mainly interested in comprehending "Classical Arabic" (CA). The AFL textbooks provided to the learners focus solely on the literal meanings of those tools in Arabic as chosen below (See Appendix 1), which negatively affects the students' comprehension.

1.4. Importance of the Study

It is of crucial importance to present this study to identify the functions of interrogatives in Classical Arabic, which is established and unchangeable being religious - change or addition thereto is forbidden. In other languages, interest in heritage texts may be limited as their usage in practice becomes limited and may be absent *(Hickey, 2010)*. On the contrary, the heritage works in Arabic remain important for reasons pertaining to belief and religion. Thus, AFL learners, interested in Quran, prophetic traditions, and poetry for religious reasons, learn such texts.

Accordingly, Quranic text remains of essential significance for connection with religion and belief. Thus, all previous studies on the rhetoric meanings of interrogation relied on Quran and poetry[5]. Similarly, the modern studies introducing some additions relied on the same references, i.e. Quran and poetry, such as Al-Balkhi (2007), Adeema, (2011), Ismail (1988).

Moreover, recent researches neglect variation in MSA. According to Ibrahim (2009), despite the variations found between the different levels of Arabic language, previous studies didn't take Arabic variations into consideration and complete acknowledgment. Therefore, more researches on changes and variation in MSA are needed.

Additionally, frequency of interrogative in the Arabic language highlights the importance of that kind of study. According to Adeema (2011), what supports the significance of interrogation in Arabic language is that if we look into Classical Arabic, we will find the most interesting poems are those involving questions and dialogue. Regarding MSA, the dramatic literature that is based on questions and dialogue is the most magnificent type of literature, and the style of journalist who does not master the use of questions in articles is insipid and weak. Adeema (2011) added that the most scientific and cognitive matters in the world were answers to questions, which indicates the significance of interrogation in Arabic language and the urgent need for this study.

Therefore, significance of the Classical Arabic, gap in research on the variation of interrogatives functions in MSA, and high frequency of interrogative in Arabic language are three reasons that highlight the importance of this study.

1.5. Research Questions:

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[5] Al-Balkhi (2007) focuses on the interrogative moods in Qur'an, and it is supported by detailed examples for these moods and their statistics, and rhetorical point of view,

Ismail (1988) goes beyond just mentioning the ideas of grammarians and rhetoricians and argues with them as well.

This research explores the following:

1. What are the functions of interrogatives in classical Arabic as represented by Quranic verses?

2. What are the differences/similarities of syntactic features in Modern standard Arabic (in comparison to Quranic verses)?

1.6. Operational Definitions :

- **Denial**: a statement saying that something is not true or real; a statement in which someone denies something

  If the tool is replaced by /lā+yaʒib ʔan/ **أن لايجب** /lā yumkin ʔan/ **لايمكن أن** /mā kān laкum ʔan tafʕalū/ **ما كان لكم أن تفعلوا** it could convey the rhetorical function denial, for example :

  فكيف يستقيم معنى ان لا نثور من أجل الانسان وهو الكائن

- **Wonder**: something that is surprising or hard to believe.

  فما أعجب أن تكون If the tool is replaced by /famā aʕʒab/ **فما أعجب** /famā aʕʒab ʔan takūn/ /faʕaʒaban limā sayafʕalūn/ **فعجبا لما سيفعلون** it could convey the rhetorical function

  wonder for example: **فكيف "تغيرنا" اذا كنا قمنا فعلا بنقل الرأي الآخر ونشرنا ما هو اقوى من ذلك**

- **Determination**: the act of officially deciding something.

  If the tool is replaced by **أن للتوكيد** it could convey the rhetorical function determination for example:

  الشرعي والنصوص القطعية الثابتة **كيف ان سنة** الله ثابتة ولن تتبدل

- **Order**: a command to replace

- If the tool is replaced by /yaʒib ʔan/ **يجب أن** it could convey the rhetorical function

  order for example: **فَهَلْ أَنْتُمْ مُنْتَهُونَ** ﴿٩١ المائدة﴾

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- **Wish**: to want or ask to do (something)

- If the tool is replaced by /ʔatamanā ʔan/ **أتمنى ان** it could convey the rhetorical function wish for example: **متى تنتهي** هذه الغمة وذاك الكرب... لتعود لهذه الأمة

- **Test**: an ordeal or oath required as proof of conformity with a set of beliefs

- If the tool is replaced by /kay axtabir/ **كي أختبر** it could convey the rhetorical function test for example:

- نَنْظُرْ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٤١ النمل﴾

- **التكثير**: to express that something is increasing

- If the tool is replaced by /mā akθar/ **ما أكثر** it could convey the rhetorical function **التكثير** for example:

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٢٥ الدخان﴾

- **Equality**: the quality or state of being equal.

If the tool is replaced by /miθl/ or /sawāʔ/ **مثل أو سواء** it could convey the rhetorical function equality for example:

- قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٣٦ الشعراء﴾

1.7. Terminology

- **Language variation:** Anttila (2002) stated that language variation explains the way speakers may vary a certain language's pronunciation, lexicon or morphology and syntax depending on regional, social, or contextual differences.

- **Classical Arabic:** Classical Arabic[6] is the Arabic language variety of Quran, which is why it remained pure over the years. It has also been the official language of royal and princely courts the bureaucracy and the educated. Therefore, students ought to study

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[6] It could be Quranic verses , poetry, Literary, and prose works

classical Arabic and understand it well in order to comprehend Quran, books of Hadith and other classic literary writings.

-   **Modern Standard Arabic (MSA):** Modern Standard Arabic (MSA) is the contemporary version of classic Arabic, and it serves the needs of contemporary expression, while classical Arabic serves the needs of older styles. MSA is used in written contemporary literature, journalism, and formal education.

-   **Syntax**: in the field of linguistics, the term "syntax" refers to all of the principles and processes that rule the structure and word order of sentences in any language. The term also refers to the study of these principles and processes.

-   **Lexical meaning**: lexical meaning refers to the abstract meaning of a word without using any references to the usage of this word in a sentence.

- **Linguistics** : Is defined as the systematic study of nature, composition, and variation of language.

Major linguistic subfields include the following: Phonetics, Phonology, Morphology, Syntax, Semantics, Pragmatics, Discourse analysis.

 - **Feature** : linguistic feature could be phonological (for example the pronunciation of a certain vowel) or lexical (the employment of a word). Additional distinctions would be as follows, in terms of the category of linguistic feature being separated [7]:

-   anisophone which is a line drawn to indicate the boundaries of a phonological trait

-   an isomorph highlights the limits of a morphological trait

-   an isolex defines the limits of a lexical item

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[7] http://grammar.about.com/od/ab/g/appliedlinguisticsterm.htm

an isoseme indicates the limits a semantic trait (the case when lexical items with identical phonological form that take on different implications in different fields)."[8]

Sentence structure: It is the distribution of of words, phrases, and clauses in a sentence. The indication of a sentence depends on such structural organization, Which is also can be referred to as syntax or syntactic structure (Speas, 1990).

Collocation : According to Siepmann(2005), a collocation is of the combination of two words or more frequently used together such as:

هل يعقل ,كيف اذن , متى تنتهى,

- Collocation alludes to words that commonly go together. Whereas it possible to utilize other word combinations, a good method to consider collocation is to observe the word collocation.

Co indicates : meaning together - location indicates: meaning place (Siepmann,2005).

Etymology : Etymology is the origin or foundation of a word (alias lexical change).

Adjective: etymological. Etymology is a branch of linguistics that focuses on the background and history of forms and meanings of words.

Corpus : Corpus linguistics refers to the study of language according to large data gathered from "real life" language use saved in corpora (Stubbs, 2002).

Corpus linguistics is considered, by a few linguists, as a research tool or method, and by others as a practice or concept (Stubbs, 2002). Researchers Kuebler and Zinsmeister deduced in an the

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[8] David Crystal, A Dictionary of Linguistics and Phonetics, 4th ed. Blackwell, 1997.

answer to the question of whether the concept of corpus linguistics is just a theory or a tool, that it simply can be both. This is dependent on the methodology of how corpus linguistics is being applied[9].

However the methods employed in corpus linguistics were first endorsed in the early 1960s, the term "corpus linguistics" itself didn't emerge until the 1980s.

Discourse Analysis (DA):

JIANG (2005) mentioned that discourse analysis (DA) is a meaningful linguistic unit produced for communication purposes; as a result, DA can be studied or analyzed from various perspectives. Accordingly, discourse analyses encompass different methods[10], namely, formal, computational, pragmatic, sociolinguistic.

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[9] Corpus Linguistics and Linguistically Annotated Corpora, 2015).

[10] Schiffrin (1994), for example, examined six different approaches to discourse studies, and Johnstone (2001) also takes discourse analysis/discourse studies as a number of different approaches rather than one unified subject.

Chapter Two
Literature Review

This chapter consists of three sections. The three sections cover the major themes under investigation in this research project. The first section provides a theoretical framework of language variation. The second section discusses the importance of interrogatives and its functions. And the third section discusses the level of languages under investigation in this study (CA and MSA).

2.1 Theoretical Framework of Language Variation

Language variation is the study of variation in linguistic items such as: words, sounds, or grammatical structure. A remarkable growth in the study of language variation has been introduced in the last fifty years; therefore, it has currently become an exceptionally productive sub-major of studies in sociolinguistics. This study tackles variability within language. It also tackles the linguistic variable as an analytical construct in the depiction of language variation. It further discusses language variation systematic nature, and the role of structured variety in

language. Eventually, it considers possible claims about representing language capability with respect to language variation and implications for a grammar of language.

Actually, the majority of theoretical linguists dismiss simply the systematic variability in the role of performance artifact with meager relevance for a pattern of language competence. Except for a few exceptions (e.g. Guy 2003; Anttila 2003), far too little consideration has been directed toward the function of systematic variability in Language grammar.

Languages differ from one region to another, from a social category to another, and from one circumstance to another. There are many ways of speaking; therefore each way is a variety. In a more detailed way, a variety can be defined as a group of linguistic elements with comparable social distribution (Anees,1965). Standard language is a variety, which in different modes, is considered as more sound and admissible than other varieties. In various styles, standard variety is an equivalently suitable designation. It is the variety employed by educated users, such as those in professions, mass media, etc. It is the variety stipulated in dictionaries, grammar rules, and practice guides. Written language symbolizes a significant role in this link. Roughly, only standard languages enjoy a stable written way and that is generally taught in schools (Penny, 2000). It is of paramount significance to be conscious of the fact highlighting that not all languages enjoy standard variety. Also, standard varieties fluctuate. The invert of standardization is dialectization. For example, in a European context, Scots, Low German, and Occitan / Provençal have been deemed as standard languages before, yet no more, and incline to be considered as subordinates of English, High German, and French, correspondingly. In the case of Arabic, CA is considered the standard variety, and it is the variety stipulated in dictionaries, grammar rules, written language , and taught in schools (Anees,1965).

Meanwhile, a dialect is considered as a language geographical variety, used in a specific area, and being distinct in some linguistic elements from different geographical varieties for the same language (Penny, 2000). Dialects have become, in addition to languages, peculiar in their differing groups of linguistic items.

Talking about language variation and this study, this study investigates the differences/ similarities of syntactic features in MSA and CA. At the early stages of variation studies, scholars (Labov,2001; Cedergren & Sankoff 1974) proposed that variation was inherent within a language system and deemed as an integral part of speaker competence; therefore, should be amalgamated into the grammar. This was called "Variable Rules", which shared well-organized restraint impacts, and even prospects, into the official generative-style rewrite systems prevailing in the tradition of both Chomsky and Halle (1968). As per Fasold – 1991, the variable rule was ignored, despite that formal grammars moved towards universal principles' formulation rather than specific rules for language. Contemporarily, reformulated patterns of grammar conveyed about new issues regarding variation presumed inherency.

Regarding Principles and Parameters template of syntax, for example, it is believed that parameters are ordered for a certain language in some way, while in Theory of Optimality in the field of phonology changeability is decreased to various classifications among universal limitations on phonological structure. John J. McCarthy (2000), OP. is the theory that appear in forms of language which reflect in resolutions of conflicts among competing constraints.

Therefore, variation is composed of substitute settings of the parameters or classifications and users have, somehow, two categories of grammars; one category in one way and one category in another. As Fasold (2003: 232) indicates it: variation in such regard is not separated from bilingualism; and such users have two more unevenly identical sets of grammar and can produce

utterances in a manner that reproduces either or any of them. Hence, in recent studies of variation in the scope of historical syntax, variation is now explained as grammatical competition among two distinct choices that do not usually permit optionality — for example, head-initial against head-final phrasal construction as per Pintzuk,(2003) so that selections correspond to opposing parameters' settings.

Moreover, Guy 2003 stated if it is possible to portray some types of syntactic variation as competition among different grammars in a language as an alternative to inherent variability; thus, this explanation is less practical upon many levels of language. Variation as a result of competing grammars should also be explained from the perspective of speakers, who might deem variants to be within a unitary environment. Many attempts have been made to resolve systematic nature of variability and alternative classification in Optimality Theory, as per Guy 2003; Anttila 2003, the mechanisms for joining such variability inside grammar remains to seem ad hoc, and Guy notices that Optimality Theory seem to be incapable of obtaining the variationist pattern stability of limitations.

The possible function of variation in a formal grammar remains to be one of the most stimulating —and interesting— chances for speaker who have empirically revealed the validity and reliability of methodical variation inside a language. The methodical nature of organized heterogeneity appear to be indisputable, but its function within a pattern of language assuming to represent speaker abilities continues as something for both variationists as well as formal theoreticians to consider, preferably together. This is also the concern of this study which attempts to relate it to syntactic structures and functions.

Additionally, there are studies about speaker's knowledge and variation of language (Cedergren & Sankoff 1974). Possible claims regarding speaker abilities may involve the following points that range from the least common to the most probable claim:

- Speakers can identify optional (variable) variants

- Speakers can identify factors supporting and preventing application of the variable

- Speakers can identify relevant strength points of various limitations pertaining to variable application

- Speakers can identify a probabilistic procedure that leads to distinction limitation effects

- Speakers can identify frequency variation levels.

The study revealed that the speaker-hearer are able to, at least, identify optional variants and distinctions among groups and individual speakers according to levels of relative frequency.

Previous studies explained some aspects of language variation and the ability of the learner to identify those variations. Regarding this study another aspects of language variation is highlighted that could be helpful for the AFL learners to identify mentioned variations is recommended.

2.2 Importance of Interrogatives and its Functions

Since this study is concerned with analyzing the rhetorical functions of the interrogative in MSA and CA, the following section discusses the meaning of interrogatives, its kinds, its functions, and who first discussed it; besides its importance in AFL.

As per researchers; Lee-Goldman (2006:2), and Koshik, (2005: 36), a rhetorical question (RQ) is used as a challenging statement to deliver the addressers obligation to its implied answer, to cause the addressees' mental acknowledgement of its clarity and acceptance, whether verbalized

or non-verbalized, for its validity. Schoar Wang (2014:43) indicates that due to RQs are interrogative in their form; they symbolize statements that are used to contest previous utterances or actions of a hearer. Hence, they usually occur in situations of disagreement. As per Frank (1990), rhetorical questions are also used to bolster the power and impact of perspective or argument advanced to win over the addressees and guarantee their support, or to contest or attack an adversary. RQs can be employed to induce, bolster, or alter assumptions, opinion, or ideas from the addressee's perspective.

In situations; politics, business environment, social and cultural, the capacity to manipulate the listener by taking advantage of their emotions, often indicate the orator from others.

Rhetorical questions are deemed indirect speech parts in the sense that they implicitly convey the meaning. The writer portrays the meaning past the surface of linguistic form as per Grice, 1975: 3 and Brown & Levinson, 1978:274. Koshik (2005:3) stipulates that RQs are exceedingly used by speakers of English to conduct various actions such as contests, accusations, plaint, pre-disagreements, etc. It is indicated by Holtgraves (2008b:362) that acknowledgment of implicit performance illocutionary force depicts an illation process; as the speech act must be inferred as it is not literally existent in the sentence.Wang (2014: 42) considers hearer's comprehension of the message delivered counts chiefly in rhetorical questions' identification.

According to Halima (2013), meanings of rhetoric are numerous, however, scholars disproved their number. A few stipulated that they are six; while others agreed that the number is ten. Others affirmed that the number is32. The majority of researchers agreed on the presence of ten general concepts and others have been derived from them. They are: *denial, determination , order, negation ,wonder, test, multiplication, wish, motivation and equality*. The other meanings

include *reproach, mockery, dispraise, challenge,* and are considered sub-meanings. This study relies on this classification in data analysis as it is derived from the views of the majority of scholars.

Even though that the current study depends on a specific group of interrogatives as explained before, the following part shall represent examples from interrogatives in general without limitation to interrogatives of the study in order to further clatify usage of rhetorical meanings as following:

(1) Denial: As per Jurjani (d. 474 A.H.) the concept of denial is symbolized in requesting information about an unknown matter/thing to direct the listener's attention to mistakes. Sibawayh divided denial interrogation into two sections: (a) Interrogative for *reproach*, which means reproaching for something that has occurred previously to imply that it should not have occurred, such as: (How can you disbelieve in Allah when you were lifeless and He brought you to life) (Al-Baqarah: 28) /kayf-a takfurūn billahi wa-kuntum amwātan fa-ʔaḥyaakum/ كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ﴿٢٨ البقرة﴾ (b) Interrogative for Lying, which contains denial for reproach because it applies to matter/something that will take place in the future as in the example: "Would they then wish for our torment to be hasten on?" /ʔafabiʕaðābina yastaʕʒilūn/ Zamakhshary (d. 538 A.H) indicated that disbelievers deny torment by Allah by way of mockery.

(2) Determination: Suyuti argued that it means to make the addressee acknowledge somethings in "Did we not expand for you, [O Muhammad], your breast?" (Ash-Sharḥ, 1) /ʔalam naʃraḥ lak-a ṣadrak/ *Determination* may be stated together with different meanings such as *determination* by *reproach* and exclamation as in "Do you order righteousness of the people and forget

yourselves while you recite the Scripture? Then will you not reason?" /ʔataʔmurūn an-nas bilbir watansawn-a ʔanfusukum wa-ʔantum tatlūn al-kitāb ʔ-afalā taʕqilūn / and may come along with threat as in "Indeed, their appointment is [for] the morning. Is not the morning near?" /ʔinna mawʕidahum aṣ-ṣubḥ ʔalays-a aṣ-ṣubḥ biqarīb/

 (3) Order: order conveys also the meaning of longing. In other words, Allah makes the person in charge longing for the question. When Allah says: "Have you submitted yourselves (Ali'imran, 20) /ʔa-ʔaslammtum/, we expect that the answer is by "Yes" or "No", but the real meaning is that Allah ordered them to submit themselves to Islam. Also, order could convey the meaning of *alert* as Al-Syuti mentioned as in the verse "Have you not considered your Lord - how He extends the shadow" (Al-Furqan, 45). / ʔalam tarā ʔilā rabbika kayf-a madda aẓẓil/ here order gives the meaning of "look". Finally, order gives the meaning of *denial* and *sarcasm* as in the example: "so will you not reason?" (Al-An'am, 32) /ʔ-falā taʕqilūn/

 (4) Negation**:** one of the rhetoric meanings of interrogative is *denial*. Denial has many forms as follows: (a) Structures that has "except" in the example "Who is it that can intercede with Him except by His permission? " (Al-Baqarah, 255) /man ðā allaðī yaʃfaʕ ʕindahū ʔilā bʔiðnih?/ Which means there is no one but Allah who can forgive us. (b) Structures that convey the meaning of *negation denial* as in the example: "How can there be for the polytheists a treaty in the sight of Allah and with His Messenger" (Al-Tawbah, 7) /kayf-a yakūn lilmuʃrikīn ʕahd ʕind Allāh/, which means they ***don't keep a promise*** ,so by the context the function of /kayf-a is determination . [340] (c) Structures that have two parties and comparison or preference; in this case, the interrogative used is /hal/ هل as in the example /qul hal yastawī al-ʔʕmā wal-baṣīr / (341) the answer is with "Yes" or "No" and in this verse the answer should be "They ***are not***

equal."(d) Structures that convey the meaning of "***negation and challenge***" as in the example: /qul hal min ʃurakāʔikum man yabdaʔ al-xalq θumma ɣuʕīduh/ Since Allah in this verse ***challenge*** people that he has no partner. Likewise, the structures that convey ***sarcasm*** as in this verse there is a kind of ***irony*** /yasmaʕūnakum ʔið tadʕūn/.

(5) Test is a rhetorical meaning that aims at testing the one who poses the question and the one who answers the question as in /qāl kam labiθt-a qāl labiθt-u yawman aww baʕḍ yawm/ In that example the question for ***test*** only and the evidence is that the answer was wrong.

(6) Wonder is the last interrogative that has a rhetorical meaning. Most of the rhetoricians' definitions say that **wonder** is very frequent, especially with denial. This resulted in the strong relevance between wonder and denial which is best stated in /mālī lā ʔarā al-hudhud/

(7) /at-takθīr/ it is one of the rhetorical interrogative structures which uses the tool /kam/ "كم" only, which gives the meaning of التكثير /at-takθīr/ as in : /wa-kam min qaryatin ʔahlaknāhā/

(8) Wish it employs expressing a ***wish*** as a rhetorical purpose as in /hal fī ðālika qasamun liðī ḥiʒr/**.** In most cases the answer is with using the interrogative /hal/ هل and rarely /ʔayn/ أين is used as in /yawma ʔiðin yaqūl al-ʔinsān ʔayn-a al-mafarr/, which means that the disbeliever ***wishes*** that he finds an escape but can't find it.

(9) Longing**:** it is for letting the hearer ***longs*** for the answer as in /ʕamma yatasāʔalūn/ and then comes the answer from Allah in /ʕan-innabaʔi-lʕaẓīm/

(10) Equality: this is best stated in the example: /sawāʔ ʔalyhum ʔaʔanðartahum ʔam lam tunðirhum/ Az-Zamakhshary says that ***equality*** is conveyed in the usage of the word /sawāʔ/ or a related word.

Thus, these are the rhetorical meanings pertaining to interrogatives. The previous categorization depends upon the opinion of the majority of Arab scholars that is why the study depends on this categorization to analyze the data in the following chapters.

Arabic Scholars say that they are 32; however, if we tried to study them, we find that the meanings are close to each other. Each scholar put a certain definition and interpretation for each rhetorical meaning. For example, Ibn-Qayim stated six of them as follows: *appreciation, denial, exaggeration, humiliation, exaggeration in greetings, and exaggeration in humiliation*. He is the only scholar who stated the last two meanings. Similarly, Ibn Khawiyah denied that interrogation in the Quran could be true. He commented on the interrogatives used in the Quran by saying: Every interrogative in the Quran has six meanings: irony, determination, wonder, equality, answer, or order.

The modern researcher considers that cognizance with various roles of RQs is of thoroughly important for common language learning. The reason for conducting this study can be clarified that, to the modern researchers' decent knowledge, no practical study has been conducted in this specific field.

Coponigro & Sprouse (2007) have studied divergences between RQs and ordinary questions. They realized that there were no differences between them in terms of structure. The distinction is merely pragmatic in nature. The mentioned study by Coponigro & Sprouse is useful for the current study in the sense that recognizing the function of rhetorical interrogative will not be through the structure but through the context. Regarding MSA, the results are different: the function in many cases is associated with a certain structure – this is explained in the coming chapters

A study conducted by Abioye (2011:290) to decide whether RQs affect the effectiveness of messages in newspapers. The result is that the recognition of RQs was more accepted than other *stylistic substitutes*.

An integrative approach employed by Ilie (1994) depending on the pragmatic structure for questions and response elicitation analysis. A pragmatic sorting of questions had been applied with regard to their elicitation force. The elicitation force was attributable to the question addresser in accordance with the explicit and implicit purposes while performing the process of questioning. In 1994, Ilie proposed a pragmatic frame for discursive and argumentative functions' interpretation for non-standard questions. The investigation included three categories: argumentative non-typical questions: interpretive questions, rhetorical questions and echo ones. She inferred that amongst the three categories, rhetorical questions proved more argumentative, as they infer that the speaker's firm commitment to the implied answer. It was suggested by Benjamin (1972: 5) that each question includes the kernel (deep structure) of the sentence which reproduces it. This study focuses only on the second category of rhetorical questions and on identifying the functions of each one.

In an attempt to investigate listener's ability of RQs perception, Benjamin (1972) conducted an experiment; results indicated that participants who heard a speaker's rhetorical questions in an argumentative environment recognized the utterances as statements not RQs.

In four experiments conducted by Howard (1990) in order to examine the impact of rhetorical questions on message persuasion, the outcome showed that RQs bring out judgment on the requested topic after being received, as well as the availability of pertinent information is a significant factor, determining whether persuasion of a message has occurred or not.

The results generated by Petty & Cacioppo's study in 1981 indicated that a message with powerful arguments turns into more persuasive; and a message with meager arguments grew less persuasive with rhetoric. Previous studies tried to suggest a theoretical framework in order to identify the functions of the interrogatives, maybe it is not the same framework that was used in those studies, but it might be useful to have such references that might be consistent: like getting the same results regarding some of those functions.

Additionally**,** Khamees (2015), conducts a study to provide answers to the questions below:

a) To what degree can English learners identify rhetorical questions?

b) To what degree can English learners identify and elucidate rhetorical questions' illocutionary force?

Partakers in the study consisted of thirty first-year randomly-selected Arabic-speaking undergraduates at State University of Al-Iraqiya. Students were on full-time basis and they were majoring in English. In Iraq, students start taking English at their fifth year of primary education. They were informed or had an idea about RQs, however, they comprehended and produced that kind of questions in quotidian oral communication in their native language; Arabic. The researcher developed a listening task of 19 items in order to generate answers to the study questions. Items of the test were dialogues, in each dialogue; partakers produced an RQ or more. RQs in dialogues play various pragmatic roles. It is considered that this sort of test is more precise in evaluating the learners' capacity to recognize the RQs and their roles. Upon hearing a dialogue, partakers were requested to mark the utterance believed to be an RQ and then inscribe its role in the discourse. Khamees (2015) was thoroughly inspired to explain how they succeeded in interpreting an RQ and proposed issues.

Pervious study introduced some cues that could be helpful to identify the function of the rhetorical question for the current study . A reader has to identify the literal meaning of questions before understanding the indirect meaning. Upon figuring the concept that the literal meaning is imperfect, a person starts to seek an indirect elucidation as per Holtgraves (2008a:28).

In order to examine the grammatical formation of an RQ; usually, positive questions correspond to negative statements and negative questions correspond to positive statements.

Complete understanding of linguistic context includes the mutual comprehension of addresser and addressee with regard to the issue being discussed. There is a concealed agreement; the question pointed out has a purpose and role different from that of requesting information. Hence, the addressee should locate and read true meaning intended by the writer.

Comprehension of familiar social norms and cultural rules of society as such traditions and values would signal certain meanings.

Al-Fadda (2010) examined the likelihood of achieving practical equivalence for translating RQs in the Haddith, from Arabic into English. The results indicated that fractional equivalence could be attained and there were specific linguistic and non-linguistic gestures and strategies employed by translators to transfer the roles of original RQs.

The results revealed that translating rhetorical questions in Hadith from Arabic into English can only convey partial function of the RQs. Results also revealed that translators use linguistic and extra-linguistic signals and strategies in order to express the functions of the original rhetorical questions. Al-Maihūb (2010) had the highest score in the translations of the rhetorical questions, which means that his translations had slightly better success in conveying the function of RQs in Hadith. In this study, the researcher has discussed naturally-occurring rhetorical questions from

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the Switch board corpus that are different from those described in the literature. Previous analyses limit the meaning of rhetorical questions to negative, singleton answers. The examples consist of a range of yes/no, wh-, and non-argument wh-rhetorical questions with a variety of positive/negative, null/non-null, and single/multiple answers. Based on the researcher opinion and based on the variation in the corpus data, it is suggested that we need a new analysis to define discourse conditions that constitute the appropriate use of RQs. Based on studies by Gunlogson's (2001) and Van Rooy (2003), there was a way to define RQs rhetorical questions using notions of bias and informativity. It is assumed that participants of a certain discourse are able to perceive RQs when they have obviously similar answers in common. Obviousness can be measured by the scarcity of entropy or surprise elements in the answers. The same model of entropy used by van Rooy (2003) is employed to equate regular and rhetorical questions; however, it is used to differentiate between the high predictability in the answers of a rhetorical question and the low predictability of a regular question's. Similarity is measured either through answer equivalence or through mutual extremity on a relevant scale. The lack of informativity in RQs is reflected by their obvious and shared answers. They have answers like regular questions, but they convey strong bias.

The answers of RQs can be predicted by both participants; therefore, RQs are considered to be redundant interrogatives. This new approach to rhetorical questions allows for a wide range of data collection and makes it easier to define cases where rhetorical questions fail. Moreover, this approach invokes questions about discourse synchronization and the perceptions of others' beliefs. This study is relevant to the current study, except that the current study did not focus on the translation of rhetorical interrogatives, but rather on comparing the differences between CA and MSA.

2.3. Differences between CA and MSA

This section discusses the importance of Arabic language, differences between CA and MSA, as well as variation between them, and the levels in Arabic.

Currently, Arabic is one of the sixth most spoken languages in the world with a speaking population of more than 200 million worldwide. Initially, Arabic was only spoken by a meager population. Nomadic tribes have travelled around the Arabian Peninsula and spoke Arabic - a language that they put in a high place. Literature in its different forms of prose, poetry and oral were typical methods to communicate through in those eras (Owens, 2007).

Nowadays, Arabic is the formal language of myriad countries in the Middle East region, such as: Egypt, Iraq, Jordan, Lebanon, Libya, Morocco, Saudi Arabia, Sudan and many others. Arabic is also deemed as one of United Nations' six official languages. Survival of a language for nearly fourteen hundred years, through an extended area of land, and used by copious number of disparate people is no less than a miracle (Retsö, 2013).

Emergence of the Classical Arabic ideal book; the Holy Quran has led Muslims to learn Arabic. It has been recited, analyzed and interpreted by all Muslims over the centuries. The formulation of codified rules of Classical Arabic, and the great significance given to excelling these rules were basic elements in the continued preservation of the language (Owens, 2007).

Development of Arabic language may approximately be divided into three periods: Classical Arabic period, Post-classical Arabic period and Modern Arabic period.

The classical period extended till the end of the early Hijri century "AH", then the huge conversion to Islam amongst non-Arabs, and the extension of the Muslim Caliphate eliminated

the primitive language utilized by pre-Islamic Bedouin culture–Jāhilī–, which stayed preserved only in lexicons used by scholars involved in recording the pristine speech of Arabs in which the Quran was revealed (Owens, 2007).

Grammar was standardized because classical Arabic was conclusively a set of diverse sister dialects used by different Bedouin tribes, hence, it can sometimes be strenuous to categorically declare that something could or could not be sound as per Classical Arabic as it is very often found that a tribe allowed something denied by another which is why there exists 10 "transmissions" or "readings" of Quranic Arabic (Retsö, 2013). Both classical and post-classical are usually referred to as basically classical Arabic, or fuṣḥā.

A considerable number of western researchers have started to show interest in Arabic, especially in the Arabic of the Quran. They have initiated translating material into Arabic; their lack of exposure to the entanglements of post-classical Arabic clarified they mostly applied the linguistic modes of their native languages onto Arabic. This has become more entangled with colonialism (Retsö, 2013).

Rise of media, especially visual media, attempted to be expressed in fuṣḥā, but its key concern was, without a doubt, journalism not necessarily linguistic purity. Being the key source to fuṣḥā for the majority of the Arab world; it has started to become the basic of acceptable Arabic (Retsö, 2013). The variation in educated forms of spoken and written Arabic resulting from these factors led to what is recently known as "MSA". In many cases, however, when grammar is introduced in Arab schools to either Arab children or to non-Arabs in institutes, it is usually post-classical Arabic period grammar, particularly naḥw (Classical Arabic syntax). Nevertheless, when it comes to grammar application, such as in the spoken Arabic of educators, or recent

books read by students, or immersion educational material for non-native students of Arabic such as al-Kitāb al-Asāsī, we notice a combination of classical Arabic and MSA. Generally, there is a rift between theory and the practice of teaching Arabic grammar. This means that MSA depends on a grammatical system not practically given in the Arab world. This is the imbroglio: Arabs don't wish to begin teaching novel grammar and leave behind their classical Arabic, but they are also unable to get disposed of MSA that has become so strongly established.

As a result of the development and variation that affected Arabic, we find that there is a need for such a study to investigate the variation that took place between MSA and CA. Also, a theoretical framework is needed to interpret such a variation as Badawi mentioned in *Diglossia in Arabic*.

On mentioning "language variation" in Arabic, first we have to determine what Arabic really means. The current definitions of Arabic language do not mention the variations of the language, which highlights the need to bridge this gap by new researches (Ibrahim, 2009), which is explained by Badawi.

Language variation has been noted in Arabic language since ancient times due to variations in dialects used by different tribes (Al-Sobh, 2015). There is a Hadith by Prophet Mohammad that *"the Qur'an was revealed in seven letters"* /nazal-a al-Qurʔān ʕalā sabʕat ʔaḥruf/ (Nassar 1956:79), which indicates the seven different ways of reciting Quran. In his article *"Arabic Sociolinguistics"*, Owens (2001) stated that in Sībawayh's book, grammarians acknowledged different variations of Arabic, including the different ways of reciting Quran (القراءات). It was concluded that lexical variation was always an aspect of Arabic language even before Islam; also the Quran itself has words that can be traced back to different dialects of the several tribes that

existed back then. In the present day, the media has a notable contribution in broadening it. One of the most renowned Arab linguists in the field of socio-linguistics was Ibn Jinni, who lived the 10th century. He discussed the nature of the Arabic language in his book Al- Khasaais - republished in (2006).

Badawi (1985) explained the idea of diglossia as he classified five levels of contemporary Arabic as follows:

- Fusha al- turaath, which is the Arabic variety of the Holy Quran, and is used only by men of religion such as Al-Azhar scholars.

- Modern-classical language or Fusha Al-ʿAṣr.

- Colloquial or the spoken Arabic of the educated.

- Colloquial of the enlightened, which is the variety spoken by the non-illiterates in conducting daily business.

- Colloquial of the illiterates, which is the variety spoken by the illiterates in everyday life (p. 27-35).

2.4 The rules of differentiating between the levels of language

According to Badawi, there are some rules that we can refer to when differentiating between the different levels of language:

1- Linguistic rules: deals with the whole features that characterize each level in terms of phonology, morphology, syntax and common expressions.

2- Social rules: this can be divided into (a) the social circumstances that enables a specific category of the Egyptian people to use some of the levels of language; (b) the social

circumstances that affects the individuals to use a specific level of language in a specific social situation.

Level One: Fuṣḥah Al-Turāth. It encompasses a large amount of features used since ancient times. Regarding /qāf/ ق, for instance, it is worth mentioning that Al-Azhar scholars and others who master the language utter the /qāf/ as مهموس. Two of three features are fulfilled.

Level Two: Fuṣḥah Al-ʿAṣr. The /qāf/ is subject to variation: instead of uttering it from أقصى الحنك, we can find that it is uttered from the front points between الحنك اللين and اللهاة (The same place of /kāf/ ك). This is the level used by the doctors, TV presenters, lawyers, teachers, and others. This is different from the way the Quran is uttered. Some people confuses between /qāf/ and /kāf/, especially women. This is a notable variation (Badawi: 130)

One of the features of Fuṣḥah, especially in grammar that it uses two kinds of sentences: nominal and verbal. The old Fuṣḥah tends to use verbal sentences more than nominal sentences. It limits the usage of nominal sentences to specific purposes, such as: interest or specialization, etc. This was mentioned by scholars in the past, especially by علماء المعاني. Thus, sentences in Fushah Al-Turath tends to be originally verbal (verb+noun = /ʒāʔ Muhammad/ Mohammad came). While in Egyptian colloquial, the sentence is originally nominal (noun+verb = /Muhammad jeh/ محمد جه).

Fushah Al-Turath encompasses most of the features of Fushah. The verbal sentence is used more common than the nominal sentence. While in Fushah Al-ʿAṣr: The nominal sentence is used more than the verbal sentence. This is the language of the writers, journalists, story writers, etc. This could be easily seen when picking any newspaper. However, this does not neglect the fact that verbal sentences are also used (Badawi: 131). The current study explains some similarities and differences between MSA and CA pertaining to using verbal sentence and nominal sentence.

Modern Arab linguists, such as Nehad Al-Mousa, recommend comprehensive lingual schemes to employ classical Arabic in order to preserve Arabic from lowliness, faintness and colorlessness in both the spoken and literary varieties. Nevertheless, such plans, proposals and recommendations that can bridge the gap existing between levels of Arabic, presume to wait for conclusive linguistic. The gap requires an exigent need for language scheming.

In a significant attempt to discover a solution for such issue through language scheming, Al-Mousa (2003) states that there should be a modern theoretical lingual transfer vision bolstered by practical action steps according to controlled lingual planning.

Al-Mousa (2003), suggested a political decision should be adopted from the government to ensure the successful implementation of this project.

The previous study represents some recommendations. Firstly, classical Arabic re-accomplishment should begin with the educational sector. Modern standard variety should be the language used in teaching and learning of academic subjects such as Arabic and other subjects. Employment of MSA in television shows, series and radio shows will significantly serve the purpose. There also exists the need of the establishment of children's literacy institution in MSA as well as programs for the illiterate. A political decision is of paramount importance to achieve sound results (Al-Mousa, 2003).

It is significant that media broadcasts its material through classical Arabic and to prepare specialist in such fields linguistically. Literary and artistic materials such as novels, stories, plays and movies should be published in classical Arabic. Programs and talk shows in TV and Radio can be implemented in classical Arabic to address families at home, discuss issues on farmers, laborers, merchants and others (Al-Mousa, 2003).

Accordingly, this study could be beneficial as the following chapters highlights the variations of the syntactic features in MSA in comparison to CA, which requires a new vision for introducing the grammar rules of MSA for the AFL learners.

Chapter Three

Methodology

3.1 Proposed Design of the Study

This study is an explorative and descriptive research to investigate the various functions of specific interrogative tools (/kayf-a/ كيف, /ʔayn/ أين , / Matā/ متى,/Hal/ هل),which are used to convey different functions throughout the contexts. The following research questions are used to investigate the data :

1- What the functions of interrogatives in Classical Arabic are as represented in Quran?

2- What are the differences/similarities of syntactic feature in Classical Arabic and MSA?

3.2 What is qualitative research?

Qualitative methods are used to answer research questions one and two. According to Searle (1985), a "qualitative research" investigates things in their natural settings; and it is an interactive process that involves the researcher, the participant and the nature of the matter in question. Qualitative research builds an opinion of the researched matter using previous studies that investigated the same matter by means of reaching a mutual understanding. According to Litosseliti (2010), qualitative procedures aim to interpret the findings and provide an in-depth insight of the factors influencing this phenomenon.

The research uses discourse analysis in a qualitatively designed method in order to analyze rhetorical functions, syntactic features, and linguistic variation in Quranic texts and Arabic corpus of newspapers. Accordingly, the study determines some of the language variation statically, however, it is a very simple process and there is no need for deep numerical analysis.

3.3 Instrumental Tools:

a- Quran from the Arabic Corpus

 The Quranic Arabic corpus[11] is used to gather the data relevant to CA to answer research questions one and two, which is analyzed to recognize the functions of the chosen interrogative tools. The Quranic Arabic corpus provides seven parallel translations in English for each verse, the study will depend on Sahih International, and Yusuf Ali.

Additionally, in order to demonstrate the rhetorical meanings in Quran, the opinions of some pioneer Arab rhetoricians, who took precedence in studying those meanings, is taken into consideration. Moreover, they employed scientific methodology in their analysis, which is beneficial for the current study. Those rhetoricians include Sibawayh, Ibn Jinni, Al Zamakhshary, Al Suyooti and Al Mubarrad.

 Quranic text is chosen for a number of reasons. Firstly, it is regarded as the highest linguistic form of the Arabic language. Secondly, one of the focus areas of this study will be the students dealing with Islamic texts for educational or religious purposes. Additionally, the frequency of the interrogative in the Quranic texts is high (Said, 1992). Moreover, a study of interrogative in Quran would definitely play a significant role to generally understand the interrogative in the Arabic language (Balkhi, 2007).

b- Newspaper from the Arabic Corpus

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[11] **Quranic Arabic Corpus** is an annotated linguistic resource which shows the Arabic grammar, syntax and morphology for each word in the Holy Quran. The corpus provides three levels of analysis: morphological annotation, a syntactic treebank and a semantic ontology.

The data is collected from newspapers from the Arabic Corpus to answer research question three. Most of the corpora come from newspapers[12], and each newspaper corpus can be searched individually.

The reason for choosing the Arabic corpus is that it provides a search function for individual words, or multiple words at once. Individual texts or combined corpora, (which consist of multiple texts) could be searched.

3.4 Data collection procedures

The data needed to answer the research questions is gathered through the following steps:

1. **Selecting the data:**

Preparation of the data :

Specific interrogative tools are chosen according to the high frequency of their functions in Quran. According to Said (1992), Balkhi,(2007), and Halima (2013) the interrogative is mentioned 1260 times in the Quranic verses, whereas the number of the Quranic verses are 6236 which reflects the high frequency of interrogatives in the Quran and allows for sufficient data for conducting the study. In order to get representative data for MSA, the study depends on Arabic corpus to get data from newspapers. For this study most frequent interrogatives are selected.

Reduction of the data :

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[12] The total number of words of the whole corpus is: 173,600,000.   All Newspapers: 135,360,804, Al-Masri Al-Yawm 2010: 13,880,826, Ahram 1999: 15,892,001, Shuruq Columns: 2,067,137, AlGhad01: 19,234,228, AlGhad02: 19,628,088, Hayat 1997: 19,473,315, Hayat 1996: 21,564,239, Tajdid 2002: 2,919,782, Watan 2002: 6,454,411, Thawra: 16,153,918.

Quranic text: The number of interrogative styles in Quran is nearly 1014; some of them serve rhetorical purposes while others do not (Balkhi, 2007). Therefore, only interrogative tools that are used for rhetorical functions are chosen, and the others are excluded. For example, */matā/* is mentioned in nine places serving different rhetorical purposes; /kayf/ is mentioned in eighty places serving rhetorical purposes in all of them. On the other hand, */hamza/* is used in 98 places in the Quran, but it does not serve rhetorical purposes in all of these places, so it is excluded from this research (Balkhi, 2007).

Regards MSA , despite high frequency of hamza (ء), mā (ما), man (من), ʔayn (أين), kam كم, they are excluded because of the difficulty to search for them in the corpus ,and the study depends on the following tools . Additionally, the number of concordance line of the chosen interrogative (/kayf-a/ كيف, /ʔayn أين , /Matā متى, /Hal/ هل) is shown in the following table :

Interrogative tool	**كيف/kayf-a/**	**أين /**	**متى/Matā/**	**هل/Hal/**
No.occurrences	14,031 10.37	2,572 1.9	7,404 5.47	5,011 3.7

Ways of Displaying and Verifying the data :

This study contains two categories of data and they are as follows:

· **Quranic Verses:** Interrogation of rhetorical meanings are determined through referral to exegesis, previously referred to, as well as perspectives of Arab Grammarians, which was explicated in the beginning. Quranic Verses are analyzed , in that method, to determined rhetorical meanings of interrogation and will be presented in tables, as it will be explained later.

· **MSA** : The second category is examples from newspapers gathered through Arabic corpus. Each example is analyzed through context, also through which meaning behind interrogation is defined.

Upon selection of interrogatives, as explained earlier, Quranic verses and examples gathered from Arabic corpus, which contain these interrogatives, are listed then presented in tables. The first table indicates the Function of each interrogative whether in Quranic verses or MSA; and this is the first part of analysis. After each table, there is a brief commentary on the content to indicate the most common and used functions compared to rarely used ones.

Then another group of tables is presented to indicate the common and disparate functions between CA and MSA, separately.

The second part of presenting the data is concerned with RQ2 in order to indicate the syntactic features of each interrogative in both CA and MS. Then, indicate the aspects of similarity and disparity in the syntactic features between CA and MSA. There is a commentary section after each table to review the content till we reach the section related to findings that summarizes the outcome of the study.

3.5 Data Analysis:

As the focus of the study is language variation and change in MSA and CA, the data analyses will be in terms of the lexical meaning of each tool, rhetorical functions of the chosen interrogative tools, and syntactic features that describe changes in MSA.

Analysis is conducted through the following steps:

· Recognize whether interrogation is rhetorical or direct, as rhetorical does not require an answer.

Then identify the context to define interrogation function therein.

/Matā/ متى is used as an illustration to show how data analysis will proceeds: (1) lexical meanings (2) Functions in CA (3) Functions in MSA (4) Syntactic Features

1- Lexical meaning:

According to Sibawayh, /matā/ "متى" is an interrogative tool used to ask about time or period. The following analysis demonstrates that /matā/ "متى" has several other rhetorical meanings.

2- Functions of /Matā/ " متى" in CA

Interrogative	Function	Example
متى/matā/	**Denial**	(And they say: "when (will) this promise (be fulfilled), if you are truthful?)
		(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ)
	Wish	(They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said: "when (will come) the Help of Allah?" Yes! Certainly, the Help of Allah is near!) (Al-Baqarah: 214).
		حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾ البقرة
	Mockery	(They will shake their heads at you and say: "When that be?" Say: "Perhaps it is near") (Al Isra:51).
		فَسَيُنْغِضُونَ إِلَيْكَ رُءوسَهُمْ وَيَقُولُونَ مَتَى هُوَ ۖ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ﴿٥١﴾ الإسراء

According to (Balkhi, 2007) /matā/ متى is found in nine Quranic verses and has rhetorical functions in all nine verses as follows:

The rhetorical meaning of /matā/ متى in the first example is *the **denial*** of torment by way of mockery (Halima, 2013). This verse was repeated seven times in the Quran in the same form in different Suras, i.e. Yunus, Al-Anbiya', Al-Naml, Al-Sajdah, Saba', Ya Sin, and Al-Mulk. AL-Zamakhshary stated that /matā/ متى in this verse means that disbelievers expedite Allah's promise of torment, which imports that they regard it unlikely" (*Al-Tafsir Al-Kabir* 20/21) (Al Qurtubi – Al Shawkany – Al Alusi).

Al Tabari stated that using the interrogative tool /matā/متى in the second example was meant to deem matters tardy and to express ***wish*** (Al-Kashaf: 2/350). The same opinion is adopted by Al-Baydhawi, Al Suyooti and Ibn Ashour.

Al-Fara' and AL Zamakhshary stated that in the third example (shake their heads) means to move their heads as a sign of ***mockery***.

The above reveals that /matā/ متى is mentioned in nine places with two rhetoric meanings which are: denial, and wish and, sub-meanings which are: deeming tardy; and mockery; and accusation of lying, exclusion of the promise.

3- /Matā/ متى in MSA (Newspapers)

The initial analysis reveals that most examples performs different rhetoric functions, including wonder, denial, deeming tardy and wishing while other examples addresses direct interrogation.

We note that the function of الإستبطاء /ʔal-ʔistibṭāʔ in media language constitutes high frequency while this meaning is found one time as a sub-meaning in the Holy Quran, which reflects the change of functions in CA and MSA.

Chapter 4

Results and Discussion

4.1 Introduction:

This section tries to answer the research questions by analyzing the data as (A) The functions of interrogatives in classical Arabic (Quranic verses) and (B) the differences/similarities of the syntactic features of interrogatives in Classical Arabic (Quran) and MSA (newspapers).

4.2 Discussion of the results:

4.2.1 Research Question One: What are the functions of interrogatives in Classical Arabic as represented in Quran?

Investigating the functions of the different interrogatives used in the Quran, it was found that each interrogative has more than one function and at sometimes it has sub-functions.

1- <u>Using /kayf/ كيف as an Interrogative Tool</u>

/Kayf/ "كيف" is an interrogative tool used to ask about the status or manner[13] such as /kayfa Ɂanta/ "كيف أنت". Questions using /kayf/ "كيف" are used to ask about the mode ; for example in the question /kayf Ɂant/ "كيف أنت" the answer should be /ṣaḥīḥ/ "صحيح" not /aṣ-saḥīḥ/ "الصحيح".

According to Sibawayh, /kayf/ "كيف" is an adverbial of time, as in /wakayf ʕalā Ɂayy ḥāl/ "وكيف على أي حال", however the majority of scholars assumed it is a noun. Other scholars stated that "كيف" can sometimes be used as an adverb not an interrogative tool, for example: (Al-Sahabi, page 130)

> "Allah is He Who sendeth the winds so that they raise clouds, and spreadeth them along the sky as pleaseth Him." (Al-Room, 48)

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[13] هي اسم يستفهم به عن حال الشئ وهيئته

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اللَّهُ الَّذِي يُرْسِلُ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ ﴿48 الروم﴾

a- **Functions of /kayf/"كيف" in CA**

Interrogative tool	No.of occurrences	Functions	Example
kayf (كيف)	80	1-Denial الإنكار /al-ʔinkār/	- كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ﴿٢٨ البقرة﴾ - كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ ﴿٨٦ آل عمران﴾ - انْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَى بِهِ إِثْمًا مُبِينًا ﴿٥٠ النساء﴾
		2-Wonder التعجب /al-taʕajub/	- وَكَفَى بِهِ إِثْمًا مُبِينًا انْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ﴿٥٠ النساء﴾ - وَمَا بَلَغُوا مِعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ ﴿45 سبأ﴾ - ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ ﴿26 فاطر﴾
		3-Determination التقرير /at-taqrīr/	- أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ ﴿24 ابراهيم﴾ - أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ﴿45 الفرقان﴾ - قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ﴿20 العنكبوت﴾
		5-Test /al-ʔixtibār/	- ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤ يونس﴾ - وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩ الأعراف﴾
		6-Threat /al-tahdīd/التهديد	- فَسِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ - وَمَا بَلَغُوا مِعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ ﴿45 سبأ﴾ - وَمَا بَلَغُوا مِعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ ﴿45 سبأ﴾
		Sub-meanings	

7-التوبيخ التوبيخ /at-tawbīx/ Mockery	- انْظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤ الأنعام﴾ - انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦ الأنعام﴾ - مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿154 الصافات﴾
9-التهويل والاستعظام /at-tahwīl/ Intimidation Fear	- فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ ﴿25 آل عمران﴾ - فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ ﴿41 النساء﴾ - فَكَيْفَ كَانَ عَذَابِي وَنُذُر ﴿16 القمر﴾
10-الترغيب /at-tarɣīb/ Attraction	- انْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ﴿21 الإسراء﴾
11- التعليل /at-taʕlīl/ Reasoning	- كَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿68 الكهف﴾

The interrogative "كيف" was found 80 times in the Quran which are shown in both previous table and the appendix. As shown in the table the interrogative has five main functions in addition to other sub-functions. The most frequent functions are denial, wonder, mockery, and determention. On the other hands , reasoning , intimidation

and attraction are less frequent.

Sibawayh stated the interrogative using "كيف" is usually used to denote negation and is followed by "إلّا", for example"

"How can there be a treaty with Allah and with His messenger for the idolaters save those with whom ye made a treaty at the Inviolable Place of Worship?" (Al-Tawba, 7). Following table will illustrate more functions and various related syntactic features.

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ **إِلا** الذين عاهدتم" ﴿٧ التوبة﴾

2- Using /hal/ هل as an Interrogative Tool

/hal/ is an interrogative particle, and it is used to ask for consent or authorization[14]. It is always followed by a verb, for example: /hal ʔinṭalaqa ʕalī / هل انطلق علي ؟ Did Ali go? However, it is possible that /hal/ is followed by the subject if the predicate is singular, for example: /hal ʕalī ʔinṭalaqa? / هل علي انطلق ؟ Did Ali go? /hal Mahmoud ʕaʕakramt?/ هل محمد أكرمت ؟ Did you honour Ali?

According to Sibawayih, if /hal/ is used with a nominal sentence, it conveys the meaning of request, for example: /fahal ʔantum ʃākirūn? / فهل أنتم شاكرون '' "are you thankful?"

Also, a conjunction in Arabic could come in the same sentence with /hal/ as follows: /hal taʔtīnī aw tuḥadiθunī? / هل تأتني أو تتدعوني ؟ would you come or call me? Sibawayih added that /hal/ could mean "that" if it is used to add emphasis, as in the following example:" Is there (not) in these an adjuration (or evidence) for those who understand? ''هل في ذلك قسم لذي حجر (الفجر،5)"

Is there (not) in these an adjuration (or evidence) for those who understand?(**Yusuf Ali)**

Alzamakhshary added that /hal/ could be used for denial as in the example: " According to this opinion that/hal/ could be used for denial then it should be followed by /ʔilla/ except, as follows:

هل حرف استفهام , وهو مختص بطلب التصديق [14]

"هل جزاء الاحسان الا الاحسان" (Al-Rahman, 60) "Is there any Reward for Good - other than Good? (Al-Rahman, 60)

(الرحمن ، 60) and "do they only *wait* for the *Hour*" . As following :

a- **Functions of /hal/ هل in CA.**

Tool	Functions	Quranic Verses
/hal/ هل	التوبيخ & Denial /at-tawbīx/	**هَلْ يَنْظُرُونَ إِلَّا** أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾ البقرة هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ ۗ ﴿١٥٨﴾ الأنعام
	Denial	قُلْ يَا أَهْلَ الْكِتَابِ **هَلْ** تَنْقِمُونَ مِنَّا **إِلَّا** أَنْ آمَنَّا بِاللَّهِ ﴿٥٩ المائدة﴾ **هَلْ يُجْزَوْنَ إِلَّا** مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾الأعراف **هَلْ يُجْزَوْنَ إِلَّا** مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾ سبأ
	Denial & استهزاء /ʔistihzā?/	**هَلْ** يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ انْصَرَفُوا ۚ صَرَفَ اللَّهُ قُلُوبَهُمْ ﴿١٢٧ التوبة﴾
	Denial & تهكم /tahakkum/	ذَاقُوا بَأْسَنَا ۗ قُلْ **هَلْ** عِنْدَكُمْ **مِنْ** عِلْمٍ فَتُخْرِجُوهُ لَنَا ۖ إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ ﴿١٤٨ الأنعام﴾
	Denial & التسوية /at-tasweya/	قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ **هَلْ تَسْتَوِي** الظُّلُمَاتُ وَالنُّورُ ۗ (16) الرعد مَرْيَمَ **هَلْ** يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ ۖ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ ﴿١١٢ المائدة﴾ **هَلْ** آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَى أَخِيهِ مِنْ قَبْلُ ۖ فَاللَّهُ خَيْرٌ حَافِظًا ۖ وَهُوَ ﴿٦٤ يوسف﴾
	Order	**فَهَلْ أَنْتُمْ** مُنْتَهُونَ ﴿٩١ المائدة﴾ قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ ﴿٥٤ الصافات﴾ أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ ۖ **فَهَلْ أَنْتُمْ** مُسْلِمُونَ ﴿١٤ هود﴾

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التشويق	أَخْتَكَ فَتَقُولُ **هَلْ أَدُلُّكُمْ** عَلَى مَنْ يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَى أُمِّكَ كَيْ تَقَرَّ ﴿٤٠ طه﴾
/At-taʃwīq/	قَالَ يَا آدَمُ **هَلْ أَدُلُّكَ** عَلَىٰ شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَا يَبْلَىٰ ﴿١٢٠ طه﴾
	يَاأَيُّهَا الَّذِينَ آمَنُوا **هَلْ أَدُلُّكُمْ** عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿10 الصف﴾
التعظيم والتهويل	قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩ يوسف﴾
/at-taʕzīm wa at-tahwīl/	
Determination	هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٦ المطففين﴾
	هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤ الذاريات﴾
	هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ﴿١٥ النازعات﴾
التقرير والترغيب	**فَهَلْ** نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤ الكهف﴾
/at-taqrīr wa at-tarɣīb/	
تقرير & تحسر	**فَهَلْ** وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ﴿٤٤ الأعراف﴾
/at-taqrīr wa at-taḥassur/	
التقرير والتشويق	**قُلْ هَلْ** نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣ الكهف﴾
/at-taqrīr wa at-taʃwīq/	هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ تَنَزَّلُ الشَّيَاطِينُ ﴿٢٢١ الشعراء﴾
الاستبطاء	وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٣٩ الشعراء﴾
/ʔal-ʔistibṭāʔ/	
Wonder	وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ﴿٧﴾
	وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿٢١ ص﴾
	هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴿١ الغاشية﴾
Wish	فَاعْتَرَفْنَا بِذُنُوبِنَا **فَهَلْ إِلَىٰ خُرُوجٍ** مِنْ سَبِيلٍ ﴿١١ غافر﴾

يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ ﴿٤٤ الشورى﴾

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ ﴿30 ق﴾	استفهام حقيقي

Real question

فَقُلْ هَلْ لَكَ إِلَىٰ أَنْ تَزَكَّىٰ ﴿١٨ النازعات﴾	العرض

/ʔal-ʕarḍ/

hal/ هل appears 93 times in the Quranic verses. From the table above, we can see that denial is the function that is used the most in CA. Denial could convey the meaning of mockery, negation, and equality. Second meaning is التقرير

Then the function that comes in the third place is order and wish, in addition to the other sub-meanings.

3- Using /matā/ as an Interrogative tool

Sibawayh said that /matā/ "متى" is an interrogative tool used to ask about time. The following analysis will demonstrate that /matā/ "متى" has several other rhetorical functions.

a- Functions of matā (متى) in CA :

Interrogative tool	Functions	Example	Syntactic Structure
/matā/	wish and الاستبطاء /ʔal-ʔistibṭāʔ/	الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ **مَتَىٰ نَصْرُ** اللَّهِۗ أَلَا إِنَّ نَصْرَ ﴿٢١٤ البقرة﴾	/matā/+ noun
	Denial	الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍۚ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ **مَتَىٰ هُوَ**ۖ قُلْ عَسَىٰ أَنْ يَكُونَ ﴿٥١ الإسراء﴾	/matā/+ pronoun
		وَيَقُولُونَ **مَتَىٰ هَذَا الْوَعْدُ** إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨ يونس﴾	/matā/ + cluster متى+هذا+ الوعد))
		(And they say: "when (will) this promise (be fulfilled), if you are truthful?)	

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وَيَقُولُونَ **مَتَى هَذَا الْوَعْدُ** إِنْ كُنْتُمْ صَادِقِينَ   Reported speech
﴿٣٨ الأنبياء﴾

وَيَقُولُونَ **مَتَى هَذَا الْوَعْدُ** إِنْ كُنْتُمْ صَادِقِينَ
﴿٧١ النمل﴾

From the previous table matā (متى) is represented in nine Quranic verses and address rhetorical functions in all nine verses, namely, denial and wish additionally, the sub-meaning الأستبطاء as explained chapter (1)

The first meaning is denial which is used in seven verses in Quran in the same form in different Suras, i.e. Yunus, Al-Anbiya', Al-Naml, Al-Sajdah, Saba', Ya Sin, and Al-Mulk.

AL-Zamakhshary stated that "interrogative using /matā/ متى in this verse means that disbelievers **expedite** Allah's promise of torment, which imports that they regard it unlikely" (*Al-Tafsir Al-Kabir* 20/21) (Al Qurtubi – Al Shawkany – Al Alusi).

Al-Razi stated that disbelievers said that to accuse the Prophet, pbuh, of being a liar regarding the menace of their punishment by Allah and the victory of the believers; or they said it to deem it unlikely.

Accordingly, the rhetorical meaning of /matā/ متى in the previous verse is the **denial** of torment by way of mockery (Halima, 2013).

The second meaning is mentioned in the verse:

حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾ البقرة

(They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said: "when (will come) the Help of Allah?" Yes! Certainly, the Help of Allah is near!) (Al-Baqarah: 214).

Al Tabari stated that using the interrogative tool /matā/ متى in the preceding verse was meant to deem matters tardy and to express wish" (Al-Kashaf: 2/350). The same opinion is adopted by Al-Baydhawi, Al Suyooti and Ibn Ashour.

AL Zamakhshary stated that: it means asking for and wish of victory.

The third meaning is mentioned in the verse:

فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ ۖ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ﴿٥١﴾ الإسراء

(They will shake their heads at you and say: "When that be?" Say: "Perhaps it is near") (Al Isra:51).

Al-Fara' and AL Zamakhshary stated that: (shake their heads) means to move their heads as a sign of exclamation and mockery.

Al Suyooti, Al Alusi and Al Shawkany stated that such interrogative means mockery. In brief, the above interrogative is meant for denial, exclamation and mockery, i.e. disbelievers shake their heads before the Messenger as a sign of **mockery** and say in **denial**: when is the day of resurrection? (*Tafsir Al-Jalalayn*).

4- <u>Using /ʔayn/ "أين" as an interrogative</u>

/ʔayn/ "أين" is an interrogative that is used to ask about place. Arab grammarians said in describing /ʔayn/ "أين" "which place?" And they added that /ʔayn/ "أين" could be used only to ask about places as when /matā/ "متى"is used only to ask about days and nights. For example:

"أين تدرس اللغة؟" /ʔayn tadrus al-luɣa?/ "Where do you study the language? and /ʔayn Alī?/ أين
"علي؟ Where is Ali?

Functions of /ʔayn/ أين In CA

The data shows that /ʔayn/ conveyed the meaning of denial \ Irony 9 times and one time to convey the meaning of wish. /ʔayn/ is followed by a verb in one example and followed by a noun in the other 9 examples as in the examples below:

So where are you going? (Al-Takwir, 29)

<u>فأين</u> تذهبون (التكوير،26)

In the above verse, using /ʔayn/ أين means that Allah says that the disbelievers who think can escape the punishment will not be able to go anywhere. This is the only example where /ʔayn/ in the Quran is followed by a verb. All of the following examples /ʔayn/ is followed by a noun: And [warn of] the Day He will call them and say, "Where are My 'partners' which you used to claim?" (Al-Qaṣaṣ, 62)

<u>أين</u> شركائي الذين كنتم تزعمون (القصص،62)

Interrogative	Functions	CA
أين	Irony or rebuke and Denial	<u>أين</u> شركاؤكم الذين كنتم تزعمون (الأنعام، 22)
		ويقول <u>أين</u> شركائي الذين كنتم تشاقون فيهم (النحل،27)
		وقيل لهم <u>أين</u> ما كنتم تعبدون (الشعراء، 92)
	Denial and Irony	<u>أين</u> شركائي الذين كنتم تزعمون (القصص،62)
		<u>أين</u> شركائي الذين كنتم تزعمون (القصص،74)
	Wish	<u>أين</u> المفر (القيامة،10)

In the above example, /ʔayn/ was used to express denial: Allah has no partners.

Man will say on that Day, "Where is the [place of] escape?"

أَيْنَ المفر (القيامة،10)

/ʔayn/ is used in the above verse to express a wish, in other words that the disbeliever wishes to escape the punishment but cannot find the exit.

4.2.2 Research Question Two: What are the differences/similarities of syntactic feature in Classical Arabic and MSA?

From investigating the data, the researcher found that there are similarities and differences regarding the functions of the interrogatives and syntactic features.

1- Syntactic features of /kayf/

a- Syntactic features of /kayf/ in CA only

Function	Syntactic structures in CA	Example
Denial	**كَيْفَ + يَكُونُ**	كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللهِ وَعِنْدَ رَسُولِهِ ﴿٧ التوبة﴾
	كَيْفَ + وَإِن	كَيْفَ وَإِن يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلًّا وَلَا ذِمَّةً ﴿٨ التوبة﴾
	كَيْفَ + كَانَ	فَانْظُرْ كَيْفَ كَانَ عَاقِبَةَ مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿51 النمل﴾

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b- Similarities between classical Arabic and MSA in /kayf/

Function	Syntactic structure in CA	Example	Syntactic structure in MSA	Example
Determination	كيف + verb	فَانْظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ **كَيْفَ يُحْيِي الْأَرْضَ** بَعْدَ مَوْتِهَا ﴿50 الروم﴾	كيف + verb	**كيف أدام الصراع** العربي - الإسرائيلي أنظمة التسلط في العالم العربي
Denial	**كَيْفَ + verb**	**كَيْفَ يَهْدِي** اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ ﴿٨٦ آل عمران﴾	**كَيْفَ + verb**	**فكيف يستقيم** معنى ان لا نثور من أجل الانسان وهو الكائن
Wonder	**كَيْفَ + Verb**	انظُرْ **كَيْفَ يَفْتَرُونَ** عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُبِينًا ﴿٥٠ النساء﴾	**كَيْفَ + Verb**	**فكيف "تغيرنا" اذا كنا قمنا فعلا بنقل الرأي الآخر ونشرنا ما هو اقوى من ذلك وأفسحنا المجال ليس فقط امام اخوتنا الاسلاميين وانما امام التيارات الاخرى بكامل اطيافها وألوانها لتقول كل ما تريده؟!**

The percentage of the interrogative "كيف" functioning as   التقرير/at-taqrīr was higher than the

function of denial and wonder in newspaper as shown in the table. However, in CA denial and

wonder were higher than the function of التقرير/at-taqrīr

From the table, it is shown that the interrogative "كيف" comes in three different forms. It

appeared in the form "وكيف" "بكيف" "فكيف". These forms were found in both MSA and CA,

except the form "بكيف" that was not found in the Quran. The syntactic structure that was found in

both MSA and CA is as follows:

-   /kayf/+verb

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Function	Syntactic structures in MSA	Example
Determination	**Collocation** كيف + أن	الشرعي والنصوص القطعية الثابتة **كيف ان سنة** الله ثابتة ولن تتبدل.
	Cluster كيف + أن + هذا وكيف + أن + هذا وكيف + أن + هذة كيف + أن + هذة	**كيف ان كان** هذا اللاعب من المحترفين ويعيل اسرة سيضطر النادي الى فرط عقده.
	Collocation: **كيف + لا**	- **كيف لا** وسلوك السيارة من أروع ما عرفتُه حتى الآن في تكامل رشاقته وسلامته الى هذا الحد البعيد. بالنظر الى وضع «أبل» المضطرب الفوضوي الراهن، **كيف لا تصبح** موضع السخرية فيما ترتبط منتجاتها بفيلم «المهمة المستحيلة» السينمائي أو بفيلم «يوم الاستقلال» الذي كان من المفترض فيه أن ينقذ كومبيوتر «أبل»
	بكيف + verb	وهذه المدرسة لم تنجح حتى الآن في اقناعنا **بكيف ساهمت** العمليات الانتحارية في تحقيق هدف استقلال الشعب الفلسطيني؟!
	Pattern: prepositional phrase + فكيف	**فكيف بمواطني** الدول التي يمارس ضدها ما وصفته سيادتك 3

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	Pattern: كيف + بالله عليك	- فكيف ـبالله عليكم- يكون شعور ـ موظف
	Collocation: **فكيف + يمكن**	**فكيف يمكن** للقطاع الخاص أن يستثمر في قطاع الكهرباء الذي لا يهدف حالياً الى تحقيق الربح؟
Denial	**Collocation** **"كيف – إنن"**	دون أن **كيف ـ إذن ـ نفكر** في العذاب إنقدر على الذهاب إلى أبعد منه! عشرةُ وما بيننا يا هنيّةُ **وكيف إذنْ لأخافُ** خبزٍ وملحٍ
	كيف + لك	- **كيف لك ان تسمي** الضجيج قبراً؟ والمعلوم مانعاً؟ - إذا كان أميا، سياسيا، إلى هذا الحد، **فكيف له** أن يشرع عقائديا،
	فكيف + له	
Wish	/kayf/+noun	- **كيف** الانتقال الى زمان عالمي ؟
	/kayf/+/takūn/	**فكيف** تكون الحياة: نعيما

The interrogative "كيف", as shown, in the table has a function that is not found in the Quran while it is used in the newspaper to express a *wish*.

Additionally, the results show that the pattern "كيف+أن" which is very frequent is used to express التقرير/at-taqrīr in newspaper ,whereas, this pattern is used to express التهديد والوعيد in CA and it is less frequent. Additionally, the cluster كيف + أن + هذا How is that? Kaif Anna Haza? is very frequent in the MSA .

This cluster is affected by the usage of ECA and the English language since the nominal sentence is used a lot while in CA it is more common to use the verbal sentence. Dr. Badawi said that using the nominal sentence is a common feature in MSA rather than CA.

Moreover, the results in the table show that "كيف" was followed by the collocations "إذن" and "يمكن". كيف+إذن   How then? *Kaifa Ezzan*? is used to give the meanings of exclamation and denial, while "كيف+يمكن"   How is it possible to ? *Kaifa Youmken?* is used to express denial. These forms were not found in the Quran .

The other patterns " "prepositional phrase+فكيف" and "كيف+بالله عليك" are used for التقرير/at-taqrīr. It is worth mentioning that the results showed that none of these patterns were found in classical Arabic.

In the example /kayf alʔintiqāl/ كيف الإنتقال, the emphasis form is changed from /kayf+verb (nantaqil)/ to /kayf+noun (al-ʔintiqāl)/. Changing the noun to a verb is one of the recent expressions in MSA (Badawi, 1985). It is abvious from above that RQs has an essensial rule in convring the messages in newspapers (Abioye , 2011).

a- <u>Sum-up of Syntactic features of /kayf/ in both CA and MSA</u>

Function	Syntactic structures in CA only	Syntactic Structures in MSA only	Syntactic Structures in both MSA and CA
Denial	كَيْفَ + يَكُونُ كَيْفَ + وَإِنْ كَيْفَ + كَانَ	"كيف – إنن" كيف + لك فكيف + له	كَيْفَ + verb
Determination	None	كيف+ Verb فكيف + يمكن كيف + بالله عليك prepositional phrase + فكيف كيف + لا	

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			كيف + أن + هذا
Wonder	**None**	**None**	**Verb +** كَيْفَ
Wish	**None**	**None**	**/kayf/+noun** **/kayf/+/takūn/**

2- **Syntactic Features in /hal/** هل

a- <u>Syntactic features of / hal/ هل / in CA only</u>

Tool	Functions	Syntactic Feature	Example
/Hal/	العرض	/hal/ + laka	فَقُلْ هَلْ لَكَ إِلَى أَنْ تَزَكَّى ﴿١٨, النازعات﴾
	Denial	/hal/+verb	**هَلْ يَنْظُرُونَ** إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠, البقرة﴾
		/hal/+/hāðā/	**هَلْ هَذَا** إِلَّا بَشَرٌ مِثْلُكُمْ ۖ أَفَتَأْتُونَ السِّحْرَ وَأَنْتُمْ ﴿٣ الأنبياء﴾
		/hal/+noun	هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٦٠ الرحمن﴾
		/hal/+preposition	**قُلْ هَلْ مِنْ** شُرَكَائِكُمْ **مَنْ** يَهْدِي إِلَى الْحَقِّ ۚ قُلِ ﴿٣٥ يونس﴾

b- <u>Similarities between classical Arabic and MSA in the Syntactic feature of /hal/ هل</u>

Function	Syntactic structures in CA	Example	Syntactic structures in MSA	Example
Denial	1- هَلْ + إِلَّا /hal/ + /ʔillā/	هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٦٠ الرحمن﴾ 23	1- هَلْ + إِلَّا /hal/ +/ʔillā/	وهل انا الا المتقلبة النقود؟ وهل انا الا امرأة؟
	2- هَلْ + مِنْ /hal/ +/min/	قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ﴿٣٤ يونس﴾	2- هَلْ + مِنْ /hal/ + /min/	فهل من هزيمة ماحقة للذات، أكثر من شن حرب استعمارية في عصر ما بعد الاستعمار؟

When the interrogative /hal/ هل is used to convey the function of denial, the following structures are used,. If any of these structures is substituted by the forms "لا يجب أن" "لا يمكن أن" it means denial:

- هل+إلا /hal/ + / ?illā/ this structure is used in both CA and MSA

- هل+من /hal/ + /min/ this structure is also used in both CA and MSA

c- Syntactic Structures of /hal/ هل in MSA only

Finally, there are various functions for /hal/ هل in CA as shown in the first table; otherwise, there is only one function for /hal/ هل is used in the newspaper, namely, denial. The following structures are used only in MSA:

- هل + إن + هذا /hal + ?in + hāðā/ this form is only used in MSA

   Additionally, following collocation is frequently used in MSA but it is not used in CA any more.
- فهل يُعقل this collocation is only used in MSA

Function	Syntactic structures in MSA	Example
Denial	**Cluster:** هل + إن + هذا /hal+?in+hāðā/	**هل إن هذا** السبب كاف لنترك كلبهم يلتهم اولادنا؟
	Collocation : فهل + يُعقل /fahal+yuʕqal/	**بربكم- يُعقل €فهل** أن يوصف المجتمع الذي يعطي المرأة امتيازات كهذه، ذات تأثير على المستقبل والعمل والحياة، بأنه يضطهدها أو يظلمها أو يسيء إليها؟!. 10 **هل يعقل** ان يبقى جهاز التصوير الطبقي المحوري وجهاز البانوراما

معطلين

d. Sum-up of Syntactic features of /hal/ in both CA and MSA

Function	Syntactic structures in CA only	Syntactic Structures in MSA only	Syntactic Structures in both MSA and CA
Denial	/hal/+noun /hal/+preposition /hal/+/hāðā/ /hal+verb/	هل + إن + هذا /hal+ʔin+hāðā/ فهل + يُعقل /fahal+yuʕqal/	هَلْ + إلّا /hal/ +/ʔillā/ هلْ + مِنْ /hal/ + /min/

2- <u>Syntactic Structures of /matā/</u>

a- <u>Syntactic Structures of /matā/ in CA only</u>

Interrogative tool	Functions	Example	Syntactic Structure
/matā/	wish الاستبطاء	الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ **مَتَى نَصْرُ** اللَّهِ ۗ أَلَا إِنَّ نَصْرَ ﴿٢١٤ البقرة﴾	/matā/+ noun
	Denial	الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ **مَتَى هُوَ** ۖ قُلْ عَسَى أَنْ يَكُونَ ﴿٥١ الإسراء﴾ " Say: "He who created you first!" Then will they wag their heads towards thee, and say, "When will	/matā/+ pronoun

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that be?" Say, "May be it will be quite soon! ?"
Yusuf Ali

/matā/ + cluster (متى+هذا+ الوعد)	وَيَقُولُونَ **مَتَى هَذَا الْوَعْدُ** إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨ يونس﴾

(And they say: "when (will) this promise (be fulfilled), if you are truthful?)

Reported speech	وَيَقُولُونَ **مَتَى هَذَا الْوَعْدُ** إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨ الأنبياء﴾

They say: "When will this promise come to pass, if ye are telling the truth?" **Yusuf Ali**

وَيَقُولُونَ **مَتَى هَذَا الْوَعْدُ** إِنْ كُنْتُمْ صَادِقِينَ ﴿٧١ النمل﴾

The last column in the table shows that there are three common syntactic features for /matā/ متىin CA as follows:

- " /matā/ متى " is preceded by the nouns but never preceded by a verb

(Reported speech) يقولون + متى - /yaqūlūn+ matā/

- /matā/ متى   is not preceded by any particle .

- /matā/ + pronoun

b- Similarities between classical Arabic and MSA matā (متى)

Function	Syntactic features in CA	Examples	Syntactic features in MSA	Examples
Denial	Reported speech	(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ	Reported speech	فهل بعد هذا يحق أن **تقولوا** أن مسلسل التخليق قد انطلق ؟ **متى** ؟ **وكيف** ؟

		صَادِقِينَ)		
	/matā/ + هو	وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ ﴿٥١ الإسراء﴾	هو /matā/+	واليوم ماالذي يجري؟! **وإلى متى هو** لا إبعنينا؟! قتلوا الحريري رحمه الله.
	/matā/ + هذا	وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨ يونس﴾	هذا /matā/+ الإستبطاء	**وإلى متى هذا** المضي في السير بهذا الفن الهابط، وتقليد الغرب في
Wish	/matā/ + noun	الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ **مَتَى نَصْرُ** اللَّهِ أَلَا إِنَّ نَصْرَ ﴿٢١٤ البقرة﴾	/matā/ + noun	الرسول يقول **متى نصر** الله؟ نحن نعلم انها قضية كبيرة

We note that the function of deeming tardy الاستبطاء in newspapers constitutes high frequency while this meaning is found one time as a sub-meaning in the Holy Quran, which reflects the change of functions in CA and MSA. Additionally, the structure is different in both MSA and CA as previously shown.

/Matā/ comes in the Quran and the newspaper in the form of reported speech, for example: وتقولوا متى /taqūlū matā. and it has the و يقول متى /wayaqūl+matā/ ويقولون متى /wayaqūlūn matā/ same function of denial and الإستبطاء

Also, the structure /matā+noun/ to express wish is found in both MSA and CA, for example:/matā naṣr/ متى نصر

We also notice that there are two functions denial and الاستبطاء with the same structure هذا + متى

c- Syntactic features of /matā/ in MSA only

Functions	Syntactic features in MSA	Examples
Denial	**Collocation:** متى + كان /matā +kān/ Less frequent متى + كانت /matā+kānit/	يعقل ان يقوم النظام بهذه البشاعات حتى يمكن لنفسه اكثر, **متى كان** الاطفال الرضع والنساء والأبرياء المدنيون عقبة امامه **متى كانت** واشنطن تشعر بالحرج من عدم مساعدة الشعوب وحمايتها؟ وكأن الرأي العام الأميركي مشغول ليلاً ونهاراً بالأكراد
	متى يمكن **/matā yumkin/** Frequent	**متى يمكن** ان يعتمد اقتصاده على ذاته وهو مثقل باعباء ديون ولكن **متى يمكن** اجراء انتخابات حرة فهذا علمه عند الله. وبالطبع لن
الاستبطاء /ʔal-isṭibṭāʔ/	**Cluster :** **وإلى+ متى+سيبقى** **/waʔilā₊ matā+ sa-yabqā/**	**وإلى متى سيبقى** التنظير في هذا الموضوع، كأني اريد ان اذبح البعض **وإلى متى سيبقى** الأردني يعاني من مشكلة عدم توفر المياه، بعد نهضة
	وإلى+ متى+ يستمر /waʔilā+matā +yastamir/	**وإلى متى يستمر** هذا الظلم، والى متى سيترك هذا الجرح النازف مفتوحا! **وإلى متى يستمر** اهل الحكم في ممارساتهم الانتهاكية التي من شأنها تعطيل
	وإلى + متى +لا نعطي **/wa-ʔilā₊matā+lā nuʕṭī/**	**وإلى متى لا نعطي** التنمية الاجتماعية حقها ومكانتها ضمن توجهاتنا العامة
	إلى+ متى سنظل	**إلى متى سنظل** نعاني من عجز في جمع الضرائب. ومتى سيتم

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	/ʔilā+matā sa-naẓal/	اعداد
	وإلى+ متى + هذا /wa-ʔilā+ matā+ hāðā/	**وإلى متى هذا** الهوان ونحن نرى دولة عربية تمزق إلى أجزاء v. frequent
	إلى + متى + قد /ʔilā+matā+qaḍḍ/	ولكن **إلى متى قد** يستمر الهاجس الأوروبي فيما يتصل بالأصولية الإسلامية في ضوء
	نبقى+إلى + متى /nabqā+ʔilā+ matā/	**إلى متى نبقى** ساكتين على مهازل هذا الطاغية الذي لم يجلب لنا
	+فإلى + متى ننتظر /fa-ʔilā + matā na-ntaẓir/	**فإلى متى ننتظر** كي نتعلم حل مشاكلنا
	متى + ينتظرون /matā + ya-ntaẓirūn/	**ينتظرون؟** وهل هناك من حل سريع ونحن بدورنا نقول **إلى متى** وعاجل لمعالجة المشكلة
Wish	**Collocation:** **كيف + ومتى** /kayf+ matā/	لا أعرف **كيف ومتى** وأين تلك اللحظة التاريخية والأمنية التي من الممكن أن يلتقي فيها الغرب الأمريكي مع الشرق الإسلامي
	متى + تنتهي /matā+ tantahī/	**متى تنتهي** هذه الغمة وذاك الكرب... لتعود لهذه الأمة اشراقتها وتستعيدv. Frequent
	متى + سوف /matā+sawf-	متى **سوف** أتوب عن الحب... وعن الصراخ... وعن الكتابة؟

a/

Arabic example	Decomposition	Transliteration
v. Frequent **متى يا** قدس نخرج من زمان	**متى + يا**	/matā + yā/
متى يصبح لكل مواطن مصرى الحق فى امتلاك الأرض كما تملكهاv. Frequent	**متى + يصبح**	/matā + yuṣbiḥ/
يوم الذي يكون فيه لمجلس النواب دور حقيقي في التغيير **متى سيكون** هذا المجلس حيا يرزق	**متى + سيكون**	/matā + sa-yakūn/
متى تعود البسمة الى الابناء والآباء والامهات ويلتم شملهم وتجف دموعهمv. Frequent	**متى + تعود**	/matā + taʕūd/
متى نرى ابطالا عالميين من السودان مثل الكشيف حسن وخليفة عمر	**متى + نرى**	/matā + narā/
متى سينتهي الكساد في سنغافورة v. Frequent **متى تتوقف** هذه المهزلة ويبلغ المسؤولون سن الرشد **ومتى وكيف** سترفع عنا هذه اللعنة	**متى + سينتهي**	/matā+ sa-yantahī/ Two interrogative tools
فمتى سيتم العمل بأوامر اعتقال مكتوبة من النيابة العامة بدل الاعتقالات المزاجية	**فمتى+سيتم**	/fa-matā + sa-yatim/
متى يتم نشر استخدام الكومبيوتر أو «الحاسوب» في جميع المدارس والجامعاتv. Frequent	**متى + يتم**	/matā + yatim/

The analysis reveals that most examples perform different functions including denial, tardy /ʔal-ʔistibṭāʔ/ الاستبطاء and wishing.

In MSA, the structure is different as /matā/ متى is preceded by nouns and verbs as displayed by concordance lines previously.

Moreover, in MSA, /matā/ متى is also preceded by the preposition /ʔilā/ "إلى" when used for deeming tardy الاستبطاء/ʔal-ʔistibṭāʔ/. This structure is not found in the Holy Quran as /matā/ متى is mentioned in the Holy Quran for deeming tardy/ʔal-ʔistibṭāʔ/ الاستبطاء but not preceded by "إلى". This structure is the most frequent in the MSA. In other words, the journalist may have been affected by his/her dialect and accordingly his writing is affected as well (Brustad, 2000).

In MSA, /matā/ متى could be accompanied by another question word in the same sentence. This form is not found in the Holy Quran.

In MSA, /matā/ متى is preceded by particles and prepositions such as /lām/ "اللام", /bāʔ/ الباء and /fāʔ/ "الفاء". This structure is not found in the Holy Quran, while it occurred 5368 times in MSA.

Word Form	Occurrence
لمتى /li-matā/	1
بمتى /bi-matā/	3
ومتى /wal-matā/	1147
فمتى /fa-matā/	359

d. Sum-up of Syntactic features of /matā/ in both CA and MSA

Function	Syntactic structures in CA only	Syntactic Structures in MSA only	Syntactic Structures in both MSA and CA
Denial	/matā/+ pronoun /matā/ + cluster: (متى+هذا+ الوعد)	/matā + kān/	/matā/ + pronoun Reported speech /matā/ + هذا
Wish	/matā/+ noun	/kayf+ matā/ /matā+ verb/ /matā+sawf-a/ /matā + yā/	/matā/ + noun
الإستبطاء	None	Cluster : /waʔilā+ matā+ verb/ /wa-ʔilā+ matā+ hāðā/	None

4- Syntactic Features of /ʔayn/

a- syntactic features of /ʔayn/ in CA only

Interrogative tool	Functions	Syntactic feature	Example
/ʔayn/	wish	/ʔayn/+noun	<u>أين</u> المفر (القيامة،10)
	Denial	/ʔayn/+noun	<u>أين</u> شركاؤكم الذين كنتم تزعمون (الأنعام، 22)

b- Similarities between MSA and CA in the Syntactic Structures of /ʔayn/

Function	Syntactic structure in CA	Examples	Syntactic structures in MSA	Examples
Denial	ʔayn+ verb	<u>**فأين**</u> تذهبون (التكوير،26)	<u>**أين تذهب**</u>	<u>أين تذهب</u> اموال النفط والنفط الجزائري من اغنى النفوط العالمية يذهب <u>أين تذهب</u> الأموال في حين ان المسلمين العاديين يسلمون زكواتهم لهذه <u>أين ذهبت</u> كل تلك الشعارات والهتافات و« المفردات» التي حشوا بها

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ʔayn+ noun	<u>أين</u> شركاؤكم الذين كنتم تزعمون (الأنعام، 22)	ʔayn+ noun	<u>أين الرقابة</u> التي تضع حدا لهؤلاء عوضا عن تركهم بلا أدنى
ما + ʔayn /mā/	وقيل لهم <u>أين ما</u> كنتم تعبدون (الشعراء، 92)	ما +ʔayn	ياأخي <u>أين ما</u> أقره مجلس التعليم العالي --وهذا المجلس لا يدري بما تقولون One time

In MSA and CA when the function is to mean denial and rebuke, the following structures are used:

- /ʔayn+verb/ "أين+فعل" for example: /faʔayn tanhabūn/ "فأين تنهبون"

- /ʔayn+noun/ "أين+اسم" for example: /ʔayn ʃurakāʔukum/ "أين شركاؤكم"

- /ʔayn+mā/ "أين+ما" for example /ʔayn mā kuntum taʕmalūn/ "أين ما كنتم تعملون"

c. Syntactic Structures of /ʔayn/ in MSA only

Functions	Syntactic features in MSA	Examples
Denial :	**Cluster:** **من + أين+ جاء** **/min+ʔayn+ʒāʔ/**	<u>فمن أين جاء</u> آغري بهذه المعلومات التي لا صحة لها؟ <u>من أين جاء</u> الواسطي بهذا الكلام؟! فأنا لم اذكر في مقالي على
	من أين لك /min+ʔayn+lak/	<u>من أين لك</u> البرد الذي إئتزرت به»، فلا يغضب عمر بل يقر <u>من أين لك</u> هذا؟، وكيف ستعيد ذلك الذي أخذته أو "استعرته" من قوت v. Frequent
	من أين يأتي **/min+ʔayn+ya ʔtī/**	<u>من أين يأتي</u> العشق؟ إذا كنا نطلق النار على كل الأشياء الجميلة <u>من أين يأتي</u> القاص بعواطف وقد شحنت بمناخ الوطن
	ولكن أين هذا **/wa-lākin**	<u>ولكن أين هذا</u> السحب من سارقي الاموال العامة والاستثمارات وهم يسرحون <u>ولكن أين هذا من</u> الدين الذى يملك القلوب بفضل الإيمان الطوعى

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	ʔayn hāðā/		v. Frequent
	ومن أين له **/wa-min ʔayn lahū/**	**ومن أين له** ان يفرح او يفي بديونه...هناك دائما من يسرقه..والسارق يكبر له بأسلحة الدمار التي تهدد العالم.. بينما إسرائيل تملك كل الأسلحة	v. Frequent
	فمن أين لي **/fa-min ʔayn lī/**	**فمن أين لي** سبعة آلاف جنيه بعد أن إقترضت مايزيد علي أربعة	
	فمن أين أتى **/fa-min ʔayn ʔatā/**	**فمن أين أتى** كل هذا العدد الهائل من المنافقين المدعين المرائين عندنا،	Less frequent
	فمن أين أتى **/fa-min ʔayn ʔatā/**	**وأين هم هؤلاء** الذين (فتقونا) بالحديث عن الأمة الاسلامية الواحدة لماذا لا يعملون على وحدة الأمة روحيا على الأقل؟	Less frequent
Wish	**فأين + هذا** **/fa-ʔayn hāðā/**	**ـ فأين هذا** البعد الانساني المثالي مما يعتمل على الساحة الدولية عموماً وفي غمرة عملية تسوية الصراع والقضية خصوصاً منذ مطلع التسعينات **ـ واين هذا** الغناء الراقي، بأعظم صوت من أغنية حداثية تقول:	
	اين + يمكن **/ʔayn+yumkin/**	**وأين يمكن** ان نجد في بلد آخر.. ملكا وقائدا.. يفاجئ اسرة بزيارتها أو مدرسة أو مؤسسة أو قطاعا بالتجوال فيه ودراسة احوال الناس وهمومهم.. ـ ياربي **اين يمكن** أن يوجد كل هذا الكرم والعفو عند المقدرة، إنه	

In MSA a cluster is used with /ʔayn/ to convey the meaning of denial as follows:

- /min+ʔayn+ʒāʔ/ "من+ أين+ جاء" and it is used a lot and frequently.

- /min+ʔayn+ʔatā/ "من+أين+أتى" this structure is used less frequently.

In MSA another structure "prepositional phrase + /ʔayn\ + من" is used to convey the meaning of denial as follows:

- /min+ʔayn+lahu/ "من +أين +لي"

- /min+ʔayn+lahu/ "من +أين +له" this structure is used frequently

The second example is used a lot as an idiom in MSA and it conveys the meaning of a denial, in other words: from where did you get all that fortune? In CA these structures are not found.

As a result grammars should be explained from the perspective of speakers or writers , who might deem variants to be within the environment (Guy, 2003).

In MSA when the function is to mean wish, the following structure is used:

- /ʔayn+hāðā/ "أين +هذا"

- /ʔayn+yumkin/ "أين+يمكن"

While in CA, different structure is used as following:

- /ʔayn+noun/ "أين+اسم" for example: (القيامة،10) <u>أين</u> المفر

The function wish is used in both CA and MSA with different syntactic features and it is less frequent.

d. Sum-up of Syntactic features of /ʔayn/ in CA and MSA

Function	Syntactic structures in CA only	Syntactic Structures in MSA only	Syntactic Structures in both MSA and CA
Denial	/ʔayn/+noun	<u>Cluster:</u> /min+ʔayn+ʒāʔ/ /min+ʔayn+lak/ /min+ʔayn+yaʔtī/ /wa-min ʔayn lahū/	/ʔayn/+verb /ʔayn/+noun /ʔayn/+/mā/
Wish /ʔayn/+ noun		/fa-ʔayn hāðā/ /ʔayn+yumkin/	None
الإستبطاء None		<u>Cluster :</u> matā+ /waʔilā₊ verb/ /wa-ʔilā+ matā+ hāðā/	Noun

From all above it abvious that variation was inherent within a language system and deemed as an integral part of writers competence; therefore, should be amalgamated into the grammar (Labov,2001; Cedergren & Sankoff 1974).

Chapter 5

Conclusion

Despite the multiplicity of the usage of interrogatives in Arabic, variation of the rhetorical functions of interrogatives is disregarded by researchers. AFL teachers should pay more attention to this important linguistic phenomenon and teach it to the students, as neglecting it adversely affects the students' ability to understand the rhetorical functions of interrogatives. It is recommended to revise the interrogative lessons in the AFL books.

This study reveals that in journalism, the syntactic structures could vary if it is used to convey a rhetoric or a real meaning. When Coponigro & Sprouse (2007) studied divergences between RQs and ordinary questions, they realized that there were no differences between them in terms of structure. Regarding findings of current study it could help in differentiating between the syntactic features associated with rhetoric interrogatives and the general grammatical rules that are introduced to the AFL learner. This is very important since it addresses variation in CA - the language of the Quran, especially there is still sensitivity in tackling such kind of variation although it is a normal phenomenon in all languages. Accordingly, disregarding such kind of variation may result in losing the sense of recognizing what is considered natural in language.

The final results show that there are common interrogative functions regarding MSA and CA, for example: denial. The results also reveal that there are functions limited to MSA only and others limited to CA only, and with all tools CA uses more functions than MSA.

It also shows the functions that are used more frequently in CA and MSA are those related to wonder, determination and denial.

It is worth mentioning that to understand the context of the Quranic verses and the meaning of the rhetoric functions, it is important to rely on the interpretations and translations of the Quran. This facilitates understanding the rhetoric meaning of interrogatives from the context.

According to this study, it is of crucial importance to consider the type of text introduced to the students and to discuss it using the skills of analysis, inferencing,etc. which will help in identifying the meaning through the context and whether a syntactic feature is associated with a certain meaning or not.

Furthermore, results in the current study reveal that variation takes place due to some factors, including the economic and social problems in addition to the political variables , for example: the structure /Ɂilā matā/ إلى متى which is used frequently and only in the newspapers. The usage of this structure may be a result of the status quo and hence is used by the journalists frequently in writing to express their rejection for the current status. It is worth mentioning that this structure has its own syntactic features, which is not found in the Quran.

With respect to syntactic structures, there seems to be shared syntactic features between MSA and CA. For example, same structures are used in MSA and CA to convey the meaning of denial: /Ɂayn/+verb. However, there are syntactic features which are limited only to CA, for example: /kayf + Ɂin/ كَيْفَ + وَإنْ, and syntactic features limited to MSA only, for example: /Ɂayn+yumkin/ أين+يمكن / Ɂilā +Ɂayn/ إلى+ أين .

Thus there are syntactic features which are used in MSA and not found in CA. Those syntactic features, used in MSA, are repeated structures that perform a certain functions. This is not found in CA which results in language variation.

5.1 Implications of the Study

Since this study is concerned with identifying the common functions between CA and MSA, it could be used as a reference by the students and the teacher to recognize and identify the functions of interrogatives, especially when dealing with other types of texts. This may develop the learners' sense of recognizing what sounds natural in Arabic language. Accordingly, the more the learner is exposed to types of texts that include such kinds of rhetoric functions, the more he/she recognizes them.

Textbooks [15] which are provided to AFL learners provide only the linguistic meanings of interrogatives. The foreign students might not recognize the rhetorical meaning of the interrogative by just reading the literal translation which is provided in those AFL textbooks. If the AFL learner couldn't realize the rhetorical functions of the interrogatives during dealing with the Quranic texts, newspapers or any other context, it will affect their comprehension and may lead to misunderstanding. Thus, it will affect their linguistic competence (Nureddeen, 2008).

 Moreover, interrogative tools differ from one language to another; additionally, the function of those tools may differ in the other language which clarifies the necessity of clarifying the rhetorical functions to AFL learners.

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[15] Lughatuna AL Fusha , *Al-Kitaab fii* ta'allum al-'Arabiyya , *Al-Kitab al-asasi fi* ta'lim al-lugha al-'arabiya…

Furthermore, the study reveals that some syntactic structures which are used in MSA are not found in CA; accordingly, this may cause confusion to the AFL learner because there are various structures that convey the meaning of the same function. Accordingly, the teacher could train the student to recognize the rhetoric meaning through three recommended steps: (1) to identify whether the interrogative has a real question meaning or a rhetoric meaning (2) to identify the structure of the interrogatives (3) to identify the meaning through the context. Those steps are discussed in details below:

First step: As per Rohde (2oo6:135), to evaluate the function of RQs, three things are needed to conclude whether a question is rhetorical or not: a. clear answer b. uninformativity of outcome and c. similarity of speaker and addressee's outcomes.

Second step: There are some constant structures in MSA that are associated with specific functions. It is useful to teach AFL learners to be familiar with them since this may enable the student to define which function is associated with which structure, for example:

- كيف + أن + هذا   How is that?   *Kaif Anna Haza*?
 this structure reveals the meaning of determination. Once the student recognizes this structure, he/she will be able to determine the function.
- The pattern "prepositional phrase+فكيف /fa-kayf/", this structure gives the meaning of denial.
- Cluster: + How long */Wa Ella Matta/* متى +وإلى verb gives the meaning of الإستبطاء
- And those three structures give the meaning of denial: /ʔayn hāðā/, prepositional phrase + من أين / min ʔayn/ (from where) , and verb + من أين / min ʔayn/ (from where).

Third step: to understand the meaning through the context, and it is necessary here to consider the type of text: newspaper or Quran? In the Quran, all the interrogatives give rhetorical meanings, while in the newspaper it could be a rhetorical interrogative or a real interrogative about place, time, etc.

5.2 Limitations & Delimitations

This study aimed to achieve the following objectives:

Determining the functions of interrogatives in the classical Arabic as represented by Quranic verses.

Determining the differences/similarities of the functions used in Modern Standard Arabic as represented by newspapers (in comparison to classical Arabic as represented by Quranic verses).

Determining the differences/similarities of syntactic features in Modern standard Arabic (in comparison to Quranic verses).

This study does not cover all the interrogatives used in Arabic because there are huge data of Quranic texts, classical and modern Arabic

5.3 Recommendations for Further Research:

Since this study does not cover all the interrogatives used in Arabic, the following ideas could be recommended for further research :

1- Other interrogatives from Quranic texts, not included in this study, could be covered.

2- Other topics in MSA could be covered as modern literary works to investigate the phenomenon of language variation.

3- The current study could be replicated on other types of texts as descriptive or narrative.

4-More research is needed to show the effect of rhetoric functions on comprehension and production.

5-More studies that show the relation between rhetorical functions and their relation with certain syntactic features for the other tools are needed.

Finally, more studies concerned with rhetoric functions of interrogatives are needed, especially the interrogatives that are used frequently in Arabic. Mastering the use of rhetoric functions reflects the skill of writing and reflects the quality of conveying the meaning. Consequently, disregarding teaching the rhetoric functions to students may affect their comprehension and ability of expression. Also, grammatical rules in AFL textbooks need a revision which requires the collaboration of many institutions and bodies, among which are curriculum designers and officials in the academic institutions.

It is obvious that there is syntactic variation presented in journalistic Arabic with respect to the use of interrogatives. This variation is illustrated by certain word order and conveys rhetorical meanings that exist in classical Arabic. The study contributes to variation studies by providing evidence of syntactic variation in MSA with respect to the use and functions of the interrogatives. This, of course, has implications for teaching and it highlights the importance of future research in this area.

Appendix (1)

a- **Functions of /kayf/"كيف" in CA**

Interrogative tool	No.of occurrences	Functions	Example
kayf (كيف)	**80**	1-Denial الإنكار /al-ʔinkar/	- كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ﴿٢٨ البقرة﴾ - كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ ﴿٨٦ آل عمران﴾ - انْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُبِينًا ﴿٥٠ النساء﴾ - أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ﴿١٠٩ يوسف﴾ - أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ﴿15 نوح﴾ - كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ ﴿٧ التوبة﴾ - كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلًّا وَلَا ذِمَّةً ﴿٨ التوبة﴾ - أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ ﴿19 العنكبوت﴾ - أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿17 الغاشية﴾ - وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ﴿101 آل عمران﴾ - وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ ﴿21 النساء﴾ - كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ ﴿٨٦ آل عمران﴾ - كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ ﴿٧ التوبة﴾ - كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلًّا وَلَا ذِمَّةً ﴿٨ التوبة﴾ - فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿51 النمل﴾
		2-Wonder التعجب /al-taʕajub/	- وَكَفَىٰ بِهِ إِثْمًا مُبِينًا انْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ﴿٥٠ النساء﴾ - وَمَا بَلَغُوا مِعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ ﴿45 سبأ﴾ - ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ ﴿26 فاطر﴾ - كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿18 القمر﴾ - فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿21 القمر﴾ - فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿30 القمر﴾

- وَانْظُرْ إِلَى الْعِظَامِ <u>كَيْفَ</u> نُنْشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ﴿٢٥٩ البقرة﴾

- وَمَا بَلَغُوا مِعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي <u>فَكَيْفَ</u> كَانَ نَكِيرِ ﴿45 سبأ﴾

- فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ <u>فَكَيْفَ</u> كَانَ نَكِيرِ ﴿44 الحج﴾

- وَ<u>كَيْفَ</u> يُحَكِّمُونَكَ وَعِنْدَهُمُ التَّوْرَاةُ فِيهَا حُكْمُ اللَّهِ ﴿43 المائدة﴾

- انْظُرْ <u>كَيْفَ</u> ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا ﴿9 الفرقان﴾

- انْظُرْ <u>كَيْفَ</u> نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انْظُرْ أَنَّى يُؤْفَكُونَ ﴿٧٥ المائدة﴾

- <u>فَكَيْفَ</u> إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ ﴿25 آل عمران﴾

- فَسِيرُوا فِي الْأَرْضِ فَانْظُرُوا <u>كَيْفَ</u> كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١٣٧ آل عمران﴾

- قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انْظُرُوا <u>كَيْفَ</u> كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١١ الأنعام﴾

- انْظُرْ <u>كَيْفَ</u> كَذَبُوا عَلَى أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤ الأنعام﴾

- انْظُرْ <u>كَيْفَ</u> نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦ الأنعام﴾

- انْظُرْ <u>كَيْفَ</u> نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥ الأنعام﴾

- وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانْظُرْ <u>كَيْفَ</u> كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٤ الأعراف﴾

- فَسِيرُوا فِي الْأَرْضِ فَانْظُرُوا <u>كَيْفَ</u> كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿36 النحل﴾

- وَانْظُرُوا <u>كَيْفَ</u> كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦ الأعراف﴾

- فَظَلَمُوا بِهَا فَانْظُرْ <u>كَيْفَ</u> كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣ الأعراف﴾

- فَانْظُرْ <u>كَيْفَ</u> كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩ يونس﴾

- وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْظُرْ <u>كَيْفَ</u> كَانَ عَاقِبَةُ الْمُنْذَرِينَ ﴿٧٣ يونس﴾

- فَانْتَقَمْنَا مِنْهُمْ فَانْظُرْ <u>كَيْفَ</u> كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿25 الزخرف﴾

- انْظُرْ <u>كَيْفَ</u> ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿48 الإسراء﴾

- فَانْظُرْ <u>كَيْفَ</u> كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿14 النمل﴾

- قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا <u>كَيْفَ</u> كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿69 النمل﴾

- فَنَبَذْنَاهُمْ فِي الْيَمِّ فَانْظُرْ <u>كَيْفَ</u> كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿40 القصص﴾

- أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا <u>كَيْفَ</u> كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ﴿9 الروم﴾

- فَانْظُرُوا <u>كَيْفَ</u> كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ ﴿42 الروم﴾

- أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا <u>كَيْفَ</u> كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً ﴿44 فاطر﴾

- أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا ﴿6

ق﴾

- فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ ﴿41 النساء﴾

- أَمَّنْ لَا يَهِدِّي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥ يونس﴾

- فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿27 محمد﴾

- وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨ الكهف﴾

3-Determination التقرير/at-taqrīr/	- أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ ﴿24 ابراهيم﴾ - أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ﴿45 الفرقان﴾ - قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ﴿20 العنكبوت﴾ - فَانْظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ﴿50 الروم﴾
5-Test /al-ʔixtibār/	- ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤ يونس﴾ - وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩ الأعراف﴾
6-Threat التهديد/al-tahdīd/	- فَسِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ - وَمَا بَلَغُوا مِعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ ﴿45 سبأ﴾ - وَمَا بَلَغُوا مِعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ ﴿45 سبأ﴾ - ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ ﴿26 فاطر﴾ - كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿18 القمر﴾ - فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿21 القمر﴾ - وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ﴿٢٥٩ البقرة﴾ - ألم تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿6 الفجر﴾ - فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿17 المزمل﴾ - فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿17 الملك﴾ - فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿5 غافر﴾ - فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿29 مريم﴾ - وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿18 الملك﴾ - فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ﴿62 النساء﴾ - فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩ يونس﴾ - وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ﴿٧٣ يونس﴾ - فَانْتَقَمْنَا مِنْهُمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿25 الزخرف﴾

- انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿48 الإسراء﴾
- فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿14 النمل﴾
- قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿69 النمل﴾
- فَنَبَذْنَاهُمْ فِي الْيَمِّ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿40 القصص﴾
- أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً ﴿44 فاطر﴾
- أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً ﴿82 غافر﴾
- فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ﴿73 الصافات﴾
- أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ ﴿21 غافر﴾
- أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ ﴿10 محمد﴾
- فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿32 الرعد﴾
- فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ ﴿44 الحج﴾
- فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿27 محمد﴾

Sub-meanings	
7-التوبيخ التوبيخ /at-tawbīx/ Mockery Sarcasm Satire Irony Illustration	- انْظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤ الأنعام﴾ - انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦ الأنعام﴾ - مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿154 الصافات﴾ - أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ﴿9 الروم﴾ - مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿36 القلم﴾ - وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿19 الغاشية﴾ - أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿1 الفيل﴾ - يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ ﴿٣١ المائدة﴾ -
9-التهويل والاستعظام /at-tahwīl/ Intimidation Fear	- فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ ﴿25 آل عمران﴾ - فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ ﴿41 النساء﴾ - فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿16 القمر﴾

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		الترغيب-10 /at-tarɣīb/ Appeal Invitation Calling Attraction
انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ﴿21 الإسراء﴾	-	

		التعليل -11 /at-taʕlīl/ Justification Reasoning Rationalization Validation
كَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿68 الكهف﴾	-	

b- Functions of /hal/ هل in CA.

Tool	Functions	Quranic Verses
/hal/ هل	Denial & التوبيخ	تُرْجَعُ اللَّهِ وَإِلَى ۚ الْأَمْرُ وَالْمَلَائِكَةُ وَقُضِيَ الْغَمَامِ مِنَ ظُلَلٍ فِي اللَّهُ يَأْتِيَهُمُ أَنْ **إِلَّا يَنْظُرُونَ هَلْ** ﴿٢١٠﴾ البقرة الْأُمُورُ ﴿١٥٨﴾ الأنعام ۗ رَبِّكَ بَعْضُ آيَاتِ يَأْتِيَ أَوْ رَبُّكَ يَأْتِيَ أَوِ الْمَلَائِكَةُ تَأْتِيَهُمُ أَنْ إِلَّا يَنْظُرُونَ هَلْ ﴿٥٣﴾ الأنعام ۚ تَأْوِيلَهُ إِلَّا يَنْظُرُونَ هَلْ ﴿٣٣﴾ ۚ قَبْلِهِمْ مِنْ فَعَلَ الَّذِينَ كَذَلِكَ ۚ رَبِّكَ أَمْرُ يَأْتِيَ أَوِ الْمَلَائِكَةُ تَأْتِيَهُمُ أَنْ إِلَّا يَنْظُرُونَ هَلْ النحل ﴿٦٦﴾ الزخرف يَشْعُرُونَ لَا وَهُمْ بَغْتَةً تَأْتِيَهُمْ أَنْ السَّاعَةَ إِلَّا يَنْظُرُونَ هَلْ **فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ ﴿٤٣ فاطر﴾** فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً ﴿١٨ محمد﴾
	Denial	قُلْ يَا أَهْلَ الْكِتَابِ **هَلْ** تَنْقِمُونَ مِنَّا **إِلَّا** أَنْ آمَنَّا بِاللَّهِ ﴿٥٩ المائدة﴾ **هَلْ يُجْزَوْنَ إِلَّا** مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾الأعراف **هَلْ يُجْزَوْنَ إِلَّا** مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾ سبأ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ **هَلْ تُجْزَوْنَ** إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٩٠ النمل﴾

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لِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا **وَهَلْ نُجَازِي إِلَّا** الْكَفُورَ ﴿١٧ سبأ﴾

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيَيْنِ ﴿٥٢﴾

هَلْ يُهْلَكُ إِلَّا الْقَوْمُ الظَّالِمُونَ ﴿٤٧ الأنعام﴾

ذُوقُوا عَذَابَ الْخُلْدِ **هَلْ تُجْزَوْنَ إِلَّا** بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٢ يونس﴾

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ ﴿١٠٢ يونس﴾

قَالَ **هَلْ** آمَنُكُمْ عَلَيْهِ **إِلَّا** كَمَا أَمِنْتُكُمْ عَلَى أَخِيهِ مِنْ قَبْلُ ﴿٦٤ يوسف﴾

فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٥ النحل﴾

بَلَاغٌ **فَهَلْ يُهْلَكُ** إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴿٣٥ الأحقاف﴾

قُلْ سُبْحَانَ رَبِّي **هَلْ** كُنْتُ **إِلَّا** بَشَرًا رَسُولًا ﴿٩٣ الإسراء﴾

وَأَسَرُّوا النَّجْوَى الَّذِينَ ظَلَمُوا **هَلْ هَذَا إِلَّا** بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ السِّحْرَ وَأَنْتُمْ ﴿٣ الأنبياء﴾

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦ الزخرف﴾

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٦٠ الرحمن﴾   النفي

فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ **هَلْ يُذْهِبَنَّ** كَيْدُهُ مَا يَغِيظُ ﴿١٥ الحج﴾

(154) آل عمران ﴿ شَيْءٍ **مِنْ** الْأَمْرِ **مِنْ لَنَا هَلْ** يَقُولُونَ

قُلْ هَلْ مِنْ شُرَكَائِكُمْ **مَنْ** يَهْدِي إِلَى الْحَقِّ قُلِ ﴿٣٥ يونس﴾

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ **الْخَلْقَ** ثُمَّ يُعِيدُهُ ﴿٣٤ يونس﴾

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ ﴿٣٥ يونس﴾

هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَٰلِكُمْ مِنْ شَيْءٍ ﴿٤٠ الروم﴾

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ ﴿٦٠ المائدة﴾

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ﴿٩ الزمر﴾

ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ ﴿28 الروم﴾

يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ **هَلْ مِنْ** شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكُمْ مِنْ شَيْءٍ ﴿40 الروم﴾

اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ **هَلْ مِنْ** خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ ﴿3 فاطر﴾

فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ **هَلْ تَعْلَمُ** لَهُ سَمِيًّا ﴿٦٥ مريم﴾

وَ أَرَادَنِي بِرَحْمَةٍ **هَلْ هُنَّ** مُمْسِكَاتُ رَحْمَتِهِ ﴿٣٨ الزمر﴾

هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ﴿٧٢ الشعراء﴾

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هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ ﴿٩٣ الشعراء)

فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ﴿٢٠٣ الشعراء)

Denial & استهزاء	**هَلْ** يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ انْصَرَفُوا ۚ صَرَفَ اللَّهُ قُلُوبَهُمْ ﴿١٢٧ التوبة)
Denial & تهكم	ذَاقُوا بَأْسَنَا ۗ قُلْ **هَلْ** عِنْدَكُمْ **مِنْ** عِلْمٍ فَتُخْرِجُوهُ لَنَا ۖ إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ ﴿١٤٨ الأنعام)
Denial & التسوية	قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ **هَلْ تَسْتَوِي** الظُّلُمَاتُ وَالنُّورُ ۗ (16) الرعد

مَرْيَمَ **هَلْ** يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ ۖ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ ﴿١١٢ المائدة)

هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ ۖ فَاللَّهُ خَيْرٌ حَافِظًا ۖ وَهُوَ ﴿٦٤ يوسف)

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨ مريم)

هَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ ﴿٢٢ محمد)

لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا **فَهَلْ أَنْتُمْ** مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ ﴿٢١ ابراهيم)

النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا **فَهَلْ أَنْتُمْ** مُغْنُونَ عَنَّا نَصِيبًا مِنَ النَّارِ ﴿٤٧ غافر)

هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ ﴿٢٤ هود)

وَرَجُلًا سَلَمًا لِرَجُلٍ **هَلْ يَسْتَوِيَانِ** مَثَلًا ﴿٢٩ الزمر)   أي لايستويان مثلا تعني النفي

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ ﴿36 ق)

Order	**فَهَلْ أَنْتُمْ** مُنْتَهُونَ ﴿٩١ المائدة)

قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ ﴿٥٤ الصافات)

أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَٰهَ إِلَّا هُوَ ۖ **فَهَلْ أَنْتُمْ** مُسْلِمُونَ ﴿١٤ هود)

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ **فَهَلْ أَنْتُمْ** مُسْلِمُونَ ﴿١٠٨ الأنبياء)

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُمْ مِنْ بَأْسِكُمْ ۖ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٠ الأنبياء)

التشويق	أُخْتُكَ فَتَقُولُ **هَلْ أَدُلُّكُمْ** عَلَىٰ مَنْ يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ ﴿٤٠ طه)

قَالَ يَا آدَمُ **هَلْ أَدُلُّكَ** عَلَىٰ شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَا يَبْلَىٰ ﴿١٢٠ طه)

يَاأَيُّهَا الَّذِينَ آمَنُوا **هَلْ أَدُلُّكُمْ** عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿10 الصف)

التعظيم	قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩ يوسف)

والتهويل

Function	Example
التقرير	هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٦ المطففين﴾
	هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤ الذاريات﴾
	هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ﴿١٥ النازعات﴾
	هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴿١٧ البروج﴾
التقرير والترغيب	**فَهَلْ** نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤ الكهف﴾
تقرير& تحسر	**فَهَلْ** وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ﴿٤٤ الأعراف﴾
التقرير والتشويق	**قُلْ هَلْ** نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣ الكهف﴾
	هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ تَنَزَّلُ الشَّيَاطِينُ ﴿٢٢١ الشعراء﴾
الاستبطاء	وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٣٩ الشعراء﴾
Wonder	وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ﴿٧﴾
	وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿٢١ ص﴾
	هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴿١ الغاشية﴾
Wish	فَاعْتَرَفْنَا بِذُنُوبِنَا **فَهَلْ إِلَىٰ خُرُوجٍ** مِنْ سَبِيلٍ ﴿١١ غافر﴾
	يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ ﴿٤٤ الشورى﴾
استفهام حقيقي	يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ ﴿30 ق﴾
العرض	فَقُلْ هَلْ لَكَ إِلَىٰ أَنْ تَزَكَّىٰ ﴿١٨ النازعات﴾

c- Functions of matā (متى) in CA :

Interrogative tool	Functions	Example	Syntactic Structure
/matā/	الاستبطاء wish	الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ **مَتَى نَصْرُ** اللَّهِ ۗ أَلَا إِنَّ نَصْرَ ﴿٢١٤ البقرة﴾	/matā/+ noun
	Denial	الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ فَسَيُنْغِضُونَ إِلَيْكَ	/matā/+ pronoun

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رُءُوسَهُمْ وَيَقُولُونَ **مَتَى هُوَ**ۖ قُلْ عَسَى أَنْ يَكُونَ ﴿٥١ الإسراء﴾

cluster	+	/matā/ وَيَقُولُونَ **مَتَى هَذَا الْوَعْدُ** إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨ يونس﴾
(متى+هذا+ الوعد))		

(And they say: "when (will) this promise (be fulfilled), if you are truthful?)

Reported speech وَيَقُولُونَ **مَتَى هَذَا الْوَعْدُ** إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨ الأنبياء﴾

وَيَقُولُونَ **مَتَى هَذَا الْوَعْدُ** إِنْ كُنْتُمْ صَادِقِينَ ﴿٧١ النمل﴾

وَيَقُولُونَ **مَتَى هَذَا الْفَتْحُ** إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٨ السجدة﴾

وَيَقُولُونَ **مَتَى هَذَا الْوَعْدُ** إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٩ سبأ﴾

وَيَقُولُونَ **مَتَى هَذَا الْوَعْدُ** إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨ يس﴾

وَيَقُولُونَ **مَتَى هَذَا الْوَعْدُ** إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥ الملك﴾

d- **Functions of /ʔayn/ أين in CA**

Interrogative	Functions	CA
أين	Irony or rebuke	**أين** شركاؤكم الذين كنتم تزعمون (الأنعام، 22)
	and	ويقول **أين** شركائي الذين كنتم تشاقون فيهم (النحل،27)
	Denial	وقيل لهم **أين** ما كنتم تعبدون (الشعراء، 92)
		ثم قيل لهم **أين** ما كنتم تشكرون (غافر،73)

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ويوم يناديهم **<u>أين</u>** شركائي (فصلت،47)

<u>فأين</u> تذهبون (التكوير،26)

Denial and Irony	**<u>أين</u>** شركائي الذين كنتم تزعمون (القصص،62)

<u>أين</u> شركائي الذين كنتم تزعمون (النحل)

Appendix (2)

Wish	**<u>أين</u>** المفر (القيامة،10)

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