

Wisdom in Syntax and Syntax of Wisdom An Inquiry into the Position of Wisdom in Arabic Grammar

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Abstract

The controversy over the role of reason, like other subjects of human knowledge, has gone through many ups and downs. In "wisdom in syntax" we seek a phenomenological view of "syntax" and knowledge of how it manifests itself to others, while in "syntax of wisdom" we seek to know what linguistic reason expects from us. In their contemporary approach to grammar, Western linguists have analyzed sentence structures from three "transformational-generative", "functional", and "cognitive" approaches, based on which we have tried to delve into the place of reason in Arabic grammar. This study is an attempt to find out whether the analysis power of reason should be called on from somewhere else or it is innate to the Arabic language. Linguistic features such as "declinable vs. indeclinable", "probability vs. certainty", "diacritics", "forms and morphs", and categories such as "agent and theme" and "semanticism" are all justified by "reason", without which they have nothing to say! Besides, community, speakers and addressees do not have a haphazard or mechanical relationship with the structure and form of sentences; rather, sentence structure rules and various forms are closely related to the elements that make up a verbal communication. It is certainly the power of reason that deciphers the relationship between sentence structure and extralinguistic factors. Accordingly, the power of reason causes morpho-syntax to adopt an analytical and argumentative state rather than a merely descriptive one.

Keywords: Reason, syntax, description, analysis, sentence, mind, community

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1. Introduction

Linguists have considered the extent of the influence of reason in linguistic studies. In this article, we try to understand with the library method:

What does syntax expect from us? What is the function of reason (here linguistic reason) in sentence construction and how does it affect it? What is meant by reason? Is it an inherent or in-born feature for humans, or just an acquired power? In this paper, we seek to show that morpho-syntax is to be considered an analytical rather than a descriptive tool, which clarifies any obscurity regarding sentence construction, differences in sentence arrangement and intentions behind sentence structures. With this approach, we have sought to determine the relationship between reason and syntax, clarify "syntax reason", and specify what "syntax" and in general Arabic grammar expects from its speakers and how syntax manifests itself to the audience. Meanwhile, we also try to delve into "reason syntax" and determine what "reason" seeks in language and grammar as well as the characteristics of linguistic reason in Arabic grammar.

The research hypothesis is that morpho-syntax is an analytical tool and even if it happens to be considered a descriptive tool, it finally expects its speakers to go through analysis and reflection. Yet, the rationality that accompanies and helps the speakers in this regard is not innate and has to be acquired in appropriate ways. The important point here is that this rationality is rule-governed and framework- and criterion-based.

2. Literature Review

The reason-syntax relationship has gone through three stages in recent Western studies, namely the transformational-generative approach, the functional approach and the cognitive approach. Reflection on these three approaches in Arabic grammar will help us answer the main question of the research: what is the relationship between reason and syntax in Arabic grammar?

The Westerns' classical view of language, which originated in Aristotle's view, was based on a rational approach. However, it was changed in the Age of Enlightenment and replaced by a historical approach. It was in the second half of the twentieth century that Chomsky's theories revived the rationalist approach. However, as the role of extralinguistic features such as context had been overlooked in the transformational-generative approach, it was criticized by Halliday, who developed functionalism based on his view of language as a social phenomenon. In this approach, language is considered an organism whose elements and components must be chosen consciously, and utterances are considered to be context- and addressee-tailored.

In 1987, Lakoff and Lankager emphasized the neglected role of mind processing. They developed the theory of cognitive linguistics to address the role of mind in information processing and conceptualization or its mediating role and effect on sentence construction. The place of an analyzing power that can provide an appropriate feedback based on its received information is evident in all of these approaches.

3. Methodology

Rationalism and the power of reason have a paramount position and bold role in Arabic grammar. Prior to Chomsky, Muslim syntacticians believed in the surface and deep structures of sentences. The generative approach, which is based on changes in the surface structure of sentences and production of similar sentences, has manifested itself in Arabic grammar in the form of phenomena such as "declinable vs. indeclinable", "probability vs. certainty", "forms and morphs", "diacritics", "semanticism" and "agent" vs. "theme". These phenomena are innate to the structure of the Arabic language and do not have an external source. The relationship of sentences and their formation with their meaning is inseparable, and words are put together in syntagmatic and paradigmatic systems because they have been called agent and theme in the grammar. The diacritical marks at the end of words carry

meaning and any change in these marks leads to a change in the meaning of the words. The form, structure and pitch pattern of words show their inner content. Behind these changes and transformations in sentences is a rational and creative power that can analyze the changes!

Besides, the rules or sentence construction techniques are directly associated with the extra-linguistic context. Understanding these linguistic constructs requires rational and analytical power, since the differences between these techniques are related to the differences between audiences and extra-linguistic contexts as well as to the characteristics of speakers. Obviously, understanding these differences involves analyzing and examining the factors affecting sentence formation in a specific way.

Regarding the role of the mind in the production of sentence structures, Abdul Qaher says: "Arranging words in a sentence is the only way to show what is going on in one's mind."

The arrangement of words and their positions in utterances reflect their arrangement in the mind of the speaker (Abdul Qaher: 111-112). The advantage of one sentence over another relates to the thought behind it which is manifested in its form. In other words, the form of a sentence is the outcome of a process that has already passed through the mind. The superficial (sensory) utterances that are produced (spoken or written) are based on the inner propositions that exist in the mind of the speaker. It is his mind that arranges the words in different positions and lengthens some words while shortening some others. Any knowledge of the reasons for these arrangements involves knowing about the mind of the speaker, which is the result of experience, life, events, studies, upbringing, feelings, emotions and in general, everything that can affect one's development and creation of this epistemological treasure. The mysteries of sentences will not be manifested unless the doors of this treasure are opened to the analyst!

4. Conclusion

1. Reason is not a tool to be called on from outside. The Arabic language has such a nature that, without reason, it does not work and is not understood as it should be!

2. Linguistic reason is framework-based and rule-governed. The structure of the Arabic language does not accept every utterance, analysis and expression.

3. The main structure of a language does not change over time; it is only the analyses and interpretations of the language structure, constructs and elements that undergo changes.

Muslim syntacticians had rightly realized from the beginning that studying Arabic grammar requires considering the underlying structures of sentences and accepting the two levels of surface and deep structures. In this regard, they did not overlook the communication components and elements including the receiver, sender and context, and were well aware of the influence of these factors in the construction and formation of sentences. They also considered the effect of the mind, its processing power as well as its role in the arrangement of sentences

