4.0 Preamble:

In this chapter, an attempt is carried out to describe the deictic system in Arabic in the light of modern linguistic terms. This chapter includes the discussion of personal pronouns, demonstrative pronouns, and the tense in Arabic with respect to their deictic functions and pragmatic uses. Arabic data is principally taken from The Holy Qur’an and The Honorable Hadith (the Prophet Muhammad’s Sayings (PBBUH) as well as what is existent in the Arabic literature. The description of Arabic deixis is based on the works done on deixis by Fillmore (1971b, 1997), Bühler (1934), Levinson (1983), Rauh (1982). The description of Arabic deixis is parallel to that of English discussed in the preceding chapter, i.e. the personal, spatial, and temporal deixis. First of all, let us start with a brief account of the sentence type and its structure in Arabic.
4.1 Sentence Type and its Structure in Arabic:

As mentioned in the first chapter, Arabic is a Semitic language. The alphabet of Arabic contains twenty-eight letters which are all consonants and written and read from right to left (Sterling, 1904). Arabic is a fusional language. It is characterized by trilateral consonantal roots, which are subject to internal flection (Yushmanov, 1961). As for its vowel system, Arabic is known for its triangular system, which preserves Proto-Semitic vocalism (Kaye, 1987):

Figure (4) Vowel triangular system of Arabic:

These vowels are treated as short, which have their long counterparts (see xxii).

Most of written sentences in Arabic that are delimited by a full stop, question mark, or exclamation mark contain at least one main clause. The main clause(s) will indicate the function of the sentence, i.e., whether it is a statement (a declarative sentence), a question (an interrogative one) or an order or a command (an imperative). A sentence containing just one main clause will be called a simple sentence. Basic clauses can be affirmative or negative, and active or passive in form and are made up of a number of major constituents which may be verbal (a lexical verb, with or without accompanying auxiliaries
and verbal particles), nominal (a noun, with or without adjective(s) or other modifiers, or pronoun), or prepositional (a preposition + a nominal). These constituents have functions relating one with the other, such as Subject (a nominal), Verb (a verbal), Object (a nominal), Complement (a nominal) and Adjunct (a prepositional or nominal expression) (Abdul-Raof, 2001).

There are three parts of speech in Arabic: Noun, Verb, and Particle (Ibn aqīl, 1988; Sībawayīh, 1316 H.; Sterling, 1904, among others). Therefore, any Arabic sentence or construction should include all or some of these three parts. With regard to the parts of a sentence, the Arab grammarians have distinguished between two major sentence structures: the ‘nominal’ sentence and the ‘verbal’ sentence. These structures are entirely formal: every sentence which begins with the subject (substantive or pronoun) is called by Arab grammarians ‘jumlatun ًismīyatun’ “a nominal sentence” while a sentence of which the predicate is a verb preceding the subject or a sentence consisting of a verb which includes both subject and predicate is called by them ‘jumlatun fiًlīyatun’ “a verbal sentence” (Wright, 1999(ed); Sterling, 1904).

The sentence structure in Arabic necessarily consists of two parts: a subject and a predicate (Wright, 1999(ed)). Beeston (1970) has contrasted between a thematic sentence structure, in which the theme occupies the first position, and a verbal sentence structure in which a verb predicate comes first.
Each sentence structure has its own components that distinguish one from another. The components of the nominal sentences are:

(a) ‘al-mubtada’ “the subject”, as called by Arab native grammarians, is that upon which (the attribute) leans or by which it is supported, i.e. that to which something is attributed and usually starts the nominal sentence. The nominal sentence is distinguished by the absence of copula.

(b) ‘al-xabar’ “predicate” is that which leans upon or is supported by (the subject). The attribute (the predicate) comes after al-mubtada “the subject”, for example:

Al-mubtadā “the subject” al-xabar “the predicate”

Abdullah axu-ka
Abdullah brother-your

“Abdullah is your brother”

- Zaidun ālimun
Zaid scholar

“Zaid is a scholar”

As for the verbal sentence, its components are:

(a) ‘al-fī “the verb or the action” is the predicate, which starts the sentence and denotes the tense of the action.
(b) ‘al-fā’il “the agent” which is the subject of a verbal sentence in which the predicate is a verb preceding the subject, or consisting of a verb which includes both subject and predicate as respectively shown in the following:

al-fā’il “the verb”   al-fā’il “the subject”

- najaha          Zaidun
  succeeded       Zaid
  “Zaid succeeded.”

- māta
  died-he

These structures are called by Arab grammarians a verbal sentence since it starts with the verb.

Wright (1967, [1999]:251) concludes:

“The difference between verbal and nominal sentences, to which the native grammarians attach no small importance, is properly this, that the former relates an act or event, the latter gives a description of a person or thing, either absolutely, or in the form of a clause descriptive of state. This is the constant rule in good old Arabic, unless the desire to emphasize a part of the sentence be the cause of a change in its position.”

4.2 Deixis in Arabic:

Bühler (1934), as the first to introduce the concept of deixis into linguistics, holds the view of the universal existence of deictic elements across languages. Fillmore (1997:26) confirms that all languages must include mechanisms, which allow for “deictically anchored sentences”. Accordingly, every language has lexical items and grammatical forms, which
can be interpreted only when sentences in which they occur, are understood as being anchored in some social context. This context must be defined in such a way as to identify the participants in the communicative act, their location in space, and the time during which the communication act is performed. Elements of language expressions that require this sort of contextualization are known as deictic forms. Therefore, this study is an attempt to investigate these elements to establish a deictic system in Arabic in terms of person, place, and time deixis.

Deixis bridges the gap between linguistic expressions and real life coordinates (for example, temporal and spatial location). It is responsible for encoding contextual information about our physical environment, as we perceive it in everyday situations. One linguistic realization of such coordinates can be achieved through pronouns (such as I, you) the use of demonstratives (for example, English, ‘this’ and ‘that’), etc. This research, following Fillmore, 1971b, 1997; Bühler, 1934; Lyons, 1968, 1977a; Levinson, 1983; and Anderson and Keenan, 1985) is a survey of describing Arabic in relation to pronominal system (in particular, subject personal pronouns) spatial system represented by demonstratives, and temporal deixis with a view to setting up their deictic features and pragmatic uses. This investigation seeks for answers to some questions such as:

(I) Is deixis realized and expressed in Arabic? If so,
(II) Which types of deixis are present?

(III) What are the deictic expressions used to realize it?

(IV) What are the deictic expressions of person in Arabic? And what are their uses?

(V) Does Arabic have a spatial deictics? If so, What are they?; and

(VI) What type of space system is Arabic? i.e. is Arabic a two-term or three-term system of demonstratives

(VII) What are the restrictions and uses of the demonstratives imposed on the usage of them? ; and finally,

(VIII) What are the semantic features and the pragmatic uses of personal, spatial and temporal deixis in Arabic?

Therefore, in this chapter, we are concerned with specifying, in detail, the various linguistic forms that deictic expressions may take in Arabic, and the various kinds of person, spatial, and temporal information, which may be systematically structured by such forms.

4.2.1 Personal Deixis in Arabic:

Most languages make use of personal pronouns to encode the roles of (a) one who speaks i.e., speaker, (b) one who is addressed i.e. addressee, and (c) one who is neither a speaker nor an addressee . In this section, the personal
pronouns of Arabic are analyzed and discussed in terms of their deictic realization and pragmatic uses. Before examining the personal system, let us see on close examination the Arabic pronouns and their types.

4.2.1.1 Pronouns in Arabic:

Pronouns are substitutes for overt entity terms, and their use is largely conditioned by the ability of the hearer to identify the overt entity term to which they allude. They incorporate gender and number differentiations matching those of the entity terms to which they refer (Beeston, 1970).

According to Arab grammarians (Ibn Aqīl, 1988; Abdul-Hamīd, 1963; Sībawayīh, 1316 H, among them), Forchheimer (1953), Fischer (1992), and Wright (1999 (ed)), there are two kinds of personal pronouns in Arabic: separate (or independent) pronouns standing by themselves, and attached (or connected) ones that are attached to nouns, particles, and verbs. Most of the attached pronouns are suffixes. In addition, Wright (1999) has stated that the attached pronouns, which express the nominative of the verb, are also in part prefixed. The separate pronouns have longer forms, the attached shorter.

According to Arab grammarians (Ibn Aqīl, 1988; Abdul-Hamīd, 1963; Sībawayīh, 1316 H, among them) and Beeston (1970), Arabic pronouns comprise four sets, each consisting of twelve items:
(i) An item alluding to the speaker;
(ii) An item alluding to the speaker plus another or other persons;
(iii) Two items alluding to one person addressed, distinguishing between male and female;
(iv) An item alluding to two persons addressed, with no gender distinction;
(v) Two items alluding to a plurality of persons addressed, distinguishing male and female;
(vi) Five items alluding to entities other than speaker or person(s) addressed, distinguishing between singular, dual and plural; and with gender distinction in singular and plural but not in the dual.

4.2.1.1.1 The Separate Pronouns:

This set of personal pronouns is ‘independent’ both in the functional sense and in being wholly independent words, which occur alone as shown in Table (8). The commonest use of this set is in the function of a theme (or a subject) for nominative subjective meaning, but it can also be used to give extra emphasis or stress to a preceding pronoun belonging to one of the other sets, i.e. the attached. For example:

• -lnāna  muš$m\text{alimun}$
  I teacher
  “I am a teacher”
• naḥnu muḥalīmūn
  We teachers

"We are teachers."

• hal ḥanta muḥalīmun?
  Intrg. You-Sg-M teacher

"Are you a teacher?"

They are twelve in number and inflect to number (Sg, Dl, and Pl) and gender (Masculine and feminine). There is no dual of the first person or a neuter pronoun in Arabic. Morphologically speaking, the first person (Sg or Pl) and the dual of second and third person do not mark a distinction of gender in their forms. The common dual in the second and third person is based on the masculine. The separate pronouns are sometimes hidden in the verbs, for example:

• kataba risālata
  wrote-he letter

"He wrote a letter"

In this sentence, the pronoun (huwa ‘he’) is not explicitly mentioned but it is implicitly understood from the context. It is reflected and incorporated in the verb (Jamali, 1998). The following table shows the separate pronouns in Arabic:

Table (8) Separate (Nominative) personal pronouns in Arabic:
### The Attached Pronouns:

The second set of pronouns is the attached pronouns, which are known as enclitics and have three kinds suffixed to i) a verb, functioning as a subject (rendered into English as ‘I’, ‘he’, ‘she’ …etc.), ii) direct object, i.e. the accusative (rendered into English as ‘me’, ‘him’ …etc.), or iii) a noun or to a preposition, functioning as possessive or genitive (rendered into English as ‘my’, ‘his’, ‘her’ …etc). These three kinds are:

a) Those pronouns that function as agents of a verb, i.e. pronominal suffixes for giving nominative meaning/subjective meaning. This kind of attached pronouns are shown in table (9) and are morphologically incorporated into the verb structure (Beeston, 1970; Azmi, 2006, Wright, 1999). These forms
of attached pronouns are restricted to the perfect form of the verbs (Azmi, 2006, Wright, 1999).

Table (9) Suffixed pronouns, expressing the nominative in Arabic:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1s person</td>
<td>−tu</td>
<td></td>
<td>−nā</td>
</tr>
<tr>
<td>2nd person</td>
<td>M −ta</td>
<td>−tum</td>
<td></td>
</tr>
<tr>
<td></td>
<td>F −ti</td>
<td>−tunna</td>
<td></td>
</tr>
<tr>
<td></td>
<td>C −tumā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd person</td>
<td>M −a</td>
<td>−ā</td>
<td>−ū</td>
</tr>
<tr>
<td></td>
<td>F −at</td>
<td>−atā</td>
<td>−na</td>
</tr>
</tbody>
</table>

For example:

- *katab-tu risālatan*
  wrote-I letter
  “I wrote a letter”

- *qar-[a] kitāban*
  read-he book
  “He read a book”

- *ṭakal-[a] tufāhatan*
  ate-he apple
  "He ate an apple"

- *xasir-nā mubarata kurati al-qadam Ḍida qaṭar*
  lost-we match ball-foot against Qatar
  "We lost football match against Qatar"
b) Those, which are attached to transitive verbs for giving an accusative/objective meaning. They are used as suffixes, but differ from the first one in that they are the verbal suffixes, which express the accusative rather than nominative, and their forms are, to a great extent, different those in (9) as shown in table (10):

Table (10) Arabic Pronominal Suffixes: expressing accusative, genitive, and possessive:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>–ī / nī /ya</td>
<td></td>
<td>–nā</td>
</tr>
<tr>
<td>2nd</td>
<td></td>
<td>–ka</td>
<td>–kum</td>
</tr>
<tr>
<td></td>
<td></td>
<td>–ki</td>
<td>–kunna</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>–kumā</td>
</tr>
<tr>
<td>3rd</td>
<td></td>
<td>–hu</td>
<td>–hum</td>
</tr>
<tr>
<td></td>
<td></td>
<td>–hā</td>
<td>–hunna</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>–humā</td>
</tr>
</tbody>
</table>

For examples:
- *hal haḍā kitābu-ka  ڇaм kitābu-hu?*
  Neg. this book-your-M or book-his
  “Is this your book or his book?”
- *hal haḍā kitābu-ki  ڇaм kitābu-hā?*
  Neg. this book-your-F or book-her
  “Is this your book or her book?”
• *Darabūnī*  
hit-they-me  
“They hit me”

• [in-nā] *Nahnu* [nazzal-nā] [ad-dīkra]  
verily-We We sent down-We the-Qur‘ān  

“Verily, We, it is We Who have sent down the Qur‘ān”  
(The Noble Qur‘ān, 15:9)

c) The same forms in (10) are also used to express the genitive and possessive meaning when they are suffixed to nouns. In the case of the first person singular, when it is used to express the accusative, it takes the form ‘–ni’. The pronominal suffix ‘–ī’ has a positionally determined variant, which is ‘–ya’, used immediately after a long vowel or unlengthened semivowel. This pronominal suffix is used to express the possessive and genitive (Haywood and Nahmad, 1962; Beeston 1970; Wright, 1999 (ed); Yushmanov, 1961; Azmi, 2006) as in:

• *kitāb-ī*  
book-my “my book”

• [ašā-ya]  
stick-my “my stick”

In addition, the attached pronouns, particularly the genitive forms (Wright, 1999), in (10) are also used to express the accusative of the personal pronouns separately, i.e. as independent of the verb (Azmi, 2006:63; Yushmanov, 1961).
They are suffixed to the particle ‘\(\text{īyā−}\)’, which never occurs alone, to form the compound pronouns as in table (11):

Table (11) the separate compound pronouns, expressing the accusative:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1st person</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>2nd person</strong></td>
<td>M</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(\text{īyāka})</td>
<td></td>
<td>(\text{īyākum})</td>
</tr>
<tr>
<td></td>
<td>F</td>
<td></td>
<td>(\text{īyākunna})</td>
</tr>
<tr>
<td></td>
<td>C</td>
<td>(\text{īyākumā})</td>
<td></td>
</tr>
<tr>
<td><strong>3rd person</strong></td>
<td>M</td>
<td></td>
<td>(\text{īyāhum})</td>
</tr>
<tr>
<td></td>
<td>F</td>
<td>(\text{īyāhā})</td>
<td>(\text{īyāhunna})</td>
</tr>
<tr>
<td></td>
<td>C</td>
<td></td>
<td>(\text{īyāhumā})</td>
</tr>
</tbody>
</table>

This set is regarded as the accusative forms of the separate pronouns that occur alone, i.e. they are not appended to verbs, nouns or prepositions. According to Wright (1999(ed): 104), this set is used in two cases:

a) when the two suffixes (the accusative and the genitive) have to be attached to the same verb, for example:

- \(\text{ātā-nī-hi}\)
gave-he-me-it

“He gave it to me”

The following sentence is frequently used in lieu of the previous one:
• a-tā-ni  īyāhu
gave-he-me  him (it)

“He gave it to me”

b) when the pronoun is, for the sake of emphasis, placed before the verb as in:

• īyāka  na-budu  wa- īyāka  na-sta‘īn
You (Alone)  we-worship  and-You(Alone)  we-ask-help

“You (Alone) we worship, and You (Alone) we ask for help”

(The Noble Qur’ān, 1:5)

By this brief account of personal pronouns in Arabic, our concern now is to explore the subjective personal pronouns with a view to establishing their deictic features and discuss their different uses. The discussion of the separate personal pronouns, expressing the nominative, with reference to their deictic roles in the communicative act will be analysed side by side with the other sets of attached ones, which express the nominative.

4.2.1.2 Semantic and Deictic Features of Personal Pronouns and their Uses:

When two people talk, there is the transference of meaning which necessitates semantic features. There are formal constraints on the linguistic system that conveys this meaning, and these constraints require syntactic features, which include features of person for agreement between nouns and
verbs. There is another aspect to the communication act. This aspect is the fact that it is a speech act, involving a speaker and hearer, and references to non-speakers and non-hearers. These are the persons of deixis.

Most languages make use of person and non-person pronouns to encode the roles of (a) speaker (b) hearer (c) others. However, in some languages like Arabic, Persian and Latin, the verb is also inflected to convey the participant's role.

Accordingly, this study is delimited to explore the separate and attached types of personal pronouns that express the nominative in Arabic. It excludes the discussion of those, which express the other cases, i.e. the accusative and genitive.

The features of language, which are commonly used to show degrees of respect or social status in reference, include personal pronouns, titles, proper names, common nouns and nominal expressions (Head, 1978).

Coming to the actual use of language, we find that a language should have a grammatical or lexical means to encode the roles of speaker, addressee, or other. As mentioned earlier, Ingram (1971, 1978) has suggested a formalism for capturing the deictic roles of participants in the speech act. These roles are: a) the speaker, the person who is speaking; b) the hearer, the person who is being addressed (the addressee); c) other, the one who is neither the speaker nor
the hearer (or addressee). Based on a contrastive formalism of person roles
given by Ingram (1971, 1978), these features are primary to formulate a
combination of the roles of participants in the communicative act. These three
features comprise the person deictic unit as follows:

\[
\begin{align*}
\pm \text{sp} & \quad \text{where sp = speaker} \\
\pm \text{hr} & \quad \text{hr = hearer (or addressee)} \\
\pm \text{x} & \quad \text{x = other}
\end{align*}
\]

Furthermore, Ingram (1971, 1978) gives a formula to mark each personal
pronoun in the lexicon of any language as follows:

\[
D^n \quad \text{where D = deictic unit, n = number}
\]

To characterize the majority of personal deictic systems in languages, as Ingram
(1971, 1978) concludes, there are three possible number systems and two
possible sets of deictic features, which are as follows:

a) **number systems:**

i) more-than-one \(1, 1^>\) ‘> means greater than’

ii) more-than-tow \(1, 2, 2^>\)

iii) more-than-three \(1, 2, 3, 3^>\)
b) **Feature systems:**

i) **three-unit-system:**

\[
\begin{pmatrix}
\text{+ sp} \\
\text{ā hr}
\end{pmatrix}^n
\begin{pmatrix}
\text{− sp} \\
\text{+ hr}
\end{pmatrix}^n
\begin{pmatrix}
\text{− sp} \\
\text{− hr}
\end{pmatrix}^n
\]

\(\text{ā} = \text{inclusive/exclusive}\)

ii) **four-unit-system:**

\[
\begin{pmatrix}
\text{+ sp} \\
\text{− hr}
\end{pmatrix}^n
\begin{pmatrix}
\text{− sp} \\
\text{+ hr}
\end{pmatrix}^n
\begin{pmatrix}
\text{− sp} \\
\text{− hr}
\end{pmatrix}^n
\begin{pmatrix}
\text{+ sp} \\
\text{+ hr}
\end{pmatrix}^n
\]

According to Forchheimer (1953) and Ingram (1978), the subject personal pronoun system in Arabic is an eight-way system as in table (2):

<table>
<thead>
<tr>
<th>Table (12) subject personal pronouns in Arabic:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>1(^{\text{st}}) person</td>
</tr>
<tr>
<td>2(^{\text{nd}}) person</td>
</tr>
<tr>
<td>3(^{\text{rd}}) person</td>
</tr>
</tbody>
</table>

As apparent in table (12), Arabic has three numbers: singular, dual, and plural; three persons: first, second, and third. According to Ingram (1978), the deictic person system and the number system can be used to formulate one way to
characterize the person deixis of any language. A personal pronoun system can be shown as its number system with the number of forms of each number set. Consequently, the person system of Arabic can be represented as follows:

- 1, 2, 2>
- 3, 2, 3

This states that the number system is more-than-two, and that three person forms represent one referent per form, two person forms represent two referents per form, and three represent more than two. Accordingly, the number system of Arabic falls under the ‘more-than-two’ category as follows:

- 1, 2, 2>

Giving this brief description of personal deictic unit and number systems in general, we can now assign the deictic features to each personal pronoun in Arabic. For the purpose of the following discussion, the feature [ ± other] will be added to the above-mentioned set of deictic units. According to Ingram (1971, 1978), the following combination of roles are yielded by applying the number system to the three-unit system:

The discussion will be in order, i.e. we will start with the first singular person, followed by the dual and then the plural.
As for the 1st person singular, it does not consist of a combination of roles. Hence, the deictic unit in (1) can be assigned to the first person singular in Arabic:

1):

\[
\begin{array}{c}
+ \text{ speaker} \\
- \text{ addressee} \\
- \text{ other} \\
\end{array}
\]

\[\text{anā}/-\text{tu “I”}\]

The following examples illustrate it:

- \[\text{anā xair-um-minhu}\]
  I better-from-him

  “I (Iblīs) am better than him (Adam)” (The Noble Qur’an 7:12)

- \[\text{qālū ā-}\text{inna-ka la-}\text{anta Yūsufu? qāla āanā Yūsufu...}\]
  said-they Intrg-verily-you indeed-you Joseph said-he I Joseph

  “They said:” Are you indeed Yūsuf (Joseph)?”
  He said: "I am Yūsuf(Joseph)…””

  (The Noble Qur’an 12:90)

- \[\text{anā mu\text{alimun}}\]
  I teacher

  “I am a teacher”

- \[\text{an āišah ra\\text{diyā Allāh ̣an-hā... ́uma yaqūl}}\]
  about Aiyesha pleased Allāh about-her..and said-he(Prophet Muhammad)

  \[\text{ina atqākum wa-}\text{alama-kum bi-}\text{llah āanā}\]
certainly than-fear-you and-than-know-you of-Allāh I

“Narrated Aiyesha (May Allāh be pleased with her)...He (Prophet Muhammad (PBBUH)) said: I fear Allāh more, and know Allāh better, than all of you do.”

(Sahih Bukhari, 20)

• qāla yā-wayīlata a-ajiz-tu an akūna miṭla
  said-he o-woe Intrg-unable-I that be like

hāḍā l-urābi...
  this the-crow..

"He said: "Woe to me! Am I not able to be as this crow..."

(The Noble Qur'ān, 5:31)

• ...wa-qāla yā-qawūmi laqad abla-tu-kum
  ...and-sai-he O-people-my already conveyed-I-you

risālāti Rabbī...
  messages Lord-my..

"...and (Shu'aib) said:" O my people! I have already conveyed my Lord's Messages..."

As shown in the above examples, ‘ānā’ and ‘-tu’ are used by the speaker to refer to himself by uttering these utterances.

When the number is filled with the figure ‘1’ for the singular in the second deictic unit (b-i) as it appears in (2), the unit is suited for the 2nd person ‘anta /-ta' (M), 'anti/ –ti' (F) "thou":

2):
Gender, in some languages, is central or intrinsic, forming an essential part of the lexical, syntactic, and morphological structure as in Arabic, or it may be more peripheral as in English (Corbett, 1994). Person deictics may encode information concerning the sex (semantic gender) of their referents. The second person subject pronouns in Arabic encode whether the person addressed is masculine or feminine as they are illustrated in the following examples:

i. ...yā-ādāmu ḫusku ʔanta wa-zawūju-ka...
...O-Adam dwell you-M-Sg and-wife-your...

“...O Adam! Dewll you and your wife in the Paradise...”
(The Noble Qur'ān, 2: 35)

ii. qaḷa arā ibun ʔanta ʔan ʔalīha-tī yā-ibrāḥīm?...
said-he Intrg.-reject you-M-Sg off gods-my O-Abraham...

“He (the father) said: “Do you reject my gods,
O Ibrāḥīm (Abraham)? ...””
(The Noble Qur'ān 19: 46)

iii. qaḷa anā xayrūn min-ħu xalaq-ta-nī
said-he I better than-him created-(you-M)-me

min nārin wa-xalaq-ta-ḥu min ṭīn
from fire and-created-(you-M)-him from clay

"Iblīs (Satan) said:"I am better than him (Adam), You (God)
created me from fire and him You created from clay.""
(The Noble Qur'ān, 7: 12)
Here, in the above utterances, ‘anta’ refers to Adam and Abraham in (i) and (ii) respectively, who are being addressed. In addition to the separate 2nd person, there is also the attached one which is ‘–ta' illustrated in (iii). These pronouns disclose the gender of the addressee as they carry gender distinction of referents, i.e. masculine and singular. In the previous examples, it appears that the addressee is masculine which is reflected in the form of the personal pronouns 'anta' and '–ta'.

To illustrate the 2nd person feminine, consider the following examples:

i. hal anti mudirisatun yā-fātima?
   Intrg you-F-Sg teacher-F O-Fatima?
   “Are you a teacher, Fatima?”

ii. hal anti aniyatun yā-Ayesha?
    Intrg you-F-Sg rich-F-Sg O-Ayesha?
    “Are you rich, Ayesha?”

iii. qālū yā-maryamu laqad jī-ti šayān farīyā
    said-they O-Mary indeed brought-you thing mighty

    "They said: "O Mary! Indeed you have brought a thing Fariyya (a mighty thing)."

    (The Noble Qur'ān, 19: 27)

iv. ...inaki kun -ti min l-xāţiin
    …verily-you be-you from the-sinful

    "…Verily, you were of the sinful." (The Noble Qur'ān, 12: 29)

As it appears from the examples above, the separate pronoun 'anti' can occur in its own as independent in the sentence while the attached one ‘–ti' can not. They both refer to the addressee of singular and feminine features. The attached
pronoun '-ti' in (iii) refer to Mary as being addressed by her people; while in (iv) to the wife of Aziz (minister) of Egypt as he speaks to her.

As for the 3rd person singular, the deictic features in (3) represent it:

3): 
- speaker
- addressee
+ other

‘huwa/–a, hiya/–t’ “he/she”

In the system of many language families such as Indo-European, Semitic, African, and Caucasian languages, the salient semantic basis of noun classification is the distinction between male and female sex (Zubin, 1992: 42). Since Arabic is inflected for gender, the unit of features formulated above, are used to describe the 3rd person both masculine and feminine. They are distinguished in gender in which ‘huwa/–a’ is assigned to the masculine person or entity whereas ‘hiya/–t’ is used to refer to a feminine person or entity, for example:

- qul huwa Allāhu ʿāhada
  say-you He Allāh (God) One

  “Say (O Muhammad (PBUH): “He is Allāh (God) the One”

  (The Noble Qur’ān 112:1)
- wa-mā tilka bi-yamīn-ka yā-Mūsā qāla hiya ʿaṣa-yā

195
and-what that-F in-right-hand-your O, Moses said-he she stick-my

“And what is that in your right hand, O Mūsā (Moses)?…”
(The Noble Qurʾān 20:17-18)

- hal katab-a darsa-hu?
  Intrg wrote-he lesson-his?

  ”Did he write his lesson?”

- hal kataba-t darsa-hā?
  Intrg wrote-she lesson-her?

  ”Did she write her lesson?”

- …wa-qada-t qamyīsha-hu min duburin….
  …and-tore-she shirt-his from back….

  ”…and she tore his shirt from the back…”
(The Noble Qurʾān, 12:25)

This time we shift to the next number that is dual. Applying the figure
‘2’ to the number of the unit of features, the following unit represents the dual
pronoun in Arabic as shown in (4):

\[
\begin{aligned}
\text{antumā/–tumā “you-2”}
\end{aligned}
\]

The dual of the 2\textsuperscript{nd} person is common for both masculine and feminine. Gender
distinction can be extracted only from the context in which the utterance is
produced. For instance, in the following example ‘\text{antumā}’ as a separate
pronoun refers to Mūsā (Moses) and his brother Harūn (Aaron) while in the next two examples the attached pronouns ‘–tumā’ is used to indicate dual. As apparent, the 2\textsuperscript{nd} person is employed to denote both masculine and feminine as illustrated in the following:

- \textit{qāla}…………… \textit{ātumā} \textit{wa-man \jāt̑ta\-a-kumā} \textit{l-ālibūn}
  
  said-He(Allāh)… you-two and-who follow-you-two the-victors

  “Allāh (God) said: “… you two as well as those who follow you will be the victors.””

  (The Noble Qur’ān 28:35)

- \textit{hal \agog-f-tumā} \textit{l-bāb}?
  
  Intrg locked-you-2 the-door?

  "Have you two locked the door?"

- \textit{ālī, fātimāh, hal katab-tumā darsaykumā}?
  
  Ali, Fatima Intrg wrote-you-2 lesson-yours?

  "Ali, Fatima, did you two write your lessons?"

Now, let us consider the following unit:

\begin{equation}
(5)
\begin{align*}
\{ & \text{– speaker} \\
& \text{– addressee} \\
& \text{+ other} \\
& \text{‘humā/ –ā “they-2”}
\end{align*}
\end{equation}

This unit describes the dual of the third person whether masculine or feminine, i.e. it is common, as the features do not show a distinction of gender. For instance:
...ān(ya) ēnaynī iḍ humā fī l-ārī... 
.... second two when they-two in the-cave...

"...the second of the two; when they (Muhammad (PBBUH) and Abu Bakr) were in the cave...."

(The Noble Qur'ān, 9:40)

In this verse, The Noble Qur'ān is talking about the story of migration of the Prophet Muhammad (PBBUH) and his companion Abu Bakr, the separate pronoun humā here is employed to refer to them. In similar way, in the following example, humā refers to the two feminine teachers:

- hal humā mudarisatān?
  Intr. they-two teacher-two-F

  "Are they (two) teachers?"

The dual attached pronoun is marked for gender as the feminine takes the –tā suffix which appended to the verb. Consider the following:

- fa-ḍhab ēn(ant) wā-Rabbu-ka fa-qātil-ā... 
  so-go-you you and-Lord-your and-fight-you-2-M...

  "So go you(Moses) and your Lord and fight you two,...."

- hal kataba-tā darsayīhimā?
  Intrg wrote-they-F-2 lesson-their-2

  "Did they two write their lesson?"
As it is clear from the above examples, the dual attached pronoun '–ā' in the first example refers masculine referents while in the 2\textsuperscript{nd}, ‘–ta' denotes two feminine referents.

Now, we will describe the plural forms of the three persons, starting with first person plural, which takes the following unit of features:

\[(6)\]

\[
\begin{array}{c}
+ \text{speaker} \\
\pm \text{hearer} \\
\pm \text{other} \\
\end{array}
\]

Naḥnu/–nā “we”

As mentioned earlier, pronouns in Arabic are of two kinds: separate and attached. 'Naḥnu' is the separate pronoun and '–nā' is the attached one. They are used to refer to a group of people including the speaker as a representative of the group in the speech act or to a single person who glorifies and elevates himself (but this use is particularly employed in religious text to refer to 'God' as it is illustrated below). As discussed earlier, only one speaker represents the whole group of speakers in the communicative event. This unit is identical when it is used in unison like chan ters. Illustrative examples to explain this are the following:
• **nahnu muhandisūn**  
  we engineers

  “We are engineers”

• **qālū nahnu _FULLSCREEN** [ulū qūwatin...]  
  said-they we have strength…

  “They said we have great strength…”

  (The Noble Qur'an 27:33)

• **wa-qālati l-yahūdu wa-n-naṣārā nahnu abnā'ulu Allāh...**  
  and-said the- jews and- the-christians we children-of Allāh…

  "And (both) the Jews and the Christians say: "We are the children of Allāh...""

  (The Noble Qur'an, 5:18)

• **inā nahnu nazzal-nā aḏ-dikra...**  
  verily-We We send down-We the-Qur'an…

  "Verily, We, it is We (God) Who have sent down the Dhekr (the Qur'an)..."

  (The Noble Qur'an, 15:9)

Arabic, like Hebrew and English, does not make gender distinction of the 1st person forms (singular or plural) for masculine and feminine. For example, the singular pronoun, 'anā/ –tu' “I” in Arabic, is used to refer to a singular masculine or feminine person. Similarly, the pronoun 'nahnu/ –nā’ “we” is used to refer to masculine or feminine plural or both.

As for the inclusive / exclusive distinction of the plural, Arabic does not have independent lexical forms to describe this use. Consequently, it is
understood only from the context in which it is spoken. Consider the following examples from The Noble Qur'ān:

- **wa-ja'a as-saharatu fir'auna qālū nā ka in lanā la-ajran**
  and-came the-sorcerer pharaoh said-they indeed for-us for-reward
  in kunā nahnu l-ālibīn
  if were we-excl. the-victors

"And so the sorcerers came to Fir'aun (Pharaoh). They said: "Indeed there will be a (good) reward for us if we are the victors.""

(The Noble Qur'ān, 7:113)

- **qālū yā-Mūsā imā an tulqī wa-imā an**
  Said-they O-Moses either indeed you-throw and-either indeed
  nā-kūna nahnu l-mulqīn
  we-shall we-excl. the-throwers

"They (sorcerer) said: "O Mūsā (Moses)! Either you throw (first), or shall we have the (first) throw?"

(The Noble Qur'ān, 20:65)

- **qulna hāsha lillāhi mā-ālim-nā alayīhi min swū**
  said-they-F forbid for-Allāh not-know-we-excl. on-him from evil

"The women said:"Allāh forbid! No evil know we against him!"

(The Noble Qur'ān, 12:51)

In the first and second verses, sorcerers, excluding the addressee who is Pharaoh and Mūsā (Moses) respectively, use nahnu. This use is only inferred from the context in which the first person plural is employed. The attached pronoun '-nā' also refers to a group of individuals excluding the addressee (s), i.e. refers to 'the women'.
Arabic does not have a lexical pronoun to represent the exclusive 'we' like some other languages. Accordingly, the unit of features that suits this use is given in (7):

7): $\begin{cases} + \text{ speaker} \\ - \text{ addressee} \\ + \text{ other} \end{cases} >$

 Nahnu/–nā “we” exclusive

This time, we will check the use of nahnu with the inclusive meaning. This meaning can be understood only from the context in which the addressee is involved in the speech act as the first person plural is employed. Consider the following:

- nahnu faqaṭ man ya[lam bi-l'amri, anā wa-anta
  we-incl. only who know with-subject I and-you
  "We only know the matter, you and me"

As shown in the example above, from the context in which the plural 'we' is communicated, the inclusion of the addressee is involved and takes a role in the event of knowing.
Based on this, the features that can appropriately attribute this use are gathered in the following unit:

8): \[ \begin{cases} + \text{ speaker} \\ + \text{ addressee} \\ - \text{ other} \end{cases} \]

Nahnu/ –nā “we” inclusive

As for the plural of the second person, the separate and attached pronouns are assigned to a group of people who are addressed, i.e. to whom the talk is being oriented. Let us consider the following:

i. ...qāla: [antum] šarun makānān.... ...said-he: you-Pl-M worst case…

"…He said (within himself): "You are in worst case…”

(The Noble Qur'ān, 12: 77)

ii. ...fa-qālū [inakum] [antum-u] ad-dālimūn
...and-said-they verily-you-Pl-M you-Pl-M the-unjust

"…and said: "Verily, you are the Zālimūn (polytheists and wrong-doers)."

(The Noble Qur'ān, 21: 64)

iii. qāla lahum Mūsā [alqū mā] [antum mulqūn] said-he to-them Moses cast-you what you-M casting

"Mūsā (Moses) said to them (sorcerers): "Cast down what you want to cast!"

(The Noble Qur'ān, 10:80)

iv. ...Θumma itaxaḍ-[tum-u] l-[jīla]...."
…and took-you the-calf…

"…and (in his absence) you took the calf (for worship),…"

(The Noble Qur'an, 2: 51)

v. 

\[
\text{wa-} \text{ji} \text{o qatal-} \text{tum nafsan fa-ddära-} \text{tum fi-} \text{hä}
\]

and-when killed-you man and-dispute-you in-her

"And (remember) when you killed a man and fell into dispute among yourselves as to the crime."

(The Noble Qur'an, 2: 72)

Here, in these examples, the separate 2nd person plural 'antum' in (i)-(iii) and the attached one in (iv)-(v) refer to the addresses to whom the utterance is addressed.

As it appears from the preceding examples, the separate pronoun 'antum' and attached one are used to refer a group of addressed persons or individuals. The following unit is the deictic features to illustrate the attached and separate forms of the second person plural:

9):  

\[
\begin{cases} 
\text{– speaker} \\
\text{+ addressee} \\
\text{– other} 
\end{cases}
\]

'antum/-tum' "you"
Since gender is a basic semantic feature in Arabic, a distinction is made between masculine and feminine forms of the 2nd person plural. Therefore, adding the feature gender, the unit of features in (9) is split into two sets: a set attributed to the masculine, which gives rise to the forms 'ئتum / –tum' and another to the feminine, which is suited for the forms 'ئتUNna / –tUNna'. Accordingly, these forms have more information about the referents because they are used to pick out the appropriate referents from the surrounding situation. As it is stated earlier, the more features a deictic item can reveal the more information it conveys about the referent. Consider the following:

- **hal ٍanteUNna muٌalimٌت ٌam ٍtalibٌت?**
  Intrg you-F-Pl teachers-F or students-F?
  "Are you teachers (female) or students (female)?"

- **…ٌiٌd ٍrٌwad-tUNna yٌسٌfu ٌan nafsi-hi...**
  …when seduced-you-F-Pl Joseph abou himself...
  "…when you did seek to seduce Yúsuf (Joseph)"

- **hal ٌkaTAB-tUNna ar-risalata yٌ-fatayٌت?**
  Intrg. Wrote-you-F-Pl the-letter o-girls
  "Did you write the letter, girls?"

Lastly, we arrived at the last items that describe the third person plural (masculine/feminine). These forms of the 3rd person (Sg, Dl, and Pl) are called by Arab grammarians the absent pronoun in the sense that the person(s) or individual(s) being talked about are not present in the communicative act. On
the contrary, the first and second persons are called the 'pronouns of presence' since the producer of these pronouns must be present. For that reason, the third person is regarded less communicative and has no essential role in the speech act. In this part, we will give only a descriptive account of third person with less detail.

The 3rd person is employed to talk about a third party that does not take any active part in conversation, i.e. is not present at the time of speech. In Arabic, there are two forms to describe the 3rd person plural (separate and attached) which are 'hum' and '–ū' respectively. As already stated, since Arabic is based on gender as a semantic feature, there are two sets of third person plural that are assigned to masculine and feminine. These are respectively 'hum/–ū' and 'hunna/–nna'. consider the following examples from The Noble Qur'ān:

- َيُدِّيْهِم َبِيِّلَودِيْلَيْيَةٍ ُهُمْ َبِيِّلَودِيْلَيْيَةُ َلْمُؤَاوَدَّيْةٍ When you-Pl in-the-valley the-near and they in-the-valley the-far
‘(And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side...’ (The Noble Qur'ān, 8: 42)

- َمُذْلَّذِيْهِمُ َفَاتَحَيْلَ للّبَابٍ the-boys opened-they the-door ‘The boys opened the door.’

- َمَا بَالُهِنَّ َعَنْ أَنْبِيَاهُنَّ َقَتَّا َبَالَّلُهُنَّ َبَالَّلُهُنَّ َبَالَّلُهُنَّ …what-happen the-women the-who cut-they hands-their ‘…what happened to the women who cut their hands...?’ (The Noble Qur'ān, 12: 50)
The following unit of features are assigned to these pronouns in which they are genderless as in (10):

\[ \begin{align*}
&\text{speaker} \\
&\text{addressee} \\
&\text{other}
\end{align*} \]

\[ \text{hum}/-\bar{u}; \text{hunna}/-\text{na} \ "they" \]

In Arabic, the separate pronouns and attached ones 'hum/ -ū' and 'hunna/-nna' are used to refer to persons and individuals who are being spoken about.

By this descriptive account of the pronominal system in Arabic, we arrived at the conclusion that Arabic has a complicated system of personal pronouns, which is composed of separate and attached ones. The attached ones are integrated into the verb to function as the agent of the verb.

The subsequent section will account for the various uses of the personal pronouns. The focus of the discussion will be on the first and second person, which are considered the basic roles in the conversation.

4.2.1.3 **Uses of First and Second Persons:**

In Arabic, when the first person plural is used by a single speaker to refer to himself only rather than others with him, it expresses a higher position or
rank. In this case, the speaker makes himself superior to others and makes a distant relationship between himself and the audience to whom the speech is directed. In other words, he is elevating and heightening himself. Furthermore, Wright (1999 (ed)) states that the separate pronoun is sometimes is used to give more emphasis and stress.

Religiously speaking, the plural form of the first person frequently refers to the 'Almighty Allāh (God)' when used in the religious scripture (The Noble Qur’ān) by Allah (God). Examples to illustrate this use are as follows:

- inā Nahnu nazzal-nā aḏ-ḏikra
  verily-We We sent down-We the-Qur'ān

  “Verily, We, it is We Who have sent down the Qur'ān”
  (The Noble Qur'ān 15:9)

Here, in the above example, Allah the Almighty (God), indicating His Greatness and Highness, uses the plural pronoun ‘Nahnu’. In addition, it gives more stress and emphasis on the action, for example,

- .....Nahnu na-ruqu-kum wa-ḏiyahum.....
  .....We We-provide for- them-Pl and- you...

  “….We (Allāh the Lord) shall provide for them as well as for you…”
  (The Noble Qur'ān, 6: 151)

There is another use for the separate pronoun in Arabic, which functions as the pronoun of separating between the subject and the predicate. This use gives
more emphasis on the referent, which is being addressed. It is known as the separating pronoun as it is located between the subject and the predicate to stress on the speech or act about the pronoun. Consider the following:

- *yā ʔādamu ʔus kun ʔānta wa-zawūju-ka*
  O Adam you-dwell you and-wife-your

  “O Adam! Dwell you and your wife in the Paradise”
  (The Noble Qur'ān, 2: 35)

- …*fa-lamma tawafayṭanī kun-ta ʔant a  ar-raqi ̄ba ̄ alayīhim*
  …but-when took-You-me was-You You(God) Watcher over-them

  "…but when You (God) took me up, You were the Watcher over them"
  (The Noble Qur'ān, 5:117)

Here, the separate pronouns are mentioned to confirm and emphasize the information rather than to qualify the noun or the subject.

As noted by Bean (1970: 564), in English, an individual of very high rank sometimes speaks in the first person plural (e.g. the “royal we”). The speaker makes himself symbolically plural, excluding dyadic relationships, and establishing distance between himself and his audience. In this way, he indicates that deference is expected. It is also used as a “royal plural” by kings.

Head (1978) includes Arabic as one of the languages that employ variation of number with the 2nd person pronoun as a means for showing degrees of respect or social distance. Person deictics may encode information of several different sorts concerning the identification of speaker and Adresssee,
including the sex of the referent, the number of individuals represented by the referent, the social status of the referent, the social and personal relations obtaining between the referents, specifically, between the speaker and the addressee.

In Arabic, the first person plural 'nahnu / –nā' is sometimes used by a single person to refer to himself in which case he/she establishes a social distance and status between the speaker and the hearer/ addressee. It shows the elevation and highness of the user or the producer of plural form. It is regarded less polite since the speaker is focalizing on himself and does not consider the addressee(s). However, when kings and princes addressing their nations employ it, it is taken as an involvement of the people in the speech as if the people themselves take part in the speech.

In Arabic, the first person pronoun is employed to express authorial and editorial plural 'we'. This use is considered avoidance of self-focalisation and egotisticalness, i.e. the author/writer defocalises his personality or subjectivity. Consider the following excerpts from a preface of two Arabic books:

- **wa-nahnu bi-ṣadad  ixrājī  kitābin jadīd**
  And-we in-start composing book new

  "When we start writing a new book…"

- **qad   arD-nā  lahu fī  risālatin sābiqatin**
  Already mentioned-we for-it in message previous

  "We have mentioned it in a previous message."
As it appears, the separate and attached first person plural in the previous examples, refer to the author/writer of the books.

Regarding the second person, the use of plural form is considered more polite than the singular form when addressing other persons especially older persons, teachers, or having higher rank or status.

In Arabic, the second person plural is frequently used to address kings and princes as to show respect and reverence toward them. Moreover, it is employed in prayers to Allāh (God) by single or many individuals. Consider the following:

- **Rabba-na la-tuāxīd-nā ḍun nasī-nā aū-ḥaḍa-nā...**
  Lord-our not-you-punish-us if forget-we or-mistake-we
  "Our Lord! punish us not if we forget or fall into error ...."
  (The Noble Qur'ān, 2: 286)

In Arabic, the deictic use of 2nd person is distinct from the non-deictic. Consider the following:

- **Ya-nisā[a an-nabī las-tunna ka-ḥadīn min an-nisā[i...**
  O-women the-prophet are not-you like-one from the-women
  "O! wives of the prophet! You are not like any other women."
  (The Noble Qur'ān, 33: 32)

- **qalū ẖa-ḥinaka la-[anta Yūsufu qāla ẖanā Yūsufu...**
  Said-they Intrag-surely-you indeed-you Joseph said-he I Joseph...
  "They (Yūsuf' brothers) said:"Are you indeed Yūsuf (Joseph)?"
  He said:" I am Yūsuf ..."
  (The Noble Qur'ān, 12: 90)
It is clear from the verse of The Noble Qur'ān, the 2nd person ‘–tunna’ which is feminine picks out the wives of the Prophet since the address is oriented to them in the utterance, while in the 2nd example, 'ʔanta' picks out Yūsuf as being addressed. As a result, the 2nd person is used deictically, picking out the referent from the situation in which the 2nd person is produced.

4.2.2 Spatial Deixis in Arabic:

Cross-linguistic research indicates that although two-term demonstrative systems appear to be the most common, several other types of systems also exist, and some of them, in particular, distance-oriented three-term systems in which the third term has a medial function are widely attested. This typological variation clearly shows that the way languages carve space into different egocentrically grounded regions can diverge significantly from the perceptual distinction between near and far sectors (Kemmerer, 1999). Therefore, place deixis is not always binary, i.e., proximal – distal in the world’s languages. Some languages have a three-way distinction: proximal-medial-distal such as Spanish and Japanese. A two-term system includes both a proximal and a distal form, with the speaker as the reference point. This kind of system is illustrated by the Standard English distinctions between 'this/that' (adjectival/pronominal) and 'here/there' (adverbial) as seen in the previous chapter. In the other type of distance-oriented three-term system, the first term
is a proximal demonstrative and the other two terms divide the distal field into separate regions: remote and very remote. The English term ‘yonder’, which was once used much more frequently than it is today, illustrates the “very remote” category.

As stated before, the most obvious place-deictic terms in language are the demonstrative pronouns ‘this’ and ‘that’, along with their plural forms, and the locative adverbs (or local adverbial demonstratives, Dixon 2003) ‘here’ and ‘there’ (Fillmore 1971b, 1997; Lyons 1977a; Levinson 1983). Hence, the following section is a survey of demonstratives in Arabic with respect to their semantic features and pragmatic uses.

4.2.2.1 Demonstratives in Arabic:

Demonstratives, as mentioned earlier, belong to the class of so-called ‘deictic’ expressions. Generally speaking, deictic expressions are linguistic elements whose interpretation makes essential reference to some aspect of the speech situation (Lyons, 1977; Jarvella & Klein, 1982; Weissenborn & Klein, 1982; Levinson, 1983; Rauh, 1983; Fuchs, 1993; Fillmore, 1997). Different types of deictic expressions vary with regard to aspects of the speech situation that serve as the anchor, or deictic centre, for their interpretation, such as the identities of the interlocutors (e.g. I vs. you), the time at which the discourse
takes place (e.g. *today* vs. *yesterday*), or the spatial locations of entities or events in the surrounding context (e.g. *this* vs. *that*; *here* vs. *there*).

Consequently, following (Lyons, 1977a; Fillmore, 1982; Rauh, 1982; Diessel, 1999), this part surveys and examines the deictic as well as qualitative features that are manifested by the uses of demonstratives in Arabic.

### 4.2.2.1.1 Semantic Features of Demonstratives in Arabic:

This section attempts to give a descriptive account of the semantic features of the demonstratives in Arabic. The semantic description includes the deictic and qualitative features of demonstratives.

#### 4.2.2.1.1 Deictic Features:

When people involve in conversation, sometimes they have to pick out something they encounter in some situation – whether trying to specify objects they want, objects that are identical, objects that are confusing etc. – people usually use different kinds of referencing, along with nonverbal gestures.

As stated earlier, there are two ways to identify an object in the real world: the location of a referent (deictic) or giving a description of the referent (qualitative features of the referent). In this section, our concern is to examine the deictic features as well as the qualitative features of demonstratives in Arabic. The deictic features indicate whether the referent is near or removed
from the deictic centre or whether it is moving toward or away from the deictic centre. First of all, an account of deictic uses of demonstratives in Arabic will be analysed and discussed. This part examines the Arabic spatial deictic referencing, mainly ‘ḥāḍā’ “this”, ḍāka and ‘ḍālika’ “that” and their dual and plural counterparts as well as the locative adverbs ‘ḥunā’ “here” and ‘ḥunāka’ and ḥunālika “there” in MSA (CAr). The terms MSA and CAr will be used interchangeably for the purpose of the present study. For ease of referencing, the term 'Arabic' will be used throughout this work to refer to MSA/CAr.

Arab grammarians call the demonstrative pronouns "ṭasmāṭu l-ṭišārah" (literally translated as ‘demonstrative nouns’ "Demonstrative Pronouns"). In Arabic grammar, the term demonstrative is used to represent two distinct notions, namely, demonstrative pronouns and demonstrative determiners (adjectives). Demonstrative pronouns completely replace the noun phrase they refer to, whereas demonstrative determiners are used together with it in order to emphasize which object/concept/person the speaker has in mind.

Fillmore (1971b: 227) states that Arabic has a two-term system of demonstratives which is contrary to what Arab grammarians (e.g. Sibawayh, Ibn Hisham, Ibn Mandhour, Al-Mubbarrad) frequently report that Arabic has three different demonstrative pronouns to refer to an object or an entity, i.e. proximal, medial, and distal. Consequently, the main aim of this section is to explore and establish a framework of spatial deictic system in Arabic and to
find out which type of spatial system Arabic has, i.e., is it two-term or three-term system?

In *Lisān al-Arab*, Ibn Mandhour (1997(ed)) defines a demonstrative as a noun for a referent that is pointed to and visible to the speaker and the addressee. The demonstrative word itself is ambiguous unless it is associated with a referent. Therefore, the referent, which is picking out in the communicative speech has to be sightable to both the speaker and the hearer. Referencing to an entity or an object may be locational (deictic), i.e. physical or conceptual denoting mentally standing (status) or rank (al-Baramāwūy, 2003).

In the same context, Faris (1995) defines a demonstrative as any entity that you refer to or name, by means of a signal that is either cognitive or physical. The word *ḥāḏā*, he claims, is used to refer physically and/or psychologically to near objects or entities, *ḏāka* to medial distance, whereas *ḏālika* is used to refer physically and/or mentally to far objects or entities, for instance:

- *lī-man ḥāḏā al-qalam? [mumsikan ʿal-qalam fī yadī]*
  to-whom this-Prox-M the-pen? [holding the-pen in hand-my]
  "Whose is this pen?" [Holding the pen in my hand]

- *ḥāl ḏāka axūka? [muširan ilā rajulin ʿalā buḍīn qalīl]*
  intrr. that-Dist-M brother-your [pointing to man-a in istant less]
  "Is that your brother?" [pointing at a man at less distance]

- *ʿuṣalī fī ḏālika al-masjid*
  I-pray in that-M-Dist. the-mosque
  "I pray in that mosque." [Pointing to a far mosque]
In this example, the physical (gestural) referencing is illustrated by using ḥāḍā, ḍāka, and ḍālika to indicate that the speaker uttering this sentence points to the location of the pen, the man, and the mosque respectively in the spot. This use is known as gestural, i.e. they are accompanied with gesture to interpret the utterance. Another example that clarifies this point is:

- ṭuŷilu ḍālika l-ṭālima
  respect-I that-M-dist the-scholar
  "I respect that scholar"

In this example, even though the distance between the speaker and the referent is not close, s/he uses the distal demonstrative to show that the referent has also an honourable rank or scholarly status. This is called conceptual remoteness that will be discussed in pragmatic uses.

Most of the Arab grammarians (e.g. Ibn Mandhour, 1997(ed); Sībawayīh, 1316 H; Hasan, 1973; Al-Ghalāyyīnī, 1993) identify three points in the distance scale as proximal, medial, and distal.

As illustrated above, ḥāḍā is used to indicate that the referent is close to the speaker (proximal to the speaker), ḍāka to indicate that the referent is far a bit from both the speaker and hearer (medial), and ḍālika denotes that the entity referred to is far/remote or away from the speaker and hearer. This can be shown in the following figure:
Figure (5) Distance scale in Arabic:

Accordingly, Arabic is distance-oriented system, like Spanish (masculine singular forms: *ese, este, aquel*), since the demonstrative adjectives/pronouns indicate three different locations on a distance scale such as: masculine singular forms: *(hā)dā, dāka, dālika*; feminine singular forms: *(hā)dīhī/(hā)tā, (hā)tīka, and tilka*. Furthermore, Arab grammarians claim that the particle */hā/* is optional and is used in a deictic sense to draw the hearer or addressee's attention to the object, concept, or person being talked about (Faris 1995; Ghrayyyib 1983; and Tarhini 1996; Ibn Mandhour, 1997(ed); Al-Ghalāyyīnī, 1993 among others). These forms also are marked for dual and plural as they appear in the following table:

Table (13) Proximal Demonstrative Pronouns in Arabic:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual Nom.</th>
<th>Dual Acc.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td><em>(hā)dā</em></td>
<td><em>(hā)dānī</em></td>
<td><em>(hā)dāyni</em></td>
<td><em>(hā)dulālī</em></td>
</tr>
<tr>
<td>Feminine</td>
<td><em>(hā)dīhī/(hā)tā</em></td>
<td><em>(hā)tānī</em></td>
<td><em>(hā)tayni</em></td>
<td></td>
</tr>
</tbody>
</table>
These forms are used to indicate a person(s) or an object(s), which is/are near/close to the speaker. For example:

- ...٣۷أژاجژتُ "انَّكَ عَنَّى مِثْلِ هَذَا ۖ لَعَرَبَ....
  ...Intrg-unable-I even be-I like this-Pox-Sg-M the-crow
  "...Am I not even able to be as this crow…"

This utterance said by Adam's son Qābīl (Cain) after he killed his brother Hābīl (Abel) and did not know how to hide the dead body. At that time, watching a crow scratching the ground before him, he said that utterance.

As for the forms used to indicate medial distance, they are demonstrated in the following table:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Nom.</td>
<td>Acc.</td>
<td></td>
</tr>
<tr>
<td>Masculine</td>
<td>(ḥā)ḍāka</td>
<td>ḍānika</td>
<td>ฎaḷaika</td>
</tr>
<tr>
<td>Feminine</td>
<td>(ḥā)tīka/(ḥā)tāka</td>
<td>tānika</td>
<td>taynika</td>
</tr>
</tbody>
</table>

Actually, what is more striking here is that the researcher of the present study came to know about these forms only after penetrating deeply in this work since they are not taught in schools in the researcher's country.

As seen in the table, the plural form is common for both male and female entities. The dual forms, furthermore, inflect for case. For example:
Regarding the distal demonstratives, which are used to denote more remoteness, Arab grammarians claim that the '-li-' is inserted in ḏāka to denote more remoteness of a referent. In addition, they state that the doubling of 'n' in the dual is considered as a substitution for 'l' of ḏālika. Consequently, Arabic demonstrates far remoteness to indicate that the person(s) or object(s) are distant from both the speaker and the addressee. These forms can be tabulated in the following table:

Table (15) Distal Demonstrative Pronouns Arabic:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Nom.</td>
</tr>
<tr>
<td>Masculine</td>
<td>ḏālika</td>
<td>ḏānika</td>
<td>ḏaynika</td>
</tr>
<tr>
<td>Feminine</td>
<td>tilka</td>
<td>tānika</td>
<td>taynika</td>
</tr>
</tbody>
</table>

In Arabic, the same form ḥaḍā is used to denote contrasting references in the contrastive situation, for example:

- *wa-Hūwa l-laḏī maraja l-bahrayīni ḥāḍā ḍaḏbun furāṭun* and-he Who let free the-tow-seas this-Sg-M sweet palatable
- *wa-ḥaḍā milḥun ḡuǧājun* and-this-Sg-M salt bitter

"And it is He Who has let free the two seas (kinds of water):
This is palatable and sweet, and that is salt and bitter"

(The Noble Qur'an 25: 53)
The same form ‘hāḍā’ in this verse of The Noble Qur'ān is used as a contrastive demonstrative between two things, i.e. two kinds of water (sea and river).

- *qāla an-nabii (PBBUH): yā-‘asmā‘ iḍā bala‘ati*
  
  Said the-prophet (PBBUH) O- 'Asmā if attained (got) -she l-marḍā-tu l-mahīＤ lā yadhur min-hā siwā the-woman the- menstruation not appear from-her except hāḍā wa-hāḍā (wa-ashāra īlā l-wajhi wa-l-kafayīn this and-this (and-pointing to the-face and-the-hands-two)

"The prophet (PBBUH) said: O Asmā, if the women attained menstruation (pubescence/puberty) nothing (of her body) should be unveiled except this and this [pointing to the hands and the face]"

Moreover, in the above utterance, the choice of hāḍā is to indicate the contrastive reference. In Arabic, hāḍā is used for contrastive reference, which the speaker intends to make between two objects or more.

Regarding the locative demonstratives, Arabic demonstrates the same way as demonstrative pronouns. Arabic has *hunā* "here", *hunāka* "there", and *hunālika* "yonder". The third form is also formulated by inserting the "-li-" to indicate the far remoteness, which is corresponding to the English old form 'yonder'. Therefore, Arabic identifies three different locative demonstratives, which demonstrate three locations from the speaker's centre. Consider the following example:

- *lā ṣaḏkur ʿanī raṣayituki hunā yā-ḥānisah qabl al-ḥāna*
  
  Neg. remember truly-I saw-I-you-F here O-Ms. before now

  "I never remember I have seen you here before Ms."

  (Excerpt from the Novel 'Sarah' by Al-Ḍaqqad)
In this example, *hunā* is used to refer to the place at which the speech event takes place; the place is an inn where the communicative act takes place. By this, the speaker is identifying the location at his/her centre by using *hunā*. Similarly, *hā* is used to draw the hearer or addressee's attention. Another example to illustrate this use:

- *...ḍīnā ḥā-hunā qādīdūn*
  
  *...we right-here sitting*

"...we are sitting right here." (The Noble Qurʾān 5:24)

In the verse of The Noble Qurʾān, *ḥā-hunā* in which (ha) is used for drawing attention to the location at which the utterance is produced i.e. at the territory of the speakers (proximal from speaker). Consider the following:

i. *qāla rasawūlul-lāhi ṣalā Allāh ṣalāt-ṣaḥīḥ  wa-sallam): ṣalā Allāh ṣalāt-ṭaqwūū hā-hunā*
  
  *said messenger-Allāh (PBBUH) : piety right-here*

  *[wa-ṣāṣāra  jilā ṣadrihi]*
  
  *[and-pointing to chest-his]*

"The messenger of Allāh said: the piety (fearing of Lord) is right here [pointing at his chest]*

ii. *wa-ḥadīθ  ṣalā Allāhu ṣalāt-ḥu: ṣalā Allāhu ṣalāt-ṭaqwūū hā-hunā ilman*
  
  *and-in hadith Ali pleased Allāh about-him truly right-here knowledge*

  *[wa-ṣāṣāra bi-yādihi  jilā ṣadrihi]*
  
  *[and-point with-hand-his to chest-his]*

"And in the hadith of Ail (may Allāh be pleased with him): truly there is knowledge right here [pointing to his chest]"

  *(Cited in Ibn Mandhour, 1997)*

iii. *Daḥ al-kitāba ṣalā Allāhu ṣalāt-ṭaqwūū hā-hunā al-ḥaqqā*
Put the-book there on the-table

"Put the book there on the table" [the table is a bit far from both speaker and addressee]

iv. ...fa-[ٌ]libū hunālika wa-nqalabū šā]irīn....
...So-defeated-they there and-returned diSgraced...

"...So they were defeated there and returned diSgraced..."

(The Noble Qur'ān 7:119)

As it appears, in the example (i) and (ii) the speaker pointing to his chest designates a bounded region 'here' while in (iii) and (iv) unbounded region indicated by the speaker’s gesture of moving his/her hand.

These forms can be summarized in the following table:

<table>
<thead>
<tr>
<th>Locative adverb</th>
<th>Proximal</th>
<th>Medial</th>
<th>Distal</th>
</tr>
</thead>
<tbody>
<tr>
<td>(hā)hunā</td>
<td>hunāka</td>
<td>hunālika</td>
<td></td>
</tr>
</tbody>
</table>

4.2.2.1.2 Qualitative Features of Demonstratives:

It is clearly stated that the more information encoded in a deictic expression (whether locative or qualitative), the easier it is for the addressee to identify its referent (Lyons, 1977a). Following Diessel (1999a), the qualitative features of the demonstratives in Arabic will be examined in terms of the following: (i) ontology, (ii) animacy, (iii) humanness, (iv) sex, and (v) number, and (vi) boundedness.
The ontological feature of demonstratives involves two semantic features: a demonstrative refers either to an object or person or to a location. In Arabic, the demonstrative is used to signal an object or a person in the situation of utterance, for example:

- "[jinna hādā la-sāhirun alīm]"
  Verily this-Sg-M indeed-sorcerer well-versed

  “Verily! This is indeed a well-versed sorcerer”
  (Holy Qur’an 26: 34)

In this verse of The Noble Qur'an, hādā is used as a tool for identifying the referent (i.e. a person) that refers to Mūsā (Moses) in the previous example.

- ...fal-ya[bulū ]Rabba hādā l-bayīt...
  …so-let-worship-they Lord this the-House

  "So let them worship (Allāh) the Lord of this House (the Ka'bah in Makkah)"
  (The Noble Qur'an, 106: 3)

Here, hādā identifies an object, which is the House of the Lord Almighty in Makkah.

The locative adverbs are often used to demonstrate a location that is near or far from the speaker as illustrated in the following example:

- Da[ḥā hunā bi-jānibī]
  Put-it here to-side-my

  "Put it here beside me"  [identifying a location]

Here, the territory is bounded to the speaker's surrounding by using the demonstrative hunā, which indicates the proximity to the speaker.
The demonstrative pronouns in Arabic principally change depending on the gender and the number. They mark a distinction in number for singular, dual, and plural; in gender for masculine and feminine with an exception for the plural, which is neutralized, i.e. common for both sexes, for example:

- Sing. Masc.  
  
  \( hādā \ al-waladu \)  
  This (M. Sg. Prox.) the-boy.

  ‘This boy’

- Sing. Fem.  
  
  \( hādihi \ l-fatātu \)  
  This-F.-Sg.-Prox. the-girl

  ‘This girl is beatiful’

- Dual. Masc.  
  
  \( hādāni \ r-rajulāni \ muxlišāni \)  
  These-two-M-Prox. the-men-two sincere-two

  “These two men are sincere”

- Dual. Fem.  
  
  \( hātāni \ l-fatātāni \ tayībatāni \)  
  These-two-F-Prox the-girl-two-nom good-two

  ‘These tow girls are good’

- Plural  
  
  \( (hā)\ulā\i \ at-\ulfāb \ mujtahidūn \)  
  These-Prox students-M hardworking

  "These male students are hardworking"

  \( (hā)\ulā\i \ at-\tālibātu \ mujtahidātun \)  
  These-Prox students-F hardworking

  "These female students are hardworking"

As discussed earlier in the previous chapter, the categories animacy, humanness, and sex overlap to some extent in the sense that when a demonstrative denotes a human, it entails that it is animate and consequently
implies sex (male or female). As illustrated in the above-mentioned examples, demonstratives in Arabic distinguish whether the referent is male or female. The plural form is not used for non-human, i.e. 'hādūlā' is used only to refer to human referents. 'hādihi/hādā' is used for non-human plural according to gender of referents as shown in the following example from The Noble Qurʾān:

- ['iḍ qāla l-abihi wa-qawmahu mā-hādihi at-tamāthlu....
  
  "When he (Abraham) said to his father and his people: "What are these images …"

  (The Noble Qurʾān, 21:52)

- wā-qālā mā-fī buṭūni hādihi l-anāmi.....
  
  "And they say: "What is in the bellies of such and such cattle (milk or foetus)…"

  (The Noble Qurʾān, 6:139)

As obvious from the above examples, the singular feminine is coreferentially used with non-human entities or referents, which are feminine.

### 4.2.2.1.2 Pragmatic Uses of Demonstratives:

In addition to their function as deictic pointers, demonstratives have other uses that emerge from their uses in different contexts. These uses, as Himmelmann (1996) and Diessel (1999a) outlined, are exophoric, anaphoric, discourse deictic, and recognitional. These uses of demonstratives are investigated in the context of Arabic to show to what extent they are applicable.
4.2.2.1.2.1 The Exophoric Use:

As stated before, exophoric demonstratives focus the hearer’s attention on entities in the situation surrounding the participants. They are distinguished from endophoric uses in that they involve the speaker (or some other person) as the deictic centre, indicate a deictic contrast on a distance scale, and are often accompanied by a pointing gesture. There are two types of use that illustrate exophoric use of demonstratives: gestural and symbolic (Fillmore1971a, 1997; Levinson, 1983). These two uses are present in Arabic, which illustrate the exophoric use as would be shown in the following examples from The Noble Qur’ān and the Hadith of the Prophet Muhammad (PBBUH):

- ḥādā huraïrah (raDiya Allâhu ṣan-hu ) qāla: šahidnâ xaîbar, Aba Huraïrah (pleased Allâh with-him) said-he witness-we khaibar, and-fa-qāla rasawîlu-llahi (PBBUH) li-rajulin mi-man yaddaϊ l-islâm: said-he messenger-Allâh (PBBUH) to-man some-from claim the-Islam: ḥādâ min ḥahli an-nâr.... this-Sg-M from dwellers the-hellfire.....

"Narrated Abu Huraira: We witnessed (the battle of) Khaibar. Allâh's messenger said about one of those who were with him and who claimed to be a Muslim. "This (man) is from the dwellers of the Hellfire...""
(Sahih Bukhari, 3967)

In this example, the demonstrative ḥādâ is used gesturally to refer to a certain person in the surrounding situation. Gestural use of demonstratives involves monitoring physical movements to denote the appropriate referent as exemplified above. Another example is in the story of Fir'aun (Pharaoh) where
hādā is used to refer to Mūsā (Moses) as mentioned in the Holy Qur'ān, when the chiefs of Fir‘aun (Pharaoh) said:

- “‘inna haḍā la-sāḥirun alīm’”
  Verily this-Sg-M-Prox indeed-sorcerer well-versed

  “Verily! This is indeed a well-versed sorcerer”
  (The Noble Qur'ān, 26: 34)

Arabic also demonstrates the symbolic use, which does not require associating gesture. Using symbolic demonstration calls for activation of shared knowledge of the referent, even it is not visible. For instance:

- Rabbi ijlāl haḍā l-balada āminan
  Lord-my make this-M the-city secure

  "O, my Lord! Make this city (Makkah) one of peace and security"
  (The Noble Qur'ān, 14:35)

In this example, hādā is used without any overt gesture to refer to the city of Makkah because knowing where this utterance is produced make it clear that 'hādā l-balada' signifies the location of the city of Makkah. Another example that makes it clear is that when Mūsā (Moses) prays to Allāh (the Lord Almighty) for his people in the first example saying:

- wa-k’tub lan fī hādhī ad-dunya ħasatan….
  and-ordain for-us in this-F the-world good…

  "And ordain for us good in this world…."   (The Noble Qur'ān, 7:156)

- wa-[iḍ-qiṭla] lahun uskunū hādhī l-qaryata…
  and-when-was said to-them dwell this-F the-town…
"And (remember) when it was said to them: "Dwell in this town (Jerusalem)…"

(The Noble Qur'ān, 7:161)

As explicit in these examples, the interpretation of these utterances does not require any gestural fulfillment, i.e. it only needs to activate the hearer's knowledge about the places in which these utterances take place. On these grounds, the symbolic use illustrates that the exophoric use is not restricted to visible referents, which are existent in the surrounding situation. Accordingly, exophoric demonstratives may refer to entities that are not immediately sightable in the speech situation as in the above examples where the whole world and town is not visible.

In Arabic, the proximal demonstrative is used for contrastive between two or more entities or objects. Consider the following:

- \(...\textit{hādā} \quad \text{min} \quad ši\text{\textipa{tihi}} \quad \text{wa-hādā} \quad \text{min} \quad \text{ṣādūhi} \ ...\)
  
  "…one of his party (his religion– from the children of Israel), and the other of his foes..."

(The Noble Qur'ān, 28: 15)

- \(\text{wa-}H\text{uw} \quad l\text{-}lādī \quad \text{maraja} \quad l\text{-}bahrayīni \quad \textit{hādā} \quad \text{ṣādībun} \quad \text{furātun} \)
  
  and-he Who let free the-tow-seas this-Sg-M sweet palatable

- \(\text{wa-}h\text{adā} \quad \text{milhun} \quad \text{ṣājāfún} \)
  
  and-this-Sg-M salt bitter

"And it is He Who has let free the two seas (kinds of water): this is palatable and sweet, and that is salt and bitter,..."
4.2.2.1.2.2 The Anaphoric Use:

In addition to their use as exophoric deictics, ḏālika and hādā are used as anaphoric deictics, that is to say, they are coreferential with the noun or noun phrase in the foregoing discourse. They refer to the same referent as their antecedent. Consider the following:

- lā-buda an tubayīna li-nnāsi an-naʔīma wa-l-ʔaḍāb, surely-must that explain to-people the- delight and-the-torment
- fa-hādā yadīμu an-nāsa ʔilā tarkī l-maʔāšī, wa-ʔālika so-this compel the-people to leave the-sins and-ʔālika
- yuraʔiβu an-nāsa fī aʔt-ʔaʔāt make-like the-people in good deeds

"You have to explain to people the delight of paradise and the torment of the hellfire, this makes people leave committing sins and that makes people do good deeds"

This example illustrates that the demonstrative hādā refers to the nearest antecedent, which is l-ʔaḍāb "the torment of hellfire" and the distal demonstrative denotes the far antecedent, which is an-naʔīm "delight of Paradise". In some cases, the demonstrative pronoun may be used anaphorically or exophorically as in the following example:

- aʔ-ka-laʔi marra ḏalā qaryatin wa-hiyā xāʕyatun ḏalā ʔurūšihā or-like-who passed by town and-it tumble on roofs-its
- qāla annā yuḥyī hādīhi l-lahu...... said-he how make-live this-F Allāh (God)....
"Or like the one who passed by a town and it had tumbled over its roofs. He said: "O! How will Allāh ever bring it to life after its death?"

(The Noble Qur'ān, 2:259)

In this example, the demonstrative pronoun hādihi can be interpreted as a gestural and as anaphoric referring back to the antecedent 'qaryatin'.

In addition, the distal plural also is used to refer back to an already mentioned antecedents as in the following example from The Noble Qur'ān in which kilaika refers back to the nouns (as-samā, l-baṣara, and l-fūāda) mentioned earlier in the previous text:

- qina as-samā wa-l-baṣara wa-l-fūāda kullu
  Truly the-hearing and-the-sight and-the-heart all
- kilaika kana manhu masūlā
  Those were about-it questioned

"Verily, the hearing, the sight, and the heart, of each of those one will be questioned (by Allāh)."

(The Noble Qur'ān, 17: 36)

4.2.2.1.2.3 The Discourse Deictic Use:

Discourse deictic demonstratives are concerned with a reference to a group of expressions as a whole that are in the surrounding discourse. Discourse deictic demonstratives do not co-occur with noun or noun phrase as its antecedents, but rather, they refer to the whole meaning of a clause, a
sentence, a paragraph, and even a story. Accordingly, they are used to indicate propositions rather than noun phrases that serve a language-internal function. In Arabic, this use is demonstrated by the use of the singular, masculine demonstratives ُهَذَا، ُذَاكَ، ُذَاكِيًا to refer to the whole sense of a clause, a sentence, or a paragraph. Illustrative examples are as follows:

- *wa-daxala l-madīnata ala hīni aflatin min* and-entered-he the- city at time unawareness from
- *ahlihā fa-wajada fīhā rajulayīni yagttilāni hādā* people-its and-found-he in-it man-two fighting this
- *min šī atihu wa-hādā min adūhi fa-staakhu laōt min* from party-his and-this this foe-his and-asked-help-he who from
- *šī atihu alāt laōt min aduhi fa-wakazahu Mūsā fa-qaDā* party-his against who from foe-his and-struck-him Moses and-killed
- *alayhi qāla hādā min amali ṣ-ṣayīṭān* on-him said-he this from doing the Satan…

"And he (Moses) entered the city at a time of unawareness of its people: and he found there two men fighting – one of his party (his religion– from the children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Mūsā (Moses) struck him with his fist and killed him. He said: "This is of Shaitan's (Satan) doing…"

(The Noble Qur'an, 28:15)

In the above example, the first and second mentioned demonstratives are used as contrasting demonstrative between two entities or referents (the two men); whereas the bold one ُهَذَا refers back to the act of killing as demonstrated in the previous clause. In this case, the former two demonstratives are used as exophoric while the latter is used as a discourse deictic that summarizes the
information in the preceding discourse and creating a link for the sentence that follows. That is to say, it refers to the whole clause, which expresses the entire meaning of the sentence that is previously mentioned in the foregoing discourse. For more examples, consider the following:

- daxala l-ākrādū fī l-īlāmī fī ḥādī l-xalīfati ʿumar ibn entered the-Kurd in the-Islam in reign the-caliph Umar son

l-xaṭāb, raḥīya Allāhu taʿālā ḥanū, baḍda ḥan al-Khatāb, pleased Allāh exalted with-him after truly

futihat bilāda fāris, wa-ḍālika qabla ḥan yadxul was-conquered city Persia and-that before that enter

fī l-īlām jirānihim min l-fursi in the-Islam neighbour-their from the-Persian

"The Kurds embraced Islam during the reign of Umar ibn al Khatāb, may Allāh be pleased with him; this happened before their neighbours, the Persians, embraced Islam."

As seen in this example, the demonstrative ḍālika does not refer to any noun in the previous discourse; it refers to the entire meaning of the preceding chunk of words given to form a proposition [daxala al-ākrād….bilāda fāris]. Consequently, the demonstrative, here, functions as a connective to join the two propositions of the two sentences. Consider the following examples:

- wa-hunāka man yaqūlu ḥan aṣl l-barbar min and-there who says that origin the-Berbers from

al-yamani ḥaḍā ḥan l-barbar yakūnūna the-Yemen…and-mean this that the-Berbers be-them

ṣaṭṭan sāmiyān ḥaṭṭuṣūṭan sāmiyatan nation semitic or nations semitic

"There are people who say that the Berbers originated from Yemen, and this would mean that the Berbers are a Semitic race."
• ṭašlu l-islāmi hūwa at-tauḥīd wa-yānī hādā
  origin the-Islam he the-monotheism and-means this

• anahu yajibu ala l-muslimi an yuṣaddiqa āna Allāh
  that-it must on the-Muslim that believes that God
  wāhidun l-OTHānī wa-lā-OTHālh
  one not-two and-not-three

"Islam is based on belief in the monotheism of Allāh (God), and this means that Muslims must believe that there is only one God, and not two or three"

As illustrated in these examples, the demonstrative hādā is used to refer to the sense of the entire sentence [wa-hunāka man....min al-yaman] '...the Berbers from Yemen' in the first example which include a full proposition that is connected with the following one, and to [ṭašlu l-islām....at-tauḥīd] 'Islam is based....of Allāh' in the second example.

'ḏālika' is rarely employed as a cataphoric reference whose referent is to come in the subsequent text. This use is rare in Arabic. For instance:

• ṭakadu lā-yuṣaddiqu ᵁḏālika, laqad bā'[a kulla mā-yamliku
  hardly not-believe that, already sold all what-owns-he

  likayī yāṣirāt xubzan li-[adfālihi
  to buy-he bread for-children-his

  "I do not believe this; he sold all his possessions just to buy bread for his children"

In this example, 'ḏālika' indicates some information that is to be mentioned in the subsequent clause. Accordingly, 'hādā' can refer only to portions of discourse that are already mentioned, i.e. it can not be used cataphorically;
whereas 'ðālīka' is used anaphorically and cataphorically, i.e. they are used to refer to previous and subsequent parts of discourse.

4.2.2.1.2.4 The Recognitional Use:

In addition to their primary use as deictics, demonstratives are also employed to show emotional relation between participants. Emotional deixis concerns the emotional involvement that the speaker has in relation to the subject of conversation or to the addressee. Lakoff (1974), as the first to introduce this type of deixis, claims that this emotional closeness coming from the speaker "creates in the hearer a sense of participation" and consequently emotionally deictic elements are associated with vividness. Diessel (1999a) and Himmelmann (1996) call this kind of deixis recognitional one. Consider the following:

  and-when see-you truly treat-you only mockery Intrg-this

  l-aðī ba[ʔaθa] Allāhu rasūlā
  the-who sent-He Lord(God) messenger

"And when they see you (Muhammad (PBBUH), they treat you only in mockery (saying): "Is this the one whom Allāh has sent as a Messenger?"

(The Noble Qur'ān 25:41)
In this example, the proximal demonstrative 'ḥāḍā' is used to show humiliation, disgrace, mockery and vexation to which it refers. On the contrary, 'ḍālika' is used to show respect and dignity towards the referent. Consider the following:

- ḍālika l-kitābu lā-raiba fīhi
  that-dis the-book not-doubt in-it…

  "This (lit. That) is the Book (The Noble Qur'ān), whereof there is no doubt…"

  (The Noble Qur'ān, 2: 2)

The use of ḍālika here indicates a cognitive remoteness to show the dignity and highness of the Holy Book to Muslims. The demonstrative is mentioned for the first time although there is no referent to signify. This is used to activate shared information with the hearer. It indicates that the speaker/reader believes that the hearer knows the referent, i.e. The Noble Qur'ān:

- wa-mā tilka bi-yaminika ya-mūsā...
  and-what that-F in-right-hand-your oh-Moses

  "And what is that in your right hand, O Mūsā (Moses)?"

  (The Noble Qur'ān, 20: 17)

In this example, the speaker knows what is that in the hearer's hand but He (God) wants to introduce something new regarding the stick, which is in Mūsā's (Moses) hand. This is the Miracle of turning the stick into a snake by the order of God.

**4.2.3 Temporal Deixis in Arabic:**
Deixis as a grammatical category manifests the interpretation of those extralinguistic contexts, which are relevant from the speaker and addressee's point of view. For Lyons (1977a: 636) “deixis refers to the function of personal and demonstrative pronouns, of tense and of variety of other grammatical and lexical features which relate utterances to the spatiotemporal co-ordinates of the act of utterance”. Though the concept of deixis involves various aspects of deixis that are reflected in the conversation of the interlocutors in a number of speech act situations, temporal deixis refers to an event or an utterance, which takes place anytime relative to the speaking time and is, therefore, represented by tense, time adverbials and other temporal expressions. The location of an event, referred to and represented by time and tense, constitutes the deictic centre in the speaker's utterance. The present study is an attempt to explain these aspects of temporal deixis in Arabic.

4.2.3.1 Lexicalization of Temporal Deixis in Arabic:

According to Nunberg (1993), indexicals encode three types of information: ‘deictic’ information relative to the index, ‘descriptive’ information relative to the referent, and information pertaining to the relation between index and referent. Thus ‘tomorrow’ takes the time of utterance as
index (deictic information), it takes a day as referent (descriptive information), and it encodes the information that the referent immediately follows the day containing the index.

As it has been exemplified earlier (see section 3.7.3.2), the time adjuncts now, today, and tonight which refer to a period of time including the present moment can be employed with all tenses. This is for the reason that an event or an action can be placed prior to, simultaneous with, or posterior to the time of the speech revealed by the tense of the verb.

In this section, our concern will be focused on the examination of Arabic temporal adverbs that display deictic demonstration relating to the time of communication. In the first place, let us see what an adverb is in Arabic, in general, and how temporal adverbs are treated in particular.

As mentioned earlier, Arabic has only three parts of speech: Noun, Verb, and Particle. Arabic has no independent part of speech as adverb comparing to English. Adverbs in Arabic are related to their grammatical positions and functions in sentences rather than to their forms as words.

Syntactically speaking, Arab grammarians describe the adverb as 'ʔal-mafʕulū fihi' "the accusative adverb" since it denotes the meaning of the act within meaning of the preposition 'fi' "in". Arab grammarians have divided
adverbs into two types: 'darfu z-zamān' "adverbs of time" and 'darfu l-makān' "adverbs of place" (Hasan, 1975; Al-Ghalayyīnī, 1993; among them). Commenting on the term 'darf' which means 'vessel', Wright (1999) explains that it is so-called since the time and place are the vessels in which the act or the state is contained, for example:

- sāfara ː abī ː ila ː Sanaā ː fajran (fī ː l-fajri)
  went-he  father-my  to  Sana'a  dawn  (at  the-dawn)
  "My father travelled to Sana'a at dawn."

Here the word 'fajran' is described as 'darfu z-zamān' (adverb of time), which means 'at dawn' i.e. it has the meaning of inclusion, in other words, the meaning of 'fī' "in", i.e. fī l-fajri 'at dawn'.

Wright (1999 (ed)) claims that adverbs in Arabic are of three classes: (i) the class that consists of particles of various origins (partly separable, partly inseparable); (ii) the indeclinable nouns ending in u sound; (iii) nouns in the accusative case. The adverb, as stated by Yushmanov (1961), is a part of the particles. Accordingly, an adverb in Arabic may be a noun, particle, nominal verb, or infinitive as follows:

a. as nouns mostly in the accusative:
   - adan  "tomorrow"
   - ħyānan  "sometimes"
   - qurba  "near"
b. as prepositions:
   baḍda "after"
   ḍiḍ "at the time"
   fawqa "on, above, over"

c. as nominal verbs:
   bayna "between, among"
   rayθa "whilst"

Azmi (2006) states that adverbial accusative is an adverb used after the subject of the intransitive verb or the object of the transitive verb in the accusative case to denote time and place of happening of an act and having meaning of 'fī "at, in, during" after the subject of intransitive verb. Haywood and Nahmad (1962) states that adverbs are either nouns or particles. According to them, all accusative nouns, which are semantically equivalent to adverbs in English, are adverbs in Arabic such as faĵan "suddenly", āhyānan 'sometimes', kaθaran 'often', and taqrīban 'approximately'.

Our concern, in this section is to examine the ways of locating a situation in time with temporal expressions having the form of preposition phrases, noun phrases, or adverb phrases. Our discussion is limited to the adverbs of time that have deictic reference to the time of communication.
In Arabic, Adverbs of time are either 'muxtaş' specific ones that denote specified or limited time (definite) such as yawûm 'day', ʿusbū 'week', šahr 'month', sanah 'year'…etc., or 'mubham' ambiguous i.e. unspecified ones that denote unspecified and unlimited time such as laḥdah 'moment', waqt 'the time', zamān 'period/time', hīn 'while' …etc.

With respect to adverbs of time that have temporal deictic reference, Arabic, as a natural language, has lexical words that indicate time along with the grammatical representation of time by tense. These words are known as temporal nouns that relate the speech act as prior to, simultaneous with, or posterior to the time at which the utterance is occurred. As it is known, time is unidirectional and one-dimensional, i.e. as time proceeds, what is today will be yesterday, what is tomorrow will be today, and tomorrow, as said, will not come.

Collins (1990) states that in many cases, it is the time adverb, rather than the tense of the verb, which denotes the time reference. Consequently, more than one set of tenses can be expressed by using many time adverb adjuncts, as it will be illustrated in the next section. This is due to the fact that these adjuncts of time adverb basically refer to time and not to tense.
Therefore, adverbs of time make the tense expressing the act explicit, when they indicate the time, which accordingly splits into past, present, and future, for example:

- *raāītu*hu *amsi*
saw-I-him yesterday

"I saw him yesterday"

As apparent, the co-occurrence of both the verb (raā-‘saw’) in the past form and the adverb of time ‘amsi' "yesterday" makes the time reference to the past time definite.

As an initial step, let us start with the binary system of proximal *al-āna "now" and the distal hīna-li "then". The main purpose of the proximal deictic time category is to identify a particular time as coinciding with, or being contained in the same larger time unit as, the moment of speech, or the coding time. This word can be used to talk about something occurring simultaneously with the time of the speech act as in the following examples:

- *al-āna wa-qad āṣayīta min qablu…*
  Now and-already disbelieve from before…

  "Now (you believe) while you refused to believe before…”

  *(The Noble Qur’ān, 10:91)*

- *qālū al-āna jiṭta bi-l-haqi…*
  Said-they the-now brought-you with-the-truth…

  "They said, "Now you have brought the truth."

  *(The Noble Qur’ān, 2:71)*
As shown in the examples, the word ‘al-āna’ refers to the interval of time at which the utterances are produced, i.e. the moment of speech act.

However, it is sometimes employed to ascribe an expansion of time, which includes the moment of the speech act as it is illustrated in the following example:

- wa-ānā kunā naqūdu minhā maqājīda lis-samāj
  and-verily-we used to sit-we from-it stations for-hearing

  fa-man yastamī l-āna yajīd lahu šihāban raṣadā
  and-who hears the-now find for-him flaming fire ambush

  "And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush."

  (The Noble Qur'an, 72: 9)

- ...fa-lāna baširūhuna wa-btaū mā-kataba Allāhu lakum
  ...so-the-now have-sex and-seek what-ordained Allāh for-you...

  "...So now have sexual relation with them (their wives), and seek that which Allāh (God) has ordained for you (offspring)...."

  (The Noble Qur'an, 2:187)

- ānā ḍadrusu al-āna fī l-hind
  I study-I the-now in the-India

  "I'm now studying in India."
As shown in the above examples, the temporal deictic word 'الينا' is employed to involve a contrast between the present and the past or the future, i.e. it indicates the expansion of time from the present, i.e. the moment of speech to the future.

'الينا' contrasts with 'حين الدنيا' in terms of reference to time. In Arabic, 'حين الدنيا', which are used anaphorically, is a form to refer to a distal time of 'الينا' as it appears in the following examples:

- *wa-أنتون حينا الدنيا* تندورين...
  
  "And you at the moment (that moment of dying person) are looking on,…"
  
  (The Noble Qur'an, 56:84)

- *تزاوجتي في سنة 1999 wa-أعمري حين الدنيا 26*
  
  "I got married in 1999; I was then 26."

As shown in the examples, the word 'حين الدنيا' refers not to the moment of speech, but rather to some point in the future, as in the first example, and to a point in the past that is mentioned previously, i.e. the year of 1999 in the second example. The temporal reference may be prior to or subsequent to the time of the speech act as illustrated in the examples.

Arabic has the word 'أمس' "yesterday" to denote the day immediately before the day on which the utterance takes place. To relate the time to the day on which you are, the lexical item 'اليوم', which refers to the day on which the utterance is produced, is called for. Moreover, 'أين' "tomorrow" denotes
the day immediately after the day on which you are or the utterance takes place.

Consider the following examples:

- \textit{mā ra\textsuperscript{ā}ītu\textsubscript{hu} mun\textsubscript{dü} āmsī}
  
  not saw-I-him since yesterday
  
  "I have not seen him since yesterday."

- \textit{sa-\textsuperscript{ā}alqāka \textsubscript{adan}}
  
  will-see-I-you tomorrow
  
  "I will see you tomorrow."

As shown in the first example, the word ‘āmsī’ refers to the day before the day on which the utterance is spoken, while in the second one the event is to take place the day subsequent to the day on which the sentence is spoken.

Let us consider the following example taken from the Al-Kuds Al-Arabi Newspaper, June 5\textsuperscript{th}, 1988, on the death of Iranian leader (Khomeini):

- \textit{u\textsuperscript{l}ina fi \textsuperscript{t}ahrān āmsī \textsuperscript{an} wa\textsuperscript{fātī} z-\textsuperscript{za\textsubscript{ā}īmī} l-\textsuperscript{īrānī}}
  
  announced in Tehran yesterday about death the-leader the-Iranian
  
  "It was announced in Tehran yesterday that the Iranian leader had passed away."

As appeared from the example, the word āmsī can not be located properly in time if the reader/ hearer is not acquainted with the coding time of the writing or when the sentence is produced. According to the prior information given about the date of the production of the newspaper (June 5\textsuperscript{th}, 1988), the reader/ hearer is able to locate the day as the 4\textsuperscript{th} of June of the year 1988 because the word ‘āmsī’ denotes the day before the day on which the utterance is produced.
This word also can be used as indefinite reference of time to refer to no exact point of time in the past, for example, ُامسي (when the definite article ُال- is prefixed) is used to refer to indefinite time before the day on which the utterance is produced, i.e. indefinite past. Consider the following:

- bi-ُامسي كانتي يمان تيšع في دلامي
  in-the-yesterday was the-Yemen living in darkness
  the-ignorance

  "In the past, Yemen was living in the darkness of ignorance."

- كأمان لام تنا بي-ُامسي
  As if not flourished in-the-yesterday

  "As if it is not flourished yesterday"

(The Noble Qur'an, 10:24)

As shown in the example, the lexical word ُامسي refers to the past (close or remote) as it is deduced from the context in which the utterance is produced. As a result, the lexical adverb ُامسي can have a secondary role other than that of deictic reference.

As it appears from the above-mentioned examples, the lexical temporal noun ُامسي also refers to the day immediately before the day on which an utterance is spoken when it is indefinite, i.e. without the definite article ُال-’, while it indicates any day (i.e. indefinite past) before the day on which the utterance is articulated when it is with the definite article ُال’ (Al-Ghalāyyīnī, 1993).
Another lexical noun that restricts the coding time to the moment of the production of the speech act is \( \text{al-yawma} \), which denotes the day on which the production of the speech act occurs. To examine this word, let us consider the following excerpt from Al-Kuds Al-Arabi Newspaper, June 5\(^{th}\), 1988, on the death of Khomeini:

- \( \text{wa-qālat wazārati l-IRRādī l-IRūmī ana juṭmānī} \)
- \( \text{and-said ministry the-guidance the-islamic that corpse} \)
- \( \text{l-khomainī sa-yuṣaya} \)
- \( \text{Khomeini will-funeral the-day} \)

"And the ministry of Islamic guidance said that his funeral will take place today."

It is clear that the day referred to in the above example is the 5\(^{th}\) of June, 1988 on which the newspaper was issued. This is deduced from the prior knowledge of the day (the date of issuing the newspaper) on which the sentence is produced. For more examples, consider the following:

- \( \text{sa-na-zūrūka \ al-yawma} \)
  - will-we-visit-you today

"We will visit you today."

- \( \text{fa-l-yawma munajīka bi-badanika li-takūnā} \)
  - so-the-day verily-we-save-you with-body-your for-you-be…

"This day We (God) will save your body to be a lesson to those who come after you…"

(The Noble Qur'ān, 10:91)
As for the word 'al-yawma', it is glossed as the day on which the utterance is produced i.e. the act of visiting and saving takes place on the same day on which the sentences are produced. As illustrated in the examples above, 'al-yawma' can be glossed as immediately after the coding time, which is included on the day, on which the utterances are articulated.

In addition to its deictic use, it demonstrates a secondary sense, which denotes to the present as illustrated in the following:

- al-yawma akmaltu lakum dīnakum ....
today completed-I for-you religion-your…

"Today I (God) completed your religion…"

- yaşhadu lālamu l-yawma azmatan kubrā tusamā
witnesses the-world today crisis great called

l-infiﬁār as-sukānī
the-explosion the-population

"The world today witnesses a great crisis called population explosion."

- aðriāt hiya muhāfaḍati urān fī sūriya wa-hiya
Athru‘āt it province Jurān in Syria and-it
l-ma[rūfatu l-yawma bi-darā]
the-so-called the-day with-Dara‘ā

"Athru'āt is a province in Syria and today is known as Dara‘ā."

As shown in the examples above, the sense of the word al-yawma refers to the present rather than to the day on which these sentences are produced.
To complete the trichotomy of temporal deictic expressions, we have to mention the temporal deictic noun ٍadan, which refers immediately to the day after the day on which the utterance is produced. Let us consider the following:

- ٍarsilhu ٍmaٍanū ٍadan ٍyartaٍ wa-ٍyalٍab
  send-him with-us tomorrow enjoy-he and-play-he
  "Send him with us tomorrow to enjoy himself and play"
  (The Noble Qur'an, 12:12)

In this example, the lexical item ٍadan refers to the day after the day on which the conversation took place between Yusūf's (Joseph) brothers and their father to let Yusūf go and play with them as mentioned in The Noble Qur'an.

It also demonstrates a secondary role to indicate the future without specifying a certain day, i.e. close or remote future as illustrated in the following examples from The Noble Qur'an:

- wa-lā taqūlanna li-šayīn ٍinnī ٍfājūn
  and-not you-say-surely for-thing definitely-I doing ٍdālika ٍadan
  that tomorrow
  "And never say of anything, "I shall do such and such thing tomorrow."
  (The Noble Qur'an, 18:23)

- wa-mā tadrī nafsun mādā taksibu ٍadan...
  and-not know person what earns tomorrow ..
  "And no person knows what he will earn tomorrow."
  (The Noble Qur'an, 31:34)

In these examples, the temporal deictic ٍadan does not have the meaning of the day subsequent to the day on which the utterance is said but here the meaning
of it refers to the future whether close or remote, i.e. immediately after the speech act has taken place.

The temporal deictic expressions, لامسي, لأل يومنا, and لادان can be summed up in the following trichotomy system:

<table>
<thead>
<tr>
<th>Pre-proximal</th>
<th>proximal</th>
<th>post-proximal</th>
</tr>
</thead>
<tbody>
<tr>
<td>لامسي &quot;yesterday&quot;</td>
<td>لأل يومنا &quot;today&quot;</td>
<td>لادان &quot;tomorrow&quot;</td>
</tr>
</tbody>
</table>

Arabic has no separate lexical words to express two or three days forward and backward like some other languages such as Hindi, Persian, and Japanese, which have lexicalized words for three days ahead and three days back. To express the day before/after today, Arabic has لامسي/لادان respectively, as illustrated above. In case of expressing two days from today, Arabic resorts to constitute a complex construction of temporal expressions like English, for example, لادان لادان 'the day after tomorrow', قبل لامسي/لامسي للفعال 'the day before yesterday'. In Arabic, measured distance expressions for calendar days more remote from the current day employ the construction لندو + temporal noun, for example, لندو لذالذاتي لاييم 'three days ago', or temporal unit + min لانا, for example, لاماسي لاييمين min لانا 'five days from now'. Consider the following:

- لامسي للفعال yesterday the-first
- لندو لذالذاتي لاييم the-campaign the-election already began officially
- لامسي للفعال yesterday the-first

250
"The election campaign began officially the day before yesterday."

- wa-kāna l-
  ṭamri š-
  -ṣaḥbī qad ḍa
d-
  ḍana ḍamsi and-was the-conference popular already announced yesterday

l-
  ṭawūal ḍana 13 murašaḥan min l-
  -mustaqīlīn
the-first that 13 candidate from the-independent

"The popular conference announced the day before yesterday 13 independent candidates"

- maa ra
d-
  ṭayītu-hu mun
dū ṭaḻābātī ḍayyām-in
not saw-l-him ago three days

'I did not see him three days ago.'

Time units are defined with reference to cyclic phenomena in nature, which are represented in the daily succession of day and night; the changes in the cycle of the moon phases; and the cycle associated with the seasons, the annual movement of the sun, and the shortening and lengthening of the days. There are terms, which name stretches of time between recurring phases of these cycles, like days, weeks (Fillmore, 1971). As stated by Fillmore (1997), temporal nouns in terms of being measurable or unmeasurable fall into two classes: positional and non-positional nouns.

Culturally speaking, the calendar of the year, in Arabic, has a lunar base with accordance to the phases of the moon. The year consists of twelve lunar months in order as shown below in table (17). This calendar is known as Hijri calendar, which started with the migration of the Prophet Muhammad (PBBUH) from Makkah to Medina in Saudi Arabia. The calendar year is the period of time from 1 Muḥāram to 29/30 ḍul-hijjah in the same year.
In Arabic, the day consists of 24 hours. The subdivision of the day is as follows:

Sahar (the span of time that is before the time of fajr (dawn) prayer, i.e. the last third part of night); ūdūata (the interval of time that stretches from the fajr prayers till the sunrise); bukratan (the starting point of the sunrise); Duhā (the span of time that stretches from after the sunrise till noon (midday)); duhr (midday, noon), āsr (afternoon); ṭūba aš-šams or maṣrib (sunset, at dusk), išāran (supper time), atmah (the time interval that stretches from after the išār prayer till midnight), al-layīlah (the span of time that stretches from the sunset till the sunrise), al-yawma (the span of time that stretches from the sunrise till the sunset), sabāhan (the time span that starts at midnight till midday), masāran (the time span the begins at midday to midnight).

The number of seasons in both Arabic and English is four: al-rabī‘ 'Spring', as-ṣaif 'Summer', as-šitā‘ 'Winter, al-xarīf 'Autumn'.

Therefore, Arabic includes temporal nouns that are known as non-positional and positional which are listed in the following table:

Table (17) positional and nonpositional temporal nouns in Arabic:

<table>
<thead>
<tr>
<th>Positional</th>
<th>Nonpositional</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sabāhan 'morning', dāhīrah 'noon', masāran 'evening', layīlan 'night'</td>
<td>yawm 'day',</td>
</tr>
<tr>
<td>as-sabt 'Saturday', al-ahad 'Sunday',</td>
<td>asbū 'week',</td>
</tr>
<tr>
<td>al-īθnayīn 'Monday', aθ-ulaθā 'Tuesday',</td>
<td></td>
</tr>
<tr>
<td>al-arbīā 'Wednesday',</td>
<td></td>
</tr>
</tbody>
</table>
Non-positional temporal nouns are those that denote time intervals that follow each other immediately as shown in the table: yawm 'day', ḫusbū 'week'…etc., while the positional ones denote intervals that form a part of a cycle such as, sabāḥ 'morning' is followed by dahīrah 'noon'. In Arabic, there are also other subdivisions of the day, which are determined culturally and religiously according to the timing of the five prayers in the day and night. These prayers take place at a fixed point of time, for example, fajr prayer( before sunrise), duhr prayer (at noon), asr prayer (before sunset), maṣṣib prayer (at sunset), and išā' prayer (at night).

These nouns combine with other temporal adverbials such as alqādim/ almuqbil 'next', and al-māDi 'last' and the proximal demonstrative haḍā to make complex constructions of temporal deictic expressions which make a threefold system such as al-Ḫusbū/aš-šahr al-māDi 'last week/month', haḍā l-Ḫusbū/aš-šahr 'this week/month', aš-šahr al-Ḫusbū l-muqbil 'next month/week'. Consider the following:

- sayu\(\text{adiru}\) īlā l-įimārati l-įusbū ī l-muqbilgādim
  Will-leave-he to UAE the-week the-next
"He will leave for UAE next week."

In Arabic, the starting day of the week is ٠as-sabt 'Saturday' and the ending day is ٠al-jumًah. Therefore, the interpretation of this sentence takes the week, in which the utterance takes place, as the coding time and has the sense that the action or event will occur in the week after the current week in which the sentence is produced, i.e. after Friday.

The proximal demonstratives hādā/hādihi are employed with positional and nonpositional temporal nouns to refer to the time unit including the moment of the utterance. Hādā is used with masculine nouns while hādihi is used with feminine ones. Consider the following:

- yazżrī ru َraśišu ٠l-jumḥūrīyatî l-yamānīyatî ٠asbāniyā
  visits president the-republic the-Yemen Spain

  hādā ٠l-٠usbū[]
  this the- week-M

  "The President of the Yemen Republic pays a visit to Spain this week."

- sa-٠unhi diратisti diktūrah hādihi sanati ٠ـ in-šā٠-Allāh
  will-finish-I studying doctorate this the-year-F willing-God

  "I am finishing my doctorate this year if Allāh wills."

As it appears from the examples, the proximal demonstrative hādā goes with the masculine noun ٠usbū[] and locates the visiting event within the week containing the day on which the utterance is produced; while hādihi associates with the feminine noun 'year', which includes the day on which the sentence is articulated.
In Arabic, the proximal demonstratives are not used with the proper names of the months to refer to the month of the same year in which the sentence is spoken, for example, *ḥāḍā muḥaram or *ḥāḍā Ramadān sounds odd in Arabic. Nevertheless, the name of the month can be followed by a proximal demonstrative to emphasize the mentioned month of the current year in which the sentence is uttered, i.e. Ramadān ḥāḍā. Consider the following:

- sa-[ašumu Ramadān ḥāḍā kulīhi
  Will-fast-I Ramadan this all-it

"I will fast the whole of this Ramadan."

Here the demonstrative ties the coding time of the utterance to the current year including the month in which it is uttered.

The proximal demonstratives can be used also with positional temporal unit cycles like ḥāḍā as-ṣabāḥ 'this morning', ḥāḍā l-masā‘ 'this evening', and ḥāḍīhi layīlah 'this night'. To express one day ahead or back, the pattern employed is the subdivision name plus the day name, as ṣabāḥi l-(EC)amsi, ECamsi sabāḥan/duhran/ECašan…etc.

In Arabic, the seven days of the week begin with [as-sabt 'Saturday' and end up with [al-jum[a]h 'Friday' as follows:

- [as-sabt 'Saturday', [al-ahad 'Sunday', [al-iθnayin 'Monday',
  [aθulaθā] 'Tuesday', [al-arbi/a] 'Wednesday', [al-xamis 'Thursday',
  [al-jum[a]h 'Friday'}
4.2.3.2 Grammaticalization of Temporal Deixis in Arabic:

In his book 'Al-Kitāb', Sībawayīh (1316 H) remarks that the verb expresses an action which is either complete (perfective) or incomplete (imperfective). The perfective form expresses a complete action; the imperfective form expresses an action that is incomplete, for example:

- ḍahaba aḥmad ilā as-sūq  
  went-he Ahmad to the-market  
  "Ahmad went to the market" [perfective]

- yaḍhabu aḥmad ilā dukanihil kul yawm  
  goes-he Ahmad to shop-his every day  
  "Ahmad goes to his shop every day" [imperfective]

Sībawayīh calls the perfective form, as in the first example 'ḍahaba', 'al-maḌi' "past" and the imperfective form, as in 'yaḍhabu', 'al-muḌāri' "present".

Az-zamaxšarī defines the verb as that form that expresses an action in relation to time. According to him, the verb has two forms: perfective and imperfective. The perfective form denotes an action that took place in the past, as in:

- katabtu risālatan ilā axī amsi  
  wrote-I letter to brother-my yesterday  
  "I wrote a letter to my brother yesterday"
The imperfective form addresses an action that may occur in the present or the future, for example:

- *yaktubu risalatan ilā axihi*
  
  "He writes a letter to his brother"

- *yaktubu risalatan ilā axihi adan*
  
  "He writes a letter to his brother tomorrow"

In addition to this, Hasan (1973) discusses the characteristics of the Arabic verb and defines it as a word that indicates two things at the same time: meaning (action) and time. He divided the verb into three forms: past, present, and imperative. The past form expresses an action that occurred in the past, for example:

- *akaltu tufāh atan*
  
  "I ate an apple"

The present form denotes an action that is appropriate for the present or the future, for example:

- *yakulu tufāh atan*
  
  "He eats an apple"

- *sayuādiru ilā l-yamani adan*
  
  "He will leave for Yemen tomorrow"
Hasan (1973) has not made distinction between the primary and the secondary functions of the verb as he claimed that the present and the past forms are not necessarily restricted to past versus non-past for the reason that each form may be employed to convey past, present, or future time.

As remarked by Kharma (1983:30), the verb in Arabic has three forms (i.e. states.): one referring to the past time, the other to the present or future, whereas the third is the imperative form referring to the future.

Following the Arab grammarians, Wright (1999(ed):51) has divided the verb into two temporal forms:

"The temporal forms of the Arabic verb are but two in number, the one expressing the finished act, one that is done and completed in relation to other acts (the perfect); the other one unfinished act, one that is just commencing or in progress (the imperfect)."

He further claims that a Semitic perfect or imperfect has, in and of itself, no reference to the temporal relations of the speaker and of other actions, which are brought into juxtaposition with it.

After analyzing the perfective and the imperfective forms of the Arabic verbs, Comrie (1976:80) concludes that the perfective indicates both perfective meaning and relative past time reference while the imperfective indicates everything else (either imperfective meaning or relative non-past time).
Furthermore, he confirmed that the Arabic opposition imperfective/perfective incorporates both aspect and (relative) tense.

The difference between tense and the perfective or imperfective aspect in MSA is quite clear. Tense as has been previously stated refers to time: past, present, or future. The perfective aspect refers to a completed state or event and the imperfective aspect refers to an incomplete state or event.

Bybee et al. (1994) claim that grammatical morphemes develop gradually out of lexical morphemes or combinations of lexical morphemes with grammatical morphemes. The originally concrete and specific meanings associated with lexical material become gradually abstract and general, and phonological reduction and dependence on surrounding material eventually lead to affixation.

Therefore, in this section we will explore the tense system in Arabic and attempt to see how the lexical morphemes of time play a role in locating the event to the time of utterance.

4.2.3.2.1 The Present Tense:

al-muḌāri‘ 'present', which is roughly equivalent to the English 'the simple present', denotes the occurrence or event that takes place at the moment
of speaking (i.e. the time of communication) and extends onwards. The present form is also used to express the future. The future meaning can be revealed by the association of time adverbials that convey futurity. Consider the following:

- اکتبُوِ وَرـیلَانِ وَیلَ وَیِلَوُتُ - I-write letter to brother-my

"I write a letter to my brother"  
This sentence indicates the present time, but when a temporal adverb conveying future occurrence is embedded in the sentence, the meaning of the event turns to the futurity as in the following examples:

- اکتبُوِ وَرـیلَانِ وَیلَ وَیِلَوُتُ وَیِلَوُتُ - I-write letter to brother-my tomorrow

"I write a letter to my brother tomorrow"

- نوـلیِدیِرِ وَیلَ وَسَنَلَا وَالَیلَ - we-leave to Sana'a the-night

"We will leave for Sana'a tonight."

As illustrated in the above examples, 'الـمـعـدـن' 'the present' is used also to express future time, which is deduced from the context. In this case, the context plays an important role to reveal the sense of futurity, which is denoted by accompanying the temporal adverbs. Jamali (1999) suggests that no adverbial is required when the action is expected to take place in the future, for instance:
• yadxulu aš-šuhadā' u l-janata
  enter-they the-martyrs the-Paradise

"Martyrs (will) enter Paradise"

Moreover, al-muḌāri’ 'the present' in Arabic is used to convey a permanent meaning of statement or occurrence, which includes all times, i.e. present, past, and future (the neutral present). This use (the indefinite present) is usually known in proverbs, axioms, and statements of facts, for example:

• tadūr al-ard hawula aš-šams
  rotates the-earth round the-sun

"The earth rotates round the sun"

• al-insān yufakir wa-Allāh yudābir
  the-man thinks and-Allāh disposes

"Man thinks, Allāh (God) disposes"

The imperfect is employed to indicate an action repeated at intervals (habitual event) including: customs, habit …etc. The repetition is denoted by an adjunct like 'kulla yawni' "everyday", 'dā'īman' "always"…etc. for example:

• astayqiDu fī as-sāhari as-sādisati kullā yāum
  I-wake in the-clock the-sixth every day

"I wake up at six o'clock everyday"

In addition, the present is used to signify an act produced at the time of speaking which has not yet completed and continues during the present time (the definite present), for instance:
"I see an aeroplane there"

Moreover, it is used to refer to the past time, which is known as 'historic or dramatic present' in vivid narration or past events, for example:

"I was sitting in my room, reading, when suddenly the door burst open, and in comes a man, aims his pistol at me, robs me of all my money, and walks away quietly."

4.2.3.2.2  The Past Tense:

In Arabic, it is known literally as al-māḌī, which is taken as roughly equivalent to the English 'the simple past' in this study. It refers to past time at which an action took place and may be near or remote and definite or indefinite. It expresses an event that is prior to the time of speech. The function of al-māḌī 'the past' is to indicate an action completed at some past time (Wright, 1999 (ed)), for example:
"Ali purchased a new house"

In the example above, the verb is in the past that is not definite, i.e. does not specify a certain point in time that can be inferred from the context. Usually, time adverbials that are used with the past signify a specific time in the past, such as "amsi" "yesterday" or 'al-laylata l-bāriḥah' "yesterday night/last night'…etc. For example:

"Ali purchased a new house yesterday"

As shown in the example, the event is referred to a specified point in the past, which is demonstrated by the existence of the temporal adverb "amsi "yesterday". Moreover, it is employed to denote that an action began at some time in the past. It also expresses successive actions in the past. Consider the following examples:

"I had my lunch at two o'clock at noon"

"I had my lunch at two o'clock at noon"
entered-she the-car to the-garage and-got out

\[ \text{minhā, ẓumma aqfalati an-nawāfiū, wa-} \text{awṣadat jamī'} \]
from-it then closed-she the-windows the-locked all

\[ l-\text{[]} \text{abwābi ẓumma sārat nahū as-sinama} \]
the-doors then walked towards the-cinema

"She drove into the garage, got out of the car, closed all the windows, locked all the doors, and walked towards the cinema."

Furthermore, in conditional sentences, and sentences expressing proverbs, wishes, or prayers, the perfective form has present or future time reference as in:

- \[ \text{man } \text{zara}[] \text{a } \text{ḥaşad} \]
whoever sowed reaped

"Whoever sows shall reap"

- \[ \text{rahima } \text{Allāhu } \text{[]abāka} \]
was-merciful God father-your

"May Allāh have mercy upon your father!"

The first sentence is a proverb and the second is a prayer in which the perfective form is used with a reference time to the present or the future in both the sentences.

Beeston (1970) remarks that the tense differentiation between perfect and imperfect operates on three levels and in various contexts any one of these levels of differentiation may receive the main emphasis, overshadowing or virtually eliminating the others:

i. the perfect points to past time, the imperfect to present or future;
ii. the imperfect points to a single action, regarded as instantaneous in its occurrence, the imperfect to habitual repeated action, or to one visualized as covering a space of time;

iii. the perfect points to a fact, the imperfect to a conceptual idea not necessarily realized in fact, and will often have to be rendered in English by 'can, might, may, would, should'…etc.

4.2.3.2.3 The Future Tense:

The future tense in Arabic does not have a morphological representation in the form of the verb. It is formulated with the help of the auxiliary prefix 'sa–' and particle 'sawfa', which are added to the imperfective form of the verb to denote futurity. It may refer to near or remote future time. Consider the following:

- qāla salāmun 'alayīka: sa-aṣtafiru
  Said-he peace on-you will-ask-forgiveness
  laka Rabbī…. for-you-Sg Lord-my…. 
  "Ibrāhīm (Abraham) said: "Peace be on you! I will ask Forgiveness of my Lord for you…"
  (The Noble Qur'ān 19: 47)

- qāla sawfa aṣtafiru lakum Rabbī….. said-he will ask-forgiveness for-you-pl Lord-my…
  "He said: "I will ask my Lord for Forgiveness for you….."
  (The Noble Qur'ān 12:98)
Future time can also be conveyed by some other syntactic constructions. In the first place, the imperfective form is used to denote futurity with an obligatory temporal adverb, for example:

- **Arsil-hu ma'anā 'adan yarta wa-yal'ab....**
  
  send-he with-us tomorrow enjoy and-play…

  "Send him with us tomorrow to enjoy himself and play…"

  (The Noble Qur'an 12: 12)

As apparent from the example, the event expressed in the verse of The Noble Qur'an is revealing future time as explicitly demonstrated by the temporal adverb **'adan' "tomorrow"** which manifests the future occurrence. Another way that is employed to signify the future time in Arabic is the use of the active participle (the present participle) with an obligatory temporal adverb as illustrated in the following example:

- **Abī musāfirun 'adan sabāhan**
  
  father-my traveling tomorrow morning

  "My father will travel tomorrow morning."

4.2.3.2.4  **The Present Perfect:**

In Arabic, this form, which is roughly equivalent to the English 'present perfect' is used to denote an action or an event that took place in the near past and is connected and extended, through its result, to the present moment. Arabic does not have a present perfect. As a result, it appears to employ some
ways to express this tense by the use of the particle 'qad/lagad' "already"
followed by the perfective form of the verb as in the following example:

- laqad  šîstaraytu  sayyâratan  jadîdah
  already  bought-I  car  new

  "I have already bought a new car"

The other means that is employed to denote the present perfect in Arabic is to
use the plain past tense with the recent context indicating the result of the event,
which is known as a resultative perfect. Consider the following:

- ṗunĐur  maðâ  faalt.
  look!  What  did-you

  "Look! What have you done?"

In addition to the resultative perfect, there is another type, which is
described as 'the continuative perfect'. This type functions to denote an action or
an event beginning at some time in the past and continuing up to the moment of
speaking, and is represented in the surface structure by the use of the plain
imperfective form of the verb i.e. the simple present that can be accompanied
with a temporal adjunct as in:

- yaskunu  axî  fî  sanâ  munđu  1999
  live-hwûa  brother-my  in  Sana'a  since  1999

  "My brother has lived in Sana'a since 1999."

Another form to express the continuative perfect in Arabic is the use of the
particle 'mâzâla' "still" followed by the imperfective form of the verb indicating
an activity rather than state. This form is rendered in English by perfect progressive as in:

- \( \text{māzil-tu adrusu munđu aṣ-ṣabāḥ} \)
  still-I study-I since the-morning

  "I have been studying since morning"

### 4.2.3.2.5 The Past Perfect:

Arabic makes a distinction between the past and the past perfect within the domain of the past time. The past perfect refers to remote past time, while the simple past may refer to either near or remote time. Consider the following:

- \( \text{kāna [ar-ra]īsu qad fāraqa al-hayyāh,} \)
  was the-president already passed away the-life

  \( \text{indamā waṣalat sayyāratu l-ṣāfi l-mustaṣfā} \)
  when arrived car the-ambulance the-hospital

  "The President had already passed away when the ambulance car arrived at the hospital"

As the example shows, the past perfect in Arabic is expressed by the auxiliary verb \( \text{kāna 'was'}, \) the perfective form of the main verb, and a temporal adverbial adjunct. The example demonstrates that the past perfect is a compound tense since the auxiliary verb and the main verb are inflected for tense.

This form is employed to indicate activities that took place within the period of time that extended to and included a point or period of time completely in the past. The particle \( \text{qad} \) is embedded before the perfective form
of the main verb to make the meaning more explicit. Besides, it may denote the meaning of 'already' in some contexts.

In addition, it is used in conditional sentences (hypothetical condition) with reference to the past time to express the impossibility of the occurrence of the event as in:

- *law kāna ya[rifu la[atā*  
  if was knows-he certainly-came-he

"If he had known, he would have come."

### 4.2.3.2.6 Future Perfect:

The basic function of this form is to denote that an action will have happened and finished before some other future action happens, or before some point of future time arrives. The future perfect in Arabic is constructed by using the imperfect of *kāna* "to be" which is *'yakūnu'* with the perfective form of the main verb. This form agrees with subject in person, gender and number. Frequently, the future particle 'sa-' (being prefixed to the imperfect of kāna) and the perfective particle 'qad' (being imposed before the main verb) may be used or not as in the following example:

- *(sā)-[kānu (qad)] anhaytu [amalī qabra as-sā[ati at-tāsi[ah*  
  (shall)-be (already) finished work-my before the-clock the-ninth

"I shall have finished my work by nine o'clock"
As apparent, languages make use of the concept of absolute tense, where present, past, and future mean that the situation or event time is simultaneous with, anterior to, or posterior to the deictic centre or the speech time (Comrie, 1985).

By this brief account of the various uses of the tense forms in Arabic, we can conclude that there is no correspondence between the tense form and the time expressed by that form. This means that the context is the best to be consulted to remove the ambiguity of time reference, especially, when it is bound to the time of communication. Accordingly, the speaker's perspective in revealing the vagueness of the time reference should be taken in consideration.

4.3 Concluding Remarks:

Deixis demonstrates to link the real world in which we live with the linguistic forms we actually produce. As already discussed, the nominative pronominal system is investigated to establish the deictic system in Arabic based on Ingram (1971, 1978) and Fillmore (1971b, 1975, 1997).

The Personal deictic system in Arabic is of two types: separate and attached pronouns. The separate pronouns (twelve in number) and the attached pronouns (thirteen) refer to the speaker, the addressee, and neither speaker nor addressee. The discussion of the Arabic personal pronouns includes only the
pronouns expressing the nominative, i.e. the subject personal pronoun. There are three persons in Arabic: first person referring to a speaker(s), second to addressee(s), and third person, which is called by Arab grammarians the absent pronoun, is neither speaker(s) nor addressee(s).

The Arabic spatial system is represented by demonstratives, which play an important role in spatial deixis, discourse and emotional deixis. The participation of the proximal and the distal demonstratives in such types of deixis has been investigated with respect to their specific functions and the forms used. Arabic demonstratives are part of a three way deictic system comprising of the features: proximal, medial, and distal.

Both the proximal and the distal demonstratives can act as discourse deictics, being able to refer to previous discourse and rarely following one. The scope of the proximal deictic can include noun phrases, sentence and clauses.

The forms of the demonstratives have to agree in number, gender with the nouns with which they are co-referential. In addition, the dual forms inflect for case. The proximal deictics are used to point to non-human plural entities in lieu of the plural proximal form.

The Arabic distal and proximal demonstrative can be used to manifest emotional deixis to show closeness to the addressee(s) or the topic of conversation.
The temporal deictic system in Arabic is lexicalized and grammaticalized to relate the time of event to the time of communication. The lexicalized temporal deictics are of two categories: simple lexical words that are composed of a single temporal lexeme, such as, ِٰفعل-ِٰكِنا, ِٰهلِٰنِا, ِٰتِٰمسِ, ِٰالِٰياوِمِا, ِٰأدانِ, ِٰماُسِأَنِان...etc., or lexically composite words that are composed of complex temporal expressions, such as, ِٰبعدا ِٰأدانِ, ِٰقِبلِا ِٰتِٰمسِ, ِٰتِعلِآةَتِتا ِٰأتِٰياوِمِنِا ِٰمنعِ ِٰفعل-ِٰكِنا ...etc. Arabic does not have single lexemes to express two or three days ahead or back.

Another way to relate the event time to the moment of speech is grammaticalization. It is the use of tense to link the time of the event that has happened prior to, simultaneous with, or posterior to the time of speech production. The present form (ِٰفعل-ِٰمِعَذَارِی) seems to be simultaneous with the speech time; the past form (ِٰفعل-ِٰمِاُذَرِی) is used to express occurrence of the event before the speech production; and the future form is employed to indicate that the action will take place after the speech moment.