

Educational discourse in Al- Istrabadi's "Sharh Al-Kafia" A pragmatical didactical approach

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Abstract:

This article addresses the issue of Al-Istrabadi's notes (Sharh El-Kafia) responsiveness to contemporary pragmatical and didactical standards, in which didactical practice was rooted in intentional communication and pragmatical as productive knowledge effectiveness, this study, after applying descriptive and pragmatical methodology, concluded and analyzed the contents to an important conclusion, proving that presumed response to the required standards.

Keywords: didactical discours, Sharh Al-Istrabadi, Pragmatical didactical approach .

Introduction:

Education has traditionally relied on the linguistic knowledge base and utilized its latest developments in the teaching and learning process. This has benefited from several approaches, such as the structural approach (descriptive, interpretive), and the communicative approach, which prioritizes usage. It was therefore necessary to bring the pragmatic perspective closer to the traditional approach, given the commonalities between them, such as communication and intentionality.

and the impact that the application of these mechanisms has on the educational process, the quality of learning, and the production of outcomes capable of meeting the challenges of the era and contributing to solving its problems.

The Problem:

If Arabic language education seeks to achieve the above, it must first start from the foundation of its heritage, ensuring a safe and sound start. It seeks to achieve harmony between traditional and modern mechanisms, thus building a sound vision of educational discourse that enables its application and development. Accordingly, we are entitled to ask:

What are the pragmatic and educational standards in educational discourse that achieve this endeavor?

And what are the components of educational discourse in the contemporary sense?

Does traditional educational discourse possess the components of this type of discourse?

To answer these questions, we chose the "Sharh al-Kafiyah" blog by al-Radhi al-Istrabadi as a field of application and implementation. To achieve the study's hypotheses, we adopted the following plan:

Defining educational discourse, pragmatics, and educational discourse.

Monitoring the manifestations of the pragmatic act in al-Radhi's educational discourse.

Study objectives: This study aims to achieve the following objectives:

- Define contemporary pragmatic and educational standards.

- Demonstrate the responsiveness of al-Istrabadi's Sharh al-Kafiyah to these standards.

- Demonstrate the validity of this commentary for constructing educational discourse in the contemporary sense.

Importance of the Study: This study gains its importance from the fact that it establishes the foundations for the authentication of traditional practice in its educational and communicative dimensions, which contributes to the success of the educational process from within, and not being satisfied with importing curricula and teaching methods that may often be an obstacle to achieving the desired results due to the difference in backgrounds and contexts. And choosing Al-Istrabadi's explanation of Al-Kafiya as a model for

constructing a contemporary educational discourse because it contains the communicative components of educational discourse.

Previous Studies:

1- Nawara Bouayad (2001): A pragmatic study of university educational discourse in the Arabic language. In this study, the researcher attempted to apply pragmatic theory to university educational discourse. She highlighted the characteristics of these discourses, including pronunciation, referentiality, speech acts, and value judgments, and demonstrated their pragmatics.

2- Ibrahim Amghar (2010): The Relationship of Argumentation to Competencies and Multiple Intelligences. In this study, the researcher explains the importance of linguistic, pragmatic, and inferential competencies in constructing, understanding, and interpreting literary texts, and the benefits of adopting them in the educational process.

1.Theoretical Framework of the Study:

Educational Discourse, Pragmatics, and Didacticism. These terms constitute the title of this article, the content of which cannot be fully explored without defining them and presenting the various views on defining their boundaries, clarifying their nature, and then arriving at an understanding of the issue we seek to research and the topic we address.

Educational discourse: It is of two types:

1.1 Educational discourse in the traditional sense: The educational motive is an important factor in the development of Arabic grammar, and teaching its rules and how to use them is considered a tributary of language teaching. Educational books appeared and spread, such as *Al-Jumal* by Al-Zajjaji, *Al-Mujaz fi Al-Nahw* by Ibn Al-Sarraj, *Al-Idah fi Al-Nahw* by Abu Ali Al-Farsi, and *Al-Luma'* by Ibn Jinni...

The grammarians' language in these books and others, such as grammatical commentaries, is characterized by the dominance of the second-person pronoun and the prevalence of imperative verbs such as:

"Know, young man" and "I know that." We also note that the examples provided by grammarians are not devoid of vocatives, demonstrative pronouns, and interrogative words such as "Strike, O man" and "Don't you see such-and-such?" (Qasim, 2007, p. 353).

1.1.1. Educational discourse in the contemporary sense: It is the discourse in which scientific material is transformed into a discourse of an educational nature. It is a discourse in which the discourse of the other is repeated, a characteristic specific to educational work (Bouayad, 2001, p. 130).

Educational discourse can be defined based on its contrast with dialectical discourse. This contrast is based on the difference in the relationships between speakers. Educational discourse is based on the duality (I to you) or (I = you), but dialectical (argumentative) discourse is based on the duality (I versus you) (Bouayad, 2001, p. 130).

One of the indicators of educational discourse—identified by French discourse analysts—is the absence of utterance markers, particularly the absence of the uttering agent before its utterance, which is determined by the original scientific discourse (Bouayad, 2001, p. 130).

One of the essential features of educational discourse is personal markers, particularly the frequent occurrence of the single, double, or multiple pronouns "I" (Bouayad, 2001, p. 131).

Some other features of educational discourse can be summarized in (Bouayad, 2001, p. 135):

Articulation, reference (pronouns, demonstrative pronouns, time and place), judgments (such as value judgments), speech acts, argumentation...

After reviewing the two educational discourse models, we note commonalities between them regarding articulation, reference, value judgments, and other issues.

1.2 Pragmatics:

Its definitions are numerous, and it is difficult to find a comprehensive and exhaustive one, as it is a set of pragmatics and not a single pragmatics. Researchers Jacques Muschler and Anne Riboll define it as: "Generally speaking, pragmatics is defined as the study of language use, as opposed to the study of the linguistic system, which linguistics specifically deals with" (Muschler and Riboll, 2010, p. 21).

If we define pragmatics from the perspective of communication and performance, which is the area this study seeks to clarify, its definition focuses on studying the relationship between speaker and listener, with all the circumstances and conditions that surround this relationship. It also focuses on and explores the speaker's intentions and the purposes of his or her speech. According to some, pragmatics "explains the situation and context of communication, opens the door to studying what is not said, and the implicit in speech" (Boujadi, 2012, p. 58).

1.3 Education:

Gaston Mialari defines education as "a set of teaching methods, approaches, and techniques" (Al-Mubashari, 2012, p. 21).

Mohammed Al-Dreij defines it as "the scientific study of teaching content, methods, and techniques, and of the forms of organizing learning situations to which students are exposed. This study aims to formulate standard applied models and theories to achieve desired goals, whether at the intellectual, emotional, or sensorimotor level" (Al-Dreij, 2000, p. 3). Therefore, education is an independent science in itself, scientifically studying learning in terms of its content, theories, and methods. In the field of language teaching, it examines two interconnected questions: What do we teach? And how do we teach? (Ebrer, 2007, p. 9).

Approaches Adopted by Education:

Education has embraced a variety of approaches following traditional approaches, including:

The Structural Approach: Developments at the linguistic and psychological levels (the emergence of structural linguistics and behavioral theory in psychology) led to a reconsideration of the foundations of language learning and teaching. This contributed to the development of the principles of the structural approach, which viewed learning as based on stimulus, response, and reinforcement. It placed excessive emphasis on grammar and syntax, neglecting linguistic usage. This created a need to search for an educational approach capable of achieving the goal of learning any language, which is to enable its learner to use it in various life situations.

The communicative approach is an educational movement developed in France at the beginning of the 1970s. Interest in it increased following the sharp criticism directed at oral-aural and audio-visual approaches to learning natural languages. The general image of the communicative approach was formed from various linguistic, social, cultural, and philosophical trends, whose purpose is to make the analysis of the learner's linguistic needs the fundamental starting point for every language lesson aimed at teaching and learning the language (Arslan, 2016, p. 478). This approach also aims to "transform the language learner from a learner who is often nothing more than a mere recipient or memorizer of structures and rules mechanically through fixed examples, rigid exercises, and repetitive situations, to a participant who possesses the initiative and conscious ability to participate linguistically in a natural communicative situation" (Arslan, 2016, p. 478). This understanding has an impact on language understanding, as in this approach, language becomes a tool for interaction rather than a mere system of rules. Thus, communicative competence now includes both linguistic and non-linguistic aspects, i.e., language knowledge and language usage. Accordingly, the concept of communicative competence is "a set of rules that allow an individual to use a natural language appropriately in a specific communicative situation" (Arslan, 2016, p. 479). This concept has been developed in linguistic models, including (Arslan, 2016, p. 479):

The Canale and Swain model (1980): In this model, communicative competence includes three types of competences: linguistic competence, sociolinguistic competence, and strategic competence.

The Moirand model (1982): This model has four components: a linguistic component, a discursive component, a referential component, and a sociocultural component.

The Tagliante model (1999): In this model, communicative competence consists of: linguistic competence, sociolinguistic competence, discursive or verbal competence, pragmatic competence, and strategic competence.

These models, despite their differences, agree that working with the concept of communicative competence and engaging with its scientific requirements allows for the learning of natural linguistic uses within the context of their implementation, with their physical, psychological, social, and communicative dimensions...

Despite the importance of the communicative approach and its focus on the utilitarian aspect, however:

The pragmatic approach is more comprehensive than the communicative approach, as it focuses on a more important competency, namely deductive competency. Deduction is a crucial aspect that must be emphasized in children's learning from the earliest stages, not just during secondary or university education "after mental abilities have matured" (Shalaby, 2010, p. 45).

The pragmatic research in which these competencies are manifested falls under this classification: linguistic competency, pragmatic competency, and deductive competency. This research is attributed to the French theorist Orschioni in several places in her book, *The Implicit*.

The aforementioned competencies were explained by Abdel Salam Ismaili Alawi in his article "On the Pragmatics of Interpretation" and also in his book (*Semiolinguistics and the Philosophy of Language*) as follows (Alawi, 2009, pp. 109-111):

Linguistic competence: Within the linguistic communication model, the interpreter must be knowledgeable about the language—phonetics, morphology, syntax, and vocabulary.

A person with linguistic competence is one who is knowledgeable about the language system and capable of detecting errors committed by the sender in their use of that system.

Pragmatic competence: This relates to the interpreter's extralinguistic knowledge, which is of two types: knowledge related to the current reality and circumstances of the communication, which is parallel knowledge, and knowledge related to the reality of shared human experience, which is prior knowledge.

As for inferential competence, when linguistic and pragmatic competence are insufficient to establish communication, we need to complete the interpretation and adapt the discourse through inferential processes that link what the sender presents with what the addressee has available to them through linguistic and pragmatic competencies in order to arrive at the intended meaning.

If linguistic competence for the addressee (or interpreter) is a normative competence, then pragmatic competence is a cognitive competence that confirms their knowledge of the situational and cognitive contexts, and their ability to recall them in interpreting the sender's discourses.

As for inferential competence, it is a practical competence because it capitalizes on what the two previous competencies have provided.

The above can be visualized as follows:

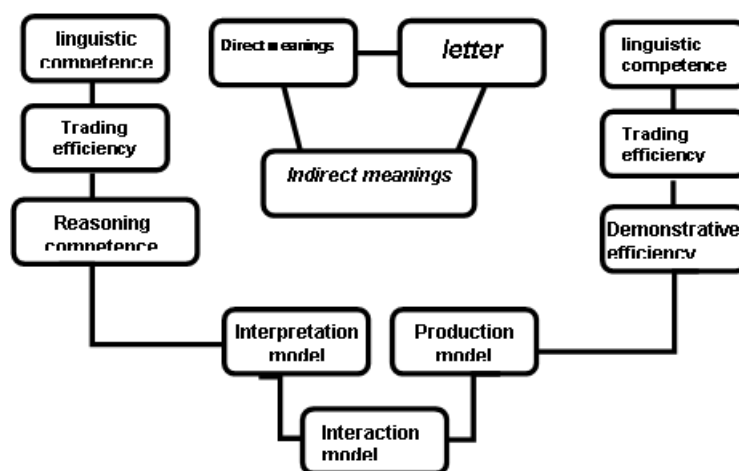


Figure 1: Competencies of the sender and the interpreter

Source: (Alawi, 2017, p. 241)

The sender, whether a teacher, author, or other, possesses the competencies shown on the right of Figure (1), while the recipient or interpreter (learner) possesses the competencies listed on the left. Understanding is achieved and meaning is grasped through the interaction of the production model and the interpretation model. What is the relationship between education and pragmatics?

-One of the most important topics of pragmatics is communication, and education is a communicative process between the teacher (sender) and the learner (recipient)

-Pragmatics has numerous applications in various fields, including language education, which has benefited greatly from pragmatics. Al-Jalali Dalash says: "It has had the greatest impact on education (didactic), whether it concerns the teaching of the mother tongue or a foreign language" (Dalash, 1992, p. 46)

Through the call for pragmatics: to study language in relation to the contexts of its use, speech act theory has influenced language teaching, focusing attention on learning the various speech acts that learners can perform in their daily lives: such as greeting and responding to greetings, polite requests, welcoming, apologizing, and taking and concluding the floor.

Education has also benefited from the theory of conversational entailment and the theories that developed from it, such as Sperber and Wilson's relevance theory, which focuses on the speaker's understanding of the discourse addressed to them, whether its meaning is explicit or implicit, and interpreting it in an acceptable manner by employing their various linguistic, pragmatic, and inferential competencies. This is achieved by transcending the opposition to the intentions, especially in the field of analyzing literary and philosophical texts. The work of Decrowanscomper on argumentation has also been utilized in analyzing argumentative texts by studying argumentative links and factors, and the meanings they provide that clarify the intentionality of speeches and texts.

The areas of interaction between the two disciplines cannot be limited; Because it is the nature of education to invest in the latest developments in linguistic research (Hassani, 2000, p. 130), and pragmatics is the latest development in this field as it currently exists.

Communication is a phenomenon shared by various fields of knowledge: such as philosophy, psychology, sociology, semiotics (pragmatics), media sciences, and others. Therefore, it is difficult to exhaustively define this phenomenon. We will suffice with what is relevant to the subject of this study: communication is "an intentional behavior for a specific purpose, guided by conventions, governed by what competencies permit, and contingent upon the objectives. It is a behavior that applies to or is true of all human interaction relationships based on the exchange of knowledge for the purpose of sharing it or on the exchange of issues and opinions for the purpose of reaching agreement" (Alawi, 2017, p. 38)

From this, we understand that communication is conditioned by:

- Relying on linguistic and non-linguistic conventions.
- Governed by what competencies permit (the competencies of the two parties to the communication)
- Dependent upon what objectives require in terms of knowledge exchange, sharing, and agreement.

Communication is also "an interactive relationship in which the other must be present or present. The sender is not the primary or sole actor in any communicative event, and the recipient should not be merely a marginal or secondary party, but rather an active participant and equal actor" (Alawi, 2017, p. 42)

Communication in this sense does not overpower the sender and neglect the recipient; rather, each has an active role. If the recipient is not present, they must be present and their role must be taken into account in this interactive process.

Intent: The concept of intention applies to all communicative purposes and goals for which discourse is employed in general. This does not mean that intention is a simple concept, but rather a complex one: we can distinguish between: general and specific, simple and complex, informational and communicative, explicit and implicit...

General intention is the intention to communicate, i.e., to establish and participate in the event. Specific intention, on the other hand, is the intention embodied in what we hope to achieve by participating in communication, which may be: information, a request, a threat, or something else...

Intent is also not simple, but rather reflexive and complex: it is reflexive because it requires the recipient's awareness. It is complex because it can branch out into (Alawi, 2017, p. 74):

The sender intends to convey the idea to the recipient.

He intends the recipient to understand the intention (1).

The intent is to achieve the intent (1) by realizing the intent (2), and intent (4) can be added.

The intent is for the addressee to know the intent (2)

As for informative intent and communicative intent, as distinguished by Sperber and Wilson (Maqbool, 2014, p. 1212), the first is what the speaker intends to achieve by leading the addressee to a specific knowledge.

The second is what the speaker intends to achieve by leading the addressee to a knowledge of his informative intent.

There is also the stated intent: what is known in the structure of the discourse and is directly perceived from it. As for the implicit intent, it is what is not known in the structure of the discourse and relies on extralinguistic matters determined by the communicative context to discover it.

Therefore, the meaning of an utterance or discourse is determined "by the intent expressed by it at the time of its utterance, which prompts the listener to follow it situationally, not to determine its lexical definition" (Abdul Rahman, 1998, p. 215)

Hence, "Communication cannot take place without understanding the meaning, and understanding the meaning cannot take place without discovering the intent. Discovering the intent is conditional upon the recipient's known competencies, unless it is linked to what is directly indicated or announced in the discourse" (Alawi, 2017, p. 76)

Thus, we find the pragmatic approach emphasizing aspects it shares with the educational approach, adding factors that deepen the educational process, such as focusing on the competencies of both the sender and the recipient, facilitating understanding and comprehension between the two parties involved in the communication.

The applied framework of the study: Manifestations of the pragmatic act in Al-Radhi's educational discourse: After reviewing some of the theories pragmatics has considered in this context, what educational discourse has adopted, and what it could adopt, we attempt to test the response of Al-Radhi's corpus to these theories.

We attempt to prove the educational and pragmatic nature of Al-Radhi's discourse according to contemporary standards:

We cite some examples, but not limited to:

Al-Radhi says: "Know that the predicate of the subject may be a nominal or verbal sentence, as the author has illustrated. However, it may be a sentence, as it includes the ruling required by the predicate, just as a singular noun includes it" (Al-Istrabadi, R., 2007, p. 207)

He also says: "Know that the sentence is neither indefinite nor definite, because definiteness and indefiniteness are accidents of the self..." (Al-Istrabadi, R., 2007, p. 223)

- The phrase "I know": its connotation of teaching and learning is clear, and its educational goal is beyond denial.

This formula has a traditional usage, namely, "It is employed, according to the people's custom, to alert the listener that what follows must be memorized and preserved" (Maqbool, 2006, p. 84). The significance of memorization and preservation for learning and teaching is clear and the most immediate thing that comes to mind.

His interest in explaining rulings:

-In the previous statement by al-Radhi, we find the author (Ibn al-Hajib) contented himself with mentioning the ruling on the permissibility of a report occurring as a whole, without explaining it. Because al-Radhi was mindful of the educational context, he focused on explaining the ruling (it is permissible for it to be a whole, as it includes the ruling required by the report, just as a single sentence does), since the learner's need to know the causes and reasons for phenomena is what motivates him to understand them and explore their depths. - His use of argumentation: Al-Radi does not limit himself to rational inferences for his opinions, but rather supports them with textual arguments (e.g., evidence from the Holy Qur'an, Prophetic hadiths, Arab poetry and proverbs, and the words of grammarians). The examples of this are numerous and would take up the entire manuscript. We mention among them: (And the permissibility of it [for a sentence that is the predicate of the subject] being a request is indicated by the Almighty's statement: "Rather, you are not welcome" (Sad: 60). Also, they agreed on the permissibility of the nominative case in something like their statement [meaning grammarians]: "As for Zayd, hit him" (Al-Istarabadi, 2007, p. 208)

-He also employs other argumentative forms such as causation, the comparative adjective "only," the exclusivity tool, and the argumentative negation... Al-Radi provides argumentative evidence for the omission of the subject and the invalidation of its deletion, as Al-Kisa'i sees it, saying, "This is because the omission of the subject is more heinous than the omission before mention, because what follows it in the sentence explains it" (Al-Istarabadi R., 2007, p. 181)

-In this utterance, he used the reasoning represented by the tool (lām al-ta'līl)

-He arranged his arguments from weakest to strongest toward the conclusion, which is the most heinous in the structure of the sentence: The weakest argument was the omission before the mention (the least harmful and the least heinous in the structure of the sentence). The most heinous in this regard was the omission of the subject, committed by al-Kisa'i. This is because the subject is the mainstay of the sentence, "and it is not permissible to omit it because the action depends on it and cannot be independent without it" (al-Hajib, 2011, p. 31)

-What embodied this hierarchy in al-Radi's utterance was the comparative adjective "ashna'a" (the most heinous)

-He used the argumentative factor "innama" (only) to strengthen the valid implications and invalidate those that are not suitable for demonstrating the conclusion (al-Najih, 2011, p. 67), as is evident in his statement: "Know that the subject may be omitted obligatorily if the adjective is interrupted by the nominative, as will be discussed in its chapter." For example: "Praise be to God, the people of praise," meaning He is the people of praise. It was only necessary to delete it so that it would be clear that it was originally an adjective, but it was cut off for the purpose of praise, blame, or mercy, as mentioned above. If the subject had appeared, this would not have been clear (Al-Istarabadi, 2007, p. 242)

-The appearance of the subject is not appropriate when our intention is to inform about its origin, an adjective that was cut off for the purpose of praise. The use of "innama" invalidates the implied requirement, which is the appearance of the subject, which invalidates that intention. It strengthens the implied requirement that reveals the result, which is to clarify the intention of glorification and praise. In other words, if you want to clarify the intention of glorification and praise, then the subject must be deleted (which is the most appropriate requirement for revealing that result)

-The crystallization of his concept of performative linguistic acts and his adoption of them in theory and practice:

-This is evident in his division of performative sentences into imperative and rhythmic, and that in rhythmic sentences, the speaker is concerned with the rhythm of what he is saying, by pronouncing it and nothing else. Someone who says "I sold" is concerned with the actualization of the sale, not the time of the sale. Someone who says "I accept her as my wife" is concerned with the actualization of the marriage, not its time.

Al-Radi says: "A performative sentence is either imperative or inductive in its rhythmic nature. In an imperative sentence, you are not certain of the occurrence of its content, so how can you specify the content of the operator at the time of occurrence of that content? As for rhythmic sentences, such as "I sold" and "I

divorced," the speaker also does not consider the time at which its content will occur. Rather, his intention is to effect its content, which contradicts the intention of the time of occurrence. Rather, he knows by reason, not from the meaning of the word, that the time of uttering the act of performing is the time at which its content occurs" (Al-Istrabadi, 2007, p. 77)

This is the same meaning by which Austin defined performative linguistic acts, when he said: "The uttered phrase, 'Yes, I accept this woman as my lawful wife,' is uttered in the ceremonies of a wedding ceremony. We must say here that when we utter it, we are in the process of performing something, and more clearly, we are in the process of establishing a marriage, rather than in the process of informing." with something (Austin, 1991, p. 26)

That is, when we speak, we perform actions, and so too when we consent to utter the words of contracts (sale, marriage, divorce, etc.), we perform actions, i.e., we sign their content.

His use of vague nouns whose reference is contextual: this is both theoretical and practical:

He devoted a chapter to the various types of pronouns, explaining their meaning and what they refer to.

The same applies to demonstrative pronouns, which he defined as including their function in communication (Al-Astarabadi, 2007, pp. 79-80)

He also defined circumstances of time and place in terms of function, not definition or form (Al-Astarabadi, 2007, p. 252). He also highlighted the referential significance of these ambiguities, as advocated by contemporary theories of enunciation and pragmatics. Al-Radi says: "The term 'knowledge' is more specific and better known than the demonstrative pronoun, because the meaning of 'knowledge' is a specific entity, both for the originator and for the user. This is unlike the demonstrative pronoun, whose meaning, when established, is any specific entity, and its specification to the user is by being coupled with a sensory signal. Confusion often arises regarding what is referred to by a sensory signal. Therefore, most demonstrative pronouns are described in their speech. Therefore, he did not separate the demonstrative pronoun from its description, given the great need for it..." (Al-Astarabadi, 1996, p. 312). Demonstrative pronouns are thus ambiguous in their construction, and their meanings are only made clear in the linguistic structure during their use in context.

1.1 Its consideration of communication and intent:

1.1.1 Its consideration of communication:

The components of communication are its two parties (the speaker and the addressed)

Al-Radhi defined them as follows:

The addressee: Al-Radhi defined the utterer or speaker by saying, "Al-Radhi said," and by using his personal name without replacing it with the pronoun "I," which gives the speaker the status of the subject in the discourse (Al-Hajj, 2005, p. 88)

We examine this from several perspectives:

Either because he is well aware that the pronoun is an empty form, and its use is linked to the speaker's referential relationship to the context in which the speech occurs. This means that the meaning of the pronoun cannot be understood except when it is used referentially (Al-Hajj, 2005, p. 98). The historical reference indicated by the proper noun (al-Radi) is stronger than the referential significance of the pronoun, which ultimately refers to the speaker, namely al-Radi.

Or it could be because al-Radi presented Ibn al-Hajib's utterances before his response to them, so it was appropriate to place al-Radi's words in line with Ibn al-Hajib's words.

Or the author of his commentary may have been someone else who dictated what al-Radi wrote. It is not correct for the person being dictated to to write "I" and for the words to be attributed to al-Radi, "for the referential authority of the utterance belongs to the speaker, since speech can only be attributed to its speaker" (Al-Hajj, 2005, p. 88)

The addressee: This refers to every reader of the book: his students, at whose request he compiled this book, or anyone who reads it, whether contemporaries or later.

The indications of the addressee in al-Radi's utterances are embodied in the pronouns (addressee pronouns: ta', kaf)

There are many examples of this, including his statement in the sentence that serves as an adjective:

..."If you were to say, 'I passed by a man, Amr stood up,' the man would not be described by the standing of Amr, so it would not be specified by it. But if you were to say, 'Amr stood up in his house,' the man would be described by the standing of Omar in his house" (al-Istarabadi, 2007, p. 325)

Degrees of Addressees:

By examining the commentary on Al-Kafiya, it becomes clear that Al-Radhi's addressees are not all on the same level. They vary according to their linguistic, cognitive, and deductive abilities and competencies, as well as their reading of his commentary. There is the ordinary reader, the implicit reader, and the ideal or

typical reader, as Eco considers it, or as Orcione calls him, the participating speaker (Mangano, 2005, pp. 15-16). This is the reader the author has in mind when writing, and who has a textual presence in what he has written.

The addressee to whom Al-Radhi addresses himself with the phrase "I know" is an addressee who is sufficiently familiar with the basics of grammar, which includes knowledge of the linguistic system in terms of phonetics, morphology, syntax, and vocabulary, and who can detect any defects in this system in the sender. (Know that the sentence is neither indefinite nor definite...) (Al-Astarabadi, R., 2007, p. 323)

In the same utterance, Al-Radi introduces a knowledge that requires consideration of the external context, i.e., evoking the circumstances of reality and experience. He says: "...because definiteness and indefiniteness are accidents of the self: since definiteness makes the self refer to an external aspect through a situational reference, while indefiniteness means that it does not refer to an external aspect in the situation" (Al-Astarabadi, R., 2007, p. 323)

The external aspect that Al-Radi speaks of is linguistic, i.e., usage. This knowledge is communicative and requires communicative competence. In the utterance itself, he moves to a higher level in addressing the reader, saying: "If the sentence is not a subject, how can it be presented with definiteness and indefiniteness? He specifically states: 'The adjective agrees with the described in definiteness and indefiniteness with the single adjective'" (Al-Astarabadi, 2007, p. 323)

He denies those who consider the sentence indefinite when it is not a subject. He transforms the interrogative indicated by the particle "how" into a meaning of denial, which is implicit and inferred by the reader by implication, because he realizes that the situation is not one of interrogation. The addressee who establishes this implication has the inferential competence to link what the sender presents with his linguistic and pragmatic competencies.

2.1.1 His consideration of intent in its various forms:

Informative intent:

He uses the forms "know" as previously presented: (know that the predicate of the subject may be a nominal or verbal sentence...), (know that the sentence is not indefinite...). The purpose of using this form is to direct and specify the speech. With the intent of its future, it contains a specificity that serves to attract the attention of the intended recipient, and carries connotations of seriousness and intentional responsibility toward the addressee.

He also says: "...the [predicate clause] requires a pronoun because the sentence is essentially an independent statement. If you intend to make it part of the statement, there must be a link connecting it to the other part, and that link is the pronoun, as it is the subject of such a purpose" (Al-Istarabadi, 2007, p. 207)

This is a clear text in its concern with intent, as it calls on the author of the statement, if he intends to make this sentence part of his statement, to link it to it with a pronoun, since it is the subject of that. The educational aspect of this statement is also evident. In addition to teaching the addressee a grammatical rule, it teaches them how to use it, linking the predicate clause to the rest of the statement with a pronoun, because it is an independent statement, and it cannot be part of something else unless it is linked to it with a pronoun. This is precisely what the communicative approach, influenced by pragmatics, calls for.

Regarding the adverbial clause:

"As for the rhythmic clause, such as 'I sold' and 'I divorced,' the speaker also does not consider the time at which its content occurs. Rather, his intent is to effect its content, which contradicts the intent of occurrence. Indeed, it is known through reason, not from the meaning of the word..." (Al-Istarabadi, 2007, p. 77). Al-Radhi rejects the notion that the adverbial clause is rhythmic, because the intent of using the adverbial contradicts the content of the rhythmic sentence.

The intent of using the adverbial clause is to specify the occurrence of the content of its operator at the time of the adverbial occurrence, such as, "Zayd came riding." The coming is specified by the time of the riding. However, in the rhythmic sentence, the time of occurrence of its content is not important; rather, the intent is to effect its content. The seller is not concerned with when he sold; rather, he is concerned with the sale itself.

Communicative Intent:

If the informative intent is to lead the addressee to a specific knowledge. Communicative intent: Encouraging the addressee to understand his or her communicative intent. This intent is evident in communicative implications and contextual implications.

Communicative implications:

As in al-Radhi's statement: "If the sentence is not an entity, how can it be subject to definiteness and indefiniteness...?" (Al-Astarabadi, 2007, p. 323)

Here, al-Radhi is not asking questions, and his intent is not to question the definiteness or indefiniteness that the sentence presents. Rather, his intent is to denounce those who consider the sentence to be indefinite, since it is not an entity that would be subject to such conditions.

His violation of the "relationship of the predicate" rule causes the addressee to interpret his words differently from their apparent meaning, which is a question, and to interpret them in a different way that is more appropriate to the context of the conversation. This is also the case in his statement: "Here, the Basrans agreed with al-Kisa'i in omitting the object, unlike the subject, because the deletion there also required the omission before mentioning it. However, this was impossible because the subject is not omitted, and in the case of the object, this impediment is removed, because its prerogative is omitted in the context of the sentence, so how can it be with such a necessary condition, i.e., the omission before mentioning it?" (Al-Istarabadi, 2007, p. 182)

The tool "kayf" is for interrogation, and this is not the case in this context. Thus, the question departs from its true meaning and takes on another purpose and intent, which is to express astonishment at the failure to omit the object in such a necessary condition, i.e., the omission before mentioning it. Thus, we find that al-Radhi's intent is an implicit and communicative one, through which he wants his addressee to recognize his informative intent. Contextual implications:

These are the results reached by linking the utterance to the context (Ghamari, 2014, p. 218)

The transition from an explicit linguistic meaning to a hidden intended meaning occurs through inference. An example of this is from al-Radi's statement:

M1: Definiteness and indefiniteness are accidents of the self (from al-Radi's statement)

M2: The sentence is not a self (from al-Radi's statement)

N: The sentence cannot be described as either indefinite or definite.

Where the symbols M1 and M2 represent premises, N represents the conclusion. It is the hidden intended meaning that al-Radi did not explicitly state, and which the addressee infers through inference.

Conclusion:

In conclusion, Al-Radi Al-Istarabadi's "Sharh Al-Kafiya" corpus contains the components of the educational and communicative dimension according to contemporary standards. It is suitable as a fundamental nucleus for constructing an educational discourse in the contemporary sense, one that emphasizes the grammatical structure of the language, does not neglect usage, and takes into account the interaction between the parties involved in the educational process (teacher and learner) in terms of communication, purpose, and benefit. It also focuses on the learner's linguistic, communicative, and inferential competencies, which create a creative learner, not an imitator.

Recommendations: For all of this, we recommend paying more attention to the aforementioned corpus, given its content of components of contemporary educational discourse, which can be utilized in constructing such discourse, particularly in the teaching of Arabic grammar.

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