

## Markedness and Sentence Structure in the Logic of the Classical Grammarians of Arabic in Comparison to English

Muayyed J. Juma <sup>(1)</sup>

<sup>1</sup>English Department, College of Education, Al Farahidi University, Baghdad, Iraq.  
Email: [muayyed2003@yahoo.com](mailto:muayyed2003@yahoo.com)

### Abstract

Arabic as an inflected language comprises rich systems of nouns, verbs, pronouns, adjectives, adverbs etc. This is due to the fact that there are always various types of agreement between the elements of these systems and the grammatical categories of number, gender, person and case. Although such assumptions are considered an important starting point in any Arabic/English contrastive study, there is another crucial factor that should be taken into consideration. This factor is related to the philosophy and the logic behind the theory of Arabic grammar. The exceptional circumstances which led to the emergence of Arabic grammar had serious consequences on shaping the minds of the initiative Arab grammarians of the first and second centuries after Hijrah and consequently on the criteria and the procedures they used in writing this grammar. This paper is an attempt to shed some light on such logic and trying to deduce some grammatical rules that apply the theory of markedness to the Arabic sentence structure.

### Keywords:

Arabic grammar;  
markedness;  
sentence structure.

### Introduction

To understand whether the notion of markedness existed at all in the reasoning used by the ancient Arab grammarians, it is necessary to start with certain general comments about some exceptional circumstances and their impact on the nature of Arabic grammar.

Accordingly, the paper is divided into two major parts. In the first part, there will be a discussion of the factors that led to the emergence of Arabic grammar and the way these factors identify the distinguished characteristics of this grammar. In the second section of the first part, there will be an attempt to provide an answer to the question whether Arabic grammar is or is not based on some theoretical assumptions similar to those used in traditional, structural or transformational schools of grammar.

In the second part of this chapter, there will be a discussion of the notion of markedness in Arabic in relation to the sentence structure.

### Arabic Grammar: Its Emergence and Nature

Several incidents are mentioned in many books, which led to the emergence of Arabic grammar. As-Suyooti (d. 911 A.H/ 1988) collected these incidents in one book entitled "سبب وضع علم العربية" (the reason behind initiating Arabic Grammar). All these incidents confirmed that Abu Al-Aswad Ad-Du'ali (d. 69 A.H.) was commanded by one of the Rashidin Caliphs

(Imam Ali Ibn Abi Talib) to lay down some rules to help people to recite the Holy Qur'an in a correct way. Thus, the main reason behind writing Arabic grammar was basically religious. The first attempts made by Ad-Dua'li consisted only in placing diacritical marks to the holy words of the Qur'an to indicate the specific cases of each word.

Such religious reasons behind the emergence of Arabic grammar forced most of the early grammarians, particularly in Basra school, to depend on the text of the Holy Qur'an which presents a ready-made reliable field of analysis. The text of the Holy Qur'an was not the only source of data used in the analysis; the second major source was the undefiled language of particular genuine Arabic tribes<sup>1</sup>.

Hassan (1988: 48) assumes that the dependence on texts from the Holy Qur'an and from the language spoken by a restricted number of Arabic tribes made the early Arab grammarians present an in-depth field analysis of Arabic without thinking of talking about any logical basic theory that lied behind such analysis. This does not mean that there was no reasoning behind such analysis; it simply means that those great early grammarians were more concerned with the application of the theory than with the theory itself.

A good example in this respect is the great work of Seebawaih, Al-Kitab (the book). In this book Seebawaih, the prominent figure of Basra School of grammar, presents the early attempts in writing Arabic grammar. There is no doubt that this book is considered the most important and the greatest book in Arabic grammar. Badawi (1973:34) assumes that Seebawaih's book addresses scientists, that is why it is brief. Every word in the book has a particular significance and hence we find several explanations to the original text of the book. Yet, several modern Arab grammarians have assumed that they have faced some problems in understanding some of the terminology used by Seebawaih. Al-Dujni (1974:151) assumes that he has found Seebawaih inconsistent in selecting some terminology. Al-Dujni ascribes such inconsistency to the unsettlement of Arabic grammatical terminology at the time of writing Al-Kitab. The inconsistency of using the grammatical terminology is not the only problem, which might be identified in this respect; there is also the problem of ambiguity. Some scholars assume that the reason behind such ambiguity could be ascribed to the incomplete nature of some of the grammatical issues discussed in the book. Aoun (1972: 37) claims that

ان سيبويه كما يبدو لم يكن راضيا تمام الرضا عن صنيعته في هذا الكتاب، بالرغم مما فيه من غزارة المادة وشمول النظر، وكأنه كان يلمح فيه نقصا ويود أن يضيف إليه حتى يصل به إلى الدرجة التي يرضى فيها عن نفسه

.... it seems that Seebawaih was not completely satisfied about his book despite the comprehensive nature of its material .... as if he was trying to allude to some inadequacy in the book and to add some more material to reach to the last satisfactory version.

The problems of the inconsistency of using the grammatical terminology and the ambiguity in discussing some grammatical issues among some other theoretical problems are not restricted to Seebawaih's book; rather they can be found in most of the grammar books written at that time.

Despite these theoretical problems, some classical Arab grammarians established a distinguished reasoning in their analysis. For instance, they studied Arabic grammar in terms of enormous abstract relations and concepts such as (الترادف / synonymy, الاستلزام / entailment, الالقتضاء / opposition, التناقض / contradiction, العموم والخصوص / generality and specialty, الالزام المعنى / implicature, الإخراج / interpretation, العلة / reason, علة العلة /

<sup>1</sup> Many Basra narrators and grammarians used to travel to the original places of the Arabs and ask the native speakers of particular tribes such as (تميم، قيس، أسد) Tameen, Khais and Asad about some grammatical and linguistic issues.

reason of reason, القياس والشواذ / analogy and irregularity, العامل والمعمول / governor and the governee, الأصول والفروع / primaries and ramifications etc.)

As an example of such abstract concepts, let us consider the concept of العلة / reason, and علة العلة / reason of reason. In his book الخصائص, Ibn Jinni (d.392 A.H./ 1978 ), one of the scholars of Baghdad school of grammar, distinguishes two types of (العلة / reason) (فقهية / religious and كلامية / linguistic). Linguistic reasons are those, which depend on the intuition of the genuine Arab speaker. As for religious reasons, he assumes that men are not able to explain such reasons since they are holy and hence, they are outside the limits of our conception. As an illustration for linguistic reasons, he cites the following example. The subject in Arabic should be in a nominative case مرفوع whereas the object should be in an accusative one منصوب as in ضرب زيدٌ عمراً. Ibn Jinni assumes that the assignment of these two different case endings to the subject and the object is not only to differentiate between them, because if we reverse the case, we will still be able to do so. Rather, the Arabs had realized that the object is more frequent in occurrence than the subject since the verb should have only one subject, but it might have more than one object. Thus, they used the inflectional sign الضمة ("aldhama" nominative case marker) with the subject and الفتحة ("alfatha" accusative case marker) with the object, because الضمة requires more effort in pronunciation than الفتحة. As for the distinction between العلة (reason), and (reason of reason) علة العلة, Ibn Jinni assumes in another section of his book that if someone asks about the reason for assigning the nominative case الضمة to the subject, one may answer that it is the verb before the noun which is responsible for such a case. In this case, we are dealing with العلة (reason). But if he asks about the reason behind assigning a particular noun with a nominative case not another, in this case he will be asking about (reason of reason) علة العلة. Thus, the latter term is just a further explanation of the former.

### The Basic Theory of the Classical Arabic Grammar

Many modern Arab grammarians have made enormous attempts to apply the modern American and European theories to Arabic. For instance, many modern Arab linguists in the first half of the last century adopted the major principles of the structural school of grammar. A good example in this respect is the huge number of Arabic/English contrastive studies, which follow the exact procedures and methods established by the structural linguists such as Fries (1945) and Lado (1957). In the second half of the twentieth century, most of the Arab linguists adopted the transformational generative approach. Zakaria (1979, 1980, and 1982) for instance applied most of the principles discussed by Chomsky to Arabic, such as the principles of grammaticality and acceptability, degree of grammaticality, phrase structure rules, transformational rules, the components of grammar, the autonomy of syntactic component, the residual of semantic component among many other principles adopted by the generative grammarians in the various versions of the theory. After the emergence of the last version of the theory of generative grammar in Chomsky (1979, 1980 and 1981), we had other attempts of the application of this recent version to Arabic. Al-Fihri (1985) for instance attempted to apply the principles of X-bar theory, government theory and bounding theory to Arabic.

Most of these works suffer a great deal of theoretical as well as empirical inadequacies. For instance, they impose the structure of English on that of Arabic, they are inconsistent in using and interpreting the terminology used in the original theory and they have a kind of theoretical bias in the selection of data used in the analysis. The most important problem, however, is that, most of these authors ignore the philosophy of Arabic grammar. It could be assumed that such ignorance must have resulted in several misconceptions about Arabic grammar.

In this section, the general framework of the theory of grammar in Arabic is discussed as a first step to the identification of the concept of markedness with reference to sentence structure in Arabic.

The classical Arab grammarians particularly in Basra School used the language of genuine Arab speakers and the text of the Holy Qur'an as their material for grammatical analysis. Thus the first step of the theory of Arabic grammar (see fig.1) is what might be called "Evidence" (الاستدلال). Evidence was achieved by following two procedures; "Transmission" (النقل) and "Listening and induction" (الاستماع والاستقراء). The grammarian made use of the "Transmission" of the texts by particular people. Two important conditions were stipulated for accepting a particular text as a model. First, the people who transmitted these texts were supposed to be trustworthy; second these texts had to be of general frequency of occurrence. The grammarian was not a kind of recording machine that documented everything recited in front of him. He had to be intelligent enough to listen, comprehend, memorize and then analyze every word of the recited texts. These processes might be identified in terms of the second process; "Listening and induction" (الاستماع والاستقراء). Thus the first step is considered the direct evidence which was used by the grammarian to collect his data and make a kind of collation to such data before establishing some abstract principles to use in his analysis.

The second step is that of Abstraction (التجريد). In this step, the grammarian made use of some abstract principles to reach the most essential step of the analysis which is called Analogy (القياس).

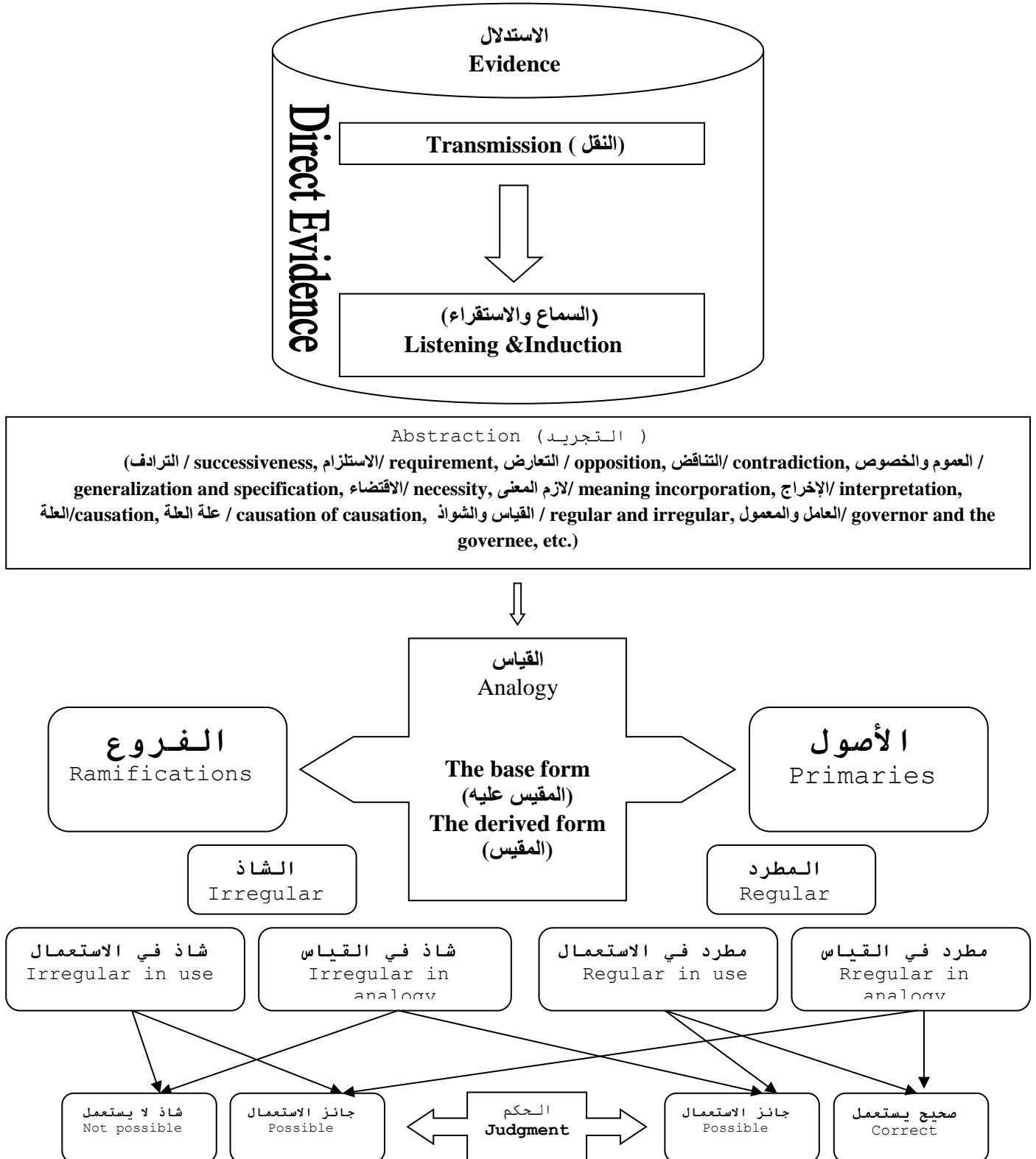
Analogy is the most important concept in the theory<sup>2</sup>. The term has been used in two different senses, analogy in use and analogy in grammar. The former refers to the idea that one should follow the language used by the Arabs in daily life situations; whereas the latter refers to the idea that one can extend the use of the structure of what is transmitted to that which is not transmitted (As-Suyooti, 849-911 A.H)<sup>3</sup>.

<sup>2</sup>The notion of Analogy (القياس) is used by Seebwaih in *Al-Kitab* many times. For instance in the first volume, it is mentioned in the following pages: 37, 39, 54, 50, 65, 66, 70, 80, 84, 86, 88, 98, 99, 130 ; and in the second volume it is mentioned in the following pages: 144, 145, 153, 190, 205, 211, 239, 316, 333, 340, 346, 360 and other.

<sup>3</sup>This idea is similar to the distinction made in Chomsky (1957, 65) between the concept of acceptability and that of grammaticality. Acceptability is "the extent to which linguistic data would be judged by native-speakers to be possible in their language" (Crystal, 1992-1980: 3), whereas grammaticality "refers to the conformity of a particular structure to the rules of grammar" Haegeman (1999: 18). Chomsky (Ibid.) relates acceptability to performance and grammaticality to competence. Haegeman (Ibid.) assumes that although these two concepts are closely related they are not identical. Grammaticality refers to the "linguistic explanation of a phenomenon: it relates the intuitive speaker's unconscious knowledge of his language".

**Figure 1**

*The General Framework of the Theory of Arabic Grammar, Based on Hassan (1988) & Al-Dujini (1974)*



Thus, the grammatical rules formed in particular structures that occur in the texts are transmitted to structures that do not occur in the texts. We are more concerned here with analogy in this second sense.

Al-Kisaa'i (120-189 A.H) the great scholar of Kufa School, assumes that "grammar is based on analogy that should be followed, and it is useful in different matters."

إنما النحو قياس يتبع وبه في كل أمر يتبع

Al-Anbari (513- 577 A.H / 1988), on the other hand, says that we cannot deny the importance of analogy, since grammar is full of it. He adds that grammar is a matter of analogy and reason.

Hassan (1988: 48) proposes that analogy comprises two major components; the base form (المقيس عليه) and the derived form (المقيس). The base form refers to those structures which have great frequency of occurrence. They have been called the regular structures (التراكيب المطردة)<sup>4</sup> as opposed to irregular structures (التراكيب الشاذة) ; that is those structures which are of less frequent occurrence. As to the derived form, Ibn Jinni (322-392 A.H.) assumes that the structures of the derived form are "those structures which exist on the bases of analogy (and) are considered part of the language of the Arabs"

ما قيس على كلام العرب فهو من كلام العرب

Moreover, it is important to distinguish between regular structures of use (مطرده في) (الاستعمال) and those structures, which are regular in analogy (مطرده في القياس). Regular in use refers to the freedom of occurrence in language in use as it is documented in the texts, whereas regular in analogy refers to the accidental agreement of the base form with a particular rule. This rule might be part of the primaries as the rule which stipulates that the subject should be associated with a nominative case or part of the ramifications as those roles related to deletion and substitution.

The regular and irregular structures are identified clearly by Ibn Jinni in his book "the characteristics". He proposes that regular and irregular structures may be classified into the following four types of categories:

a. Regular in use and by analogy: He claims that this is the optimal category. To illustrate, he gives the following examples:

1. ضربت، عمراً
2. مررت، بسعيد
3. قام زيد

b. Regular in analogy and irregular in use: as to this category, he gives some vocabulary which are regular in analogy but are not common in use such as (مبقل) in:

4. أعاشني بعدك وإد مبقل  
أكل من حواذته وأنسل

The second example in this respect is the object of the verb عسى. This verb belongs to a group of verbs in Arabic called *appropinquation verbs* (أفعال المقاربة). According to analogy, these verbs should be followed by an *accusative state* (الحال) as in (عسى زيد قائماً), yet these verbs are usually followed by an infinitive preceded by the particle (أن) (Az-Zamakhshari, 538 A.H/ 1993)

5. قال تعالى:  
فَعَسَى اللَّهُ أَنْ يَأْتِيَنَّكَ بِالْفَتْحِ (المائدة/ 5 آية 52)

c. Regular in use and irregular in analogy: as in using استصوبت الأمر instead of استصبت الأمر.

d. Irregular in use and analogy: as in the following examples:

<sup>4</sup> Regular structures might be part of the primaries (الأصول) or part of the ramifications (الفروع) .

6. فرسٌ مقوود  
7. ثوبٌ مصوون  
8. رجلٌ معوود

Al-Dujni (1974:151) investigates the irregular structures as identified by the classical Arab grammarians, such as in Seebawaih, al-Mubrad, Al-Kisaa'i among many other scholars. He assumes that these scholars are inconsistent in using the terminology with reference to the irregular structures. For the ease of exposition, we may summarize some examples cited by Al-Dujini in the following table:

**Table 1**

*Examples of Some Irregular Structures and Corresponding Regular Structures from Seebawaih's Al-Kitab, Based on Al-Dujini (1974)*

Grammatical Categories	Irregular Structures	Corresponding Regular Structures	Explanation
1. Transitivity	ذهبت، الشام دخلت، البيت I went to Sham I went home	ذهبتُ إلى الشام دخلتُ إلى البيتِ	These verbs are intransitive verbs and should be followed by an adverb of place not an object.
2. Preposition deletion in some verb + preposition constructions	نبئت زيدا يقول ذلك/ أليت، حبّ العراق Zaid has informed me that I have sworn that I love Iraq	نبئت عن زيد يقول ذلك أليت، على حبّ العراق	Such deletion is not that common, these prepositions are necessary to present a complete sense.
3. Al-Haal (حال)	مررت بهم قضهم بقضيضهم قتلته صبراً I have thrust myself towards them I have killed him patiently	مررتُ بهم انقضاضاً قتلته صابراً	Al-Haal should be indefinite (نكرة). It cannot be the basic form (المصدر); it must be derived from the basic form
4. Vocation + pronouns	يا أنت You	أنت يا فتى	We can't use vocative particle (يا) with personal pronouns
5. Predicate (المبتدأ)	سلامٌ عليكم Peace upon you ويحٌ لك Shame on you	السلامُ عليك الويحُ لك	Predicate should be definite (معرف)
6. Adjectives	هذا جحرٌ ضبٍ حربٍ It is a deserted hole	هذا جحرٌ حربٍ	Adjectives should be in agreement in number, gender and person with the nouns they modify
7. Adjectives	لعزةٌ مؤحشاً طللٍ Azza has got deserted places.	لعزةٌ طللٍ موحشٍ	Adjectives should precede the nouns they modify

The last step of the theory is what might be called Judgment. After identifying the criteria of analogy and distinguishing between various types of regular and irregular structures, the grammarian would be able to declare his last judgment about the grammaticality of structures. Several terms have been used in this respect, which reflect the degree of the grammaticality and the ungrammaticality. Terms such as قبيح/حسن literary beautiful/ ugly, ضعيف/قوي literary weak/strong, يمتنع/يتمتع literary possible/ not possible and مرخص/غير مرخص licensed/not licensed are the most common. As it is obvious in (fig.1) the grammarian may associate one of these terms with each type of structures found in language.

### Markedness with Reference to Sentence Structure in Arabic

Arabic regularly employs word order inversion as it has a rich inflectional system that allows a great variety of word order permutations.

In Arabic, thematic reordering is either obligatory or optional. In the latter case, the thematic reordering is stylistically, whereas in the former case there is a change from an unmarked word order to another unmarked one (see the quotation of Ibn Jinni in the above section). In this respect, it could be assumed that there is a degree of unmarkedness in Arabic word order, which occurs because of thematic reordering. The phrase used by Ibn Jinni in the above quotation "ولا تستنكر هذا الذي صورته لك ولا يجف عليك" / "Do not consider what I have described to you as strange and not reject it", indicates clearly that considering object fronting as part of Arabic primaries is not easily accepted by an Arab native speaker or his fellow grammarians. Yet, he insists that it is part of the language and provides many examples to justify his assumption. The following markedness hierarchy might explain this assumption: The canonical word order (SVO / VSO) > the word order occurs because of obligatory fronting in nominal and verbal sentences (VOS) > the word order occurs because of optional fronting in nominal and verbal sentences (VOS). Obviously Arabic word order manifests a high degree of typological inconsistency. Moreover, Arabic word order is complex and determinate.

On the other hand, to apply markedness to the basic categories of sentence structure, it is advisable first and for the sake of comparison to assign the symbols (A&B) to each one of these basic categories as it is clear in the following table:

**Table 2**

*Some Basic Notions of the Structure of the Sentence in English and Arabic*

A	B
1. Given information (shared knowledge)	New information (focus of information)
2. Topic	Comment
3. Theme	Rheme
4. Subject	Predicate
5. Low information value	High information value
6. Basis / الأساس	Build up / البناء
7. Subjective & verb ( المبتدأ والفعل )	Predicative/ subject / objects ( الخبر/ الفاعل ) ( / المفاعيل الخ.

The following general assumptions could be proposed:

1. (A) categories are unmarked as opposed to (B) categories as far as the structure of these categories is concerned.

2. (B) categories are unmarked as opposed to (A) categories as far the information value is concerned.
3. The canonical position (unmarked position) of (A) categories is to precede (B) categories.
4. The canonical order of these categories might be confused; that is (A) categories sometimes follow (B) categories.

Before analyzing these assumptions, it should be noticed that apart from the difference in terminology, the difference between the identity of these categories stems from the approach the researchers adopt in viewing them. For instance, the notions of Topic/Theme on one hand and Comment/Rheme on the other hand, which corresponds to that of low information and high information value respectively is basically functional. Whereas that of given and new information is usually adopted by those who concentrate on language as a communicative system such as the discourse analysts. Analysing the sentence into two major constituents, a subject and a predicate, is the first step of the immediate constituent analysis of the structuralists. As to the basis/ build up and the subjective/ predicative distinctions, they are structural-functional approaches.

The unmarkedness of (A) categories could be explained in terms of one of the most essential theories in Arabic grammar; namely the theory of government<sup>16</sup>.

According to Seebawaih, the nominative case ending is an integral part of the structure of the governors (العوامل); the subjective and the verb as opposed to the governees (المعمول بها); the predicate, the subject and the various types of objects whose case endings (whether nominative, accusative and genitive) are assigned to them by the preceding governors. Al-Mutaliby & Al-Asadi, (1998:26) assume that:

إن كلاً من الفعل والاسم اللذين مثلاً المسند في الجملة وهو المعتمد في إنشاء المجالات مرفوع بغير عامل أنشأ له مجاله سوى إرادة المتكلم... وذلك ما يعني كون حالة الرفع بالضممة التي تتلبس المسند تمثل حالة أصل في الأسماء والأفعال المعربة

the noun and the verb represent the category of Al-Musnad in the sentence which is responsible in creating special fields; it has a nominative case ending without being governed by any governors built on it; it is only the wish of the native speaker<sup>17</sup>.... This means that the nominative case which is an integral part of Al-Musnad stands as a primary case in inflectional nouns and verbs”

In this respect Sibawaih (Al-Kitaab, Vol 1 p. 23-24) assumes that:

فالمبتدأ أول جزء كما كان الواحد أول العدد، والنكرة قبل المعرفة  
 “the subjective is the first part (in the sentence) similar to number 1 which is the first number in numerals and similar to the definite which precedes the indefinite”.

<sup>16</sup> The theory of government and binding proposed by Chomsky (1980, 81,82) proposes similar basic principles to those that appear in the classical grammar of Arabic; particularly the theory of grammar as proposed by Seebawaih. As for the application of this theory to Arabic see my MA thesis (Jumaa: 2000) and for the theory in Arabic see Al Kitab of Seebwaih among many other books of classical Arabic grammar cited in the bibliography.

<sup>17</sup> The wish of the native speaker has been discussed clearly by Ibn Jinni who interprets the notion of العلة /reason in terms of الاستتقال والاستخفاف / lightness and heaviness of particular pronunciations; he assumes that the nominative case ending is assigned to the subjective because it is heavier and harder in pronunciation than the accusative and the genitive case endings.

To sum up, as far as the structure of the Arabic sentence is concerned, الأساس/ basis represented by the subjective and the verb is more salient than البنيان/ build up, simply because it has the priority in the essential theory of government. And hence stems the unmarkedness of الأساس/ basis as opposed to البنيان/ build up.

The unmarkedness of (B) categories proposed in (2) could be explained by comparing the information value of these two types of categories. According to the concept of *communicative dynamism* (Lyons, 1977:12, Robins,1980), the thematic aspects of the utterance have the lowest contribution in its total meaning, whereas the rhematic aspects have the highest degree of communicative dynamism. Based on this, it could be assumed that (B) categories are more salient and transparent than (A) categories and hence stems their unmarkedness.

The A/B markedness relation is obscured. For instance, the definition of الخير (predicate) in most books of Arabic grammar is that part of the sentence that follows المبتدأ (subject) and completes its meaning; and without it there is no complete sense. Such definition indicates clearly that الأساس / basis and البنيان build up have an equal degree of information value and this contradicts the assumption proposed by the notion of *communicative dynamism*.

As to (3) and (4), the following are some examples for the marked/unmarked features with reference to the process of fronting and postponing in Arabic.

**Table 3**

*Marked/unmarked Syntactic Features with Reference to the Basic Structure of the Sentence in Arabic*

Categories and Criteria	Explanation	Examples
1. No Fronting and Postponement. (unmarked) Fronting and Postponement (marked) - Primaries Vs. ramifications.	-In Arabic, there is a general rule which stipulates that the Fronting and Postponement result in non- primary constructions: والتأخير فرع(الأصل الرتبة والتقديم (Hassan, 1988:130)	أما المبادئ فحسن وأما الأمانة فأحفظ وأما الوالد فأطع صن المبادئ وأحفظ الأمانة وأطع الوالد -As to principles and honesty, you have to protect them, as to your father, you have to obey him. -Protect the principles and honesty and obey your father.
2. Obligatory Fronting in nominal and verbal sentences in Arabic (unmarked) Optional Fronting in nominal and verbal sentences in Arabic (marked).	Obligatory fronting is more common than optional fronting. See Ibn Jinni 's point of view with reference to object fronting.	قال تعالى: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (الفاحة/1 آية 5) الله أسأل أن يساعدني / أسأل الله أن يساعدني I ask Allah to help me

### Conclusion

As it is obvious, these types of explanation which are very common in the classical books of Arabic grammar are based on some type of logic. An important question in this respect is whether it is the same type of logic used in the modern American and European theories of grammar, or one more similar to that used by the traditional grammarians who made use of the Roman and Greek contributions. Several Orientalists, such as H.A Gibb (1962) assume that

some of the grammatical classifications, relations and concepts in Arabic grammar have been adopted from Greek grammar. For instance, Ishaq Saka (1960) assumes that the classification of parts of speech in Arabic into noun, verb, and particle is based on Greek logic. Some modern Arab linguists go too far in this respect and assume that Al-Khalil bin Ahmed Al-Farahidi, the most prominent figure in Arabic grammar, knew the Greek logic. They claim that he read it with the help of the translation made to him by his friend Ibn Al-Mukaffa' (Dhaif, 1960:122).

Such claims, whether true or false, prove that there is a kind of similarity between the basic logic used by the Arab and the Greek scholars and consequently between the Arab and the modern American and European grammarians. Despite the fact that the Arab culture depended on texts from the Holy Qur'an and the spoken language of particular tribes in the beginning, such tendency did not prevent them from the divine gift of logical thinking. This logical thinking is not necessarily adopted from Aristotle or other Greek scholars; it is simply the natural consequence of the human mind, which is given by Allah to all mankind.

### References

- Chomsky, N. 1979, *Language and Responsibility*. Brighton: Harvester Press.  
 Chomsky, N. 1981: *Lectures on government and binding*. Dordrecht: Foris.  
 \_\_\_\_\_ 1988, *Language and Problem of Knowledge*. Cambridge, Mass: MIT Press  
 Crystal, D. 1980/1992, *A Dictionary of Linguistics and Phonetics*. Oxford: Blackwell.  
 Fries, C. 1945, *Teaching and Learning English as a Foreign Language*. Ann Arbor: University of Michigan Press.  
 Gibb, H.A.R. 1962, *Studies on the Civilization of Islam*. Princeton, NJ: Princeton University Press.  
 Haegeman, L. & J. Gue'ron 1999, *English Grammar: A Generative Perspective*. Malden, Mass.: Blackwell.  
 Jum'aa, M. 2000, *Government and Binding Theory with Special Reference to its Application to Arabic* (Unpublished MA thesis). College of Languages/ University of Baghdad.  
 Lado, R. 1957, *Linguistics Across Cultures: Applied Linguistics for Language Teachers*. Ann Arbor, Michigan: University of Michigan.

### المصادر العربية

- ابن جنى ، أبو الفتح عثمان (المتوفى عام 392 هجرية/ 1978): *الخصائص* / المحقق: محمد علي النجار الأنباري، ابي البركات عبد الرحمن (المتوفى عام 577 هجرية/ 1974) : *الإنصاف في مسائل الخلاف* / المحقق: محمد محيي الدين عبد الحميد . القاهرة: المكتبة التجارية الكبرى.  
 الأنصاري ، ابو محمد عبدالله جمال الدين بن هشام (المتوفى عام 761 هجرية/ 1979): *أوضح المسالك في ألفية ابن مالك* / المحقق: د. فخر الدين قباوة . بيروت- دار الجيل.  
 بروكلمان ، كارل (1983) : *تاريخ الأدب العربي* / نقله إلى العربية د. عبد الحليم النجار القاهرة- دار المعارف. بيروت- عالم الكتب.  
 حسان ، تمام (1988) : *الأصول: دراسة إستراتيجية للفكر اللغوي عند العرب* . بغداد- دار الشؤون الثقافية / القاهرة- الهيئة المصرية للكتاب/ مشروع النشر المشترك.  
 الدجني ، فتحي عبد الفتاح (1974) : *ظاهرة الشذوذ في النحو العربي* . الكويت- وكالة المطبوعات. دمشق: دار الهجرة.  
 زكريا ، ميشال (1979) : *نمو الطفل اللغوي* / المجلة التربوية العدد الأول . بيروت : المركز التربوي للبحوث والإنماء.  
 زكريا ، ميشال (1980) : *الألسنية (علم اللغة الحديث) : مبادئها وأعلامها* . بيروت : المؤسسة الجامعية للدراسات والنشر.  
 زكريا ، ميشال (1982) : *الألسنية التوليدية والتحويلية وقواعد اللغة العربية* . بيروت : المؤسسة الجامعية للدراسات والنشر.  
 الزمخشري، أبي القاسم محمود (المتوفى عام 538 هجرية / 1993): *المفصل في صناعة الإعراب*/ المحقق: د. علي بو ملحم

- سيبويه ، أبي بشر عمرو بن عثمان (المتوفى عام 178 هجرية / 1970- 1971 ) : **الكتاب/ المحقق**: عبد السلام هارون. بيروت- عالم الكتب للطباعة والنشر.
- السيوطي ، عبد الرحمن أبي بكر (المتوفى عام 761 هجرية / 1988): **سبب وضع العربية/ المحقق**: مروان العطية ضيف ، شوقي (1960) : **تأريخ الأدب العربي (العصر الجاهلي)**. القاهرة- دار المعارف.
- عبد الرحمن بدوي، الزمان الوجودي، دار الثقافة (بيروت)، 1973.
- عون، حسن (1972) : **سيبويه أمام النحاة**. مجلة كلية الآداب مجلد 11 جامعة الإسكندرية بمصر.
- الفهري ، عبد القادر الفاسي (1985): **اللسانيات واللغة العربية**. بغداد- دار الشؤون الثقافية / مشروع النشر المشترك.
- المطليبي ، غالب فاضل و الأسدي ، حسن عبد الغني (1998) : **المفهوم التكويني العامل عند سيبويه (تحليل وتوجيه)**. مجلة كلية التربية - الجامعة المستنصرية.
- النحوي، ابي بكر محمد بن سهيل بن السراج (المتوفى عام 316 هجرية / 1988) : **الأصول في النحو / المحقق**: د. عبد الحسين الفتلي . بيروت- مؤسسة الرسالة.
- الهمذاني ، بهاء الدين عبدالله بن عقيل (المتوفى عام 672 هجرية / 1985): **شرح ابن عقيل / المحقق**: محمد محيي الدين عبد الحميد. دمشق- دار الفكر.