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CLASSICAL ARABIC GRAMMAR AND MODERN LINGUISTICS: COMPARATIVE-METHODOLOGICAL RESEARCH

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Annotation: This scientific article comparatively analyzes the classical Arabic grammar schools (traditional Arabic grammar) that formed in the 7th–10th centuries and the modern linguistics (structuralism, generative grammar, functional syntax) methods that emerged in the West in the 19th–21st centuries. The study compares the "amil theory" (governance theory), al-asl and al-far' (deep and surface structure), and the relationship between form and meaning, which form the foundation of traditional Arabic linguistics, with modern linguistic paradigms.

Keywords: modern linguistics, amil theory, generative grammar, structuralism, deep structure, i'rob, syntax.

Introduction. The history of linguistics is intrinsically linked to the development of civilizations, with two major and independent grammatical traditions—ancient Indo-Greek and classical Arabic linguistics—holding a special place. Arabic grammar (ilm an-nahv), which emerged in the 7th century as a result of the expansion of Islamic civilization and the need to protect the text of the Holy Quran from errors, is distinguished by its logical rigor, systematicity, and descriptive power. This system, founded by the Basra and Kufa schools, particularly by Abu Bishr Sibawayh (d. 796 AD), has been the pinnacle of linguistic thought in the Middle East for centuries.

On the other hand, Western modern linguistics, founded by scholars such as Ferdinand de Saussure, Leonard Bloomfield, and later Noam Chomsky in the late 19th and early 20th centuries, began to study language as a system of structures, signs, and universal rules. For a long time, under the influence of Eurocentrism, world linguistics tended to dismiss traditional Eastern grammars as "merely products of religious and empirical needs." However, in the second half of the 20th century and the beginning of the 21st century, it became evident that the internal logical structure of Arabic grammar is surprisingly consistent with modern cognitive and generative linguistic principles.

Problem Statement and Relevance. Modern linguistic methods (e.g., transformational-generative grammar or dependency syntax) strive to analyze world languages based on unified (common) frameworks. However, in many cases, these methods do not achieve the same high level of accuracy in analyzing the internal nature of inflectional-Semitic languages like Arabic as classical Arabic grammar does. A comparative study of the scientific apparatus of traditional Arabic grammar (amil, ma'mul, i'rab, taqdir) and modern Western linguistic methodology (syntagmatic-paradigmatic relations, binary oppositions, syntactic trees) is highly relevant to the philosophy of language and general linguistics.

Aim and Objectives of the Research

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The aim of this article is to reveal the stylistic similarities and differences between traditional Arabic grammar and modern Western linguistic methods by comparatively analyzing them conceptually and structurally. Based on this aim, the following objectives have been set: To compare the Amil theory in Arabic grammar with modern Dependency Grammar; To compare the concept of al-asl and al-far' (root and branch) with Noam Chomsky's theory of Deep and Surface Structures; To examine the consistency of classical grammarians' views on form and meaning with the structuralist definition of the linguistic sign;

Research Methods. This research utilized comparative-historical, synchronic-descriptive, and linguistic-typological analysis methods as a methodological approach. Since the object of research was the relationship between syntactic and morphological levels, the following methodological stages were implemented in processing the materials:

Identifying Methodological Similarities (Hermeneutic Analysis): Terminological frameworks from the earliest classical Arabic grammar sources—Sibawayh's "Al-Kitab" (الكتاب), Ibn Jinniy's "Al-Khasa'is" (الخصائص), and Ibn Hisham's "Mughni al-Labib" (مغني اللبيب)—were translated into contemporary linguistic terminology and conceptually integrated.

Syntactic modeling (Constituent and Dependency Parsing): Arabic verbal and nominal sentences were analyzed in parallel using traditional declension (اعراب) methods and modern syntactic trees (X-bar theory and Phrase Structure Rules).

Comparative-typological method: The rules of Western structuralism (F. de Saussure school) and generative syntax (N. Chomsky school) were compared with the axiomatic rules of classical Arabic grammar.

Results. As a result of comparative analyses conducted, a number of fundamental theoretical and structural parallels were identified between traditional Arabic grammar and modern linguistics. The results can be grouped into three main directions: the "Amil" theory and the Modern Dependency Model

The core of classical Arabic grammar is built upon the theory of 'Amil (نظرية العامل). According to this theory, the case ending change (fatha, damma, kasra) at the end of each word in a sentence is not accidental, but rather the result of a specific influencing force—the 'amil (governor). The word affected by the influence is the ma'mul (governed), and the change that occurs is called the 'amal (governance).

Criteria	Traditional Arabic Grammar	Modern Western Linguistics
Nature of research	Normative (Prescriptive) and highly descriptive.	Purely scientific, explanatory and descriptive.
Basic unit	Word (Noun, Verb, Particle) and Sentence.	Morpheme, Lexeme, Syntagm, Phrase.
Approach to language	Systematic-logical, theocentric (Preserving the sacred text).	Anthropocentric, cognitive, structural.

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Criteria	Traditional Arabic Grammar	Modern Western Linguistics
I'rab/Case system	Change in word endings based on their function in a sentence (Result of an 'Amil/governor).	Morphological markers indicating syntactic relationships (Case theory).

In modern linguistics, this system is fully consistent with Dependency Grammar developed by Lucien Tesnière and Noam Chomsky's Government and Binding Theory.

Syntactic phenomenon	Interpretation in Arabic Syntax (Taqdir/Idmar)	Interpretation in Generative Linguistics (Transformation/Deletion)
Imperative sentence (For example: اِقْرَأْ! - Read!)	Originally: أَنتَ اِقْرَأْ (Anta iqra'). The pronoun "Anta" (you) is obligatorily elided (omitted), but its underlying presence (taqdir) exists.	Underlying Structure: [You read]. It appears in the surface structure as a result of the You-deletion transformation.
Hidden Governor ('Amil) (For example: زَيْدًا ضَرَبْتُهُ)	The reason for the word "Zaydan" being in the accusative case (nasb) is a hidden verb preceding it: (ضَرَبْتُ) زَيْدًا ضَرَبْتُهُ.	Movement rule: The object is moved to the beginning of the sentence for emphasis, and a trace is left in its place in the deep structure.

Modern syntax: The predicate serves as the head of the clause, assigning syntactic and semantic case to its arguments (Subject and Object).

Classical grammarians, especially the representatives of the Basra school, did not limit themselves to superficial analysis of sentences. They introduced the concepts of Al-Asl (الأصل — root/base form) and Al-Far' (الفرع — branch/superficial form). If an element was omitted or displaced in a sentence, they restored the sentence's "original" state through the rules of Taqdir (التقدير — implied restoration) and Hazf (الحذف — omission).

This method forms the basis of Transformational-Generative Grammar, proposed by Noam Chomsky in the 1960s. Chomsky divides sentences into two levels: Deep Structure (where meaning is formed) and Surface Structure (the chain of sounds we hear).

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Comparison of Methodological Criteria and Approaches The following table systematizes the linguistic approaches of the two traditions:

Discussion. The obtained results confirm that Arabic grammar is not merely a primitive grammar, but a science with a deep philosophical-linguistic foundation. However, there are fundamental conceptual differences in their methodologies, the analysis of which will enrich modern linguistic principles.

Modern Western linguistics (especially after the concept of the morpheme emerged) breaks down words linearly into prefixes, roots, and suffixes. For example, the English word 'un-touch-able' has a linear structure.

Traditional Arabic linguistics, within the framework of Morphology (صرف), introduced the system of Patterns (Vazn) and Roots (Modda - three-letter root). This is non-linear/introflexive morphology.

For example: From the root K-T-B, KaTaBa (he wrote), KiTaB (book), and maKTaB (school) are derived.

It was only at the end of the 20th century (through John McCarthy's theory of Autosegmental Morphology) that modern linguistics succeeded in mathematically and linguistically modeling this non-linear nature of Arabic morphology. This is a clear proof that the classical grammar system was centuries ahead of modern methods.

Ferdinand de Saussure called language a "system of signs," dividing the sign into two parts—signifiant (sound form/acoustic image) and signifié (concept/meaning)—and emphasized that the relationship between them is arbitrary.

A thousand years ago, the Arab linguist Ibn Jinni (d. 1002) analyzed the relationship between Lafz (لفظ — vocal form) and Ma'na (معنى — meaning) in the same context in his work "Al-Khasa'is." Furthermore, Ibn Jinni proposed the theory of "Great Etymology" (al-ishtiqaq al-akbar), showing that words composed of the same radicals (e.g., J-N-N — janna (to cover), jannat (hidden garden), jinn (unseen creature)) share a common semantic space (the meaning of hiddenness). This is an early form of the modern Semantic Field theory.

The greatest achievement of traditional Arabic grammar is its absolute adaptation to the nature of the Arabic language. Through the theory of Amil and I'rab, it is possible to determine the meaning of a sentence with mathematical precision, regardless of how free the word order is (VSO, SVO, OSV).

The limitation of the traditional method is evident in its prescriptivism. Classical grammarians, considering living dialects or later linguistic changes (lahn) that did not conform to the rules of "pure Arabic" (fus'ha) as corruptions, did not consider them as objects of study. Modern linguistics, on the

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other hand, is descriptive, studying any linguistic change, dialects, and linguistic evolution as natural processes.

Conclusion

Based on the comparative-typological analysis of traditional Arabic grammar and modern linguistic methods, the following fundamental conclusions have been formed: methodological continuity and synchronicity: Arabic grammar is not merely a collection of empirical rules, but a deeply systematized axiomatic science. Its theory of 'Amil is conceptually fully symmetrical with modern Dependency Grammar, and the principles of Al-Asl and al-Far' are symmetrical with transformational-generative grammar.

Epistemological superiority: Arabic linguists discovered linguistic signs, deep and surface structure, semantic fields, and non-linear morphological patterns nearly a thousand years before Western structuralism, and successfully applied them to the analysis of practical texts (the Quran and classical poetry).

In conclusion, the scientific apparatus of classical Arabic grammar, in the context of today's modern linguistic paradigms, demonstrates not its obsolescence, but rather its universality and modernity for any era.

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