



The Dynamics of the Linguistic Concept: A Case Study on the Issue of Conceptual Foundation and the Plurality of Perspectives in Arabic Linguistics

Dr. guermoudi abderrahim¹

¹: University of Tipaza - Algeria, guermoudi.abderrahim@univ-tipaza.dz

Abstract:

This paper aims to trace the most significant linguistic concepts that have highlighted the problem of conceptual foundations and the multiplicity of conceptual perspectives. The linguistic concept is an indispensable epistemological basis for constructing linguistic theory and developing tools for linguistic analysis. We have examined the most prominent stances on the terms *naḥw* (grammar) and *i'rāb* as addressed by various scholars, linguists, and grammarians, discussing the plurality of perspectives and the divergence of viewpoints. We have also outlined the primary foundational, innovative, functional, and pragmatic interpretations. This diversity has contributed to shaping what may be called the "dynamics of the linguistic concept."

Keywords: dynamics; foundation; *i'rāb*; modern Arabic linguistic studies; *naḥw* (grammar); plurality of perspectives

Received: 03 .01. 2026

Accepted: 16 .03. 2026

Published: 22 .05.2026

Introduction

Linguistic concepts form the essential foundation for any project aiming to analyze language, understand its structure, and explore its function. However, these concepts are not static; they emerge from complex epistemological, cultural, and historical contexts that keep them in a state of continuous flux. This means they are subject to constant modification and reformulation as methodologies and theoretical frameworks evolve.

In modern Arabic linguistic scholarship, the examination of these concepts and their implications reveals a dual problem: first, the issue of conceptual foundation, as Arabic scholarship is still striving to establish a solid theoretical basis for its terminology, avoiding improvisation or uncritical borrowing; and second, the problem of conceptual multiplicity stemming from divergent points of reference. This divergence arises from either drawing on traditional grammatical conceptions, applying Western linguistic categories, or attempting to reconcile both approaches.

This problem becomes particularly evident in the treatment of numerous linguistic and grammatical concepts, where theoretical approaches vary. Some scholars view them as a direct continuation of the classical grammatical model, others seek to reformulate



them according to modern linguistic methodologies, and a third group attempts to synthesize both sources within a mediating perspective.

Fundamentally, this diversity stems from three interrelated factors: the authority of the Arabic grammatical heritage, the influence of Western linguistic schools, and the context of Arabic academic research, which oscillates between authenticity and modernity.

Based on these premises, this article aims to discuss the dynamics of linguistic concepts through four main axes:

1. The contexts in which linguistic concepts emerge and their relation to these dynamics.
2. The problem of conceptual foundation in Arabic linguistic scholarship.
3. The causes of conceptual multiplicity in modern Arabic linguistics.
4. The modeling of conceptual dynamics, using grammar and *i' rāb* (case inflection in Arabic grammar) as prominent examples of the interaction between foundation and conceptual multiplicity.

The significance of conceptual dynamics in modern Arabic linguistic studies, and in Arabic grammar specifically, lies in its potential for renewal and reconstruction. This process, however, must be grounded in the methodological foundations established by the early founders. From this perspective, the work of Arab linguists and grammarians despite their varied approaches presents a clear call to view grammar as a living science. This perspective enables grammar to keep pace with epistemological and linguistic transformations without sacrificing its authenticity and deep-rooted heritage.

Accordingly, this article addresses the central problem of how linguistic concepts are formed in modern Arabic scholarship within the dialectic of foundational principles and diverse perspectives. It also investigates the factors that transform grammar and *i' rāb* into dynamic concepts whose meanings shift in response to changing frames of reference.

I The Contexts of the Emergence of Linguistic Concepts and Their Relation to Dynamics

In French, two terms, *concept* and *notion*, are often used interchangeably to refer to the idea of a "concept." Alain Rey proposed a distinction, defining *notion* for descriptive or applied terminology while retaining both terms for theoretical contexts (Hamidi Ben Youssef, 2019, p. 19).¹ This choice led to *concept* being reserved exclusively for notions within theoretical constructs. In contrast, *notion* encompasses two levels: one tied to theoretical conception and the other related to practical usage. Consequently, when using the term *notion*, it's crucial to specify its level of application, whether theoretical or applied (Hamidi Ben Youssef, 2019, p. 19).²

As Larivière stated, "A concept is defined as a mental representation of a referent (or object), expressed through a term, determined by its position within an organized system of relations, and also through definition (Hamidi Ben Youssef, 2019, p. 25)."³ This distinction highlights the sensitivity of terminological practice in scientific research, particularly in linguistics, where a term can fluctuate between a theoretical and an applied function. Both *concept* and *notion* are frequently translated simply as "concept," overlooking this semantic difference. This oversight can create ambiguity regarding the



nature of the work: Is the aim the theoretical *binā'* (morphological construction) of a concept, as with the term *concept*, or a practical and applied description, as with one aspect of *notion*?

Grasping this distinction is essential for regulating scientific discourse and clarifying the levels of analysis between abstract theorization and terminological application. This is a fundamental requirement for any attempt to establish a coherent and consistent conceptual framework.

Building upon the second criterion for distinguishing between the two terms—that of generality versus specificity *Othman Bin Taleb* rendered *concept* into Arabic as a "general concept" and *notion* as a "specific concept." He elaborated on this distinction as follows:

"The term *concept* is typically translated to denote the activity of thought, which is understood as a comprehensive experience and the mental representations of subjects of human reflection. In this context, one can speak of an abstract theoretical referent. Conversely, the term *notion* usually expresses the objects of knowledge, their domains, and their properties, grounded in processes of description, classification, and specification. The referent's nature in this case is either material or theoretical with a material expression. We therefore propose a distinction between the general concept and the specific concept. Thus, when we present the concept as a semantic field that synthesizes the value of a term, we are referring to the specific concept, as it constitutes the semantic network conveyed by the definition of that term (Hamidi Ben Youssef, 2019, p. 20)."⁴

In English, the term "*concept*" is used in a way that differs from what might be expected, even within the field of terminology. According to Helmut Felber, every terminological unit is based on concepts that refer to entities from either the internal or external world. Felber's use of "*concept*" instead of "*notion*" in the field of terminology highlights two key points: first, that terminological usage can vary between languages; and second, that the two terms are so closely related that distinguishing between them is challenging (Hamidi Ben Youssef, 2019, pp. 21–22).⁵

This suggests that the distinction between "*concept*" and "*notion*" is not a rigid rule. The English usage, as exemplified by Felber, employs "*concept*" in terminology, where the French model might typically use "*notion*." This reveals two fundamental principles of terminology: first, that standardization of terms across languages is not always precise or symmetrical; and second, that the significant semantic overlap between the two terms makes their separation whether procedural or terminological particularly difficult, especially in applied contexts.

The conventionalization of scientific concepts in their source language is not always based on a stable and consistent objective foundation. Many concepts are designated by inaccurate or imprecise terms that, despite their flaws, become widely circulated and adopted. This widespread usage makes it difficult, if not impossible, to replace them with more appropriate or precise alternatives due to the principle of system dependency. Furthermore, many terms are coined coincidentally, lack rigorous etymological formulation, or are established for other arbitrary reasons. Consequently, creating accurate Arabic equivalents that align with these terms becomes challenging, as the terms



themselves often lack internal consistency even in their original language (Dayani, 2017, pp. 11–12).⁶

In linguistics, as in other scientific fields, a terminological concept is established by defining its mental construct and specifying its essential, constitutive features. The corresponding term is then grounded in the definition of the concept to which it refers (Al-Maisaoui, 2013, p. 79).⁷ This process clarifies the mental representation (the construct) and identifies its core characteristics (the essential constitutive traits), which are then expressed by a precise term. This demonstrates the complementary relationship between concept and term that is fundamental to terminological practice across all scientific disciplines.

Concepts are defined by their distinct boundaries and their position within a conceptual system. Following this principle, the semantic ambiguity and overlap common in general language are unacceptable, or even prohibited, in the field of terminology. Therefore, a terminological definer, whose role is to describe a concept within a conceptual system, must explicitly clarify the distinguishing relationships between that concept and others (Hamidi Ben Youssef, 2019, p. 17).⁸ This core principle is what enables the precise delimitation of specialized concepts, in contrast to the inherent overlap and ambiguity of general language.

Furthermore, the representation of concepts is governed by pre-established criteria. In certain fields, these criteria are subject to rigorous standards agreed upon by specialists. For example, animal species are classified into categories based on specific morphological features, whereas criteria such as habitat or mode of movement are not considered valid for explaining kinship. This is why whales are not classified as fish, despite living in the sea. Periodically, specialists may re-evaluate these classificatory criteria, which can lead to the reorganization of knowledge (Claude, 2012, p. 138).⁹

Conceptual relations are established within an epistemological framework, which serves to employ concepts, and to establish, classify, and organize scientific knowledge into its specific domains and communicative contexts. Consequently, no term can be created without the prior establishment of its corresponding concept. Similarly, no knowledge can be fully understood without the clear definition of its constitutive terms those terms that form the foundation of its intellectual and conceptual systems, and are essential for establishing its concepts and formulating its terminology (Al-Maisaoui, 2013, p. 79).¹⁰

The traditional approach to terminology views the study of terms and concepts as a synchronic endeavor, which implies that concepts are not considered from an evolutionary perspective. This principle presumes that a concept is fixed and immutable (Hamidi Ben Youssef, 2019, p. 18).¹¹ However, such a viewpoint is argued to be restrictive regarding terminological dynamics, as it fails to account for the transformations concepts undergo over time. Concepts are inherently subject to change as knowledge and context evolve; thus, absolute fixity is unrealistic across many domains of knowledge.

Furthermore, scientific fields are characterized by their specificity, as their theoretical frameworks and conceptual systems are intimately linked to the historical and environmental contexts in which they emerged. These contexts shape their subject matter, methodologies, and the specialized language they employ. For instance, major theories that have defined knowledge production in the past century such as



functionalism, interpretivism, humanism, and structuralism each possess their own distinct conceptual system and corresponding terminology.

While the methodological paradigms of knowledge production may exhibit similarities, the transformations witnessed within the human sciences throughout their development signify not only epistemological advancements but also qualitative shifts in the very environment of scientific inquiry (Ould Khalifa, n.d., p. 242).¹²

1. The Problematic of Conceptual Foundation in Arab Linguistic Studies

Among the issues addressed by al-Shāhid al-Būshīkhī and other scholars interested in terminological study is the issue of the terminological/conceptual matter. In this regard, he stated:

“Wherever it may be in our nation, the imported term has turned its face entirely or almost so; hardly any institution or individual remains outside this, from academies to universities, and from institutes and centers to committees and organizations all of them competing, whether with coordination or without, in receiving the imported term:

- *Among them are those who receive it as a conquering savior, in both heart and form, in meaning and signification.*
- *Among them are those who dress it in Arabic attire in whatever manner, for various considerations, without any touch of its concept.*
- *And among them and they are few are those who stand at the civilizational boundaries of the nation, questioning and verifying identity, good intention, and degree of benefi (Al-Bouchihi, n.d., p. 9)t.”¹³*

Thus, he criticizes the superficiality in dealing with the imported term, warning against excessive fascination or mere formal adornment, and calling for a scientific, critical, civilizational stance. For terms are not mere words, but carry conceptual and cultural backgrounds, and their importation requires civilizational awareness that respects the self without excluding the other.

Epistemological challenges in Arab linguistic studies arise from a lack of awareness regarding the original intent of concepts at their source, typically in foreign languages. This leads to the fragmentation of the original concept, which can result in the emergence of multiple terms that may only partially or imprecisely express it. Consequently, the translated Arabic term can be distorted in meaning and weak in its function, hindering the establishment of a proper Arabic concept across various knowledge domains, including linguistics—the very core of terminological work.

This issue has led many Arab scholars to fail in distinguishing between a term (al-muṣṭalaḥ) and a word (al-kalimah), and to confuse the term (al-muṣṭalaḥ), convention (al-iṣṭilāḥ), and the science of terminology (‘ilm al-muṣṭalaḥ) in both classical and modern scholarship. Furthermore, the varying translations of linguistic terms present an epistemological barrier to establishing a unified concept among Arab linguists and academic institutions. This results in the same concept being dispersed across different regions, often disconnected from its original Western sources (Al-Misaoui, 2013, p. 80).¹⁴

In summary, the problematic of conceptual foundation in Arab linguistic studies can be characterized as follows.

- 1.1 The multiplicity of translation sources from different languages, along with the influx of terms derived from the heritage reviving ancient concepts has created a duality in the vision for establishing terminology studies: an Arab discipline that



is both rooted in the Arab-Islamic heritage and influenced by Western culture. This duality has left the Arab terminologist conflicted between the conceptual image and the underlying meaning. Consequently, this two-dimensional outlook heritage-based and modern has posed a persistent challenge to the establishment of this science from a purely Arab perspective. This fragmentation has therefore been, and continues to be, a source of weakness in Arabic terminology and, by extension, a weakness in scientific knowledge in general (Al-Misaoui, 2013, pp. 81).¹⁵

- 1.2** Scientific concepts crystallize in their early stages through terms, express their maturity when they reach fruition through refined terms, and attain their full development when they are structured into systems of terms (Al-Bouchihi, n.d., p. 15).¹⁶ In their formative phase, scientific concepts are often articulated using preliminary terms that may lack precision in meaning or definition, which can lead to multiple interpretations and divergent understandings.

A well-known example illustrates this phenomenon: in the early stages of linguistics, the term "language" was used in a general sense, without clear differentiation from related concepts such as "speech" or "tongue." It was Ferdinand de Saussure who restructured these concepts within a precise theoretical framework. He defined "langue" as a social system of signs, "parole" as the individual use of this system, and "language" as the theoretical totality encompassing both. Through this process, the discipline began its trajectory toward maturity by refining its foundational terminology.

- 1.3** A core issue is the use of multiple terms to describe a single concept. For instance, the English word symmetry can be translated into Arabic in several ways, including tamāthul, tanāzur, taqābul, tanāsuq, tasāwuq, ta'ādul, and tanāsubiyya. Similarly, the term management is often rendered as idāra, tasīr, tadbīr, or taḥkīm.

This terminological variance does not stem from a richness of equivalents but rather from a lack of consistent usage by scholars or academic teams with the authority to standardize terms and their conceptual essence. This multiplicity of terms for a single concept significantly impacts scientific development; under proper conditions, it can facilitate and advance it, but conversely, it often serves to impede and hinder progress (Dayani, 2017, p. 11).¹⁷

2. The Causes of Multiplicity in Conceptual Perspectives in Modern Arabic Linguistic Studies

The term "conceptual perspective" presents a methodological and epistemological challenge. Its meaning is deeply intertwined with the cultural and intellectual context of both its creator and the society in which it originates. Its productivity is based on legal, linguistic, and customary usage.

Due to these complexities, the semantic content and epistemological implications of many terms have become relative. This includes the influence of environmental, psychological, natural, and philosophical factors that shape the term as a conceptual



issue. This diversity and divergence often lead to differences in judgments and theories, sometimes even resulting in contradictions.

However, scholars consider this multiplicity a source of scientific and epistemological richness, believing it is essential for intellectual interaction within human society (Ould Khalifa, 2000, p. 286).¹⁸ Nonetheless, several factors have contributed to the emergence of this plurality of perspectives, including:

- 2.1** A lack of consistency in the terminology used for translation and the transfer of knowledge into Arabic is a clear problem in the Arab world. This is evident in the multiple terms used for linguistics and the difficulty of defining its conceptual boundaries. We find a seemingly endless number of terms, such as:
- 'Ilm al-Lugha (The Science of Language)
 - 'Ilm al-Lisān (The Science of the Tongue)
 - al-Lughawiyāt (Linguistics)
 - al-ʿAlsiyya (Philology/Structural Linguistics)
 - al-Dirāsāt al-Lughawiyya (Linguistic Studies) (Qaddour, 2001, p. 24)¹⁹

Although these terms all attempt to refer to the same field, each carries a distinct epistemological background. They also represent a conceptual choice that may have ideological implications and reflect the translator's or researcher's cultural background.

- 2.2** Using a term from the classical heritage to denote a new concept that differs from its original meaning can introduce ambiguity, compelling the reader to navigate between the term's traditional and modern senses. For example, the term *naḥw* (grammar) in the classical Arabic tradition referred to the science of word *iʿrāb* and determining case endings. However, in modern linguistic studies, it is sometimes used more broadly to include the structural composition of sentences and grammatical relations, particularly within the framework of *naḥw* (grammar) theory. This dual usage may lead to a confusion in understanding the intended meaning.

- 2.3** Linguistic diglossia is a significant challenge in the field of terminology. For instance, the term "jumla" illustrates this problem. In classical Arabic, it is precisely defined as a complete syntactic structure that conveys a full meaning, typically comprising a subject and a predicate.

Conversely, in some colloquial dialects, the term "jumla" may be used more loosely to refer to a short phrase or even just connected speech. This terminological inconsistency can lead to confusion for the reader or learner when the term is used interchangeably between the standard (Classical Arabic) and colloquial linguistic registers.

- 2.4** The expansion of linguistics' cognitive domain imposes a multiplicity of uses on its terminology and facilitates its incursion into fields far removed from its core specialization (Qaddour, 2001, pp. 24–25).²⁰ This cognitive expansion, despite its significance, places a double burden on terminology: it is no longer a fixed semantic unit but has become a shifting conceptual entity with multiple facets and branching contexts. This transformation requires both researchers and translators to possess a systemic awareness that safeguards them from oversimplification, literal transfer, or conceptual confusion. Therefore, there is a pressing need for new terminological strategies that account for this disciplinary



openness, reconstruct terminology on cognitive and linguistic foundations, and ensure its definitional precision, stability in usage, and openness to new contexts without losing its original scientific meaning.

3. The Impact of Plurality of Perspectives and Solutions for Conceptual Regulation

The plurality of perspectives and opinions has led to an epistemic enrichment of terminological studies, yielding the following outcomes:

- 3.1 The production and creation of terminological lists in various cognitive domains are not successful merely based on the number or diversity of terms they contain. Their success is more accurately measured by their internal coherence, the clarity of their relationship to the concepts they represent, and their effectiveness in framing scientific research. These lists serve to build bridges among specialists within the same field and across neighboring disciplines. Furthermore, when these lists are compiled according to a well-defined scientific vision, they contribute to the consolidation of the Arabic language in contemporary knowledge fields, enabling it to assimilate modern concepts and engage with global achievements in a precise and well-grounded manner.
- 3.2 The compilation of terminological dictionaries across various cognitive sectors is crucial for serving humanity, its languages, and its cultures. These dictionaries are considered strategic tools for the advancement of education, the realization of cognitive sovereignty, the promotion of scientific translation, and the establishment of bridges for cultural dialogue among peoples. Through these resources, it becomes possible to:
 - Standardize terminology within a given field.
 - Prevent terminological confusion.
 - Equip learners and researchers with precise analytical tools and keys for understanding scientific texts and practices.

The emergence of databases and networks aims to digitally codify knowledge through the study of terminology (Ould Khalifa, 2000, p. 286).²¹ To unify terminology and concepts, this task falls under the mandate of linguistic academies, which in turn attract individual talents and integrate their fragmented efforts. To ensure the uniformity of work among linguistic academies and scientific institutions, there is a need to establish an Arab academy specialized in translation, Arabization, and authorship, with clearly defined objectives and methodologies (Abdul Jabbar, 1995, p. 108).²²

II Modeling the Conceptual Dynamics of the Terms *Naḥw* (Grammar) and *I'rāb*, and the Plurality of Perspectives in Arabic Linguistics

1. The Conceptualization of *Naḥw* in Modern Arabic Linguistic Studies

1.1 The Conceptualization of *Naḥw* according to 'Abd al-Raḥmān al-Ḥājj Ṣāliḥ

'Abd al-Raḥmān al-Ḥājj Ṣāliḥ's conception of Arabic *naḥw* (grammar) is based on a foundationalist perspective, rooted in a return to the original conceptual framework established by al-Khalīl ibn Aḥmad al-Farāhīdī, Sībawayh, and their successors among the eminent grammarians. He considers these figures to be the genuine pioneers of Arabic grammatical theory. Central to this approach is the conceptual dynamism of *naḥw*,



whether in its evolution, deviation, or fragmentation. This is the core of al-Ḥājj Ṣāliḥ's advocacy for the revival of grammar in its initial form, as he states:

"By *naḥw*, we mean the grammar of al-Khalīl and his contemporaries, or the state that *naḥw* had reached during his time, in the era of Sībawayh, and in the epoch of his distinguished followers. The reason is that they were the true innovators of Arabic grammar and its original, profound theories. Those who came after them did not achieve their level of creativity and depth, with the exception of a few outstanding scholars such as al-Suhaylī and al-Raḍī al-Istarbādhī..." (Haj Saleh, 1997, pp. 197–198)²³

Abd al-Raḥmān al-Ḥājj Ṣāliḥ presents a scientific conception of *‘ilm al-naḥw* (the science of grammar), viewing it as a scientific endeavor because it is, on the one hand, an analytical, classificatory, and explanatory description of linguistic patterns, and on the other, an attempt to regulate them with precise rules. He argues that this requires examining thousands of grammatical variants (*anḥā’*) after identifying and classifying them, and then deducing what remains consistent in each domain and what constitutes exceptions (Haj Saleh, 2016, p. 3).²⁴

This statement reveals that al-Ḥājj Ṣāliḥ proceeds from a profound vision that regards *naḥw* as a science grounded in the verification of linguistic phenomena, their analysis, and the rigorous derivation of their governing laws. At the same time, it restores the foundational status of this discipline by reconnecting it with the inductive method that was central to its establishment in the works of al-Khalīl and Sībawayh.

Al-Ḥājj Ṣāliḥ argues for a connection between Arabic *naḥw* (grammar) and logic, criticizing a prevalent misconception among scholars. He states:

"A group of scholars held a mistaken conception about the true nature of Arabic *naḥw* and its role. Most of them belonged to the descriptive tendency, and many specialists in teaching the Arabic language followed them in this regard. They are among those who deny the recourse to logic in language analysis on the grounds that language does not submit to logic. On this basis, they rejected the Arab grammarians' reliance on it, assuming that it was Aristotelian logic. They were influenced in this by an old trend among Western linguists, which holds that language, in most of its functions, is non-logical because it serves to express many things unrelated to reason, such as emotions..." (Haj Saleh, 2012, pp. 12–13)²⁵

Al-Ḥājj Ṣāliḥ's stance represents a call to reconsider the relationship between grammar and logic, not as a subordination to a foreign philosophy, but as a methodological mechanism intrinsic to the Arab intellectual tradition. His critique of the descriptive tendency reflects his conviction that a rigorous linguistic analysis cannot disregard the rational and organizational dimension of language, while also acknowledging its non-logical aspects.

He further elaborates on the historical purpose and function of grammar:

"As for grammar in the past, its practical purpose at the outset was to elevate those who were not native Arabs in eloquence (that is, in Arabic linguistic competence) to the level of the eloquent. Grammar at its inception was both scientific and pedagogical: it was scientific because it recorded the foundational principles of Arabic, and because those who established it engaged in an inductive study of the Qur'ānic text to derive these principles with the necessary objectivity... As for pedagogical grammar, it was what was



taught to children and to anyone who wished to improve their linguistic competence (Haj Saleh, 2012, pp. 13–14)."²⁶

From this perspective, it becomes clear that authentic Arabic grammar should not be viewed merely as a theoretical heritage requiring "simplification" or "renewal" from external frameworks. Instead, it constitutes an original model that combines scientific rigor with a pedagogical function. This model, if its methodological and functional principles are reactivated, could serve as a foundation for reforming contemporary Arabic language pedagogy.

1.2 The Conceptualization of Naḥw according to Tammām Ḥassān

Tammām Ḥassān adopted an analytical perspective on the function of Arabic naḥw (grammar), emphasizing that it was an integral part of a unified scholarly project undertaken by the early grammarians. He states:

"By the functional analysis that the grammarians studied and made their specialized domain, we mean that it has three branches: the first branch is the study of Arabic sounds... the second branch is the study of morphology... and the third branch is the study of grammar. In this last branch, they sought to categorize speech, identify markers for each category, and then differentiate between inflected (muʿrab) and invariable (mabnī) forms within these categories. Subsequently, they began to elaborate on grammatical chapters within the sentence and their respective distinguishing markers, and they also identified some of the functional meanings carried by linguistic elements, such as gender (masculine/feminine), definiteness, and so on..." (Hassan, 1994, p. 16)²⁷

From this standpoint, Ḥassān advocates for a re-reading of grammar in light of modern concepts. He does not view naḥw as a static system but as a dynamic structure that has evolved over time and remains capable of being reinterpreted and reformulated based on contemporary linguistic principles, all while preserving the functional spirit that the early grammarians had envisioned.

Tammām Ḥassān further elucidated the nature of grammatical study (al-dars al-naḥwī) among the Arabs, explaining that it was essentially more analytical than syntactic. By "analytical," he meant a focus on the sentence's components and their individual elements: words, their categories, markers, iʿrāb endings (ḥarakāt al-iʿrāb), and the function of each element within the confines of the word or grammatical unit. This approach, however, did not give equal attention to the sentence's overall structure or the more complex syntactic relations among its constituents at a broader level. He states:

"What we wish to conclude is that the study of naḥw was analytical rather than syntactic; that is, it concerned itself with the components of the structure, the analytical parts within it, more than with the structure itself (Hassan, 1994, pp. 13–14)."²⁸

This assertion reflects an extension of his dynamic conception of naḥw, as he argues that the tools of Arabic grammar must be developed to accommodate the advancements of modern studies in syntactic analysis while preserving the spirit of rigorous analysis that characterized the grammatical heritage.

Tammām Ḥassān, in his analysis of the nature of Arabic grammar (naḥw), highlighted a crucial stage of scholarly awareness, stating:

"If naḥw, as I have explained it, was the systematization of word categories, then there was an urgent need to study sentence categories. When the rhetorical orientation toward the study of meaning emerged, its foundational works included Dalāʾil al-Iʿjāz and



Asrār al-Balāgha by the scholar ‘Abd al-Qāhir al-Jurjānī, whose insightful opinions were acknowledged as having considerable merit in the section addressing grammatical and semantic meaning in this book, where benefit was sometimes derived from his very expressions and at other times from his allusions (Hassan, 1994, pp. 17–18)."²⁹

This passage makes evident Tammām Ḥassān’s orientation toward integrating the grammatical dimension with the rhetorical dimension. He underscores his view that addressing the overall structure of the sentence a facet largely missing from early grammar cannot be achieved without a parallel study of meaning within the context of communication. This idea would later form the core of what he terms functional analysis, which unifies phonology, morphology, grammar, and semantics into a cohesive vision.

Tamam Hassan emphasized that Arabic naḥw (grammar) was not merely a rigid system of rules, but was fundamentally a theory of the mental structure of language. He argued that ‘Abd al-Qāhir al-Jurjānī, through his analysis of the relationship between meaning and structure, had established intellectual foundations that intersect with ideas later articulated in the twentieth century by leading figures of modern linguistics. Hassan states:

"It is evident that Arabic grammar was not far removed from these ideas, as every application of the transformational grammar approach has, in fact, been carried out here by reference to Arabic grammatical rules. Indeed, a towering scholar of our heritage, ‘Abd al-Qāhir al-Jurjānī, preceded Chomsky in identifying these subtle distinctions between the deep and the non-deep elements of the sentence when he differentiated between naẓm (ordering), tartīb (arrangement), binā’ (structure), and ta‘līq (linking), making naẓm the ordering of meanings in the mind which corresponds precisely to Chomsky's notion of deep structure..." (Hassan, 1976, p. 124)³⁰

This indicates that any attempt to apply the transformational grammar model to Arabic was never far from relying on traditional grammatical rules. It also suggests that Arabic grammar possesses a flexibility and conceptual richness that allows it not only to be compared with, but at times to correspond to, certain contemporary linguistic theories. In this context, ‘Abd al-Qāhir al-Jurjānī emerges as a pioneering scholar ahead of his time, capable of discerning subtle distinctions between different structural levels within the sentence—distinctions that Chomsky would later reformulate in terms of deep structure and surface structure.

1.3 Ahmed Al-Mutawakkil’s Conceptualization of Grammar

Ahmed Al-Mutawakkil proposed a theoretical approach that integrates the descriptive rigor he deemed essential for any grammatical framework with a functional orientation, linking the study of the sentence and syntactic structures to their communicative and semantic functions. This was situated within a systematic methodological model designed to be applicable to the Arabic language at its various levels. He contended the following:

"The methodological principles of these theories which belong to the first type of theoretical models intersect with systemic theory, the functional orientation of the sentence and functional binā’, as well as the theory of functional structure that includes the works of the linguists of the Harvard School. Despite some differences in the organization of the components of the descriptive model, these theories all adopt a



shared set of assumptions regarding the nature of the object of linguistic description and a set of general methodological principles." (Al-Mutawakkil, 1993, p. 10)³¹

Al-Mutawakkil, therefore, indicates that the divergences among these theories do not pertain to their fundamental principles but rather to the organization of the model's components namely, the arrangement of analytical elements and the binā' (morphological construction) of the descriptive apparatus. Simultaneously, their philosophical and procedural foundations remain largely consistent. This reflects what he terms their methodological unity, which is embodied in the conception of language as an organized system with a describable structure governed by precise rules, while simultaneously being viewed as a functional tool for communication rather than a purely formal system.

In Functional Grammar, the morphosyntactic structures are rule-governed representations of semantic and pragmatic properties. The descriptive framework within this theory is organized as follows:

According to Functional Grammar, a sentence is derived through three principal structures in a specific order: a predicate structure, a functional structure, and a formative structure. This sequence adheres to the general methodological principle that the formative structure (the morphosyntactic structure) serves as the final representational level. Its configuration reflects the semantic and pragmatic properties represented in the preceding two structures (predicate and functional) (Al-Mutawakkil, 1993, pp. 10–11).³²

These three structures are generated by applying successive sets of rules: fund rules, function assignment rules, and expression rules, respectively.

The framework is built on two sets of rules that together form the predicate structure: the lexicon and the formation rules for predicates and terms. This approach is based on the hypothesis that the vocabulary of natural languages is composed of two classes: primitive lexemes and derived lexemes (Al-Mutawakkil, 1985, p. 12).³³

Accordingly, for a sentence to transition from the level of meaning to the level of form, a descriptive apparatus is required, which consists of three sets of rules:

- a) **Fund rules:** These include the lexicon, which contains the vocabulary of the language, along with the rules that determine how predicates (verbs) and terms (nouns and complements) are formed. This operates on the assumption that the lexicon is divided into primitives and derivatives.
- b) **Functions assignment rules:** These rules distribute grammatical roles among words.
- c) **Expression rules:** These rules formulate the final sentence structure according to the morphosyntactic system of the language.

Through this conception, Functional Grammar becomes a comprehensive mechanism that represents meaning, semantics, and context before shaping form, thereby integrating semantic depth with syntactic surface within a unified structure.

1.4 The Conceptualization of Naḥw according to Muḥammad Ḥamāsa 'Abd al-Laṭīf

Muḥammad Ḥamāsa 'Abd al-Laṭīf aimed to restore grammar to its wider scope, where it is not restricted to preserving linguistic form. Instead, it encompasses the comprehension of meaning, the understanding of inter-word relationships within a sentence, and the recognition of the role of context and semantics in shaping syntactic



structure. He stated: "The purpose of grammar is not just to know what is correct or incorrect regarding the i' rāb of word endings. A close examination of how grammar's purpose has been defined reveals that it was later grammarians who narrowed its objective to distinguishing between correct and faulty speech (Hamasa, 2000, p. 25)."³⁴

Therefore, in his view, grammar is not a mechanical tool for correction but a science that treats language as a dynamic system with communicative and cognitive functions. Thus, it must maintain a direct connection with the genuine functions of language.

He further elaborates in a footnote, stating: "The later grammarians redefined the term's meaning and, consequently, the aim of grammar, confining it to this narrow scope. The early scholars used the term naḥw to denote a concept synonymous with 'the science of Arabic,' whereas the later scholars specialized the term, restricting it to the art of i' rāb and binā' setting it as a counterpart to morphology. Thus, it came to be defined as the science concerned with the states of the final elements of words in terms of i' rāb and construction, with its subject being Arabic words insofar as they are subject to these states of i' rāb and binā' (morphological construction) (Hamasa, 2000, p. 25)."³⁵

Here, he clarifies how the concept of grammar evolved over time, with its scope narrowing in the later tradition compared to its earlier conception. For the early scholars, the term naḥw was close in meaning to "the science of Arabic" in all its components; it encompassed the study of the language at various levels, including rhetorical aspects. Over time, however, the later scholars began to divide the sciences of Arabic into distinct branches. Consequently, grammar was primarily confined to the study of i' rāb and binā'—the states of word endings while morphology was assigned a separate domain concerned with the internal structure of the word.

1.5 The Conceptualization of Naḥw according to Aḥmad ' Afifi

Aḥmad ' Afifi views grammar not as a self-contained technical discipline but as an integral part of text linguistics and modern linguistics. He emphasizes that its true function is inextricably linked to its communicative and aesthetic roles, serving to facilitate understanding and interpretation by revealing the precise system that governs the production of meaning within a text.

In his own words, ' Afifi states:

*"Grammar, in general, is the science that explicates and reveals the hidden dimensions of linguistic structures and their connection to intellectual and psychological meanings and significations. Thus, the task of grammar is to elucidate the genius of the linguistic system within the text and its capacity for precise expression through the means of textual cohesion both lexical and semantic—which enable the text to achieve unity and coherence, thereby conveying its meaning to the recipient in the way intended by the author or speaker (Afifi, 2001, p. 9)."*³⁶

This perspective highlights that ' Afifi adopted a central idea from M.A.K. Halliday and Ruqaiya Hasan, which regards grammar as a device for organizing meaning rather than a mere codification of form. Consequently, he reorients its primary function toward serving textual cohesion and effective communication, effectively transferring grammar from its traditional domain into the field of textual and functional analysis.

Aḥmad ' Afifi situated Text Grammar within a historical framework, presenting it as the culmination of an extensive dialogue between various linguistic schools, rather than an isolated or purely local innovation. He observed: "If we go beyond these concepts and



take into account the apprehension of some scholars that linguistic studies become all the more complex when they move beyond the sentence to the text... Text Grammar emerged as a development of intensive linguistic research carried out by European and American linguistic schools over a long period. Many schools overlapped and converged as a result of methodological differences among them the Prague School, which itself comprised a group that was far from homogeneous in its ideas or perspectives on linguistic phenomena (Afifi, 2001, p. 10)."³⁷

Here, he clarifies that the shift from traditional grammar, which was restricted to the sentence level, to Text Grammar was neither a simple nor seamless transition. Instead, it was linked to a long history of intersections and tensions among Western linguistic schools. He also noted that some researchers expressed apprehension about the move from the sentence to the text.

Discussion:

The contributions of ‘Abd al-Raḥmān Ḥājj Ṣāliḥ, Tammām Ḥassān, Aḥmad al-Mutawakkil, Muḥammad Ḥamāsa, and Aḥmad ‘Afifī can be seen to represent a plurality of perspectives and a divergence of approaches in the study of Arabic grammar. This plurality underscores a fundamental problematic in the trajectory of modern Arab linguistic foundations.

Ḥājj Ṣāliḥ initiated his work by critiquing misconceptions about Arabic grammar, asserting that it was founded on an empirical scientific method. He argued that the grammarians' use of logic in linguistic analysis was not a mere imitation of Aristotle but an essential component of an authentic intellectual perspective.

In contrast, Tammām Ḥassān approached Arabic grammar from a dynamic standpoint, demonstrating that it fundamentally constitutes a functional analysis of phonology, morphology, and syntax. He placed greater emphasis on analytical structure over compositional structure and advocated for the integration of sentence and meaning studies into a unified framework. Furthermore, he highlighted ‘Abd al-Qāhir al-Jurjānī's precedence in distinguishing between deep and surface structures before Chomsky.

In contrast, Aḥmad al-Mutawakkil presented a Functional Grammar model. Drawing on Western linguistics, he made the semantic and pragmatic structure the point of departure for representing the syntactic structure. He proposed a descriptive apparatus that links the levels of structure through organized rules.

Muḥammad Ḥamāsa, on the other hand, focused on redefining the purpose of grammar. He criticized later grammarians for narrowing its concept and confining it to *i‘rāb* and the distinction between correctness and error, while noting that grammar, in the view of the early scholars, was broader and more comprehensive.

As for Aḥmad ‘Afifī, influenced by Halliday and Ruqaiya Hasan, he expanded the scope further into Text Grammar. He highlighted the role of grammar in uncovering the genius of the linguistic system at the level of the complete text. He pointed out that this orientation represents an extension of global developments that witnessed an overlap and diversity of methods and schools.

III The Conceptualization of I‘rāb and the Diversity of Perspectives in Arab Linguistics



1. The Conceptualization of I‘rāb according to Tammām Ḥassān

Tammām Ḥassān viewed i‘rāb as a dynamic component that interacts with other elements within the linguistic system, rather than a static or singular mechanism. His approach enabled a functional reading of i‘rāb that moves beyond mere formal explanation to an appreciation of its relative role in textual structure and overall meaning. He articulated this perspective by stating:

*"The grammarians paid great attention to i‘rāb, developing within it a complete theory that they called the 'theory of the agent.' They discussed vowels and their significations, particles and their substitution for vowels, then they elaborated on overt i‘rāb, estimated i‘rāb, and positional i‘rāb. They also disagreed as to whether this i‘rāb was truly part of Arab speech or not. Quṭrub and those who followed him, both early and modern, rejected the idea that the Arabic language genuinely relied on these markers to determine syntactic meanings. For, at that time, the i‘rāb markers were no more than one type of clue among others. Indeed, they constitute a clue insufficient to distinguish between syntactic categories when the i‘rāb is estimated, positional, or elided; since in each of these cases the markers are not overt, no clear indication of syntactic category is derived from them. Even when considering an absolute marker such as a ḍamma (u-ending), a fatḥa (a-ending), or a kasra (i-ending), one finds that each does not correspond to a single category, but rather may indicate more than one (Hassan, 1994, p. 206)."*³⁸

Tammām Ḥassān further clarified that grammarians constructed the theory of the agent (‘āmil) around i‘rāb, detailing vowels and their functions, as well as particles as substitutes for vowels. They categorized i‘rāb into overt, estimated, and positional, and engaged in the historical debate over whether i‘rāb was an intrinsic feature of Arab speech used to determine syntactic meaning or a later phenomenon. In this context, Tammām Ḥassān references the stance of Quṭrub and his followers, who argued that Arabic did not inherently depend on i‘rāb markers for determining syntactic meaning, but rather considered them as one clue among many.

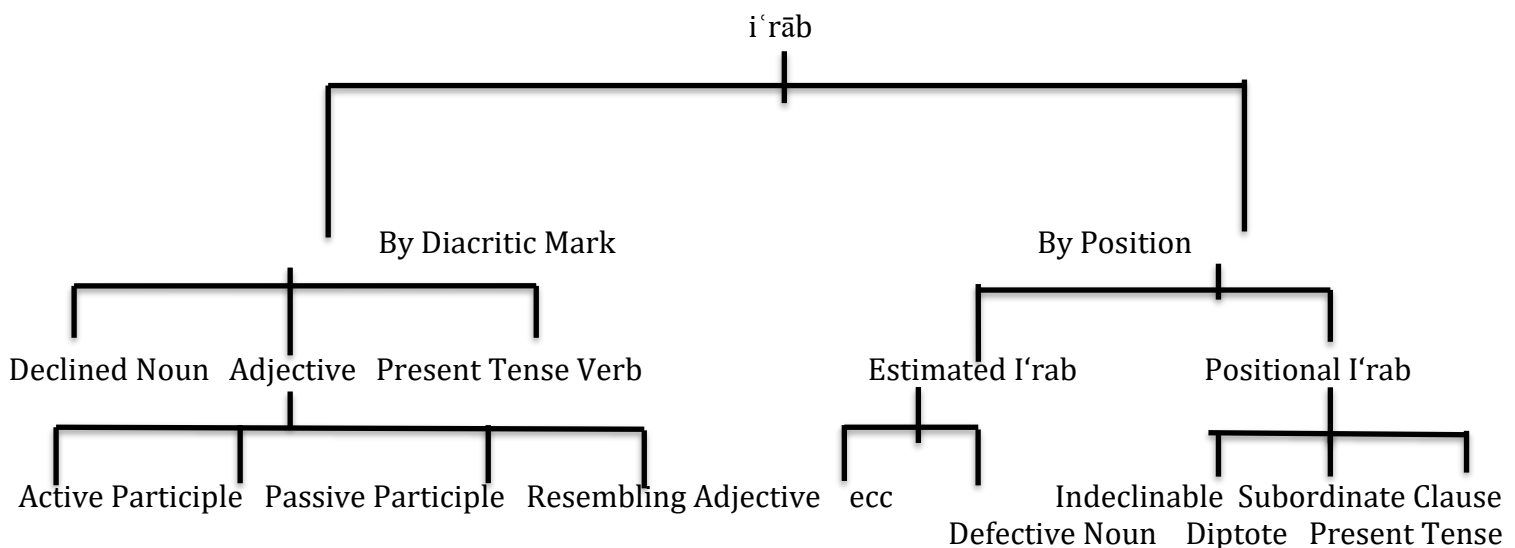
Tammām Ḥassān asserted his position, stating: "I hardly tire of repeating the assertion that the i‘rāb marker alone is insufficient for determining meaning; it holds no value without the cooperation of other clues. This assertion is also true for every other clue, whether semantic or lexical. Therefore, it becomes clear that the concept of the grammatical agent (‘āmil), and the commotion surrounding it, was nothing more than an exaggeration resulting from a superficial perspective, a blind adherence to tradition, and an uncritical acceptance of the statements of predecessors (Hassan, 1994, p. 207)."³⁹

Through this, Ḥassān revealed his reformist tendency, aiming to free grammatical study from its historical rigidity and move it toward a more realistic and dynamic understanding of the relationships between markers and clues in the production of meaning. In doing so, he established the foundation for a dynamic understanding of i‘rāb, viewing it as a component arising from the interplay of multiple signals rather than an isolated entity. This makes his approach closer to the contextual-functional perspective, which considers meaning the result of a continuous interaction between linguistic structure and pragmatic context.

He continued to deconstruct the traditional conception of i‘rāb, explaining: "I‘rāb is one of the clues (qarā’in) to syntactic meaning, and this meaning is known through i‘rāb in two ways: one is the i‘rāb marker itself, and the other is substitution (mu‘āqaba).



Substitution refers to the possibility of one linguistic element occupying the position of another, whether one or both are a word or a clause. When it takes the place of the other, it assumes its syntactic ruling. The value of substitution becomes clear in two areas: the estimation of the vowel (case-ending) and the positional i‘rāb. Substitution is considered in both cases on the basis that if we were to place a sound-final noun in the position of a defective (maqṣūr) or weak-final (manqūṣ) noun, the i‘rāb vowel required by that position would appear on it. Thus, the vowel is estimated on the maqṣūr in all cases and on the manqūṣ in the genitive and nominative. Similarly, if we were to place a built form (mabnī) in a given position, the i‘rāb marker would be evident. The relationship between the vowel and substitution may be illustrated as follows (Hassan, 2000, p. 34):”⁴⁰



Tammam Hassan demonstrated that i‘rāb isn't merely a set of mechanical markers but rather a system of syntactic relations that operates through a network of contextual indicators, primarily the diacritic marker and mu‘āqaba (alternation). Thus, i‘rāb remains a dynamic activity that transcends the phonetic surface to the deeper structure of relational patterns within the Arabic text.

2. The Conceptualization of I‘rāb according to Ahmed Al-Mutawakkil

In Ahmed Al-Mutawakkil's perspective, I‘rāb isn't simply a reflection of formal markers or a mechanical system of rules. Instead, it arises from a complex interplay of three core functions. He posited that case markers (ḥālāt al-i‘rāb) are assigned to sentence constituents based on their semantic, syntactic, or pragmatic functions. These three functions interact in determining case assignment in the following manner:

- When a constituent possesses only a semantic function, it receives either the accusative case (ḥāl al-naṣb) or the genitive case (ḥāl al-jarr)—if preceded by a preposition—by virtue of its semantic role.



- If a constituent holds both a syntactic and a semantic function, it is assigned the nominative case (ḥāl al-rafʿ)—if it acts as the subject—or the accusative case (ḥāl al-naṣb) if it functions as the object due to its syntactic role. Consequently, the case mandated by the syntactic function overrides the case that would otherwise be required by the semantic function.
- A constituent with a pragmatic function must be either an internal constituent (i.e., part of the predication) or an external constituent (such as a vocative or a topic) (Al-Mutawakkil, 1985, p. 19).⁴¹

This conceptual framework suggests that Al-Mutawakkil views Iʿrāb as a dynamic process shaped by the intersection of meaning, structure, and context. Within his functional grammar, the case marker's role is linked to achieving both semantic and pragmatic coherence within the sentence.

Ahmed Al-Mutawakkil refined his functional approach to iʿrāb, introducing a crucial distinction between case status (ḥāla) and case marker (ʿalāma). He defines case status as the abstract, conceptual iʿrāb assigned to a constituent, which corresponds to the case marker, the tangible realization of that abstract iʿrāb. In Arabic, three primary case statuses are assigned to constituents: nominative, accusative, and genitive. These statuses generally correspond to the three case markers that realize them: the ḍamma, the fatha, and the kasra.

The assignment of case statuses is contingent on the functions a constituent performs. Since a single constituent can simultaneously serve semantic, syntactic, and pragmatic functions (Al-Mutawakkil, 1993, p. 60)⁴², Al-Mutawakkil argues that case status is not the overt marker itself but an abstract level of iʿrāb determined by the constituent's position and function within a structure. The case marker, by contrast, is merely the formal, physical manifestation of this abstract status, represented by the ḍamma, fatha, or kasra.

This framework makes Al-Mutawakkil's approach more comprehensive than traditional conceptions, as it integrates the abstract theoretical dimension with the formal dimension. It upholds the core principle that iʿrāb is a functional process shaped by the interplay of meaning, syntactic structure, and pragmatic context.

3. The Conceptualization of ʿIʿrāb According to Mahdi al-Makhzūmī

Mahdi al-Makhzūmī's perspective on ʿiʿrāb is a traditional one, rooted in the conceptualization of the early grammarians. He defines it as: "the indication of the linguistic function or syntactic value that a word holds, such as being a subject, genitive complement, agent, object, adverbial, or any other function performed by words within sentences, and by sentences within discourse. ʿIʿrāb has indicative signs, namely the vocalic diacritics, which in Arabic are: ḍamma, kasra, and fatha." The Arabic language, according to him, gave special significance to the ḍamma and the kasra. The ḍamma was made a marker of predication (isnād), and the kasra a marker of annexation (iḍāfa), while the fatha was assigned to roles that are neither predication nor annexation. This latter category includes numerous topics distinguished from one another based on the linguistic function of the word in the accusative position (Al-Makhzoumi, 1986, p. 67).⁴³



In this way, al-Makhzūmī rearticulates the ancient principle that connects the diacritical mark to a specific syntactic function. Yet, he simultaneously demonstrates an awareness of the functional dimension by linking the sign to its role within the syntactic context. He does not view *iʿrāb* as merely a phonetic form but directly associates it with the syntactic value that the word fulfills within the linguistic structure. This approach positions his work closer to a hermeneutically explicated traditional foundation rather than modern linguistic analysis.

Discussion

The concept of *iʿrāb* in Arabic grammar—as presented through the perspectives of Tammām Ḥassān, Aḥmad al-Mutawakkil, and Maḥdī al-Makhzūmī—reveals a clear intellectual dynamism oscillating between the conservative traditional view and the modern linguistic approach.

▪ Tammām Ḥassān's Perspective

From his renewalist standpoint, Tammām Ḥassān liberated *iʿrāb* from its traditional shell as a merely formal marker tied to the theory of *ʿāmil* (governing element), situating it instead within a broader system of cues. In this framework, the *iʿrāb* marker becomes a complementary part of other semantic and verbal signals. He further emphasized *muʿāqaba* (alternation) as a mechanism that uncovers the grammatical value in the absence of an overt marker.

▪ Aḥmad al-Mutawakkil's Perspective

For his part, Aḥmad al-Mutawakkil associated *iʿrāb* with three levels of functions: semantic, syntactic, and pragmatic. He distinguished between the abstract case and the marker that realizes it. In so doing, he situates *iʿrāb* within a linguistic theoretical framework that transcends mere formal description toward explaining mechanisms of predication in light of these interwoven functions.

▪ Maḥdī al-Makhzūmī's Perspective

Meanwhile, Maḥdī al-Makhzūmī remained faithful to the essence of the traditional conception, linking the three vowel endings (*ḍamma*, *kasra*, and *fatha*) to specific grammatical functions. He emphasized the direct correlation between the *ḍamma* and predication, the *kasra* and annexation, and the *fatha* with other functions, thereby rearticulating the principles established by the early grammarians.

Conclusion

Considering the trajectory of linguistic concepts in the Arab context, it is evident that their dynamism is not merely a chronological process of development, but rather the product of a complex interaction among three fundamental elements: the inherited tradition, which constitutes the primary reference for the *bināʾ* of terminology; Western linguistic methodologies, which introduced new analytical tools; and the pragmatic



reality of the Arabic language, which imposes practical challenges in teaching and research.

This interaction has generated a plurality of perspectives and divergences in interpretation, such that it is no longer possible to speak of a single, closed definition for terms such as *nahw* (grammar) and *i'rāb*. Instead, these terms now belong to a network of meanings in which semantic, syntactic, and pragmatic functions overlap. Hence, the problem of conceptual foundation in the Arabic linguistic tradition is not merely an obstacle, but also an opportunity to rethink the very structure of terminology and to regulate its relationship with its scientific and cultural context. This ensures both flexibility for development and the capacity for critical assimilation of new insights, while preserving the internal coherence of the Arabic linguistic system.

In light of the positions and efforts advanced by a number of pioneers of modern Arabic linguistic studies, it becomes clear that the concepts of *i'rāb* and *nahw* have not remained confined to rigid traditional conceptions. Rather, they have entered into a dynamic process shaped by the tension between conceptual foundation and plurality of perspectives. The contexts in which linguistic concepts emerged, through their interaction with inherited traditions and modern Western methodologies, have revealed a hidden conflict between a conciliatory tendency seeking to preserve the authenticity of terminology and a reformist tendency striving to reconstruct it on descriptive, functional, and pragmatic bases.

This tension has rendered the conceptual foundation of modern Arabic linguistics an incomplete process, oscillating between maintaining the traditional weight of terminology and redefining it in accordance with the requirements of contemporary scientific inquiry. Moreover, the plurality of perspectives regarding *nahw* and *i'rāb* whether conceived as a formal system governed by rules or as a functional structure tied to meaning and context reflects a vital conceptual dynamism, though one that simultaneously poses significant challenges at the levels of theorization and terminological regulation

Footnotes

¹ Hamidi Ben Youssef. (2019). *Terminological definition: A study in light of modern terminology* (1st ed.). Academic Book Center. p. 19.

² Hamidi Ben Youssef. (2019). *Terminological definition: A study in light of modern terminology* (1st ed.). Academic Book Center. p. 19.

³ Hamidi Ben Youssef. (2019). *Terminological definition: A study in light of modern terminology* (1st ed.). Academic Book Center. p. 25.

⁴ Hamidi Ben Youssef. (2019). *Terminological definition: A study in light of modern terminology* (1st ed.). Academic Book Center. p. 20.

⁵ Hamidi Ben Youssef. (2019). *Terminological definition: A study in light of modern terminology* (1st ed.). Academic Book Center. pp. 21–22.

⁶ Dayani, M. (2017). *On the Arabic terminological foundation of contemporary social science concepts*. *Omran Magazine*, (20/5), 11–12.

⁷ Al-Maisaoui, K. (2013). *Linguistic terminology and concept establishment* (1st ed.). Ikhtilaf Publications. p. 79.



- ⁸ Hamidi Ben Youssef. (2019). *Terminological definition: A study in light of modern terminology* (1st ed.). Academic Book Center. p. 17.
- ⁹ Claude, M. (2012). *Terminology: Principles and techniques* (R. Baraka, Trans.). Arab Organization for Translation. p. 138.
- ¹⁰ Al-Maisaoui, K. (2013). *Linguistic terminology and concept establishment* (1st ed.). Ikhtilaf Publications. p. 79.
- ¹¹ Hamidi Ben Youssef. (2019). *Terminological definition: A study in light of modern terminology* (1st ed.). Academic Book Center. p. 18.
- ¹² Ould Khalifa, M. A. (n.d.). *Preliminary observations on terminology and concept in the social sciences*. p. 242.
- ¹³ Al-Bouchihi, A. S. (n.d.). *Views on terminology and methodology*. p. 9.
- ¹⁴ Al-Misaoui, K. (2013). *Linguistic terminology and the establishment of the concept*. p. 80.
- ¹⁵ Al-Misaoui, K. (2013). *Linguistic terminology and the establishment of the concept*. pp. 81.
- ¹⁶ Al-Bouchihi, A. S. (n.d.). *Views on terminology and methodology*. p. 15.
- ¹⁷ Dayani, M. (2017). *On the Arabic terminological foundation of contemporary social science concepts*. *Omran Magazine*, (20/5), 11.
- ¹⁸ Ould Khalifa, M. A. (2000). *Preliminary observations on terminology, concept, and the social sciences*. In *Issues of terminology in literature and humanities* (Vol. 2, p. 286). Moulay Ismail University.
- ¹⁹ Qaddour, A. M. (2001). *Linguistics and horizons of linguistic studies* (1st ed.). Dar al-Fikr. p. 24.
- ²⁰ Qaddour, A. M. (2001). *Linguistics and horizons of linguistic studies* (1st ed.). Dar al-Fikr. pp. 24–25.
- ²¹ Ould Khalifa, M. A. (2000). *Preliminary observations on terminology, concept, and social sciences*. In *Issues of terminology in literature and humanities* (Vol. 2, p. 286). Moulay Ismail University.
- ²² Abdul Jabbar, N. (1995). *Developing a methodology for developing Arabic terminology and researching ways to disseminate and promote a unified term*. *Al-Lisan al-Arabi*, (39), 108.
- ²³ Haj Saleh, A. R. (1997). *Arabic grammar and structuralism and their theoretical and methodological differences*. 63rd Conference. pp. 197–198.
- ²⁴ Haj Saleh, A. R. (2016). *Arabic grammatical structures* (1st ed.). Publications of the Algerian Academy of the Arabic Language. p. 3.
- ²⁵ Haj Saleh, A. R. (2012). *Arab logic in linguistics* (1st ed.). Mawqam Publishing. pp. 12–13.
- ²⁶ Haj Saleh, A. R. (2012). *Arab logic in linguistics* (1st ed.). Mawqam Publishing. pp. 13–14.
- ²⁷ Hassan, T. (1994). *The Arabic language: Its meaning and structure* (1st ed.). New Success Press. p. 16.
- ²⁸ Hassan, T. (1994). *The Arabic language: Its meaning and structure*. pp. 13–14.
- ²⁹ Hassan, T. (1994). *The Arabic language: Its meaning and structure*. pp. 17–18.
- ³⁰ Hassan, T. (1976). *Teaching grammar between theory and practice*. *Al-Manahil Magazine*, (7), 124.
- ³¹ Al-Mutawakkil, A. (1993). *Functionalism and structure: Functional approaches to some syntactic issues in the Arabic language* (1st ed.). Okaz Publications. p. 10.
- ³² Al-Mutawakkil, A. (1993). *Functionalism and structure: Functional approaches to some syntactic issues in the Arabic language* (1st ed.). Okaz Publications. pp. 10–11.
- ³³ Al-Mutawakkil, A. (1985). *Pragmatic functions in the Arabic language* (1st ed.). Dar Al-Thaqafa. p. 12.
- ³⁴ Hamasa, M. (2000). *Grammar and semantics: An introduction to the study of grammatical-semantic meaning* (1st ed.). Dar Al-Shorouk. p. 25.
- ³⁵ Hamasa, M. (2000). *Grammar and semantics: An introduction to the study of grammatical-semantic meaning* (1st ed.). Dar Al-Shorouk. p. 25.
- ³⁶ Afifi, A. (2001). *Towards the text: A new trend in grammar studies* (1st ed.). Zahraa Al-Sharq Library. p. 9.
- ³⁷ Afifi, A. (2001). *Towards the text: A new trend in grammar studies* (1st ed.). Zahraa Al-Sharq Library. p. 10.
- ³⁸ Hassan, T. (1994). *The Arabic language: Its meaning and structure*. p. 206.
- ³⁹ Hassan, T. (1994). *The Arabic language: Its meaning and structure*. p. 207.
- ⁴⁰ Hassan, T. (2000). *The grammatical summary* (1st ed.). Alam Al-Kutub. p. 34.
- ⁴¹ Al-Mutawakkil, A. (1985). *Pragmatic functions in the Arabic language* (1st ed.). Dar Al-Thaqafa. p. 19.
- ⁴² Al-Mutawakkil, A. (1993). *Function and structure: A functional approach to some syntactic issues in the Arabic language* (1st ed.). Okaz Publications. p. 60.
- ⁴³ Al-Makhzoumi, M. (1986). *In Arabic grammar: Criticism and guidance* (2nd ed.). Dar Al-Raed Al-Arabi. p. 67.