

Western Linguistics and Its Role in Shaping Arab Linguistic Culture: A Study of Structural Linguistics

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Abstract

This research paper examines the influence of Western linguistics on the formation of Arab linguistic culture, focusing on structural linguistics—both descriptive and transformational-generative linguistics—as a model of analysis. It begins by reviewing the introductory writings that contributed to presenting linguistics to the Arab reader, and then highlights the contributions of Arab linguists in translating and applying Western linguistic approaches through in-depth studies of the Arabic language. Finally, the paper focuses on the distinctive characteristics of these linguistic schools.

Keywords: Western Linguistics, Structural Linguistics, Transformational-Generative Linguistics, Arabic Linguistic Culture, Arabic Language.

Introduction

Structural linguistics is regarded as one of the most influential trends that has shaped modern Arab linguistic culture, particularly through its profound engagement with Western linguistic thought. Linguistics in the Arab world has undergone several transitional stages, the most significant of which was the emergence of introductory linguistic writings that introduced this discipline to Arab readers and established a suitable intellectual foundation for its development. Over time, scholars began to apply these linguistic theories to the Arabic language, a process that significantly contributed to the advancement of Arabic linguistic studies.

This paper examines the role of structural linguistics as a model for understanding the transmission and influence of Western linguistics on Arab linguistic culture, tracing its development from translations of Western works to practical applications within the Arabic linguistic context. It also highlights the characteristics that distinguish both branches of structural linguistics from other linguistic schools.

1. Descriptive Linguistics: Transmission and Influence

Linguistics in the Arab world initially emerged through what became known as introductory linguistic writings. These works served as preliminary texts that introduced Arab readers to a rapidly evolving field characterized by the continuous development of theories, findings, and even the replacement of earlier approaches. Among the pioneering contributions was Mahmoud Al-Sa'ran's book *Linguistics: An Introduction for the Arab Reader*. Ramadan Abd al-Tawwab authored *An Introduction to Linguistics and Methods of Linguistic Research*, while Abdessalam Al-Messadi published *Linguistics and Its Epistemological Foundations*. Mahmoud Fahmi Hijazi wrote *Introduction to Linguistics*, and Ali Muhammad Abd al-Wafi, Tawfiq Muhammad Shaheen, and Abd al-Sabour Shaheen authored *Linguistics*, *General Linguistics*, and *On General Linguistics*, respectively.

In Algeria, similar introductory works appeared, including Khawla Taleb Al-Ibrahimi's *Principles of Linguistics* and Ahmed Mohammed Qaddour's *Principles of Linguistics*. Moreover, the journal *Linguistics*, published by the Scientific and Technical Research Center for the Development of the Arabic Language in Algeria, whose first issue appeared on 25 December 1971, is considered one of the most important channels through which linguistic thought was introduced to Algeria and the wider Maghreb.

The primary objective of these introductory writings was to open a window through which Arab readers could become acquainted with this emerging discipline, moving beyond the constraints of traditional linguistic methodologies by familiarizing themselves with its subject matter and methods. Equally important was their educational purpose: introducing university students to the fundamental principles of modern linguistic analysis, particularly by presenting applications of the approaches developed by the scholars mentioned above to the Arabic language.

However, these early attempts were often characterized by a degree of superficiality, relying heavily on the literal transfer of Western examples to facilitate students' understanding. Consequently, these writings remained largely introductory in nature and did not succeed in providing Arab linguistic culture with a genuine starting point for independent theoretical development. Although numerous works were later devoted to various linguistic approaches—such as the historical and comparative methods—many of their authors were not specialists in linguistics. An example is Rifa'a al-Tahtawi, whose work *Al-Tuhfah al-Maktabiyyah fi Taqrib al-Lughah al-'Arabiyyah* was inspired by the writings of Silvestre de Sacy.

In this regard, Mustafa Ghalfan argues that modern Arab culture had several historic opportunities to engage more positively with linguistics. These opportunities include:ⁱ

First: The modern Arab intellectual renaissance.

Second: The establishment of Arab universities.

Third: The growing interest of Orientalist scholars in the Arabic language.

Despite the delayed emergence of linguistics in the Arab world, the final quarter of the twentieth century witnessed the rise of prominent Arab linguistic schools that drew extensively upon Western linguistic theories while seeking to adapt and apply them to the Arabic language.

The Arabic Descriptive School, also referred to as the Structural School when classified according to its subject matter, represents a natural extension of the transfer of Western linguistic methodologies into the Arab world. This transfer occurred through several major channels, including: Academic missions and overseas study, such as Ibrahim Anis's journey to London, where he specialized in Semitic linguistics in 1941; Tammam Hassan's mission to London in 1946 to pursue a Master's degree; and Ahmad Mukhtar Omar's doctoral studies in linguistics at the University of Cambridge, United Kingdom, in 1967. These and many other academic missions enabled Arab scholars to engage directly with European linguists during the period of rapid development in modern linguistics that followed Ferdinand de Saussure's revolutionary contributions to linguistic theory.

The translation of linguistic works, which played a significant role in introducing modern linguistics, including descriptive linguistics, to Arab readers while simultaneously contributing to the development of a coherent Arabic descriptive linguistic theory. As Ahmad Yusuf notes: "Modern Arabic linguistic studies have made considerable efforts in this field across several Arab countries, most notably in the Maghreb, Lebanon, Egypt, and other regions that undertook translation activities, thereby making this discipline accessible to the Arab reader."ⁱⁱ

Arab linguists, particularly those belonging to the descriptive school, undertook the task of transferring Western linguistic methodologies to the Arab world and applying them to the Arabic language with the aim of establishing a modern linguistic framework for Arabic. This process gave rise to two opposing trends. One group rejected the adoption of Western linguistic methods, believing in the sanctity and uniqueness of the Arabic language and arguing that it should not be analyzed through methodologies developed for foreign languages whose phonological, morphological, and syntactic structures differ fundamentally from Arabic. According to this view, the grammatical and rhetorical foundations established by the classical Arab scholars were sufficient for regulating and studying the language. In contrast, another group maintained that the traditional grammatical framework had become inadequate and rigid, arguing that Arabic, like all the world's languages, should be studied within the modern linguistic environment that had emerged and matured in Europe and the United States.

Accordingly, Arabic descriptive linguistics constitutes a major branch of Arabic linguistics that adopts the methodology of Western descriptive linguistics as its principal approach to linguistic analysis, whether in describing the Arabic language on its own terms or through comparison with other languages. The leading figure of this movement is Dr. Tammam Hassan, followed, to a lesser extent, by Dr. Ibrahim Anis.

Tammam Hassan (1918–2011) successfully established the foundations of the scientific description of the Arabic language through approximately eighteen authored and translated books, in addition to numerous scholarly articles. His linguistic methodology is primarily reflected in four major works:

The Arabic Language: Its Meaning and Structure.

Language between Prescriptivism and Descriptivism.

Methods of Linguistic Research.

The Grammatical Summary.

Through these studies, Hassan developed a comprehensive theory for the analysis of Arabic known as the Theory of Contextual Clues (Nazariyyat Tadafur al-Qara'in).

Ibrahim Anis (1906–1977) is regarded as the pioneer and founding father of the Arabic descriptive school. Following his studies in London, he introduced the descriptive linguistic approach to Arabic scholarship and established a phonetics laboratory to modernize linguistic studies and promote the scientific study of speech sounds ⁱⁱⁱHis book *Linguistic Sounds* became one of the most important Arabic references in descriptive phonetics. In this work, Anis sought to provide a systematic description of Arabic speech sounds while comparing the views of classical Arab grammarians with those of modern linguists in an effort to reconcile their differences or clarify their points of divergence. As he states:

"We preferred to adopt an independent approach to the study of speech sounds, one that combines the views of both the ancient and the modern scholars, comparing them whenever necessary." ^{iv}

Ibrahim Anis also sought to apply the knowledge he had acquired through his exposure to European linguistic scholarship to the Arabic language. He is considered the first Arab linguist to apply Western phonetic standards to what he referred to as vowel sounds. After Western linguists had developed general standards for vowel classification—beginning with Daniel Jones's phonetic scale—Ibrahim Anis became the first to apply these standards to Arabic vowels. He openly acknowledged the significant contributions of Western linguistics to language studies and

demonstrated the profound influence it had on both his own work and the Arabic descriptive movement of his time. In the introduction to his book, he remarks:

"When the modern age arrived and our culture came into contact with that of Europe, we witnessed the phonetic experiments conducted by European linguists—experiments that appeared to observers almost like a form of magic." ^v

This influence is clearly reflected in the works of Arabic descriptive linguists, particularly in their terminology and in the analytical tools they employed to describe and explain the structure of the Arabic language.

2. Characteristics of Arabic Descriptive Linguistics

A close examination of Arab scholars' studies on linguistics clearly reveals the transfer of Western linguistic theories into Arabic linguistics. The outcomes of Arabic linguistic scholarship have, to a large extent, come to mirror those of Western linguistics, to the extent that one might assume they originate from the same intellectual source, despite the differences between the languages under investigation and their respective Indo-European and Afro-Asiatic linguistic characteristics. Among the most prominent features of Arabic descriptive linguistics are the following:

a. Reliance on Dialects alongside Standard Arabic

Arab descriptive linguists frequently describe Standard Arabic in conjunction with regional dialects, while also examining the linguistic phenomena that have shifted from the former to the latter. For example, Ibrahim Anis states: "All these sounds—the /b/, /d/, /t/, /k/, and the Cairene /j/—are plosive consonants."^{vi} Tammam Hassan likewise remarks: "It is the voiced /sh/ sound, which resembles the pronunciation of the /j/ sound in the Syrian and Lebanese dialects."^{vii} Elsewhere, he writes: "A similar phenomenon can be heard in the Cairene dialect in words such as al-ashghāl and al-ashjār."^{viii} He also notes: "This has been confirmed through instrumental experiments, as occurred in the study of the Aden dialect."^{ix} Such references are abundant in the writings of descriptive linguists and reflect a Western linguistic approach that emphasizes the study of dialects alongside the standard language, a fundamental principle of modern linguistics.

b. Comparing Modern Linguistic Studies with Classical Arabic Scholarship

This characteristic emerged from studies aimed at criticizing traditional Arabic grammar. Statements such as "The Arab grammarians committed considerable confusion in identifying these points of articulation"^x and "Every sound produced in this manner was classified by the classical scholars as a 'fricative,' whereas modern linguists refer to these as fricative consonants."^{xi} illustrate this tendency. Numerous similar expressions throughout the works of Arab descriptive linguists seek to evaluate and reassess the classical Arabic grammatical heritage in light of modern linguistic theories.

c. Selective Choice of Linguistic Data

Arab descriptive linguists did not construct linguistic corpora based on comprehensive empirical surveys, even within a specific temporal and geographical framework, as they often claimed. Al-Fassi Al-Fihri observes: "These scholars merely preserved the linguistic data recorded by the early grammarians and did not attempt to describe another language by compiling new material derived from oral or written texts."^{xii} They openly acknowledge this methodology in their writings. For instance, Tammam Hassan repeatedly uses the notion of selection in his book *Research Methods in Language*, stating: "The study of speech sounds is based on an individual rather than a collective approach; therefore, one selects from the dialect to be studied a speaker who has acquired that dialect since childhood."^{xiii} He also notes: "The best examples selected for these experiments are those

containing open vowels.”^{xiv} Such selective procedures are characteristic of descriptive linguistic research.

d. Distinction in Phonetic Studies

Arab descriptive linguists excelled in the analysis of Arabic speech sounds by adopting Western phonetic methodologies and utilizing phonetic laboratories and auxiliary sciences. Consequently, they established a distinguished school of phonetic studies encompassing both general phonetics and phonology. They reconstructed the overall classification of Arabic sounds in terms of their places and manners of articulation.

e. Physical, Medical, and Anatomical Explanations of Speech Sounds

This feature is evident in their reliance on disciplines such as physics and anatomy. Virtually every phonetic study produced by descriptive linguists includes physical explanations of sound production as well as anatomical descriptions of the organs of speech and hearing. Ibrahim Anis explains: “A voiceless sound is one during whose articulation the vocal cords do not vibrate, and consequently no resonance is heard. This does not mean, however, that the airflow itself is entirely devoid of vibrations.”^{xv} Terms such as vibration, resonance, and oscillation are closely associated with the physics of motion and are widely employed in physical theories.

f. Reliance on Binary Opposition in Defining Linguistic Units

Tammam Hassan states: “Every structural description is based on identifying the phonological oppositions existing in the language and distinguishing their meanings.”^{xvi} This principle is clearly reflected in his description of Arabic sounds, which is founded upon the concepts of affirmation and negation. As he explains, “The positive definition specifies the essence of a phenomenon, whereas the negative definition specifies its opposite.”^{xvii} In structural linguistics, this principle corresponds to distinctive values, upon which the entire linguistic system is built. For example, the morphological system consists of “a set of positive structural relations, representing the links among linguistic forms, and another set of distinctive values or oppositions, representing the differences among these forms.”^{xviii}

3. The Arab Generative-Transformational School

The Arab Generative-Transformational School is regarded as one of the most significant modern Arabic linguistic schools. Through it, its pioneers developed a distinctive framework for the study of the Arabic language. While Noam Chomsky’s Generative-Transformational Grammar represented a revolution against both European and American descriptive linguistic approaches, the Arab Generative-Transformational School was primarily a transfer and adaptation of developments that had emerged in the West rather than a revolution against the Arabic descriptive tradition. Although some critical observations directed at Arab descriptivists can be found in the writings of generative linguists—most notably in the works of Abdelkader El Fassi Fehri, who criticized Arab descriptivists by accusing them at times of “naïve empiricism” and, at other times, of claiming scientific rigor and methodological objectivity^{xix} the more important point is that emphasized by Dr. Fatima Bekouch, who argues that the Arab Generative-Transformational movement, which emerged during the 1970s, “did not arise as a doctrine opposed to Arabic descriptivism; rather, it developed completely independently of the linguistic movement that had evolved in the Arab East, constituting an intellectual effort disconnected from what had preceded it.”^{xx} Consequently, this school established its foundations independently of the debates surrounding the reception of Western linguistic methodologies.

According to Hafez Ismail Alawi, Arab Generative-Transformational studies may be classified into two major categories:

Partial generative attempts, represented by Dawood Abdo, Michel Zakaria, Muhammad Ali Al-Khouli in the field of adverbial structures, and Mazen Al-Wa'r in the theory of case grammar.

Comprehensive generative attempts, pioneered by Abdelkader El Fassi Fehri^{xxi}

Among the most prominent figures of the Arab Generative-Transformational School are Dr. Mazen Al-Wa'r (b. 1952), Abdelkader El Fassi Fehri (b. 1947), and Michel Zakaria, in addition to many scholars who either worked alongside them or were trained under their supervision.

Dr. Mazen Al-Wa'r, through his numerous writings—particularly his book *Toward a Modern Arabic Linguistic Theory*—introduced a new approach to the analysis of Arabic syntactic structures. The importance of this work is reflected in Noam Chomsky's comment:

"I was particularly impressed by the linguistic observations contained throughout this study that had already been made by the early Arab linguists. This alone makes the study a highly valuable contribution to the development of Western linguistic research, irrespective of its application of modern linguistic theory to Arabic structures, which itself appears to be highly significant."^{xxii}

In this work, Al-Wa'r attempted to describe both the surface and deep structures of Arabic by employing tree diagrams as an analytical tool.

Dr. Abdelkader El Fassi Fehri (b. 1947) is widely regarded as the leading figure of the Arab Generative-Transformational School. He consolidated its theoretical foundations, developed its conceptual framework, and established its principal branches. His writings constitute the most comprehensive model of Arabic Generative-Transformational scholarship. Among his most important works are:

Linguistics and the Arabic Language (published in two volumes), in which he presents a comprehensive Generative-Transformational linguistic theory.

The Atoms of the Arabic Language and Its Architecture.

Parallel Structure: A Theory of Word Structure and Sentence Structure.

Michel Zakaria, for his part, sought to define the boundaries of Generative-Transformational Theory by introducing its principal scholars and their contributions while simultaneously attempting to apply the theory to Arabic. His best-known work, *Generative-Transformational Linguistics and the Grammar of the Arabic Language*, consists of two major sections:

Linguistic Theory, in which, as he states, he provides "a detailed treatment of Arabic grammar and an analysis of its issues and problems from a generative-transformational perspective."^{xxiii}

The Simple Sentence, in which he analyzes the structure of the Arabic sentence according to the principles of Generative-Transformational Theory^{xxiv}

The principal characteristics of the methodology adopted by scholars of the Arab Generative-Transformational School, as reflected in their books and research, may be summarized as follows:

1. Reliance on Western linguistic theories in their original form when analyzing Arabic. This is evident from their extensive presentation of the works of Western Generative-Transformational linguists and their contributions to linguistic analysis based on the assumption of a universal grammar and a single underlying linguistic system, as proposed by Chomsky. Consequently, these theories became the primary framework for their analyses of Arabic.

In the introduction to his book, Mazen Al-Wa'r states:

"The first source is the theory of Generative-Transformational Grammar developed by the American linguist Noam Chomsky, while the second source is the semantic theory developed by the American Walter Cook."^{xxv}

Similarly, Abdelkader El Fassi Fehri presents these theoretical foundations before proceeding to the analysis of Arabic, referring to such landmark works as Chomsky (1957)^{xxvi} Chomsky and Miller (1963)^{xxvii} Katz and Fodor^{xxviii} and numerous other studies that he cites in explaining the theory.

Likewise, Mustafa Ghalfan, together with Mohamed Mallakh and Hafez Ismail Alawi, follows the same approach in their book *Generative Linguistics: From the Pre-Standard Theory to the Minimalist Program—Concepts and Examples*. They explicitly state that one of the principal objectives of their work is:

"to trace the theoretical developments that have characterized Generative Grammar Theory."^{xxix}

Accordingly, presenting the theoretical foundations of Generative-Transformational Linguistics has become an essential feature of most works by Arab linguists. Indeed, they generally consider such an introduction indispensable before embarking upon the analysis of Arabic. As Ahmad Khalil Amayreh observes:

"Before undertaking the study of Arabic grammar from the perspective of Generative-Transformational Linguistics, it is necessary to present a concise outline of the fundamental principles of the theory."^{xxx}

2- The Use of Non-Arabic Languages in Presenting Linguistic Models

In their attempt to provide an analysis of the Arabic language, scholars of this approach frequently employed examples from foreign languages to introduce linguistic theories to the Arab reader. For instance, Mazen Al-Waer uses several English examples to explain Transformational-Generative Grammar, including:

Seymour sliced the salami with a knife.

Seymour used a knife to slice the salami.^{xxxi}

John did not buy many books.

Many books were not bought by John.^{xxxii}

The door opened.

John opened the door.

The wind opened the door.^{xxxiii}

A similar practice can be observed in the works of Dr. Abdelkader El Fassi Fehri, who provides examples such as:

Which problem did your professor say she thought was unsolvable?

*Which problem did your professor say she thought were unsolvable?*xxxiv

Believe John to be a fool.

John was believed to be a fool.^{xxxv}

Likewise, Dr. Khalil Ahmad Amayreh presents examples such as:

Colourless green ideas sleep furiously.

Furiously sleep ideas green colourless.^{xxxvi}

The boy told me a story.^{xxxvii}

Such examples are widespread throughout the literature of this school, at least in the works we have examined. We believe that the principal reason for their reliance on non-Arabic examples is their attempt to transfer examples from the source languages upon which Transformational-Generative

Grammar was originally developed. Consequently, these examples are considered clearer in their original linguistic context. Furthermore, these scholars subscribe to the principle of the universality of grammar, assuming that the generative and transformational rules applied to English are equally applicable to Arabic.

3- The Adoption of New Terminology in Arabic Linguistic Culture

Unlike descriptive linguists, who retained many of the traditional linguistic terms inherited from classical Arab grammarians, proponents of the Arabic Transformational-Generative School introduced a vast number of new technical terms into Arabic linguistics. Examples include: the semantic-component structure, deep structure, the transformational component, surface structure, the phonological component, the grammatical controller,^{xxxviii} the verbal generative sentence, and the nominal generative sentence.^{xxxix}

Indeed, one may encounter an overwhelming number of technical terms on a single page, as observed, for example, in the writings of Dr. Abdelkader El Fassi Fehri. Among the terms appearing on just one page are: the Minimalist Program, Economy Criterion, economy criterion, minimal, projections, symbols, functions, representations, phonological linkage, meaning, linguistic faculty, external organic systems, articulatory-perceptual system, conceptual-intentional system, conceptual necessity, computation, economy (or minimization), legibility, interfaces, phrase structure rules, transformational rules, Merge, Move, Agree, External Merge, and Internal Merge.^{xl}

All of these terms appear on a single page. They represent terminology that was unfamiliar to Arabic linguistic studies, whether within the classical grammatical tradition or even within the linguistic scholarship that immediately preceded Transformational-Generative Grammar. Another distinctive feature of these writings is the consistent inclusion of the original foreign equivalent alongside the Arabic term, a practice commonly observed throughout their works.

1. Their Inability to Break Away from the Legacy of the Classical Grammarians

A prominent characteristic of this trend is its inability to detach itself from the legacy of the classical Arab grammarians. Rather, its proponents concur with them on many grammatical issues, while attempting to reinterpret them within the framework of Generative Grammar. In his book *Towards a Modern Arabic Linguistic Theory*, Mazen Al-Waer considers the linguistic theory developed by the early Arab grammarians as one of the principal sources for his own theoretical framework.^{xli} Among the examples of this approach is his agreement with Al-Radi al-Astarabadi.^{xlii} Likewise, Khalil Ahmad Amairah, in his book *On the Grammar and Structures of Language*, presents an explanation of what he calls "transformational elements," describing them in light of the perspectives of the classical grammarians. He identifies word order—one of the transformational elements—as corresponding to the concepts of fronting and postponement (taqdīm and ta'khīr), though he adopts the interpretation of Al-Jurjani rather than that of Sibawayh, whose treatment, according to Amairah, was confined merely to emphasis and focus.^{xliii} A similar tendency appears in the writings of Dr. Abdelkader El Fassi Fehri, who states: "Traditional grammar assumes that rijāl (men) is a plural derived from the singular... This analysis can be paralleled through the analysis proposed by Prince and McCarthy (1990)"^{xliv}

Indeed, some scholars representing this trend devote entire chapters to establishing links between Transformational-Generative Grammar and the Arabic grammatical heritage. This is evident in Michel Zakaria's book *Applied Linguistic Issues: Socio-Psycholinguistic Studies with a Comparative Heritage Perspective*, particularly in Chapter Six entitled *The Nominal Constituent According to*

Sibawayh. Zakaria argues that the sentence, according to Sibawayh, can be analyzed into its immediate constituents: a nominal constituent, a verbal constituent, and a particle constituent. He further maintains that the nominal constituent constitutes a fundamental concept in contemporary linguistic analysis^{xlv}

Some scholars also argue that establishing an authentic Arabic linguistic theory requires adapting Generative-Transformational Grammar in accordance with the semantic-syntactic theory developed by the classical Arab grammarians. Such an approach, according to Dr. Mazen Al-Waer, would provide an innovative modern linguistic framework for analyzing the fundamental structures of the Arabic language^{xlvi}

2. The Use of Symbols and Extensive Abstraction through Tree Diagrams

Another notable characteristic of generative linguists' writings is their extensive reliance on abstraction, both in form and meaning. This approach stems from Chomsky's conception of his theory, which he describes as "an attempt to construct a general theory of linguistic structure formulated in a formal manner"^{xlvii} Consequently, abstract representations of form and meaning through tree diagrams constitute the core of Generative-Transformational studies.

For example, Mazen Al-Waer's *Towards a Modern Arabic Linguistic Theory* contains more than 120 tree diagrams. Similarly, Michel Zakaria's *Generative-Transformational Linguistics and the Rules of Arabic Grammar: The Simple Sentence* includes more than fifty (50) models illustrating deep structure and surface structure. Thus, the abstraction and graphical representation of language have become defining features of Generative-Transformational Grammar and are even regarded by its advocates as one of its major achievements. They argue that Generative-Transformational Linguistics represents the stage of methodological maturity in the formalization of linguistic discourse, enabling linguistics to advance toward axiomatization, which is considered the final stage in the development of scientific inquiry^{xlviii}

Conclusion

In conclusion, this paper emphasizes that Arabic Structural Linguistics has made a significant contribution to Arabic linguistic scholarship by transferring and applying Western linguistic methodologies to the Arabic language. This process paved the way for the development of new theoretical frameworks and linguistic concepts. Through the works of descriptive linguists such as Tammam Hassan and Ibrahim Anis, as well as the efforts of numerous Arab scholars working within the Generative-Transformational tradition, a new linguistic vision emerged. This vision is grounded in the achievements of modern Western linguistics and contributes to the scientific and systematic analysis of the Arabic language.

ⁱ Ghalfan, Mustafa. (2006). *Linguistics in Modern Arab Culture: Archaeology of Its Emergence and Formation*. 1st ed. Casablanca, Morocco: Al-Madaris Publishing and Distribution, p. 159.

ⁱⁱ Yusuf, Ahmad (2000). *Linguistics and the Reality of the Arabic Language*. Paper presented at the International Symposium "The Status of the Arabic Language among World Languages", Supreme Council of the Arabic Language, Algeria, 6–8 November 2000, p. 257.

ⁱⁱⁱ *Pioneers of Linguistics: Ibrahim Anis*. Bil Arabiya Website, 8 October 2021. <https://bilarabiya.net>

^{iv} Anis, Ibrahim (1975). *Linguistic Sounds*. 5th ed. Cairo: Anglo-Egyptian Bookshop, p. 3.

^v *Ibid.*, p. 5.

^{vi} Previous reference, p. 23.

^{vii} Hassan, Tammam (1994). *The Arabic Language: Its Meaning and Structure*. Casablanca: Dar Al-Thaqafa, p. 53.

^{viii} *Ibid.*, p. 54.

- ^{ix} Ibid., p. 302.
- ^x Hassan, Tammam (1990). Research Methods in Language. Cairo: Anglo-Egyptian Bookshop, p. 85.
- ^{xi} Anis, Ibrahim (1975). Speech Sounds. Previously cited, p. 24.
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- ^{xiii} Hassan, Tammam (1990). Research Methods in Language. Previously cited, p. 68.
- ^{xiv} Ibid., p. 77.
- ^{xv} Anis, Ibrahim (1975). Speech Sounds, p. 20.
- ^{xvi} Hassan, Tammam (1990). Research Methods in Language, p. 132.
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- ^{xxii} Mazen Al-Wa'r, Toward a Modern Arabic Linguistic Theory, Dar Tlass for Studies, Translation and Publishing, 1st ed., Damascus, Syria, 1987, p. 9.
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- ^{xxiv} Michel Zakaria, Generative-Transformational Linguistics and the Grammar of the Arabic Language: The Simple Sentence, University Foundation for Studies, Publishing and Distribution, 2nd ed., Beirut, Lebanon, 1986, p. 5.
- ^{xxv} Mazen Al-Wa'r, Toward a Modern Arabic Linguistic Theory, p. 15.
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- ^{xxvii} Ibid., Vol. 1, p. 66.
- ^{xxviii} Ibid., Vol. 1, p. 66.
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- ^{xxx} Michel Zakaria, Generative-Transformational Linguistics and the Grammar of the Arabic Language: The Simple Sentence, p. 7.
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- ^{xxxiii} Ibid., p. 58.
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- ^{xlii} Ibid., p. 171.
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- ^{xlvi} See: Abdel Salam Shaqroush, "Generative-Transformational Linguistics and Formalization," Journal of Linguistic Practices, Vol. 12, No. 1, 2021, p. 364.