

« ملخص »

يسعى هذا البحث إلى بيان فضل العرب وسببهم في تأسيس مدرستين لغويتين معروفتين وهما : المدرسة المعيارية والمدرسة الوصفية . إذ سبق العرب الأوروبيين والأمريكيين في تأسيس مدرسة واحدة على الأقل الا وهي المدرسة الوصفية والتي لم يعرفها الاوروبيون والأمريكيون الا في أواخر القرن التاسع عشر وأوائل القرن العشرين . ومن الجدير بالذكر هنا ان الكتابات اللغوية الأوروبية والأمريكية قديماً وحديثاً لاتعترف ولا تشير لهذه المساهمات اللغوية العربية في علم اللغة .

لقد تم تأسيس المدرسة المعيارية العربية في القرن الهجري الأول حيث جاءت استجابة لاسباب منها أولاً : حرص اللغويين العرب على المحافظة عن لغتهم من الضياع والضعف وخاصة بعد انتشار الاسلام خارج الجزيرة العربية . ثانياً . رغبة وحماس اللغويين العرب لتدريس لغة القرآن بطريقة منظمة لتلبي المناطق المفتوحة الذين لا قوا صعوبات جملة في تعلم العربية وخاصة تلاوتهم للقرآن الكريم .

أما المدرسة الوصفية . فقد تم تأسيسها في القرن الثاني الهجري . إذ بدأت المدرسة الكوفية في العراق بتأسيس هذه المدرسة ومن ثم تبنيت المدرسية الظاهرية في الأندلس والمغرب العربي هذه المدرسة وساعدت بشكل كبير تجديدها . وقد جاء تأسيس هذه المدرسة رغبة من بعض اللغويين العرب تبسيط النحو العربي وتخليصه من الأصول النحوية من قياس وتعليق وغيرهما .

- (19) Al-maa'ida, verse 6 .
- (20) Joseph Chapter, verse 82.
- (21) AL-Hmouz, Abdel-Fattah. 1989. 'Al-'aaridh fi-l-'arabiyya min Haythu Al-?'itidaadu bihi w-'adamuh,' in *AL-majalla Al-'arabiyya lil-'ulumii-l-insaaniyya*. Vol. 9 .
- (22) *ibid*, p. 57 .
- (23) See Robin, R.H. 1979. *A Short History of Linguistics*. London: Longman. pp. 20-24. See also Saussure, Ferdinand. 1966. *Course in General Linguistics*. (Second Edition) New York: McGraw-Hill Book Co. p. 1 .

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Endnote

- (1) Hunke, Sigrid. 1986. *Shamsu-l-'arab Tasta 'ala-l-gharb* (Translated by Farouq Baydoun and Kamal Dasouqi). Beirut: Daru-l-afaaq. pp. 9-11.
- (2) Suratu-l-jumu'a, verse 2 .
- (3) See Al-Hiiti, Abdel-qadir. 1983. KhaSaa' is Mathhab Al-andalus Al-naHawi. Baghdad: Dar Al-qaadisiyya. pp. 35-36.
- (4) ibid. p. 38 .
- (5) Dhayf, Shawqi. 1968. Al-madaaris Al-naHawiyya. Cairo: Daru-l-ma'arif. The sixth edition. pp. 13-17.
- (6) ibid. p. 20 .
- (7) Chomsky, Noam. 1981. Lectures on Government and Binding. Foris: Dordrecht.
- (8) Dhayf, Shawqi. 1968. Al -madaaris Al-naHawiyya. Cairo: Daru -l-ma' aarif . The sixth edition . p. 19 .
- (9) Al-Salih, Subhi. (Died in 1409 Hijri, 1986 A.D.). Dirasaat fi Figh Al-lugha. Beirut: Dar Al-'ilm lil-malaaytin. Third Edition. p. 131 .
- (10) These foundations were originally used in Fiqh, but were later extended to establish Arabic syntax . See Ibn Jinni, Othman (died 320 Hijri, 932 A.D.). Al-Khasaa' is. Ed. by Mohammad Al-uajjar. Beirut: Dar Al-huda lilTibaa'a wa-l-nashir. Vol. 1. p. 2 .
- (11) Eynon, Theodora. 1983. Historical Linguistics. Cambridge: Cambridge University Press. Fourth Edition. p. 34 .
- (12) Joseph Chapter, verse 82 .
- (13) Al-Hmouz, Abdel-Fattah, 1984. *Al-ta'wil Al-naHwi fi-l-quraan Al-kariim*. Two volumes. Al-riyadh: Maktabat Al-rushd. p. 1272 .
- (14) Aali Imran Chapter, verse 159 .
- (15) Al-aHzaab Chapter, verse 51 .
- (16) The same as footnote (), p. 153 .
- (17) Abu Zahra, Mohammad. (Date is unknown). *Tariikh Al-mathahib Al-islamiiyya*. Cairo: Dar Al-fikr Al-'arabi. p. 550. See also Himayih, Mahmoud Ali. 1983. *Ibn Hazm wa-manhajahu fi dirasat Al-ladyaan*. First edition. Cairo: Daru-l - ma'arif. p. 159 .
- (18) Al-Hmouz, Abdel-Fattah. 1986. 'Al-mathhab Al-salaf (Ibnu-L-qayyim Al-jawziyya w-shaykhihi Ibnu Taymiya) fi-l- nahu wa-L-lugha.' in *Mu'ta lil-buHuuth wa—d-dirasaat*. Vol. v. pp. 11-70 .

ally derived from /ʔihtakara/. The two sounds /th/ and /t/ change into /d/ and the word is realized as /ʔiddakara/.

Descriptivists, on the other hand, consider this type of assimilation real because this is what people do with their language. (22).

Other examples are /ruʔya/ > /ruyya/ , /ʔijliwaath/ > /ʔijliwwaath/. (Note that > stands for inversion after the process of assimilation).

- 3- The Substitution of One Sound by Another: Some Arabic speakers substitute certain sounds for others. For instance, to these speakers /ʔidtaja'a/ 'he leaned' is pronounced /ʔiltaja'a/, thus replacing /d/ by /l/. The prescriptivists will accept this change since it is used in the different readings or recitations of the Quran. If, on the other hand, the substitution of that sound opposes the different readings of the Quran or the speech of the well-known Arabic tribes, then it will be rejected as incorrect. Descriptivists, on the other hand, will accept that sound substitution whether it is in line with the different readings of the Quran or not. That sound substitution will be considered correct since it is used in the real world and life of the speakers of Arabic.
- 4- Conclusion : This paper has clearly shown that the Arabs were able to develop two early forms of the prescriptive and the Descriptive schools. The prescriptive school was founded by the school of Basra in the first century of Hijra as some urgent needs arose at that time. The impetus for the establishment of the Descriptive school, on the other hand, was given by the school of Kufa, though this latter school (of Kufa) was partially descriptive. The Descriptive school took its full-fledged form on the hands of both Dawood Al-asbahaani and Ibn Hazm.

To compare the two Arabic schools above with those of the Europeans and later on of the Americans, one has to admit that the Greeks were able to develop a prescriptive school long before the Arabs were able to do so. (23) But early Arabic linguists were able to put their steps far ahead of the Europeans and later on of the Americans in developing a descriptive school. It was only by the end of the nineteenth century and the beginning of the twentieth century that the Europeans and Americans were able to develop a form of the descriptive school.

- restricted to certain tribes as the belief held by the prescriptive School.
- 3- The unity of time: Prescriptivists believe that the language of one time should be similar as that of another. Following this principle such linguists ignored language change which is now believed to be a real and undeniable phenomenon. Descriptivists, on the other hand, believe that the language of any epoch is different from that of an other period. Therefore, they see that the syntactic features that characterize the linguistic material of the Umayyad period are not the same as those that characterize the linguistic material of the Abbasid period. Descriptivists tend to characterize the syntactic material of every epoch or historical stage alone.
 - 4- The unity of texts: Descriptivists believe that the syntactic features of prose are different from those of poetry. Thus in their description of Kuranic verses, they never mix these with non-Kuranic texts. They also extend their description of Arabic to different Arabic dialects and what is known as 'the anomalous' readings of the Kuran.

3.2.3 Syntactic Phenomena That are Descriptive

- 1- The Inflectional Meter: Arabic prescriptivists developed and set fixed measures for the inflections of verbs in Arabic. These measures of verbs have been referred to as the Inflectional Meter. This meter shows the consonantal roots of Arabic verbs. By this developed measure they ignored the actual realization and forms of verbs (i.e. ?al-w aznu-Lma? aali). (21) Thus, Descriptivists attempted to describe the final form of verbs, because such forms are what appear on the surface. Consequently, the Inflectional Meter has no place in their approach.

As an example on the Inflectional Meter, prescriptivists say that the tri-consonantal root for both/ qaala/ 'he said' and /baa'a/ 'he sold' is /fa'a/. Descriptivists, on the other hand, say that these verbs are actually realized as /qaala/ and /baa'a/, that is, /faal/, according to the Inflectional Meter. It is then /faal/ that must be the consonantal root of these two verbs, because this final consonantal root is more real since it represents the actual form of the described verbs. For this reason, Descriptivists claim that their description is better and more real than that of the prescriptivists.

- 2- Assimilation: The inversion of one sound to another in assimilation because of the effect of an adjacent sound is considered exceptional by prescriptivists. For instance, /?iddakara/ 'he remembered' is actu-

prophet. Both Ahlu-l-salaf and Al-dhahiriyya adopted surface interpretations of Kuranic and Hadith texts. Ahlu-l-Salaf were also able to develop a school of syntax and language based on the doctrines and principles of Al-dhahiri school. (18)

Another well-known erudite to follow Al-dhahiriyya School and its principles is Abdel-qahir Al-jurjani. Al-jurjani was able to write a book, called *dalaa'ilu l? i'jaaz*, in which he viewed Arabic syntax from a descriptive perspective. He was also known for manipulating Al-dhahiri approach in his interpretation of Kuranic texts.

3.2.2 The Characteristics of the Descriptive School

- The descriptive school can be characterised by the following points.
1. Texts are described from what appears on the surface without appealing to analogy or allegation. Descriptivists believe that there are no additional utterances or particles in the Kuran. For instance, in this verse: 'w-amsahu biru?uusikum' 'and wipe part of your head,' (19) the /b/ is not extra, because its deletion will affect the meaning of the utterance. Thus, if one says /imsahu ru'usakum/ the intention is to wipe the whole head, but if the /b/ is considered, the intended meaning will then be to wipe part of the head. For all of the above descriptivists, consider Tafsiru-L-Tabari, in comparison with other interpretations of the Kuran, such as Tafsiru-L-zamakhshari, the best book on the interpretation of the Kuran, because there Al-Tabari used to interpret Kuranic verses without appealing to metaphors, except where it is necessary. For instance, if one says /jahattu fi-L-laah/ 'I struggled in Allah,' then Al-Tabari's interpretation would indicate that an element is missing in the above statement, and thus the actual meaning is: 'I struggled for the sake of Al'ah'. However, in an attempt to interpret this verse: /is 'atu L-qaryah/ 'Enquire of the city,(20) there is no need to appeal to deleted elements, because when someone asks a question, he does not ask the walls or the farms of the village. He will rather ask the people of that village. In other words, the meaning of the verse is so clear to assume some deleted linguistic elements.
 2. The unity of Place: Prescriptivists believe that grammatical data should be collected from one place and from particular people. Descriptivists, on the other hand, believe that syntactic data should be collected from inhabitants of towns and cities as well as bedouins, but should not be

the Prophet agreed upon. Al-asbahani complained about the jurists' diverse interpretations of the Kuranic verses and the traditions of the Prophet. His main reasoning of complaint was that the interpretations of these two main sources of the Islamic shrine were based on analogy and logic. Al-asbahani thought that these two main sources can be interpreted and understood best by what appears to us (of meaning) on the surface. Hence his school and approach was called Al-dhahiriyya.

Al-dhahiriyya school appeared glamouring to a good number of Muslims in Iraq, Iran, Spain and parts of Egypt. It was spread by the students of Dawood Al-asfahaani and by a number of Andalusī jurists who were studying in Iraq in the third century of Hijra. (17) One of the most well-known followers and a zealot to Al-dhahiriyya was Ibn Hazm.

Ibn Hazm was born in Qurtuba-Spain in 384 Hijri (994 A.D.). Ibn Hazm was a well-known jurist. He attacked the different Islamic sects harshly, especially Al-ash'ariyya and some well-known leading jurists such as Malik, Abu Hanifa and Al-ashari. Ibn Hazm gave a great emphasis to sensory experience; this could explain his inclination to surface interpretations of Kuranic and Hadith texts.

In Morocco the followers of Al-dhahiriyya school were able to establish a state called the state of Al-muwahhidin. This state was established by Ibn Toumart (born between 470-480 Hijri, 1077-1087 A.D.). One of the well-known jurists of this state was Ibn Madaa'. In his book *Al-rad 'ala l-muhal*, Ibn Madaa' presented his dhahiri views of syntax. He also launched a 'revolution,' so to speak, on Sibawayh and other Arabic grammarians and accused them of complicating Arabic syntax for both Arab and non-Arab learners. Ibn Madaa' attacked the Theory of Governor in Arabic Syntax and claimed that it could be dispensed with.

Finally, we have to state that despite the fact that Al-dhahiriyya school was inviable as some juristic schools, such as Al-shaafi'iyya, but was able to convince, though partially, other jurists of its doctrines and principles. One well-known jurist who was convinced with some principles of Al-dhahiriyya School was Ibn Taimiya.

Ibn Taimiya (born 661 Hijri, 1262 A.D.) and his student Ibnul-qayyim Al-jawziyya were able to lay the foundations of a new school, called Ahlu-I-Salaf. The primary objective of this school was to revive the past and to follow the instructions of the Kuran and the traditions of the

The word *kulluhunna* was originally located after *yardayna* as this sentence /*wa-yardayna kulluhunna bima ?aataytahunna/*, then this word has been extraposed to the end of the sentence.

3.2 The Descriptive School

3.2.1 A Historical Profile

The Arabs were so fascinated by their language. After the advent and spread of Islam outside the Arabian Peninsula and for the reasons mentioned above, the interests of the Arabs in their language increased immeasurably. The Kuran and the traditions of the Prophet gave rise to a tradition of linguistic exegesis and commentary. These circumstances led to the establishment of some linguistic schools such as those of Kufa and Basra.

These schools were originally juristic schools, but their interests were extended by their founders to language and its interpretations.

Before the second century of Hijra the school of Kufa was preoccupied with the different readings of the Kuran, jurisprudence in Islam (Fiqh) and the narration of poetry. The interests of this school in syntax came only in the second half of the second century.

It seems that the followers of the school of Kufa studied syntax for the first time in Easra. (16) For instance, Abu Ja'far AL-ru?aasi, one of the earliest Kufis to have an interest in syntax, was taught syntax by some Basri grammarians, such as by Isa bin Umar and Abu 'amr bini-L-'alla'i. The actual founders of syntax in Kufa are Al-kisaa'i and his student Al-farraa'.

The first impetus concerning studying language from a descriptive point of view was given by the adherents of the school of Kufa. This school, however, was not wholly descriptive because its followers manipulated analogy in their treatment of Arabic texts.

The Descriptive School was actually founded by Dawood bin Ali bin Khalaf Al-asbahani as an attempt to interpret and understand both the Kuranic texts and the traditions of the Prophet. Al-asbahani was born in Kufa to a man who followed the Hanafi School of Fiqh in the year of 200 Hijri (815 A.D.). He was brought up in Baghdad and studied in Basra and Naisabur. Finally, he returned to Baghdad where he died in the year of 270 Hijri (883 A.D.). Al-asfahani was a member of Al-Shafi'i School of Fiqh, but he was considered to be a zealot for the rejected analogy, and the imitation of other jurists, except for what the comparison of

one should name that dead person so that people would know him. Instead one should say/ waa muHammadaa!/ 'Oh Mohammad!'

3. The form of Arabic that was heard from the well-known readings of the Kuran and from the Arabs whose Arabic was thought to be pure was looked upon as an excellent criterion to judge whether other forms of Arabic were acceptable or not.

3.1.5 Some Prescriptive Syntactic Phenomena

1. Deletion : Prescriptive linguists appeal to a number of syntactic assumptions in their treatment and interpretations of Kuranic verses and other Arabic texts. One syntactic assumption is deletion. To such linguists this assumption and similar others are necessary to arrive at the intended meaning of an utterance. For instance, Allah says in the Holy Kuran:

/w-asʔal -l-qaryah/
'and-ask-the-town' (12)

The literary meaning of this verse is 'ask the town,' but can one ask the town? should one ask the houses, the trees and the streets? Of course one has to ask 'the people' of the town and thus the intended meaning is 'and ask the people of the town.'

2. Surplus verbs and prepositions: Prescriptivists claim that Kuranic texts and other Arabic texts include surplus or extra verbs and prepositions, but not nouns. (13) For instance, in this Kuranic verse:

/fa-bima raHmatin minl--iaahi linta lahun/(14)
by-waht mercy from-Allah deal gently to-them

'It is part of the Mercy of God that thou dost deal Gently with them' ma in fabima is extra and the meaning is not affected if it is deleted.

3. Extraposition: Prescriptivists believe that certain elements of a sentence can be fronted or extraposed somewhere in the sentence. For instance, in this Kuranic verse:

/wa- yardayna bima ʔaaTaytahunna
and-they-satisfied with that you-have-given-them
kullahun na/(15)all-of-them

'and their satisfaction that of all of them with that which thou hast to give them'

referred to as the foundations of syntax (Usulu-'l-naHw).(10) According to the Prescriptive School these principles are:

1. Analogy: There are two types of analogy, analogical change and analogical creation. Analogical change has to do with language change and it is outside the scope of this paper to discuss it here. Analogical creation, on the other hand, was used by Arabic prescriptivists to form grammatical sentences since it "produces new forms by extending an existing correlation of form and function beyond its original domain" (11) That is, to check whether any produced sentence is grammatical or not, Prescriptivists have to appeal to whatever data available to them. If they find similar sentences or structures, then such produced sentences are considered grammatical, otherwise they will be rejected as ungrammatical.

For instance, it is known in Arabic that *laysa* shares *kana* the same syntactic function in that the first noun that follows it must be marked for the nominative case and the second noun must be marked for the accusative case. For instance/ *laysa hatha basharan* /'This is not a human being'. *ma*, on the other hand, shares *laysa* its negative meaning, but the nouns that follow *ma* must be in the nominative case. Analogically speaking and based on this similarity in meaning, *ma* and *laysa* are seen by the Hijazi Grammarians to have a similar function, in the sense that the nouns that follow *ma* and *laysa* receive similar grammatical cases. For instance,/ *ma hatha basharan* (acc.)/ *laysa hatha basharan* (acc)/ 'This is not a human being'.

2. Allegations: Throughout their analysis of different linguistic constructions, Arabic grammarians attempted to explain the structure of certain sentences the structures of which do not follow the syntactic Arabic rules. For instance, if by chance a grammarian runs across a sentence like:

/?itha l-'usfuut-u Taar/ 'if the bird flew'

then he will assume that there is a missing verb after /?itha/, because according to Arabic syntactic rules an article like /?itha/ should occur adjacent to the verb, but not to the noun.

A further example is on 'wailing'. It is unacceptable and sounds awful to Prescriptivists to say after the death of a dear person/ *waa-raju-laah/ oh my man!*, for when one expresses his sorrow in a situation like this,

statement is incorrect due to the fact that the Theory of Governor can apply to other languages, such as English, Italian, French and others. (7)

The data for writing Arabic syntax were collected from the Kuran and the speech (prose and poetry) of some well-known Arabic tribes (i.e. Quraish, Tamim, Qays, Asad, Tay', Huthayl, and parts of Kinanah).

It is worth mentioning at this point that the adherents of the School of Basra refused to accept the traditions of the Prophet as a source of their syntactic rules and texts. Dhayf claimed that Al-Khulī bin Ahmad was behind this rejection.(8) The reason of the above rejection was that many of those that narrated the traditions of the Prophet were non-Arabs. The collectors of Arabic data, such as Ibn Abi Ishaq, Abu 'amr binu-l-'ala', Al-Khulī bin Ahmad etc...) were meticulous in accepting any linguistic data; and for this reason the earliest syntactic texts produced were written in the year 180 Hijri .

Early Arabic prescriptivists called and, in some cases, coerced speakers and learners of Arabic to follow the rules of Arabic syntax.9

3.1.3 The Main Characteristics of the Prescriptive School

The Arabic Prescriptive School can be characterised by the following points:

1. Grammatical data were collected from different places: As mentioned above Arabic Prescriptivists collected their required linguistic data from different Arabic tribes that used to live in the desert of Hijaz, Tuhama and Najd. The purpose of collecting the material from these tribes could be ascribed to the grammarians' belief that such Arabic tribes spoke a form of Arabic that was 'pure' or purer than that spoken by the Arabs who were town or trade-center inhabitants.
- 2- The length of time that took Arabic Prescriptivists to gather the required and necessary data and to write down Arabic syntax in its final form was rather long. As mentioned in the previous pages Al-du'ali was the first Arabic grammarian to write parts of the Arabic syntax.
3. The various resources of the syntactic material: Arabic grammarians collected different materials and made no difference between poetry and prose, between Kuranic verses and non-Kuranic verses, and thus the grammatical rules they arrived at were not as authentic as they had expected.

3.1.4 The Foundations of Arabic Syntax

Arabic syntax is based on a number of principles that are usually

Many scholars agreed that the first endeavor to codify certain elements of Arabic syntax (i.e. elements that pertain to subjects, objects, genitives and prepositions) was made by Abu-l-aswad Al-du'ali. (3) A number of other Arabic grammarians followed Abu-l-aswad and were able to write other portions of Arabic syntax. At this stage Arabic syntax was Basrian (called after Basra in Iraq), and it was prescriptive.

3.1.2 The Main Causes of the Establishment of Arabic Syntax

1. Religious Reasons: New Non-Arab Muslims felt the need to learn Arabic, the language of the State and the new religion. Syntactic texts were needed to help these new Muslims and other Arabic speakers read the Qur'an and other Arabic texts without mistakes. (5)
2. National Reasons: The Arabs were proud of their language. Thus they and, in particular, Arab linguists, were vigilant to preserve their language after they had observed the weakness of their language on the tongues of Muslims and other Arabs who were born to non-Arabic mothers.

Because of the above needs and causes the science of syntax was established in Basra by Abu-l-aswad Al-du'ali.

Some Orientalists ascribed the establishment of Arabic syntax in Basra to the effect of Syriac, Greek and Indian syntax. Shawqi Dhayf maintains that the Orientalists were wrong because this claim lacked any scientific basis and cannot be proven.

I think that the flourishing and evolution of the different sciences under the auspices of the Islamic Arabic state can never be claimed to be purely Arabic. One would in fact be biased if one claims so. Although I agree that most of the Arabic civilization was purely Arabic, I think that the Arabs were able to profit from the civilizations (i.e. those of the Greeks, Persians and Indians) which Islam reached. The Arabs, for instance, profited from Aristotle's views in which the study of language was associated with logic and metaphysics. This Aristotelian view affected Arabic syntactic studies and how the Arabs viewed the origin of language. In terms of the origin of language there was a great debate among the Arabs whether language was learned or inspired.

Furthermore, Dhayf added that the Orientalists' claim was absolutely incorrect to the fact that Arabic syntax is based on the Theory of Government which cannot be applied in any other language. (6) Dhayf's last

particular to the Prescriptive and Descriptive schools. The paper will also show that the Arabs were able to develop a form of descriptive school hundreds of years prior to that school developed by the Europeans and the Americans.

2- A Historical Profile

Before the advent of Islam the Arabs were unfamiliar with scientific approaches to the different fields of science. This has been stated in the Holy Kuran. (2)

The advent of Islam was a great event, and as a matter of fact, was a great revolution in the lives of the Arabs. The new religion encouraged them to learn how to read and write and scientists in general enjoy a prestigious status. The Arabic campaigns and military expeditions to spread Islam in countries outside the Arab Peninsula brought great challenges to the Arabs and put them face to face with the great civilizations of the Greeks, the Persians and the Indians. These were accompanied with the desire of a great number of the people of these civilizations to embrace Islam as a new religion. Under these circumstances the Arabic Caliphs encouraged the translation of different texts of various sciences into Arabic. Different schools such as those in Harran and Al-Raha flourished as translation was their main interest. There were also the collection of the traditions of the prophet and the establishment of the science of Nahu for the first time by Abu I-aswad Al-du'ali. The establishment of the science of Nahu, as it will be explained in more details, marked the beginning of the Arabic Prescriptive School.

What follows is dedicated to the way the Arabs developed forms for the Prescriptive and Descriptive schools.

3. The Prescriptive and Descriptive Schools

3.1 The Prescriptive School

3.1.1 A Historical Background

There were no attempts to codify Arabic syntax before the advent of Islam or in the early years of Islam. But later on and after the spread of Islam outside the Arabian Peninsula and the intermingling of the Arabs with different nations such as Persians, Greeks and Indians, the Arabic Caliphs and their state representatives felt the compelling needs (See 3.1.2 below) for the establishment of the science of syntax.

Some Arab Contributions to the Science of Linguistics:
The Prescriptive and Descriptive Schools
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Abstract

This research paper aims at giving the early Arab linguists the credit of contributing vastly to the two well-known linguistic schools, the Prescriptive and the Descriptive schools. Being able to do so, the Arabs put their steps far ahead of both Europeans and, later on, Americans in developing one form of the descriptive school. Most European and American linguistic studies have unfortunately ignored the above Arabic contributions to the general science of linguistics.

The cornerstone of the Arabic prescriptive school was erected in the first century of Hijra. Its establishment came as a corollary result of the following urgent needs; first, the avidity of Arab linguists to preserve their language from loss and weakness, especially after the spread of Islam outside the Arabian Peninsula. Secondly, the keen interest of early Arab linguists to teach the language of the Kuran in a systematic way to non-Arab Muslims who showed serious difficulties in learning Arabic and, in particular, in reciting the holy Kuran.

The Descriptive School, on the other hand, was established in the second century of Hijra. The impetus of this school was first given in Iraq by the School of Kufa and was extended further by Al-Dhahiriyyah School first in Iraq and then in Spain and Morocco. The establishment of this school came as a result of urgent needs to simplify Arabic syntax, and to set it free from analogy, allegation and other foundations of syntax.

1. Introduction

Arabs have contributed a great deal to the various sciences of the world. Such contributions have unfortunately not been realized by the majority of different nations of the world, especially by western nations. Only few scholars have given credits to the Arabs for their different contributions to the world sciences and civilizations(1) The world owes a great debt to the Arabs. It is the purpose of this paper to show and elucidate some of the Arabic contributions to the science of Linguistics, and in