Impact on Modern Arabic Language and Education Manifestation of Social Violence in Arab's Grammatical Think

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Abstract

In this paper, the author examines the reflection of social violence within the structure of the Arabic language through an analysis of classical Arabic grammar texts. The study's comprehensive examination of grammatical examples, rules, and terminologies reveals how the societal relationships and power dynamics of the era were embedded within the linguistic framework. The research identifies three primary areas where social violence is manifested: fabricated grammatical examples, grammatical rules, and terminologies. These elements frequently entrenched themselves within socio-political structures that were already oppressive towards women and detrimental to the lower classes and people of colour in Arab societies of that period. Consequently, the works of American Arabic scholars underscore the dual role of grammar books as both language guides and repositories of historical insights into Arab society. The findings of this study thereby contribute to a deeper understanding of the interplay between language, society, and power, particularly within the Arabic-speaking context, and hold significant implications for modern Arabic language pedagogy and further sociolinguistic research.

Introduction

Scholars concur that language flourishes only within human society. Fenderes (2014) emphasized the intrinsic link between language and society, stating, "within the society, language was created." This assertion underscores that language emerged as a necessity for mutual understanding among individuals. Sociologist Durkheim (Dinneen, 1967) advised linguists to approach language as a social phenomenon, akin to how naturalists observe and study natural phenomena. Building on Durkheim's perspective on social phenomena, De Saussure formulated his theory for analysing linguistic phenomena (De Saussure, 2011). Moreover, language is regarded as a vital cultural component, with the relationship between language and culture analogous to that of a whole and its part. Language constitutes a fundamental element of any culture, as evidenced by the fact that all thriving cultures, either directly or indirectly, underscore its significance (Boltayevna, 2020). Similarly, language is recognized as the

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foremost agent of socialization (Nodoushan, 2021), serving as a contemporary indicator for sociosemiotics. In the context of language acquisition, interactions, scaffolding, and adjustments are indispensable. It is also acknowledged that the natural acquisition of language, including its grammar and vocabulary, does not necessarily produce individuals proficient in the appropriate verbal conduct within target language societies. Children, unlike monkeys, do not learn language through mere imitation; rather, they passively assimilate various modes of communication and socialization within a cultural framework (Nodoushan, 2021).

The grammarian Ibn al-Sarrāj (d. 928) articulated in his work Kitāb al-ʿusūl (I, 35.2-4, ed. ʿA. al-Fatlī, Beirut, 1985) that his objective in writing Arabic grammar was to enable speakers to adeptly use the Arabic language through proper learning (Versteegh, 2013). The Arabic language is often perceived as enchanting, influencing the minds of readers and listeners alike. Its aesthetic qualities can convey erroneous messages as correct and present faults as misinterpretations. This linguistic beauty is considered transcendent due to its profound connection to the Creator. The Arabic saying "inna minal bayani la sihra," meaning "the true ability to convey a message is like magic," exemplifies this notion (Zedan et al., 2013). Furthermore, Arabic is not a monolithic language but rather a codified written standard, not spoken natively, and accessible only to those who have mastered its grammatical rules and undergone formal training (Salameh, 2011). Arabic grammar books, akin to other written texts, encapsulate significant aspects of Arab life. Arabic grammar is fundamentally rooted in language, which serves as a reflection of society, embodying the collective social activity of community members who share a common tongue. The language is deeply intertwined with Islam, making it inseparable from the religion, as Arabic is the language of the Holy Quran (Al Allaq, 2014). Historically, various attempts have been made to eradicate the Arabic language, such as the prohibition of its use following the fall of Granada in 1492 and an unsuccessful endeavour in Iran to replace Arabic script with Latin characters (Al Allaq, 2014). These attempts are often driven by other cultures' associations of the Arabic language with violence and terrorism. The manifestation of social violence is notably documented in Arabic grammatical literature. The grammatical evidence and citations used by grammarians to substantiate their rules indicate that social violence was prevalent in Arab societies during that period.

Linguists agree that language is fundamentally a social phenomena and so has to be studied in the social and cultural setting. Ibn Jinnī (1952) described languages as the voices of countries, means of expression for their needs. Comparably, the contemporary linguist De Saussure (2011)characterizes language as "a system of signs that expresses human ideas." Both conceptions highlight the social-communicative role of language, which helps its speakers to transmit ideas. As such, language and culture clearly and naturally interact. Examining a people's poetry, prose, and other works helps one to investigate their intellectual levels, traditions, and cultures from a key medium. Scholars like Fenderes (2014) and Wang (2021) argue that as language is a medium for thinking as much as a tool of communication, human cognition is closely entwined with language.

Divided in three pieces, this paper clarifies the expressions of social violence within Arabic grammatical perspective. Reflecting society power dynamics and prejudices, the first part investigates social violence in created grammatically perfect scenarios. The second looks at basic grammar principles and shows how they capture social hierarchies and inequalities. The third looks at grammatical language and shows how certain words help to marginalize some social groupings. Analyzing these aspects helps the research to provide a complex knowledge of the socio-cultural consequences of linguistic structures in Arabic grammar.

Methodology

Using a qualitative research approach mostly based on textual analysis and a literature review, this study Focusing on books produced between the second and eighth century AH, it looks at many types of grammatical works from the classical Arabic corpus. Among others, key sources include Al-Mubarrad's "Al-Muqtadir," Ibn Yaish's "Sharh Al-Mufassal," Sibawayh's "Al-Kitab," The study presents a critical reading of these writings, analyses grammatical examples used to show rules, the development and justification of grammatical rules, and the language used to articulate grammatical ideas. Given the grammar given, the research uses a sociolinguistic method to examine how the writers portray social attitudes and cultural settings. Under the framework of traditional Arabic grammar, this method lets the researcher investigate how language reflects and affects social reality and power relations.

Social Violence in the Grammatically Invented Examples.

Arabic grammar depends much on linguistically produced cases, which abound in grammar books because they explain and sustain grammatical standards. Scholars like Al-Malakh (2015) see these produced cases as grammatical rules' validation and illustration methods used by grammarians. Salehi (2010) argues that these examples are linguistic instruments designed to correctly transfer grammatical principles to the listener or reader, thereby clarifying and comprehending difficult speech. These pictures not only show the intellectual and cultural surroundings of Arab grammarians but also reflect social, psychological, and educational

elements outside of basic language expression.

The purposeful nature of the chosen grammatical examples, which often reflect aspects of the social life of their age, motivates one to investigate social violence within Arabic grammatical theory. These developed models not only provide grammatical rules but also help one to grasp the social realities and cultural perspectives of the society. Al-Malakh (2015) argues that these pieces operate as historical and social markers of their specific period as they represent the natural and cultural influences of their writers. Modern expressions like "the car set off at speed" would be outdated in old Arabic language, for instance, as cars did not exist in prior millennia. Stories like "Zaid freed his slave-girl" on the other hand abound, reflecting the historical institution of slavery that was approved at the time but has since gone extinct.

The deliberate character of the selected grammatical examples, which frequently mirror elements of the social life of their period, drives one to examine societal violence within Arabic linguistic perspective. These created models not only provide grammatical guidelines but also offer understanding of the social reality and cultural views of the society. Al-Malakh (2015) claims that these works reflect the natural and cultural inspirations of their authors, therefore acting as historical and social markers of their particular age. Modern examples like "the car set off at speed" would be antiquated in traditional Arabic language, for example, since cars did not exist in past millennia. Conversely, stories like "Zaid freed his slave-girl" abound, mirroring the historical institution of slavery that was accepted at the time but has since been extinct.

For a thorough understanding, it is essential that grammatically invented examples are contextualized within the environment from which they originate, as there exists a significant relationship between the example and its surrounding context (Al-Ani, 2014). This relationship can be examined from two perspectives: Firstly, Arab grammarians' examples are shaped by societal norms, reflecting the typical speech environment. This influence is based on two factors: the speaker and the referent. Secondly, social norms may be encapsulated within grammatical directives, revealing underlying societal customs and cognitive frameworks. Certain terms, such as "beating," are recurrent in grammatical examples across various morphological forms (verb, noun, infinitive), drawing notable attention. This repetition highlights the prominence of such terms in the linguistic and cultural context of the time, prompting some scholars to critique the excessive emphasis on these terms in grammatical and morphological discourse.

Al-Anbari & Barkat (1981) recount an incident in which a man attended a lesson conducted by the grammarian Abo Zaid, who was instructing his students. The grammarian, assuming the visitor had come to pose a question regarding grammar, encouraged him to ask. In response, the man recited poetry:

I did not come asking to learn grammar	I have never been interested in
I have nothing to do	with a person who is always been beaten
Let Zaid go	wherever he wants wherein

The man intended to challenge the frequent use of the term "beating," which he believed influenced societal behaviour. He expressed his discontent to the grammarians, stating: "I do not wish to learn your grammar from you, as your examples only include 'beating' in contexts involving Zaid and others." Another commentator (Al-Tawhid, 2004) remarked that

They instigated to fight between Abdullah and Zaid and beating and pain long lasted.

The grammarians have given several instances showing that Zaid and Abdullah could have purposefully generated tension between them, which would explain their regular violent episodes. The poet attacks these instances, contending that they encourage violence and widen divides within the society. Reflecting the societal violence of the day, such instances stayed with grammar books and classes and become ingrained in them. Words like "beating" and "cursing" capture the psychological conditions of that culture really well. Often to an excessive degree, Sibawayh, a fundamental practitioner of Arabic grammar, gave many instances of such aggression in his writings. For instance, (Sibawayh, 1988) utilized variants of the phrase "beating," as evidenced in "I was shocked by beating Zaid" and "Ab Abdullah beat Zaid," (Sibawayh, 1988). He also questioned if beating might extend to a parent using the example, "Did Abdullah beat his father?" and added lines like "Oh, the beaten one, you would gain the severe beating tonight" (Sibawayh, 1988). These illustrations mirror disturbing contemporary events, like the concept of a son attacking his father.

The prevalence of social violence in Arab society is evident from its incorporation into educational examples. Such examples were familiar and commonplace, rather than unusual or abstract, within the daily lives of individuals. Consequently, grammarians frequently utilized these examples in their texts to elucidate grammatical rules, as they were more readily comprehensible, easier to grasp, and more memorable for students. These examples resonated with students because they mirrored real-life experiences and interactions with family members (Sibawayh, 1988). For instance, in discussing qualificatives, grammarians used the sentence: "Your brother hated the malicious and sinful ones," employing the verb "hate" alongside the adjectives "malicious" and "sinful." An alternative construction could have employed the verb "like" and the adjectives "generous" and "good," illustrating the possibility of conveying similar

grammatical concepts without reinforcing negative social behaviours.

The shift from examples of social violence to those of social rapprochement highlights that violent examples often leave a stronger impression on students. This is because students not only hear these examples but also experience and witness them, which can lead to their reinforcement of such behaviours. The dominance of violent language and the prominence of cruelty in these examples reflect the cultural mentality of Arab society at that time, which viewed violence as a legitimate means of punishment and retribution (Abo Eid, 2011). The prevalence of violent imagery in grammatical examples can be attributed to this mentality. For instance, many grammarians used repetitive examples like "Musa hit Issa" to illustrate grammatical concepts, such as the positioning of the agent (subject) and the object (direct patient), particularly among masculine nouns with specific endings. Although alternatives like "Musa helped Issa" or "Musa hospitalized Issa" could promote positive actions, the widespread use of violent examples mirrors the violent culture prevalent in that era.

Another dimension of social violence evident in Arabic grammatical examples pertains to the treatment of black people, specifically slaves. Despite Islam's efforts to eradicate slavery and the Quran's clear message emphasizing the equality of all individuals in the sight of God (Surah Al-Hujurat: 13), grammarians of the time frequently employed examples that reflected and perpetuated discriminatory practices. These examples reveal a societal norm that was ingrained in the treatment of slaves within the Arab community (Naji, 2012). Grammarians, as products of their environment, were not detached from the social realities of their era. Consequently, their grammatical texts often depicted the harsh treatment of black individuals, mirroring the prevailing societal attitudes and practices.

Examples of a normalizing of the commercialization and enslavement of Black people are "I bought the slaves," (Al-Ansari, 1962) "I passed by a slave whom I sold," and "I bought the slave" (Al-Jami, 1983). These events highlight how language ideas were illustrated using grammatical examples, therefore supporting the social hierarchies and injustices of the day at the same time. Reflecting a strong racial prejudice, grammarians of the day clearly distinguished black slaves from white slaves. Black slaves were often dehumanized to the degree that they were sold in bits, like commodities, and the phrase "all" was used repeatedly to describe this behavior. Such cases emphasize black slaves' position as nothing more than property and show their commercialization. Furthermore, grammar examples usually showed slaves in a way that supported social hierarchy. Expressions like "good slave" and "he is the most generous person to his slave" (Ibn Yaish, 2002) for example highlight how sometimes the traits of slaves were stressed in a manner that would be seen as bragging. Similar tendencies are shown by lines like "Your slave is the best one" (Ibn Yaish, 2002). Sibawayh also gave instances, including "How many slaves do you have? Two or three slaves" (Sibawayh, 1988) mirror the casuality and acceptance with which the presence and numbers of slaves were accepted. These illustrations show how the grammatical tradition both reflected and reinforced society beliefs on racial differences and slavery.

The grammar examples given also show many approaches of care for slaves, including reward and punishment. One instance emphasizes Zaid's non-cruelty, for instance, by pointing out his affection for his slave (Al-Ansari, 2004). Other instances show more violent behavior: "your two slaves assaulted and abused" (Al-Hamdani, 1980) and "beating the slave was abusive" (Al-Hamdani, 1980). Furthermore reflecting the physical maltreatment of slaves is "I visited a man who had a wounded slave" (Al-Hamdani, 1980). These illustrations expose a trend of contempt and disdain in the grammatical language, therefore reflecting society sentiments toward slaves. From the second to the eighth century AH, the longevity of such representations throughout several grammar books suggests that the language heritage ingrained the expressions of social cruelty against slaves. This continuity emphasizes how these social views were ingrained in the grammatical discourse throughout centuries, therefore representing an ongoing legacy of social violence in the Arabic language environment.

Social Violence in the Grammar Rules

Explicit social factors abound in Arabic grammar norms, especially in relation to the ideas of feminization and masculinity. Reflecting a deep- ingrained societal focus on gender differences, Arab grammarians painstakingly classified every nomenclature into male and female groups (Barakat, 1988; Sahli, 2021). This emphasis on gender has produced many books on the study of masculine and feminine forms, therefore stressing their importance and effect within their social setting. Seeing it as crucial information, Ibn-Alanbari (1981) emphasizes the need of learning the differences between masculine and feminine in grammar. He says that failure to properly identify gender in grammatical settings is seen as a major error, equivalent to faults in fundamental grammatical rules like the nominative case endings (e.g., "Openness" in nominative vs "Ending in regular u" or "Openness ending in a"). This close attention to gender difference reflects larger society views about gender roles and emphasizes its relevance in linguistic practice.

Examining Arabic grammatical rules, one finds that feminine forms are excluded while male forms predominate. This captures the patriarchal rules of past Arab communities, in which males dominated life and

communication. Sibawayh (1988) saw masculinity as better than others, hence its frequency in language makes sense. By contrast, Ibn Al-Warraq (1999) saw femininity as secondary and masculinity as the norm. The male-dominated society of the period directly shapes the society views of women as inferior, which leads directly to these grammatical errors (Barhouma, 2002; Fuentes, 2021).

Another contributing factor is the religious perspective that historically granted men greater advantages over women due to the challenging social conditions of the time. Religious rulings assigned men more responsibility and privileges, reinforcing their dominance. For instance, Islamic inheritance laws stipulate that a woman's share is half that of a man's, as stated in the Qur'an: "For the male, what is equal to the share of two females" (Surah An-Nisa: 11). Additionally, the Qur'an describes men as "guardians" of women (Surah An-Nisa: 34), emphasizing male protection and authority. These religious decrees implicitly suggested that men were superior in both fortune and intellect. Consequently, grammarians, influenced by these religious views, prioritized the masculine form in their grammatical rules and relegated the feminine to a secondary status (Yaqout, 1985).

Thus, both social and religious perspectives converge on the primacy of the masculine over the feminine, as reflected in grammatical conventions. Although grammarians did not explicitly state this in their texts, they suggested that the masculine form was preferred for simplicity and ease. For example, the feminine form is created by adding an additional letter, such as the "ta marbuta" (ة) in Arabic, as seen in "قائمة" (qaʾima) for feminine and "قائم" (qaʾim) for masculine. This addition signifies that the feminine form is considered secondary or derivative. Consequently, some argue that the masculine form is fundamental and self-evident in speech, whereas the feminine form requires additional modification to be expressed (Ibn Al-Warraq, 1999; Ibn Yaish, 2002).

The orientalist Flesh (1997) observes that the necessity of feminine markers in language suggests a historical context where such suffixes were employed to signify lower social strata. This indicates that feminine forms were potentially associated with less privileged social classes in ancient linguistic contexts. Similarly, Omar (1996) notes that ancient languages utilized two distinct suffixes, (i) and (a), to denote feminine gender. The first factor pertains to the connotations of smallness, deficiency, and weakness associated with feminine forms in various ancient languages. Linguistic literature often asserts that "language is neutral in its specific levels, but it embodies the habits and cognitive and social ideas of individuals" (Barhouma, 2002). Consequently, social violence is evident in grammatical literature (Omar, 1996). Grammatical structures mirror the perspectives of their users, revealing the predominant cultural traits of a society. The subordination of women in linguistic literature reflects the broader societal preference for males over females. Arab culture and the prevailing environment influenced grammarians to establish rules that mirrored their sociocultural reality, resulting in a linguistic framework that positions the male as the primary and the female as secondary.

A comparative analysis of Arabic and other languages reveals that neither the masculine nor the feminine is inherently primary or secondary; both are distinct origins (Yaqout, 1985). If one were an origin and the other a branch, we would expect masculine forms in Arabic to correspond uniformly to masculine forms in other languages, as primary origins should remain constant. However, linguistic evidence contradicts this, showing that many words are masculine in Arabic but feminine in other languages, and vice versa. Examining the rules for the feminine plural form and its representation in grammar texts underscores the perception of women's inferiority and the social violence directed towards them. This view is often articulated through the use of additional suffixes, such as the double alif "a" and "t.". However, the term "intact feminine plural" is not used because the masculine form is sometimes applied in certain attributes, and the plural form is also used in cases of abstraction (Al-Ansari, 1962). This indicates a degree of contempt from the Arab perspective toward this plural form, as it is not exclusively designated for the feminine in the same manner as the masculine is. Consequently, grammarians extended this plural form to include other contexts, such as "اسطبلات" (stables) and "حمامات" (bathrooms), and also applied it to masculine forms ending in "t," as seen in examples like "طلحات" (Talhat) derived from "طلحة" (Talha).

Al-Ghadami (2009) contends that the grammatical habit of replacing the feminine noun with forms that have extra alif (a) and ta'a (t) questions the idea of a unique plural form only for the feminine. This strategy implies that pluralizing a feminine term using masculine single forms essentially undermines femininity, therefore enabling the masculine to encroach onto and overwhelm the feminine features of the language. The grammarians' justification for substituting the (i) ending for the (a) in the feminine plural reveals an underlying inclination to reduce the uniqueness of feminine forms by bringing them more precisely under male structures. Grammarians said that "the branch is not broader in scope than the original," therefore defining masculinity as the main form and femininity as a subordinate. They changed the Arabic markers of declension to show this difference as the masculine and feminine are not regarded as equal (Al-Suyuti, 1985). This shows how social events affect grammar rules, sometimes unknowingly mirrored in grammatical works. Any culture, including Arabic, uses its language as an accurate mirror of its norms, traditions, and dominant social events.

The grammarians' ban of modifying feminine and non-Arabic names clearly show societal prejudice. According to Abo Zaid (2004), Arabic language denied modulation to feminine nouns, thus associating them with non-Arabic nouns, so displaying discriminating policies against them. This approach shows a kind of sectarian prejudice, wherein feminine nouns as well as non-native ones were seen as undeserving of the same

grammatical treatment as other nouns. Apart from non-Arabs, this prejudice targets women as well. On the other hand, Al-Malakh (2015) ascribes this inclination to the way femininity is categorized as a subordinate category, which, in this perspective, does not warrant modification.

Grammarians consistently prioritize the masculine over the feminine in Arabic grammar, as demonstrated by their treatment of numerals. For instance, when referring to a group of women alongside a single man, the masculine form prevails. This principle is evident in expressions such as "he is fourth if he is with three women," where "four" is used in the masculine form. According to Al-Mubarrad (1994), the masculine form is used because it is considered the default or "original" form when combined with a feminine group. This bias reflects a broader social phenomenon in Arabic-speaking societies that privileges men over women (Barhouma, 2002). Similarly, if a single masculine noun is combined with a feminine group, the masculine form dominates. For example, "the man and the woman are present" uses the masculine form, and in cases where one man is present among a hundred women, the masculine form is used to refer to the group as a whole. This predominance of the masculine form can overshadow the feminine, as illustrated by expressions like "the two fathers" for both a mother and a father, and "the brothers" for both a brother and a sister (Hamouz, 1993). Even in expressions like "the two moons," where the moon is referred to in the masculine form despite being illuminated by the feminine sun, social conventions dictate the masculine form. These examples highlight how entrenched social norms influence grammatical structures, reflecting broader social biases.

Social Violence in Grammatical Terms

Arabic grammar was formulated based on an incomplete extrapolation of the linguistic practices of the Arabs. To systematically organize these rules, they were divided into distinct chapters, each requiring specific terminology for clarity and differentiation from other grammatical topics. These terms originated from the contextual environment in which they were used and must be understood within the framework of scientific inquiry and the reflection of daily societal phenomena (Astaita, 2008). Consequently, these grammatical terms are shaped by the prevailing social, economic, and religious influences, as well as the interactions among them. Thus, they form an integral part of the cultural heritage of many societies, reflecting the interplay between linguistic practices and the broader socio-cultural context.

It is noteworthy that many of these terms were not developed with scientific precision, resulting in some lacking clarity and accuracy (Hujazy, 2018). Several of these terms were vague and concise, which is problematic for scientific terminology. Scientific terms should be characterized by precision, clarity, and comprehensiveness. The ambiguous nature of these terms often necessitates consulting grammatical references to ascertain their intended meanings, as exemplified in the section on "إنّ وأخواتها" (Inna and its Sisters) (Badawi, 2017). In linguistic terms, the concept of التنازع (contestation) is defined as التخاصم (quarrel), referring to a situation where individuals argue over an issue (Al-Zubaidi, 2005). The etymological root of التنازع implies a form of conflict similar to dispute, encompassing both contention and argumentation. This concept is illustrated in Surah Al-Anfal (8:46), where the Almighty instructs: "And do not dispute, lest you falter." Similarly, Surah An-Nisa (4:59) advises: "Should you dispute about anything, refer it to Allah."

The term contestation is typically used in civil or religious legal contexts rather than in Arabic grammar, as it connotes a dispute where each party claims entitlement to a particular matter. This usage is more aligned with social interactions involving disagreements, conflicts, and disputes, rather than grammatical structures. Legal professionals, such as lawyers, often associate the term with religious, legal, or media contexts involving conflicts over property or other material matters, as seen in international disputes over land or resources reported in the media. In contrast, the term contestation was not originally used in early grammatical discussions. Early grammarians referred to the subject as the chapter on agents and direct objects, focusing on examples such as "I hit" and "Zaid hit me," where the grammatical function of nouns like Zaid is linked to the verbs in these sentences (Sibawayh, 1988).

The terminology associated with "dispute" in Arabic grammar has historically reflected a strong inclination towards violent connotations. This preference is attributed to the prominence of such terms in the Arab cultural context, where the nature of the Bedouin Arab personality—marked by a propensity for violence—has influenced linguistic practices. Arabs often retain vivid memories of harsh or violent interactions, which contributes to the persistence of such terminology in grammatical discourse. Consequently, the use of these violent terms in grammar may have emerged more from the cultural environment than from deliberate choice by grammarians. This phenomenon illustrates how deeply ingrained social violence can permeate language and thought processes, affecting even the development of grammatical terminology.

The term (التحقير, "diminution") is one of the violent terms in Arabic, analogous to (التصغير, "diminution"), and is notably distinctive to the Arabic language. Instead of using an adjective to indicate smallness, the language modifies the noun itself. For instance, the adjective "small" is omitted, and the noun "nahr" (river) is altered to "nuhair" (small river) to convey the meaning of smallness (Al-Zubaidi, 2005). This process reflects a form of diminution that is inherently linked to social contexts involving subjugation, particularly in reference to the lower classes and slaves. Another term embodying social violence is (النكرة, "indeterminate"),

which contrasts with "definite knowledge." This term implies a lack of specificity and carries connotations of slander, neglect, and ignorance, thus reflecting underlying social biases. When referring to someone as an "indeterminate" person, it implies that they are unknown or lacking in recognition. This term is frequently employed in Arab social contexts to signify slander and disrespect (Hassan, 2019). It is commonly used to demean someone by questioning their significance or identity, as in the phrase, "Who are you? You are indeterminate; nobody knows you." This usage reflects a broader social attitude and has been incorporated into Arabic grammar literature, indicating a transfer of social biases into grammatical terminology. Consequently, the term carries connotations of social violence and marginalization.

The terms "العمدة" (Pillar) and "الفضلة" (Supplement) in Arabic grammar reflect a transfer of social hierarchies into grammatical concepts. These terms originate from societal classifications that distinguished between superior and subordinate roles, mirroring the social stratification in Arab societies, where distinctions were made between masters and servants. This societal structure influenced grammatical categorization, leading to the division of grammar into primary components—"المسند" (the predicate) and "المسند إليه" (the subject)—with other elements considered supplementary. This classification established a hierarchy in grammatical rules, wherein the pillar is deemed essential and irreplaceable, while the supplement, including "المفاعيل" (direct objects), "التمييز" (distinctive), and "الحال" (status), is considered secondary and dispensable (Al-Labadi, 1985).

The grammarians described the "Patient" as a "Supplement" that is non-essential to the sentence and can be omitted, highlighting its dependence on the verb and the agent alone, even if the verb would benefit from its presence (Ibn Yaish, 2002). This characterization of grammatical elements reflects the social context in which the grammarians lived. Such terms likely emerged from the societal divisions familiar to both grammarians and their students, who were products of the same social environment. This division into categories, like master and servant or rich and poor, may have influenced the pedagogical approach, making these concepts more accessible and relatable by mirroring everyday sociological issues that students experienced in their daily lives.

Impact on Modern Arabic Language and Education

Historically, the Arabic language was seen to be the secret to educational achievement throughout the Islamic civilization; pupils all around considered it an honor to have their education in Arabic (Zedan et al., 2013). Such a language needs more attention to recover its function as the main tool of education. Fundamental to this endeavor is the approach of language instruction, including the grammatical guidelines and essential components of Arabic. Though of historical significance, problems with classical Arabic grammar nevertheless exist in contemporary language education and use. Especially with regard to masculine forms inherited from classical grammar, syntactic gender—especially male—keeps undercutting gender equality in modern Arabic (Muassomah et al., 2021). Reflecting the community's strong conservative training, this prejudice presents difficulties for modernization and the application of inclusive language regulations (Smith-Hefner, 2009). Using classical examples and explanations in the classroom might expose information that might not fit current society ideals, therefore turning education into a tool for supporting biases rather than promoting tolerance and understanding (Peucker & Reiter, 2007). This conflict makes it more difficult for writers in modern language to maintain authenticity and still completing their work. The problems also include translating and communicating across cultures as linguistic choices distort the way ideas such gender, status, and equality are portrayed. This shows the complex interaction of the structure of a language and the cultural ideas of its speakers. Consequently, at the policy level, Arabic-speaking nations battle to strike a balance between the preservation of classical Arabic as the main means of communication with the requirement of language development to solve modern societal challenges. Effective resolution of these problems depends on a deep contemplation on the paths of Arabic grammar instruction, application, and possible development. Not only does this kind of introspection help to prevent discrimination and bias in language usage, but it also helps one to match with ethical norms of the twenty-first century while keeping Arabic as a historically important and remarkable language.

The great impact of the Arabic language has been seen by historians among many other languages. English, for example, has adopted hundreds of Arabic terminology from over a thousand Arabic words. Of the 405 Arabic terms included in the Oxford Dictionary, 283 find place in the English pocket dictionary (Zedan et al., 2013). This emphasizes how much Arabic influences other languages worldwide. But one of the main obstacles Arabic language education faces in the Arab world is the absence of a centralized academic authority in charge of developing standards and policies. As a consequence, many institutions have created their own guidelines and policies for teaching Arabic, which often causes discrepancies between neighboring institutions arising from their own preferences and changes. Textbooks mostly impact the development of Arabic language norms and rules in both public and commercial sectors. Often, the learning process for Arabic is constrained to the use of textbooks and notebooks, with little attention on curricular activities or innovative learning programs that might improve students' grasp and love of the language (Taha-Thomure, 2008). Arabic is intrinsically important, yet changing needs of the current society call for updated teaching strategies. Arabic

may be positioned as a language of development   (Ismailova, 2020) by using interactive and creative technology along with project-based learning methods. Independent research skills—including problem-solving, information gathering, processing, and analysis—that enable evidence-based outcomes may be much improved by Arabic language acquisition. Technology's integration—that of the Internet and simulation activities—can greatly enhance Arabic students' learning and training, therefore promoting their innovative thinking (Azizah & Irsyadi, 2020). Every level of education has particular goals and calls for different approaches that need for the use of suitable technology for efficient delivery and application. Using many pedagogical methods is essential in teaching Arabic to meet the demands of students from various language backgrounds. Teachers need specific instruction if they are to use these strategies with success. In language education especially, multimedia methods show great success (Ismailova, 2020). Given that Arabic represents the power of a country, the instruction of the language in the Arab world should be seen as an international concern by regulating authorities. Along with necessary seminars and training courses to help teachers and students alike, institutions have to be furnished with a clear set of rules and norms (Taha-Thomure, 2008). Comprehensive research tools should be easily available to teachers so they may create excellent teaching materials. Regular curricular activities and creative assignments should be carried out to inspire pupils so they may investigate the more advanced sides of the language. Effective use of current technologies might revolutionize the Arabic language learning process and increase its worldwide importance.

Conclusion

This research has shown that Arabic grammar books carry the values and ideas inherent in the civilizations from which they came as well as stores of grammatical and syntactic guidelines. By means of grammatical example, rule, and terminology analysis, we have found notable evidence of societal violence ingrained within Arabic grammatical theory. Violent instances, male bias in grammatical norms, and words representing social hierarchies all show how this linguistic legacy both preserved and reflected social inequalities. These results demonstrate even more how important language is in sociology because they show how able it is to either support or contradict sociological theories.

Beyond the field of historical linguistics, the studies produced provide important new ideas with wider ramifications. These results beg significant issues about the function of language in social spheres and if improvements in language behavior may increase people's chances of a better existence. Especially for modern Arabic language education, the research emphasizes the necessity of a more complex assessment of grammatical transmission and the social presumptions ingrained in it. Future studies should investigate how views of past linguistic prejudices in current Arabic still show persistence. Comparative research comparing present Arab society with ancient Arabic grammar could highlight sociolinguistic changes in the area. Comparing these results with those from other languages might also provide a more complete picture of the link between grammatical patterns and society values across civilizations. Including new technologies into Arabic language instruction and learning will help to improve the value of the language and change its reputation, therefore benefitting learners as well as educational institutions.

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