

Orientalists' Efforts in Serving the Grammatical Heritage

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Grammatical Studies between the Classical and Modern Periods.

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Abstract:

This research paper seeks to present the efforts of Orientalists in serving the Arabic language and reviving its heritage. God Almighty intended this language to strengthen its status, preserve its sacredness, and affirm its universality through the Holy Qur'an.

Non-Arab scholars devoted themselves to tracing its issues and exploring its hidden aspects, particularly Arabic grammar, which is the foundation and pinnacle of the Arabic language. It was therefore subjected to research and study, and many books were authored, published, and critically edited in this field.

However, as much as Orientalist studies benefited the grammatical heritage and enriched the Arabic library, some studies were not free from being fierce campaigns and successive attacks aimed at undermining the heritage and casting doubt on its authenticity. This was expressed through statements and claims made by these scholars, asserting that it had been influenced by Greek grammar in its classifications, methods of analogy, explanations, and other aspects.

Keywords: Orientalism. Grammar. Orientalists. Arabic. Influence.

Introduction:

Arabic is a Semitic language that originated and developed in the Arabian Peninsula. Thanks to its phonetic, lexical, and syntactic characteristics, it was able to embrace a vast civilizational heritage represented in Arabic literature, both poetry and prose.

Arabic acquired greater sacredness following the revelation of the Holy Qur'an, as the latter was regarded as the most sacred manifestation with which it was honored and the greatest evidence of its development, continuity, and eternity. Thus, its dialects, which had prevailed before Islam, became one language, making it the most eloquent of the dialects, the highest in status and influence, the richest in vocabulary, the sweetest in sound, and the most precise in structure.

The Holy Qur'an paved the way for the establishment of the sciences of the Arabic language, including grammar, morphology, rhetoric, and lexicography, in addition to the religious sciences that achieved widespread dissemination and expansion. The standard Arabic language also carried the Holy Qur'an and, through the spread of Islam, was able to begin its advance southward, replacing South Arabian. It then crossed the Red Sea to East Africa and moved northward, eliminating Aramaic in Palestine, Syria, and Iraq. It subsequently advanced westward, replacing Coptic in Egypt, and spread throughout North Africa, succeeding the Berber dialects. It then found its way to West Africa and extended to Spain and the islands of the Mediterranean Sea.

Arabic reached the European continent, where its people welcomed it with appreciation and openness. They also devoted themselves to studying it and competed in exploring the depths of the Arab heritage and uncovering its distinctive features. The Arabic language was the first and foremost component deserving of study and the earliest to receive attention, because it was the sole means of gaining deeper knowledge of the heritage and the stronghold that preserves the dignity of the nation and reinforces its identity.

The interest of Europeans and other non-Arab peoples in Arabic and the Arab heritage was systematic and profound, according to the objectives they sought to achieve. All these scientific achievements and efforts made by the West in studying the East culminated in the emergence of the Orientalist movement in the modern era. Here, a pertinent question becomes apparent before us and rings in our ears: How did Orientalism contribute to serving the Arab heritage in general and the Arabic language in particular?

1- The Theoretical Framework of Orientalism:

Orientalism is the verbal noun derived from the verb to Orientalize, which is derived from the trilateral root (ORIENT). According to what is stated in European linguistic dictionaries, this term has a geographical connotation and spatial boundaries, referring to the region of the East, and is intended to denote Oriental studies.¹ In Latin, the word ORIENT means to learn or to search for something, while in French, the word means to direct, guide, or lead. In English, ORIENTATION and ORIENTATE mean directing the senses toward a particular direction or relationship in the fields of ethics, sociology, thought, or literature, toward personal interests in the intellectual or spiritual sphere.²

We conclude from the foregoing linguistic definitions that Orientalism consists of academic research and studies conducted by Western scholars concerning the Arab heritage in all its fields. By Westerners, reference is made here to non-Arab scholars who are not Muslims. Their writings and views on this subject varied, as each of them contributed his own perspective. Smailovich defines it as “mastery of the languages and literatures of the East, that is, in-depth research and immersion in the literary heritage of the East.”³

Shukri Al-Najjar considers that Orientalism is generally understood in several interconnected and different senses. Its principal meaning is the academic orientation, as the term Orientalist is used, somewhat broadly, to refer to anyone specializing in one of the branches related to the East, whether closely or remotely. There is also another concept of Orientalism, namely, considering Orientalism as a way of thinking based on human and epistemological distinction between East and West.⁴

Accordingly, according to Al-Najjar, Orientalism consists of comprehensive and thorough studies of the culture and heritage of the East and their comparison with the West. This does not overlook an important aspect of the purpose of Orientalist studies, as some of their proponents sought to belittle and disparage the East. We may thus conclude that Orientalist studies are a double-edged sword: while they served the Arab heritage and highlighted its profound achievements, they were also not free from criticizing and distorting Arab culture, simply because the geographical orientation and religious, cultural, and intellectual beliefs of the researcher play a role in shaping his research and translating his ideas. This confirms Edward Said's view of Orientalism, as he considers it “a form of Western projection onto the

East and a desire to control it, in the sense that Westerners are interested in studying and becoming familiar with Eastern heritage and Islam with the aim of controlling them.”⁵

If we adopt Edward Said’s view concerning the intended objective of Orientalist studies, namely, control over the East, it comes to mind that Eastern studies were not superficial, but rather profound and comprehensive, encompassing all Arab sciences, with the aim of controlling knowledge and interpreting it in accordance with what served their interests and ensured their advancement over others, with the purpose of denying the efforts of Arab scholars in serving their heritage, distorting their image, and casting doubt on the foundations of their renaissance.⁶

2- Backgrounds of Orientalism:

Orientalism is a purely scholarly movement that emerged as a system whose objectives were directed toward the study of the East. The Orientalist is a scholar well-versed in the knowledge, languages, and literatures of the East; that is, the Orientalist is the researcher familiar with everything surrounding the heritage of the East.⁷

Orientalism did not emerge without reason; rather, various factors contributed to its emergence. We shall limit ourselves to mentioning some of them rather than all of them. Perhaps the first motive was:

2-1 Religious Motive:

Islam has been and continues to be a thorn in the side of those who cast doubt on the divine message and the Prophetic mission of Muhammad. Dr. Mustafa Al-Sibai confirms this by stating: “The first motives behind Orientalism among Westerners was the religious motive. The monks began with this motive and continued to do so until the present day. What concerned them was to attack Islam, distort its virtues, and misrepresent its truths, in order to prove to the masses subject to their religious leadership that Islam was, at that time, the only rival to Christianity in the eyes of Westerners and that it was a religion unworthy of dissemination.”⁸

2-2 Scientific Motive:

The East had been superior to the West during its golden ages, at a time when the West was experiencing its dark ages and periods of backwardness. The West became fully aware of the scientific superiority and civilizational advancement of the East, and therefore devoted itself to studying the sciences of the Islamic East in order to make them a turning point. It also examined those Arabic and Islamic manuscripts and translated them into European languages. However, it should be noted that the Orientalists who were driven by scholarly enthusiasm were only a small group. Their studies were therefore closer to sound scientific methodology than those of the majority of Orientalists. Among them were also those who embraced Islam and adhered to it. Moreover, these scholars did not have what would enable them to devote themselves to Orientalism with honesty and sincerity, because their objective research, free from bias, found no popularity among religious leaders, political figures, or researchers in general, and consequently brought them neither profit nor money.”⁹

The impartial Orientalists were subjected to attacks and obstinacy by their fellow scholars who were fanatical and hostile toward Islam. Likewise, their scholarly achievements and their positive and fair contributions to Islam and Arabism did not receive popularity or attention, unlike those who opposed Islam and distorted its image.

3- Orientalists' Efforts in Serving the Arabic Language:

Arabic was regarded as an important tributary of the advancement of Eastern civilization and one of the foundations of the superiority of the Arab nation over other nations in the past, as it is the language of the Islamic religion and the Holy Qur'an. Orientalists did not overlook this inexhaustible source; rather, they devoted great attention to it from an early period. History has demonstrated that "the West drew from the source of the Classical Arabic language and benefited from its heritage, and that mastery of Arabic was a decisive condition for anyone who wished to study civilization and acquire knowledge and learning from the source of the Classical Arabic language and its heritage. The names of several Western scholars who excelled in the Arabic language became prominent, such as Roger Bacon. It is remarkable that his students at European universities were no less proficient in Arabic than he was, to the extent that his students were sometimes said to accuse him when he made mistakes in translating some Arabic texts into Latin."¹⁰

Thus, Arabic did not remain confined to the place where it originated the Arabian Peninsula but extended beyond it to the European continent. Europeans devoted themselves to studying, teaching, and translating it, and to using it as a means of authorship, enabling it to acquire a universal character and replace Greek, which had been prevalent and dominant in scientific research. It has been mentioned that Alvaro, one of the bishops of Cordoba, wrote a letter to a friend in 1845 in which he stated: "Who among us today devotes himself to studying the Bible or refers to the works of any of their scholars who wrote in Latin? Who among them studies the Gospel, the prophets, or the apostles? We see nothing but Christian young men passionately in love with the Arabic language. They search for its books, acquire them, study them eagerly, comment on them, speak it fluently, write in it with beauty and eloquence, and compose poetry in it with delicacy and elegance. How sad! Christians who are ignorant of their writings and their law, and who forget their very language."¹¹

The Arabic alphabet remained, despite the fall of the Islamic Caliphate in Andalusia, a means of writing in literature, and continued to dominate until the Moriscos were expelled at the beginning of the seventeenth century.¹²

The Orientalists produced scholarly studies that addressed all aspects of the Arabic language. There is no doubt that these studies were characterized by comprehensiveness and were, in turn, closer to scientific methodology. In some cases, they even advanced beyond Arabic studies themselves and were regarded as references and sources for the Arabic language, covering "everything directly or indirectly related to it. They studied its philology, phonetics, dialects, grammar, morphology, origins, dictionaries, stages, richness, material, philosophy, relations with other languages, particularly the Semitic languages, its characteristics, elements, history, inscriptions, and everything produced by this language."¹³

If we wish to trace the history of the Orientalist movement in relation to Arabic, we arrive at the threshold of the fifteenth century AD, when Alcalá wrote about Arabic grammar in Spain in 1505. His work was republished in a highly abridged form in Paris in 1538 by William Postel.¹⁴

In 1610, Becher Cressin printed a Latin translation of Ibn Dawud's introduction, which was the first translation of an Arabic grammar book. Raymond also printed in Rome the text and

translation of the book *Al-Tasrif* on grammar by the Baghdadi Al-Zanjani. Thomas Erpenius wrote the rules of Arabic in Latin, and, for the first time, a book on Arabic grammar was written from a European perspective and conception.¹⁵

It should be noted that the studies presented by Orientalists differed according to the methodologies adopted by their authors. Some adopted the philological method in studying this language, taking into consideration the history of the Arabic language and the stages of its development after the death of the Prophet peace be upon him while also studying some aspects of its characteristics. This is what we find in Johann Fück's book *Arabic: Studies in Language, Dialects, and Styles*, translated into Arabic by Abd al-Halim al-Najjar and Ramadan Abd al-Tawwab.

Others studied the Semitic languages, giving particular attention to Arabic and demonstrating its position and status among the other languages. This is what we find in Israel Wolfenstohn's study *History of the Semitic Languages*. His teaching experience at Dar al-Ulum and the Egyptian University contributed to his study of Arabic, as he examined the origins of Arabic, devoting three detailed chapters to it in which he encompassed all the stages of its development from the pre-Islamic period to the present.¹⁶

Others made the Arab heritage and the major books of language, grammar, and literature a source from which to begin their writings on Arabic. They took from Arabic its most eloquent and purest forms, as we see in Henri Fleisch's work *Classical Arabic*, in which he adopted both the historical and comparative approaches, in addition to addressing the phonetic, morphological, and derivational aspects of Arabic. This, if it indicates anything, demonstrates the status of Classical Arabic among Orientalists and the extent of their interest in it and in teaching it. Some researchers believe that the first efforts to teach Arabic and the other Semitic languages began under Francis I in 1553, when he established an institute in Paris and created a position there for teaching Arabic, Greek, and the other Semitic languages. Henry VI subsequently renewed it at the beginning of the seventeenth century. By the end of the seventeenth century, the teaching of Arabic began to become increasingly active, as it spread in the oldest European universities through Thomas Geraeus, Abraham Wheelock, Samuel Clarke, and then Delii Lofthus, the famous Dutch scholar. This prompted the two universities to establish two new positions for Arabic. Before the eighteenth century came to an end, Oxford University had prepared an Arabic printing press for publishing Arabic manuscripts, and the first book on Arabic grammar by Panius appeared in Leiden in 1613."¹⁷

Some Orientalists also addressed the Arabic lexicon through its discovery, critical editing, publication, and study. Among them are the following: Edward William Lane, who produced *The Dictionary*, an Arabic-English dictionary, whose introduction included a description of a considerable number of ancient Arabic dictionaries, presented concisely and usefully.

William Wright produced *Jadhwat al-Hatib* and *Tuhfat al-Talib*, a collection of works containing *Sifat al-Sarj wa al-Lijam* by Ibn Durayd, *Sifat al-Sahab wa al-Ghayth*, and *Akhbar al-Ruwad*. He also wrote a book on Arabic grammar.

4- Arabic Grammar in Light of Orientalist Studies:

Arabic grammar received unparalleled attention from Orientalists and accounted for the largest share of Orientalist studies. The historical method adopted by some Orientalists was also used

as a means of tracing the stages of its development. Many books were written on it, and Arabic became the focus of Orientalists' attention. It has been said that "what is currently being written about Arabic and its sciences in Western languages, in books and Arabic periodicals, by Orientalists and their Western students, has reached such a considerable extent that it is astonishing."¹⁸

Doubts have been raised concerning what Orientalists have written about Arabic in general and grammar in particular, prompting us to examine the intentions of the West behind these studies. The following question thus becomes apparent: Was the Orientalists' interest in Arabic grammar motivated by scholarly purposes that would benefit Arabic and enhance its status, or by a desire to undermine the heritage, diminish its value, and disparage the people of Arabic and their civilization?

5- Carl Brockelmann and Arabic Grammar:

Carl Brockelmann is considered one of the pillars of Arabic literature. He studied Arabic under Nöldeke and taught at several German universities. He had a strong memory and could almost memorize everything he read. He studied Arabic at the Institute of Oriental Languages in Berlin in 1900 and moved between teaching positions before retiring in 1935. He worked at the university as a contracted scholar in 1937, and in 1945 he became secretary of the library of the German Orientalist Society.

Brockelmann made scholarly contributions to Arabic, in addition to his interest in Arabic grammar. His study of Arabic stemmed from his passion for the Semitic languages and their grammatical systems, and he left behind a substantial legacy.

Brockelmann employed the comparative method in studying the Semitic languages with regard to the grammatical rules specific to each branch. These studies were compiled in his famous book *Semitic Philology*, which he divided into two sections:

The first section: He discussed the material of the language, namely sounds and structures.

The second section: He discussed forms, that is, morphology and grammar. He divided this section into two parts, the first entitled "The Noun" and the second "The Verb."

He divided nouns in the Semitic languages into:

Pronouns:

He studied pronouns in Arabic, Ethiopic, Hebrew, Aramaic, Syriac, and Assyrian. He also discussed the independent personal pronoun, stating: "Originally, there are only the pronouns of the speaker and the addressee. As for the pronoun of the absent person, it was originally one of the demonstrative pronouns, but it entered into certain grammatical relationships with the pronouns of the speaker and the addressee. Nevertheless, it still retains its original function."¹⁹

The attached personal pronoun: This is the pronoun used in addressing the plural KUN and the feminine KIN.

Demonstrative pronouns: In Arabic, they are used to indicate the form and proximity of the referent: this, this (feminine), these.

Relative pronouns: Their origin goes back to demonstrative pronouns, as found in the Tayy' dialect, where dhu means "who/that."

Interrogative pronouns: They originated from particles of attention and subsequently developed within each language.

Explicit nouns: In this section, Brockelmann discussed the structures of nouns in the Semitic languages.²⁰

Brockelmann also compared gender and number, as well as the grammatical cases. He stated that there were clear differences between the nominative and accusative cases in the early Semitic languages. He then discussed definiteness and indefiniteness, in which Arabic and Hebrew surpass the other Semitic languages.

Numbers: In this section, he compared numbers in the Semitic languages and demonstrated the differences between compound numbers and their formation in each language.

The Verb: Verb Structures: Brockelmann considers the origin of the verb to be shared with the noun, and that the verb is attributed to it the third-person masculine singular past tense from which the form begins. He also discussed other forms, such as the verb in which the middle radical is repeated, indicating intensity and repetition.

It appears that Brockelmann benefited from the Arabic grammatical tradition established by the early grammarians. This is particularly evident in:

The meanings of morphological forms: He adopted the view of grammarians and morphologists that every increase in form corresponds to an increase in meaning. Thus, the form fa‘‘ala is stronger in meaning than the form fa‘ala, as it indicates intensity and repetition, because the repetition and doubling of the letter corresponds to repetition in the action. This is evident in the Qur’anic verse: “Indeed, Pharaoh exalted himself in the land and made its people into factions, weakening a group among them, slaughtering their sons and sparing their women. Indeed, he was of the corrupters.”²¹ Had the slaughter occurred only once, the Almighty would not have used the form dhabbaḥa with the doubled middle radical.

Tenses and Grammatical Cases: The tenses of verbs in the Semitic languages are three: the imperative, past, and present. Each tense has its own method of formation in each of the Semitic languages.²²

6- Grammatical Inflection and the Simplification of Grammar from the Orientalists’ Perspective:

Most areas of Arabic grammar revolved around the phenomenon of grammatical inflection, which itself was a product of the theory of the governing element. Perhaps the differences and debates that took place in the gatherings of grammarians were due to differences in determining the governing elements. Grammarians devoted themselves to it because of the role it plays in clarifying meanings. Al-Zajjaji states: “Since nouns undergo different meanings, becoming subjects, objects, possessors, or possessed nouns, and since their forms and structures do not indicate these meanings but are shared among them, the grammatical inflectional endings were made to indicate these meanings.”²³

Orientalists did not overlook the phenomenon of grammatical inflection. It attracted their attention because of the influence of advocates of simplification and renewal. This phenomenon constituted a difficulty for learners of Arabic because of the assumptions and interpretations involved in it, as well as its division into contextual and estimated inflection and other aspects. Orientalists considered dispensing with it necessary, since it was the cause of the difficulty of grammar, in addition to the governing element underlying it. Their argument was that Arabic among its eloquent speakers existed at two levels:

An eloquent level: This was regarded as the standard for writing in literature, poetry, oratory, and other forms.

Another level: This consisted of spoken dialects, which were considered inferior to the eloquent language in which writers and poets competed. The Jewish Orientalist Cohen adopted this view, stating: "These precise and carefully observed rules are very difficult to follow in speech, and it may even be impossible to apply them because they require a great deal of attention and observation of the elements of the sentence and their relationships to one another. This cannot be observed in spoken dialects because spoken dialects tend toward ease, seek simplicity, and favor brevity." Ibrahim Anis also pointed to this, stating: "Grammatical inflection, as we know it, was not a matter of convention among the Arab elite and then among the grammarians after them, nor was it a manifestation of the linguistic instinct among the general Arab population."²⁴

7- The Issue of the Influence of Other Cultures on Arabic Grammar:

The linguistic errors that spread in the speech of the Arabs and extended to the Holy Qur'an were among the reasons for which Arabic grammar was established. The Arabs' concern for their language and their great commitment to the foundations of their advancement had no equal, particularly when this was connected with the Word of God Almighty. The emergence of linguistic studies was linked to the Holy Qur'an, which was their pure source and abundant spring.

Anyone examining the earliest grammarians who established Arabic grammar, such as Abu al-Aswad al-Du'ali (d. 69 AH), and his reciter students such as Nasr ibn Asim al-Laythi (d. 89 AH) and Yahya ibn Ya'mar (d. 129 AH), as well as other early grammarians such as al-Khalil (d. 175 AH) and Sibawayh (d. 180 AH), and the prominent scholars of the Kufan school such as al-Kisa'i (d. 189 AH) and al-Farra' (d. 207 AH), can discern the Arab origins of the emergence of grammar through the efforts undertaken in its early stages, whether in Qur'anic readings or in its establishment and theoretical foundations.

However, a group of Orientalists cast doubt on its originality and maintained that it had been influenced by Greek thought through the translation of Greek books into Arabic, overlooking the fact that the foundations of Arabic grammar had been established before the translation process, since the latter began in the early Abbasid period. Modern linguists were influenced by the Orientalists' views concerning the doubts raised about grammar, acknowledging that the foundations of grammar, such as analogy and causal explanation, had been influenced by Aristotelian logic. Al-Rajhi refuted their claims, stating: "These are specific elements directly related to grammatical study. The definition according to Aristotle differs from their definition, and their writings do not appear to demonstrate strong knowledge [of Aristotelian thought]. Evidence of this is that Sibawayh's book is not devoid of definition in general."²⁵

8- The Orientalists' Debate over the Originality of Arabic Grammar:

The issue of the originality of Arabic grammar was raised among Orientalists during the second half of the nineteenth century AD. Ernest Renan, the French Orientalist and thinker (1823–1892), was prominent in this regard. He was one of those hostile to Islam and the Arab heritage. He stated: "Their philosophical and scientific heritage lacked the element of originality and innovation."²⁶

The latter distorted the image of Islam and denied the Arab nation creativity and innovation, denying them novelty and originality in their thinking and considering them merely transmitters of the Greek philosophical heritage, on the premise that Islam did not encourage science and philosophy but was merely an obstacle to them.²⁷

The Orientalist Merx also addressed the issue of the influence of Greek thought on Arabic grammar, following the approach of Guidi, who published a study in Italian in 1877, claiming that the origins of grammar had been derived from Greek thought. It appears that the Orientalists who claimed that Arabic grammar had been influenced by Greek thought did not provide clear evidence to substantiate their claims, except for what Merx himself acknowledged through his comparison of Arabic and Greek grammatical classifications.²⁸

The views and assumptions of Merx concerning the influence of Greek thought and Aristotelian logic on Arabic grammar were refuted by the responses of Abd al-Rahman Haj Saleh, including: The difference in the classification of speech between the Greeks and the Arabs: Aristotle's book contains no classification corresponding to the threefold division of the word among Arab grammarians. In his book Poetics, he divides what he calls LEXIE, which is rendered as "category" in the Arabic translation, into eight categories.²⁹

The Meaning of the Particle According to Sibawayh: Merx confused the term "particle" with SUNDEMOS in Aristotle's book. He considered that the particle in Sibawayh's book has no meaning, whereas the particle was introduced to convey a meaning. In Arabic, particles are of two types: particles of form, namely the letters of the alphabet, and particles of meaning, such as conjunction, negation, jussive particles, and others.³⁰

Orientalists went to great lengths to prove the influence on Arabic grammar and explored various means of belittling the heritage and distorting the image of the Arabs in their eyes. If this influence by the Greeks actually occurred, it was in other sciences such as philosophy, medicine, and others. Moreover, influence would entail the transfer of terms from Greek thought into the terminology of Arabic grammar, which we do not find at all. As for the views of the Orientalists who argued that Arabic grammar had been influenced by logical thought through translation into Arabic, this can be addressed by presenting the characteristics that distinguish Arabic grammar and the system upon which the Arabic sentence is based. Arabic grammar was founded on the theory of the governing element, and this theory is unique in its kind, for we can hardly find an equivalent to it in other grammatical systems, according to Shawqi Dayf.³¹

Some modern Arab scholars traced the history of Arab culture in order to refute the doubts of the Orientalists and divided it into two stages:

The first stage: The period before translation, during which Arabic grammar was original and had not been influenced by any Greek philosophy or logic.

The second stage: The period of al-Ma'mun, during which Greek culture began to penetrate Arab culture. This began with al-Farra' (d. 207 AH) and ended with Abu Ali al-Farisi and Ibn Jinni in 392 AH, at the end of the fourth century AH.³²

Accordingly, even if grammar was influenced by Greek culture, this influence occurred later; that is, its origins were Arab. Ibrahim al-Samarrai responded to the Orientalist Fischer, stating

that the latter overlooked the fact that Greek differs from Arabic and that the founder of Arabic grammar was not knowledgeable of or influenced by Greek in any way.³³

There were also Orientalists who took a position between the views of some modern scholars on this issue and adopted a middle position, such as Littmann, who states: “We adopt a middle position, namely, that the Arabs initially created the science of grammar and that Sibawayh’s book contains nothing except what he and those who preceded him invented. However, when the Arabs learned Greek philosophy from the Syrians in Iraq, they also learned something of grammar. Evidence of this is that the division of the word differs. Sibawayh says: ‘As for speech, it consists of a noun, a verb, and a particle that conveys a meaning,’ and this is an original classification.”³⁴

Conclusion:

We have now reached the conclusion of this research. We do not claim to have achieved completeness in covering all its aspects; rather, we have shed light on some of its components. We are unable to encompass the efforts of the Orientalists and to fully account for their achievements in serving the Arabic language. Our research has concluded that Orientalists followed two approaches in serving Arabic and adopted two different orientations:

An orientation that admired and was fascinated by the Arabic language: Its proponents devoted themselves to learning it and acquired extensive knowledge of it. They did so by returning to the Arab heritage and benefiting from it. Their studies thus emerged from the heritage and foundations of Arabic. They wrote about it with the aim of benefiting from it and gaining further knowledge of it, as we see in Brockelmann’s efforts and in the findings presented in his book on the philology of the Semitic languages, which are impressive and worthy of attention.

Another orientation that launched a fierce campaign and an unrelenting war against the heritage: Its aim was to distort the image of Islam and undermine the status of the Arabs. Its studies therefore became an ideological struggle intended to strike at the heritage, as previously mentioned in the discussion of the originality of Arabic grammar, with the various orientations and diverse views that emerged regarding it. We rarely find among the Orientalists those who supported it and acknowledged the efforts of Arab grammarians in establishing and laying its foundations.

Research Footnotes:

¹ Al-Sayyid Muhammad Al-Shahid, *Orientalism and the Methodology of Criticism among Contemporary Muslims*, Al-Ijtihad Journal, No. 22, Sixth Year, 1994, pp. 151, 211.

² See: the same reference, p. 197.

³ Ahmad Smailovich, *The Philosophy of Orientalism and Its Impact on Contemporary Arabic Literature*, Dar Al-Fikr Al-Arabi, Cairo, 1st ed., 1998, p. 23.

⁴ Shukri Al-Najjar, “Why the Interest in Orientalism?”, *Al-Fikr Al-Arabi Journal*, No. 31, Beirut, 1983, p. 60.

⁵ Edward Said, *Orientalism*, translated by Kamal Abu Deeb, Arab Research Institute, 7th ed., 2005, p. 120.

⁶ See: Muhammad Fath Allah Al-Ziyadi, *The Phenomenon of Islam and the Position of Some Orientalists towards It*, Scientific Establishment for Publishing, Distribution and Advertising, 1st ed., 1983, p. 61.

⁷ See: Yahya Murad, *Names of Orientalists*, Dar Al-Kutub Al-Ilmiyyah, Beirut, 1st ed., 2004, p. 6.

⁸ Mustafa Al-Sibai, *Orientalism and the Orientalists: What They Have and What Is Held against Them*, Al-Maktab Al-Islami, 3rd ed., 1980, p. 15.

⁹ Muhammad Al-Bahi, *Missionaries and Orientalists in Their Position towards Islam*, Al-Azhar Press, Cairo, p. 12.

¹⁰ Muhammad ibn Mustafa Al-Hajj, *The Universality of the Arabic Language*, in *Issues of the Contemporary Arabic Language*, Arab League Educational, Cultural and Scientific Organization, Department of Culture, Tunis, 1990, p. 260.

¹¹ Muhammad ibn Saeed Raslan, *The Merit of Arabic and the Obligation of Muslims to Learn It*, Dar Al-Ulum Al-Islamiyyah, Cairo, 1989, p. 39.

¹² See: Subhi Al-Salih, *Studies in Philology*, Dar Al-Ilm Lil-Malayin, Beirut, Lebanon, 11th ed., 1986, p. 13.

¹³ Ahmad Smailovich, *The Philosophy of Orientalism and Its Impact on Contemporary Arabic Literature*, Dar Al-Ma'arif, Egypt, 1980, p. 67.

¹⁴ See: Hammadi Abdullah, "The Position of the Orientalist Movement on the History of Arabic Grammar," *Orientalist Studies Journal*, No. 17, 2019, p. 182.

¹⁵ See: the same reference, p. 183.

¹⁶ See: Wolfenstohn, *History of the Semitic Languages*, 1st ed., Dar Al-Qalam, Beirut, Lebanon, 1980, Author's Introduction.

¹⁷ See: Abd Al-Alim Muhammad Al-Jabri, *Orientalism in the Face of Intellectual Colonialism*, Maktabat Wahbah, Cairo, 1st ed., 1995, p. 27.

¹⁸ Hammad ibn Abdullah, "The Position of the Orientalist Movement on the History and Criticism of Arabic Grammar," *Orientalist Studies Journal*, No. 17, 2019, p. 181.

¹⁹ See: Khair Al-Din Al-Zirikli, *Al-A'lam*, Dar Al-Ilm Lil-Malayin, Beirut, Lebanon, 15th ed., 2002, Vol. 5, 2011/2012.

²⁰ Carl Brockelmann, *Semitic Philology*, translated by Ramadan Abd Al-Tawwab, University of Riyadh, Kingdom of Saudi Arabia, 1973, p. 86.

²¹ Surah Al-Qasas, verse 4.

²² *Semitic Philology*, p. 116.

²³ Abu Al-Qasim Al-Zajjaji, *Al-Idah fi Ilal Al-Nahw*, 3rd ed., Beirut, 1979, Dar Al-Nafa'is, Beirut, p. 97.

²⁴ Ibrahim Anis, *On Arabic Dialects*, 3rd ed., Cairo, 2003, Anglo-Egyptian Bookshop, Cairo, p. 76.

²⁵ Abduh Al-Rajhi, *Arabic Grammar and Modern Studies*, 1st ed., Beirut, 1986, Dar Al-Nahdah Al-Arabiyyah, p. 72.

²⁶ Jawad Ali, *Al-Mufasssal fi Tarikh Al-Arab Qabl Al-Islam*, Vol. 1, Dar Al-Ilm Lil-Malayin, Maktabat Al-Nahdah, Beirut, 1st ed., 1976, p. 22.

²⁷ Mahmoud Hamdi Zaqqouq, *Orientalism and the Intellectual Background of the Clash of Civilizations*, Dar Al-Ma'arif, Cairo, 1997, pp. 62–63.

²⁸ See: Abd Al-Rahman Al-Hajj Salih, *Research and Studies in Arabic Linguistics*, Moufem Publishing, Algeria, 2007, p. 47.

²⁹ The same reference, p. 55.

³⁰ See: the same reference, pp. 55–56.

³¹ See: Shawqi Daif, *Grammatical Schools*, Dar Al-Ma'arif, 11th ed., n.d., p. 20.

³² See: Tammam Hassan, *Al-Usul: An Epistemological Study of the Foundations of Arab Linguistic Thought*, Casablanca, Morocco, 1st ed., 1981, pp. 55–56.

³³ Ibrahim Al-Samarrai, *Studies in Language*, Al-Ani Press, Baghdad, 1961, p. 13.

³⁴ Ahmad Amin, *Duha Al-Islam*, Committee for Authorship and Translation, Cairo, 1961, Vol. 1, p. 28.

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