# Ailments in Arabic grammar and ways to facilitate them: Induction and analysis

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This research deals with ailments of Arabic grammar and the ways to facilitate them. It is known that Arabic grammar has been accompanied by ailments, which are responsible for its misunderstanding. At first, we discuss the component which deals with the importance of Arabic grammar. The second component diagnoses the Arabic grammar ailments, which represent the limitations of the Arabic language, i.e. the language was adopted from some tribes while ignoring others, grammar was influenced by measurement and logic, exaggeration in the application of factor theory, excessive attention to reasoning, the difference in conception, and the complexity of the language by different authorship. Then, we suggest facilitating Arab grammar following the Holy Quran which contains the accurate form to generalise the grammatical rules. We also present the comprehended rules from the Holy Quran: considering the concepts of hearing and measurement as well as lack of insistence in the application of the grammar factor theory, getting rid of the grammar ailments, purification of ancient grammatical evidence, selecting an easy language for authoring in grammar, and reforming the curriculum of grammar teaching and learning.

**Key words:** *Ailments, Arabic grammar, Facilitation.*

## Introduction

The Arabic language is one of the richest languages, and the most ancient and concise. There is no approach to access the secrets of the Arabic language without its grammar. It is the pillar of its sentence construction. It is a challenging mental science and a knowledge through which rules are identified as the parts of speech in Arabic syntax. Thus, it indicates and helps to understand the correct Arabic sentence construction, especially, the meanings of the vocabulary

of the Holy Quran and the Sunnah of the Prophet (peace be upon him). Efforts have been made by geniuses of the predecessors of the schools of Basra and Kufa. They gathered essentials of Arabic grammar and established the rules, and this science had flourished between the pillars of these two schools. Then, it went through the theory of measurement and reasoning by the scholars of Baghdad, Andalus, Egypt, and the Alsham and they raised its structure. The pennant was received, after them by those, who explained the annotations and footnotes, and facilitated grammar.

Although with time, grammar began to suffer among its students because of many factors. Consequently, this knowledge suffered some ailments and became diminished. Lack of competency in Arabic grammar has become a feature of this age, except for a few people blessed by Almighty Allah. To find out some of the ailments and weaknesses of Arabic grammar, this study has been performed. First, it elaborates on the importance of Arabic grammar, followed by diagnosing the ailments in it. It sought to suggest ways to address these ailments and the methods to facilitate Arabic grammar. Arabic grammar emphasises its primary function of speech in treating the Arabic sentence in terms of nature, affixes, advancing and delaying, the rendering and leanness to philosophical causes and logical opinions, which are closer to logic and mathematics. Therefore, students who are specialised in grammar and those who are not despondent from different eras, have called out for reforming, facilitating and refining Arabic grammar.

This research aims at showing the importance of Arabic grammar, diagnosing Arabic grammar ailments, and suggesting ways to facilitate Arabic grammar. The importance of the topic stems from the fact that it is a subject related to the Arabic language, the Holy Quran's language, and the language of the religion Islam. Through maintaining it, religion is also preserved. It is known that any grammar weakness affects all Arabic language science. Therefore, this research is an attempt to set a vision to facilitate Arabic grammar.

Arabic grammar is one of the most important sciences of the Arabic language. It is concerned with the study of sentences and rules of syntax. The meaning of the word "grammar" in a language provides direction and intention (Manzoor, 2010)We learned that Abu al-Aswad al-Aswali set the possibilities for grammar in the Arabic language and informed the people to turn toward him. Here, it came in the sense of intent or inclination. It is called grammar due to the intention of the speaker to speak like the Arabs do which meant to turn to their direction. Through grammar, it became possible to distinguish between the name, verb, and letter; for example the distinction between the almoa'arb and the almabni, and the distinction between nominative and accusative from almagroor. Besides determined the factors affecting this, scientists have stated that the function of grammar is not limited to identifying the nominative and accusative, the almoa'rab, and the mabni, but its function also extends to a wider range and field (Waraq, 2003).

Al-Zajaji (1959) said that "The benefit is reaching the way where Arabs speak the words in reality, right and not changed". The evaluation of Arabic comes from the Quran which is a confirmed source of religion and the Hadith of the Prophet (peace be upon him). It is not well understood except by fulfilling its rights of analysis. Jani (1956) believed that the understanding of the Arabic language would stray from intent, and deviate from the Sharia law. Those Sharia people strayed from the correct path because of their underestimation and their weakness in Arabic language (Deif, 1968). Likewise, Al-Amidi explained the purpose of grammar by saying "The science of Arabic and the language in terms of truth and metaphor have stopped the indications of verbal evidence from the book, the Sunnah, and the sayings of the people of the solution and the judges of the nation (Al-Amidi, 1983).

Al-Sakaki (1987), a rhetoric scholar, defines grammar as identifying how to create words to perform the origin of meaning. Believing that, the Almighty Allah said in the Holy Quran "We have sent down an Arabic Quran, so that you may be wise" (Surat Yousef). Almighty Allah said: "We sent it down, an Arab Quran, that you may be rational" (Surat Alzokhrof). Then he concluded the two verses by saying, "Glory be to him," meaning that it is understood correctly, and it reaches the mind, so everyone can understand what the Almighty Allah says. This is only because it is in the Arabic language that was the language of Arabs at that time. Imam Abd al-Qaher al-Jurjani, the rhetoric and author of structure theory, said "austerity in grammar was due to contempt and negligence". Their work is more alarming and is more likely a denial of the book of Almighty Allah, and from knowing its meanings (Al-Jarjani, 1983).

The companions of the prophet (peace be upon him) disciplined their children on the melody. It was narrated from Omar ibn al-Khattab (may Allah be pleased with him) that he used to beat his children for the melody and did not beat them by mistake. It was narrated that a letter received from Abu Musa Al-Ash'ari when he was a prince on Basra, in which he said, "from Abu Musa to the Khalifa of all believers", Omar got angry with the writer's mistake when he wrote in the accusative case "Abu" instead of writing "Abi". Then, he corrected it and sent it back to Abu Musa who should punish his writer for such a mistake (Deif, 1968). Scientists have made great efforts to write books to adjust the grammar rules. They saved no effort in that the fearing of melody would leak into the Holy Quran, which was revealed in this Arabic language. This started with Abi Al-Aswad, who was upset by his daughter's mispronouncing of some words, when she told him, "oh father, how beautiful the sky is". He said that it is better to say "What a beautiful sky". Then he rushed to Ali bin Abi Talib, and told him about this incident, in turn, he asked him to set the rules for Arabic grammar (Al-Najjar, 2001).

It is indicated from the above discussion, that the ancestors have understood the real purpose of grammar rules. The grammar, as we see it in the Sibawayh (1977) book, was not just a study of grammar without meaning, rather a study of language and its methods through citing texts from the holy Quran or poetry. To cite what was mentioned therein of phenomena, inferring to

show differences or similarities aspects, the ways of analysing, and connecting the relationship of meaning and its use. The later scholars straitened the purpose of grammar to a narrow-angle and said "A science provides the conditions of words ending in analysing and construction". Some researchers have attributed the limitation of grammarians to analyse that news and incidents that revolve around the phenomenon of melody and the occurrence of an error in syntax. This limitation led to the loss of many rules of the syntax and structures, and for this sense, Mustafa (1951) indicated and said "When they limited their grammar to the end of words and to know their rules, they narrowed its wide limits, and they took a slanted path to an unknown destination. They wasted a lot of the rules of speech syntax and secrets of structuring the phrase". It is recognised that the separation of meaning from the analysis has made the grammatical lesson a set of laws of logic and philosophy.

We study almobtada and its deletion, or the deletion of the almobtada and its mentioning, and we do not offer a reason for that. We study the methods of advancing the almobtada to the alkhabar, but the reasons for the advancing are not exposed, and we leave that to the science of semantics. The big difference in understanding the grammar function between ancestors and late Arabic scholars was greatly influenced by the way grammar was taught. Books by late scholars wrote inactive rules contrary to the ancestor scholars. Khaldoon (1983) was aware of this in his Almoqadema, as he said that most of what happened was to those come in contact with Sibawayh's (1977) book. This was not limited only to the laws of analysis, but his book was filled with the proverbs of the Arabs and the evidence of their poems and expressions. We find the people associated with it and the one who received it from the words of the Arabs. They were in contact with the books of the late Arab scholars except grammar rules were abstracted from the poems and words of the Arabs, and they never finished or payed attention (Khaldoon, 1983).

**Diagnosing Arabic Grammar's Ailments**

The importance of Arabic grammar is advocated by scholars and poets and they have monitored some of the ailments and solutions with extreme care. These are discussed in the following sub-sections.

*Inclusion of the Various Arabic Dialects in their Complexity*

Classical Arabic language arose at the beginning as a mixture of a group of dialects. The Quraysh dialect was one of the most well- known dialects and one of the strongest influences on the formation of that language which had grown and flourished. It was also the language in which the Holy Qur'an was descended for all people to understand throughout the Arabian Peninsula. Next to this language, there were several dialects which represented the Arabic language later because it had been gathered from various tribes from the Arabian Peninsula.

The first generation of Arab scholars went out, across the Arabian Peninsula, collecting the language from the mouths of pure Arabs. After the completion of the collection phase, the grammarians headed to organise the collected material, in terms of its arrangement and specifying its characteristics of sound, construction, and syntax. While devising the Arabic grammar, they did not depend on the common language used in the Holy Qur'an, the hadith Alshareef and literary texts. Instead, they have inserted the different dialects into the constraint. Therefore, the grammatical rules were complex, and include divisions and bifurcations of the same issue in addition to extravagant setting conditions and exceptions (Al-Ashmoni, 1871). It is not permissible to start with the undefined and exclude it from those twenty-four positions, and some of them brought it to more than thirty positions because they found evidence in the Arabic dialects which permit these.

### *Collecting the Language from Some Tribes and Not Others*

Grammar and linguistics scholars' greatest limitation was to collect language from some tribes and did not collect from others. It was the reason for the multiplicity of opinions in one issue and the rules abounded. As they restricted their rules to some Arab tribes but not to all. They counted on Quraysh, Tamim, Thaqif, Kanana, Bani Asad, and Ghofanand, and they left the other tribes justifying that their homes were near to the houses of the Persians. These disagreements and multiplicities were the biggest barriers in the collection process of grammatical rules. Hasan (1996) expressed "the researcher can see the opinion that there is another opinion that contradicts it without costing the hardship of knowing and pursuing this contrast. This is because it is known from the length of the period of practicing grammar, and considering its rules that each grammatical rule is not free from two or more opposing opinions". This conflict widened to include other groups of grammarians, such as the Basruns or the Kufic. Some of the members of these two schools of thoughts deviate from the opinions of their school and create new judgements which may agree with the opinion of their opponents (Al-Ansari, 2018). These branches harm the Arabic language. Khaldoon (1983) realised the negative effects of these branches and said studying grammar was a means and not a purpose by itself. As for the sciences, it was a machine for other sciences, such as Arabic, logic, and so on. It should not be seen except in terms of being a machine for other sciences.

### *Impact of the Science of Speech and Logic of Greece on Arabic Grammar*

The existence of Arabic grammar was a contemporary of the occurrence of Islamic groups, and the spirit of discord and sectarianism dominated the scientific thinking at that time. The logic of Greek philosophy was common among those Islamic groups which were a source of dispute regarding solutions of the differences in beliefs and rules. This in turn led to differences in the interpretation of structures and sentences in the texts of the Holy Quran and Hadiths of the Prophet (peace be upon him). Greek logic affected Arabic grammar and imparted the trend of

philosophy, logic, and complexity among the examples of those who were dominated by Greek logic. Even Abu Ali Al-Farsi determined this course and said famously " If the grammar is what the Al-Rammani says, then we have nothing from it, and if the grammar is what we say, then Al-Rammani has nothing from it" (Hasan, 1996).

The influence of Greek philosophy and logic became clear in the diversion of the terms of these two sciences, and by referring to the book by Al-Insaf in matters of disagreement. We find that its writer has been greatly influenced by logic in citing the causes and justifications. Also, we find Ibn Jenni has made a chapter in his book "Alkhasayes" mentioning the ailments of Arabic grammar which were referring to a speech or just jurisprudential ailments (Deif, 1968). In this book, he presented the link of the ailments of Arabic to the ailments of speech science. And it was the duty of the people of Arabic native speakers to discuss the phenomena of the language and not its purposes.

### The Factor Theory

The factor theory is the best example of the influence of Arabic grammar on philosophy and logic. The grammarians were working exclusively on mentoring the change that appeared at the end of words in structure and its description, they were searching for the way to analyse its effect. The factor may be not apparent in the structure. Therefore, we find that the factor estimation was also a cause of the dispute. For all of the above mentioned, we see that the insistence of grammarians to apply the factor theory led the Arabic grammar regarding justifications and mental reasoning, and dominated the minds of the scholars. The factor idea became the whole grammatical lesson rather than being part of it, and the factor theory became everything. Anis (1987) said that "although the analysis is a humble aspect of language, people have had their feelings, and they considered it as the manifestation of their culture and verbal skills. The term of analysis has overwhelmed all other linguistic phenomena, such as negation, positive, structures, exclamation, and interrogation, and different formulas with special significance. It is a special system for arranging sentences and linking their parts to each other, to other phenomena". The insistence in applying the factor theory was one of the reasons for the complexity of grammar and the lack of its rules.

### Excessive Attention to the Explanation

The grammarians paid excessive attention to the grammatical reason for each of the linguistic structures. Every grammar rule has an explanation. The Arab grammarians were not satisfied with determining linguistic facts without attempting to clarify and explain these. Almobtada for Arabs was nominative, and Alkhabar is accusative. Haitho is in the nominative case, but the grammarians were not satisfied with this, rather they kept asking the reason behind Almobtada in the nominative case, the adverb in the accusative case and Haitho in the

nominative case. Thus, the problem of reasoning has contributed a great role in the grammarians' dispute and the multiplicity of grammatical opinions resulting in a loss of efforts to track this reasoning instead of limiting the research to the method of authoring Arabic speech. It is known that Hebron bin Ahmed was the first grammarian to open the door for reasoning. It was narrated by him "The Arabs have spoken according to their temper and nature, and have known the locations of their words, and reasoning occurred in their minds. And if that wasn't narrated from them, and I gave the reasoning for what I think are ailments. I wouldn't give the reasoning. If I was right when I gave the reasoning for ailments that is what I was seeking. If there were no ailments, I am like a wise man who entered a tightly closed built house. If others found ailments, I wouldn't have a reason for it in terms of grammar, and it is more appropriate than what ailments I mentioned, so let them come with it".

Some scholars wrote books on reasoning. For example, Qurtubi (1947) wrote a book of reasoning in grammar, the Mazeni has a book of grammar ailments, and Alzogezgi has the manifestation of grammar and some scattered research about the reasoning in the books of language and grammar (Al-Suyuti, 1985). Many scholars have resented the scholars' infatuation with the phenomenon of reasoning. Ibn Hazm Al-Andalusi said about grammar reasoning, "it is all invalid and nothing is related to the truth. Rather, the truth from that is, this was heard from the native speakers of the language to whom it is referred its control and transmission" (Al-Afghani, 1969). Al-Qurtubi (1947) wrote a separate book to respond to grammarians which called for the cancellation of the second and their ailments. He said "and from what should be cancelled in grammar are the second and third ailments, such as asking the question about Zaid from our saying, why is it in the nominative case. Then they answered it is the subject, and the subject is always in the nominative case. He says: Why is the subject is in a nominative case? It is correct to say: This is how the Arabs spoke it (Al-Qurtubi, 1947). Al-Ashmoni (1871) agreed with the same opinion, stating that there is only one question about the nouns in the Alsokoon case, why are these nouns in Alsokoon case? What was in the case, on the movement, there are three questions: Why was it in such a case? Why was it moved? Why was the movement like this? The right way is like this and others like to say that the Arabs spoke it this way, and get rid of the useless reasoning. The reasoning does not provide additional knowledge to the rule which determines that the subject is nominative, and the object is accusative. And the Arab who spoke the word or sentence did not think about that before they spoke it, rather they spoke it spontaneously.

### *Difference in the Concept of Measurement*

The measurement in its beginning was simple, based on assimilating what was heard from Arab speech and methods. Al-Jumhi (1913) said "He was the first to establish the Arabic language, opened its door and followed its path. Abu Al-Aswad has set its measurement", and setting the measurement here means setting grammar rules. Al-Jumhi (1913) said in the book Tabakat

Alshoa'ra, that the first grammarian to follow his path was Abdullah bin Abi Ishaq Al-Hadrami. He was the first to classify grammar, extend measurement, and provide reasoning for ailments (Al-Jumhi, 1913).

In the fourth century A.D, the measurement began to turn to a new direction, which is extrapolating something new such as formulas, indications, or structures. In this century, many scholars celebrated the idea of measurement until grammar became the measurement, among whom, Abu Ali al-Farsi and his student Ibn Jani, and reached the pride of Abu Ali in measurement with what his student Ibn Jeni narrated "Abu Ali (may Allah have mercy on him) told me in Aleppo forty-six years: I am wrong in fifty matters in the language, but, I am never wrong in one from the measurement" (Jani, 1956). Hence, the idea of hearing is a term which is coinciding with the term measurement. As for the Kufis, it was reported that they based their rules on a witness or two witnesses (Al-Suyuti, 1975). This behaviour has led to a disturbance in the measurement, and then to the disturbance in the limitation of Arabic grammar and the development of its rules.

## *The Complexity of the Authorship Language*

The grammarians were distinguished through the ages by a special language, which they passed on to generations, and they rarely deviated from it. This language was characterised by conciseness, abridgment, complexity, and ambiguity. An example was found in Sibawayh's (1977) book of indirect expressions, that the learner can hardly understand its meaning except after thinking and contemplation. The reason behind the late grammarians to make lengthy explanations to show what was unclear to understand and decipher the mystery, such as Sibawayh (1977) book, Alidah for Abu Ali Alfaresi, the book of sentences for Alzogzgi and almofasal book of Zamakhshari and the grammar books became mysteries. In agreementto grammarians and ten grammatical questions are formed which are called ten exhausting problems to the judgment day (Al-Suyuti, 1985). It seems to the authors that the phenomenon of ambiguity and indirectness was intended and grammarians sought the need to continue.

## *Lethargy in Teaching Grammar*

Grammar, as represented by the books of the ancients such as the book of Sibawayh (1977), was an overall study of language and its methods. This study should be through the texts of the Quran and poetry to cite the linguistic phenomena in these or applying measurements on it, rather the study was a mixture of language, literature, and meanings. It was not limited to that the subject is nominative, and the object is accusative and so on. Rather, it showed in every chapter what was appropriate for it, so that it contained the semantics and rhetoric of the words, eloquence, and meanings aspects.

As for the late grammarians, they gathered in their literature inactive examples and invalid mental exercises. Khaldoon (1983) said "This is, as the later grammarians carried out in making grammar, making logic and the principles of Shari'a jurisprudence because they expanded the circle of speech therein, and increased the ramifications and indications which make it a machine and unconfined it of intentions. It seems that the issue of the complexity is not in the language itself, but rather that we are learning Arabic rules of workmanship and indoctrination procedures, and deaf moulds that we drench, rather than learn it in the language of a nation and the language of life". To make the method of learning grammar beneficial, it must be based on developing the learner's capability to identify right from wrong without thinking about it for long, or referring to grammar rules.

## Methods to Facilitate Arabic Grammar

Undoubtedly, the reform and facilitation of grammar could be possible by reviewing its ailments and weaknesses, then suggesting some appropriate solutions to address these. This study represents a positive step in this direction by seeking ailments and suggesting ways of treatment and facilitation. We discuss some suggestions and solutions that would contribute to turning grammar to its basic functions.

### *Presenting the Grammatical Rules According to the Holy Quran*

The language of the Holy Quran is the most elite literature known to the Arabic language. Therefore, the language of the Holy Quran should be the only reference used to elicit grammar rules, neglecting unconfirmed recitations. Moreover, the language of the Holy Quran has honoured the Arabic language and enabled it to prevail and to lead in all Islamic countries, attributed it with holiness, and eliminating many traces of ancient Arabic dialects. Therefore, some researchers believe to present these grammar rules which were elicited by the ancient grammarians from the language of the Holy Qur'an again. Following the system of the language of the Holy Quran, we keep which comes against it, we neglect it without opening the door for reasoning and following the way of the Quranic language arranges its vocabulary. Thus, we have addressed many grammar opinions and mental reasoning. We have, thus, filtered the grammatical heritage and excluded what is far from regularity and harmony.

### *Studying Grammar in an Applicable Way*

Returning grammatical lessons to its first stages in a descriptive and applicable way, grammarians wrote their opinions in the form of rules regarding the nature of the language and the uses of its speakers. To describe what happens to the Arabic sentence without philosophy and ambiguity, Almobtadac nominates if not proceeded. The grammarian described this based on a thorough extrapolation and careful observation. They have no reason after providing

philosophical reasoning or based on mental reasoning and logic. By this, we can comprehensively review the grammatical rules.

## *Moderation in Hearing*

We mentioned earlier that the measurement started with simple assimilation based on assimilating what is heard. It removes disturbance and turmoil, and restores Arabic grammar to its splendour. Thus, we can stop looking for interpretations, which is narrowing the measurement conditions. We must set a quantitative measurement to accept the measurement and hearing-based on the relative abundance of the issue. For example, the occurrence of the adverb is non-defining, according to which, Aqeel (1945) said that " The occurrence of the adverb has become a non-defining source, but it is not measured, because it is against the source. How can this be accepted? It comes in abundance, and clashes with the source, it is so strange". Besides, the measurements which have no supporting evidence should be excluded because they are mental assumptions only.

## *Cancelling the Idea of the Factor Other Than for Educational Need*

It contributes to facilitating many Arabic grammar rules to alleviate the impact of the factor theory. Until, the unlikely interpretations are eliminated, and every philosophical opinion abandoned. It suffices with the educational need for the factor theory, so we should get away from the abstract factor in the field of linguistic research. It is something that is difficult to perceive and is not required for educational need. As for the verbal factor, educational need may call for its existence in perceiving the grammatical relationship between groups of words. For example, the learner sees the verb, and he realises that it requires a subject, or it requires an object or more, and look at the proposition, so the learner knows that what comes after it is a noun. In light of this understanding, the speaker and writer can find the type of movement required to correct and control the speech. It is possible to replace factor theory with the findings of researchers in the modern era in the field of linguistic studies.

## *Dropping the Errors*

The scholars considered the problem of reasoning a serious problem that contributed to the multiplicity of grammatical opinions, and the complexity of the dispute between the grammarians, which led to a waste of the scientists' efforts in tracking this reasoning instead of researching language grammar and systems. The reform of grammar and its facilitation would be attained by eliminating its made-up ailments, which was the reason that Al-Qurtubi (1947) called these seconds and third ailments. These were the errors that arose from hypothetical questions and responses to them. Some researchers believed that "all the ailments which are not useful in identifying the law by which speech is known and the way to pronounce it must

be dropped and deleted from the grammar lessons. It suffices to respond, why the subject is nominative, and why the object is accusative. The extrapolation of the Arabs' speech proved that the Arabs pronounced the subject nominative and the object accusative. And all that is mentioned from the ailments that followed this first alignment which does not increase one's knowledge more than that the subject is nominative, and the object is accusative. And if someone was unaware of these ailments, it would never harm to ignore. Limiting the explanation to describing the grammatical phenomenon relieves us from the inflexibility that some grammarians want for us.

## Establishing the Principle from the Holy Quran and the Hadith

It is well known that the Arab grammarians have relied more on limiting their rules on poetic evidence than on prose evidence. This is also demonstrated by Al-Baghdadi's literature treasury, books of Alaini's and Al-Suyuti's, Almoghni's and other explanations (Al-Ansari, 2018; Al-Suyuti, 1992). The Holy Quran and the hadiths have provided the Arabic language with a big share of structures and methods that reveal the richness of Arabic languages, the strength of its system, and the breadth of its extent. It is considered that Arabic is only a poetic language. Rather, it is a language that is also appropriate for prose and creativity. There is no harm to make the language of the Holy Quran the basis for citation in studying the language along with other sources of heritage like the hadith, poetry, discourses, proverbs, and eloquent sayings. The language of the Holy Quran is a summary of the Arabic language and dialects, and it is more eloquent and authoritative than all the transmitted human speech.

## Scientific Writing Using Grammar

For understanding purposes, the grammar language must be clear, easy, and accessible and scientific language should be free from stagnancy, repetition, and platitude. A language should express grammar precisely and accurately. This would help to understand grammar easily and smoothly without obscurity or ambiguity, and push the reader of grammar books to go on reading. This can only be done through smooth and eloquent texts that develop the student's capability to identify right from wrong.

## Conclusion and Recommendations

In this research, we present some of the Arabic grammar ailments and propose the remedies. Based on researched ideas, we suggest to lessen mentioning of seconds and thirds ailments during teaching sessions and the necessary educational ailments. It is also suggested to rely on the easy and facilitating language when writing grammar books, and leave the language of ambiguity which was previously dominant, and to insist on avoiding the factor theory except as called for within necessary educational need. Furthermore to avoid the philosophical

argument when providing reasoning, or upon exposure to the factor theory, and not to go into bifurcations that have no benefits to be gained. Importantly to adopt the Holy Quran text as a primary source in devising grammar rules and morphological structures, to focus on the literature that adopts the approach of modern methods of tabulation and classification and to add an applied study out of the literature books such as the Ala'kd, Alfareed or Alkamel for each of the grammatical study syllabus. Future study should include all the topics set in the relevant curriculum with a focus on induction and getting away from philosophy and logic.

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