

Manifestation of Social violence in Arab's grammatical think

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Abstract

Language is not only an intellectual endeavor; it is also a reflection of society. It is the best means that can be used to transmit societal practices, traditions, and beliefs to others. Thus, sociologists turned to investigate languages to uncover the societal characteristics, influences, behavior and features of members the society. Grammarians, like all other members of the society, share habits, traditions, and ways of thinking with others. Thus, it is expected that their grammar books include real depictions of everyday life and authentic social practices they perform with their peers. This study aims at examining Arab grammarians' books by assessing their scientific content, including societal habits and daily events. The focus is on forms of social violence which were prevalent during the era of grammar writing. Before its creation, Arabic grammar books consisted of lesson sessions held in mosques, where instructors and the students meet, and the instructors explains the grammatical topics through examples. To be firm in the mind and closer to the comprehension of the students, these examples must be taken from real-life situations.

This study draws upon the principle of induction, accessing grammatical literature and examining its scientific contents to search for forms of social violence. The result revealed that there were invented grammatical examples, roles and terms in them. This study showed that social violence was prevalent in the Arab environment, where members of the same group perpetrated it with violent terms. There was also another form of social violence against black people and servants of the wealthy. Our research also found another violence against women in these communities which favored males over females and saw them as inferior.

Keywords

grammar; social violence; traditions; examples; term

.1 Introduction

Scholars agreed that language does not thrive except in human society. Fenderes (2014,p.35) stated that there is a close relationship between language and society by saying: "within the society, language was created." This language existed when people needed to understand each other. The sociologist Durkheim (Dinneen,1967, pp. 193-194) warned linguists that language is a phenomenon which is like a social phenomenon that can be monitored and observed, just as naturalists observe phenomena and take them as their subject. De Saussure presented his theory in the study of linguistic phenomena based on Durkheim's views in the study of social phenomena (De Saussure, 2011). The Arabic grammar books, like any other written books, included the transmission of an important part of the aspects of life for the Arabs. Arabic grammar is based on language, in which language is seen as a reflection of society because it is a social activity shared by members of the community who speak one language. The manifestation of social violence is one of the manifestations recorded by Arabic grammatical literature. The grammatical evidence and sayings cited by the grammarians to prove their grammatical rules showed that social violence that was prevalent in Arab societies at that time.

Linguists have observed that, thus, their various definitions of language agree that language is a social phenomenon. Thus, it cannot be investigated independently of its cultural and social context. The definition of (Ibn Jani, 2011,p.34) for languages is one of the main definitions realizing them as voices for every nation to express their needs. The modern linguist (De Saussure, 2011,p.37) defined language as "it is a system of evidences that expresses human ideas." Which is similar to that of Ibn Jani. Both scholars agree that the primary function of language is a social-communicative function that transmits the ideas of its speakers among themselves. Therefore, we find a close and straightforward relationship between language and culture. Language is the best way to learn about people's cultures, customs and levels of thinking by looking at their poetry, prose, and their writings. (Fenders, 2014,p.17& Wang, 2021) believes that human thinking is closely related to language because language is the carrier of thought and not only a means of communication and understanding between societies. Therefore, this study reveals the manifestations of social violence in the grammatical thinking of Arabs. The study is divided into three sections: the first section included social violence in the grammatical invented examples. The second section discusses social violence in the grammatical base, while the third section examines social violence in the grammatical term.

Social violence in the grammatically invented examples.

The grammar books include a significant number of grammatically invented examples, which is an essential aspect of Arabic grammar since it clarifies the grammatical rule and confirms it in people's minds. Scholars (Al-Malakh, 2015,p.144) defined the invented example as a language structure that grammarians use practically and as an example of a grammatical rule. Or, it is a means the speakers use to clarify their ideas to authenticate what these speakers say. Salehi (2010,p.32) believes that the grammatically invented example is the linguistic structure used to make the grammatical rule clear and convey it easily to the mind of the listener or reader. So it is the speech that explains and clarifies the unclear speech. These examples revealed the culture of Arab grammarians, their ways of thinking, and their mental levels. The matter was not limited to providing an appropriate example of the grammatical rule explained from a linguistic point of view, but it represents educational, psychological and social aspects.

What encouraged us to reveal the social violence in the grammatical thinking of the Arabs is that their choice of grammatical examples was mostly purposeful because their examples bear ideas taken from the nature of their social life. The invented examples illustrate the grammatical rule on the one hand and the perception of the culture of the community and the manifestations of its social life on the other. The invented examples reflect conception and culture acquired from the surrounding environment in which they live (Al-Malakh, 2015,p.144) and such examples indicate a historical and social sign of a specific era. Sometimes, we do not find a sentence such as (the car set off at speed) as an example of the style (of status) in Arabic because the car known today for transportation did not exist several centuries ago. However, the example (Zaid freed his slave-girl) is abundant, referring to the phenomenon of slaves and female slaves that was widespread at that time and disappeared in our time.

To get a good understanding, the grammatically invented examples must belong to the environment in which they were said as there is a relationship between the example and its environment(Al-Ani,2014,p.335). This relationship can be known in two directions: The first direction is that the examples of Arab grammarians are affected by the norms of society representing the ordinary environment of speech. This will be based on two references: the speaker and the referred to him/her. The second direction is that social norms may be documented by grammatical directives, as it shows what is hidden from the customs of society and the requirements of its cognitive fields. In the grammatical examples given, certain words are repeated that attract the reader's attention, such as the word (beating). It has been widely used in different morphological forms (verb, noun, and infinitive). The Arabs themselves drew attention to the repetition of this word and the emphasis on its use in grammatical and morphological examples until some of them objected to that.

Writers like (Ibn -Alanbari, 1981, P.104) mentioned that a man was standing one day in the lesson of the grammarian Abo Zaid who was teaching his students and thought that this man

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came to ask a question in grammar. Abo said: “ask, man, what is your question?” The man recited poetry:

I did not come asking for learning grammar

I have never ever 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 came to reject the use of the word (beating), which the grammarians repeat. This is because it affects society and its behaviour, so he says to the grammarians. He told the grammarians: “I do not want your grammar, not learning from you. This is because you have no instances except ‘beating’ between Zaid and others”. Another man (Al-Tawhid, 2004,p.254) stated

The man says: The grammarians have mentioned many examples that indicate that the
They instigated to fight between Abdullah and Zaid and beating and pain long lasted.

grammarians instigated a problem between Zaid and Abdullah, so there is a lot of beating between them. The poet rejects these examples that the grammarians came up with because it deepens the differences between the members of the same community and encourages violence. These incidents prove that these examples prevailed until they became apparent in grammar books and lessons. These incidents convey to us the images of social violence that were prevalent at that time, so we find (beating, cursing) and other violent expressions that depict the psychological states of society. Sibawayh, the father of grammar, mentioned many such examples to the extent of exaggeration in his book. Sibawayh (1988) repeated the word “beating” in all its forms in his examples, such as “I was shocked by beating Zaid”. He gave the example “Abdullah beat Zaid” (Sibawayh, 1988, p.21) “here is a man who beat Zaid”. Sibawayh says on a different page of his book (Oh, the beaten one, you would gain the severe beating tonight)(Sibawayh, 1988,p.42). The beating might reach the father, as Sibawayh (1988,p.103) exemplified, “did Abdullah beat his father?”. These examples convey dangerous social phenomena that amount to assaulting the father by the son.

What is mentioned above indicates that the phenomenon of social violence was widespread in Arab society until it was used as an example in education. It is familiar and recurring, not indefinite and weird in the daily life of the Arab personality. Thus, grammarians have used them more often in their books to clarify their grammatical rules because these examples are quicker to understand, easier to perceive, and proven in the student's mind. This is because people see them happening daily or practice them with their brothers, sons or parents(Sibawayh, 1988,p.58). An example mentioned by the grammarians on qualificative, they said: your brother

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hated malicious and sinful ones. So the grammarian used the verb (hate) and two adjectives (the malicious and the sinful ones). It was able to use the verb (like) and the adjectives generous and good.

The example turns from social violence to social rapprochement, but it seems that the violent example is faster in the student's mind because s/he does not only hear it but feels and sees it occurring and may do it. This example also seems that the language of violence is dominant, and the voice of cruelty is the loudest. The ubiquity of the repetition of acts of social violence in the grammatical examples given is due to the cultural mentality prevalent in Arab society at that time, as this mentality believed in violence as a means of punishment and retribution (Abo Eid, 2011, p.213). This abundance in violent representation is used by most grammarians, as they may repeat one example in the issue of fronting the subject (agent) to the object (direct patient) if they are among the masculine nouns (nouns ending in the shortend EaLiF). These nouns have no role in the Arabic parsing (Vowel of declension). The example is (Musa hit Issa). This example has become a distinctive feature in the topic (presenting the agent). They could have used (Musa helped Issa) or (Musa hospitalized Issa), which encourages lovable actions in the community. However, the proverbs depict the community's culture and customs, and the violence's culture was widespread at that time.

We find another type of social violence by the grammarians in their examples against black people (slaves). Although Islam has tried by all means to eliminate this phenomenon and the Holy Qur'an explicitly referred to it by saying: "Verily The most honoured of you/In the sight of God Is (he who is) the most righteous of you" (Surah Alhujurat: 13). The grammarians multiplied the violent examples, which became a phenomenon that affected society in general and the thinking of scholars in particular. The grammarians convey a social phenomenon practised by the sons of the Arab community against the blacks (slaves) who live with them, with their examples made of cruel treatment of black people (Naji, 2012, p.20). Because grammarians are the sons of their environment, they were not far from the events of their time, but instead, they depicted the social events and daily events. They may be part of this violent phenomenon. Thus they mentioned it in their grammar books and their educational lessons. An example that mentioned the socially concerns is the saying of the grammarians, "I bought the slaves" (Al-Ansari, 1962, p. 278). It was mentioned in another book, "I passed by a slave whom I sold". Another grammarian mentioned another example, which is "I bought the slave." (Al-Jami, 1983, p.60). Grammarians make a difference between black people (slave) and white slaves. In addition, the black slave is sold in parts just as commodities and merchandise are sold, and therefore they confirm their statement by adding the word (all) to generalize. The grammatical examples depict boasting and bragging about the quality of the slave or his intelligence, such as their saying (IbnYaish, 2001, p.9) "good slave" and "he is the most generous people for his slave". Another example mentioned (IbnYaish, 2001,

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157) (Your slave is the best one). Another grammarian (Sibawayh, 1988, p. 168) stated: “how many slaves do you have? The answer: Two or three slaves.

The grammatical examples given also show dealing with slaves, such as the reward and punishment, as saying Zaid is not cruel as he shows sympathy to his slave (Al-Ansari, 2004, p. 391). Others mentioned (Al-Hamdani, 1980, pp. 254-255) “beating the slave was abusive”, and (Al-Hamdani, 1980, p. 61) “your two slaves assaulted and abused” (Al-Hamdani, 1980, p. 139). Another example is, “I visited a man who had a wounded slave. These examples depict the social violence practised with slaves, proving that society treated them with mockery and disrespect. These examples showed social violence over a long period because grammar books were written over several centuries, from the second century AH to the eighth century AH. In other words, we can say that the manifestations of social violence reported in grammar books continued throughout centuries without interruption.

Social violence in the grammar rules

The grammatical rules of the Arabs included explicit social violence, such as the phenomenon of masculinity and feminization to which the Arab grammarians paid great attention, as they divided all the nomenclature into males and females (Barakat, 1988, p.27 & Sahli, 2021). It is an idea that draws attention, thought and interest and was prevalent in their social life to a large extent. There have been lots of books with the titles of 'masculine and feminine ', which is evidence of this interest and has turned into a phenomenon. Ibn-Alanbari (1981, p.51) considered complete knowledge of grammar and specialization as the knowledge of the masculine and the feminine because it is shameful to treat a feminine as masculine and vice versa, according to grammarians. The inability to differentiate in this area is an unforgivable mistake. This is like the mistake of someone in easy grammatical rules, such as the nominative (Openness) nominative (Ending in regular u) or (Openness ending in a).

Whoever reviews the Arabic grammatical rules finds that the masculine is dominant while the feminine is marginal. This is because of the social customs that were prevalent in Arab societies (Barhouma, 2002, p.37), where the man was in control of discourse and life and its course at that time, so he imposed himself even on grammatical rules. Therefore, Sibawayh (1988, P.22) sees that the masculine is the first and is more capable than the female. That is why it has preceded the female in most grammatical rules. On the other hand, Ibn Al-Warraq (1999, P.457) believes that masculinity is an origin and femininity is a branch. This is a social phenomenon prevalent in societies, which grammarians transferred to their rules, and it is not from science in anything. It was due to the social view of women, which they see as inferior in terms of knowledge and reason. This is because grammarians are males who were affected by this. After all, their society is patriarchal. Every society has its social traditions and religious beliefs that individuals often

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practice through language. Social laws impose their control over society and linguistic behaviour (Barhouma, 2002,p.26 & Fuentes, 2021).

The other reason is the religious view that gave the male more advantages than the female because social life at that time was difficult. Religious rulings decided to give the man more than the woman because he is responsible for her life. Therefore, the grammarians were influenced by the religious view, so they considered the masculine primarily and the feminine a branch. Among these provisions is that the woman has half of what the man has in the matter of inheritance. So, it was mentioned in the Holy Qur'an (An-Nisa: 11) (for the male is equal to the share of the two females). In another verse (An-Nisa: 34) (Men are the guardians of women), it means that the man is the protector and the decision-maker for the woman. It is clear from this that these legal rulings considered the man better in luck and better in brains than the female (Yaqout, 1985,p.98). The grammarians were affected by that and made it an original and made the feminine a branch.

Therefore, the two social and religious views agreed, and the masculine was given precedence over the feminine, according to the grammarians. The grammarians did not state this in their books, but they said that the reminder was presented for the sake of lightness and ease (Ibn Al-Warraaq, 1999,p.457) because the word feminine has one more letter than the masculine, so the (t) is added to denote the female, for the man is said and it is said to the female by increasing the rounded t. For this reason, the word that contains the visit is a branch, not an original(Ibn Yaish, 2002,p.352). Someone thinks that the masculine is original because it is evident in speech and does not need to be clarified, like the female who needs (e) to denote it.

The orientalist (Flesh, 1997,p.70) comments on the female's need for the feminine sign that these feminine suffixes lead us to imagine a state of ancient language cases where they were applied to layers of society, and it seems that they met in a lower class. Omar (1996, P.64) sees that the ancient languages used two endings to denote feminine (i) and (a). The first is related to the meanings of smallness, deficiency and weakness in multiple ancient languages. Those who read the linguistic literature find that "language is neutral in its specific levels, but it includes the habits and cognitive and social ideas of individuals." (Barhouma, 2002, p. 87). Therefore, we find the spread of social violence in grammatical literature(Omar, 1996, P.59). Grammatical structures reflect the thought of the language users, where the most cultural features of people can be reached through language. The inferior view of women has become clear in linguistic literature because most societies prefer the male over the female. The Arab culture and the environment in which the grammarians live imposed power on them, so they set their rules to depict their reality. They followed the societal culture that decided that the male is an origin and the female a branch.

A close look at Arabic and other languages clarifies that the masculine is an origin, and the feminine is an origin too, and neither is a branch of the other (Yaqout, 1985, P.102). If the matter was an origin and a branch, then every masculine in Arabic would be masculine in other languages since the first origins do not change, while the linguistic reality proves the opposite.

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Many words are masculine in Arabic, while feminine in another language and vice versa. When we stand on the collection of the feminine peace (Intact feminine plural) and its rules in grammar books, this view of the inferiority of women becomes clear to us, and the social violence towards her becomes clear too. We find them expressing it with (what is combined with two extra alif “a” and “t”). However, they do not call it the intact feminine plural with it because they make the masculine in some of its attributes, and the plural of the unreasonable too (Al-Ansari, 1962,p.74). It has become clear that the Arabs look contemptuous of this plural, so they did not allocate the plural to the female as to the male. Thus, the grammarians included other things in this plural. They combined with him stables and bathrooms) and included with it the masculine ending in (t) like (Talha), so they combined it with (Talhat).

Al-Ghadami (2009, pp. 25-26) says, “If we think that there is a special plural for the feminine and that it has a special feminine kingdom. Then this belief would vanish because we find that the grammarians strip it of this feminizing noun and replace it with (what includes added alif (a) and ta’a (t). The probability of pluralizing a feminine noun with a masculine singular requires abolishing femininity. So the masculine comes from within the feminine to distort the face of language from femininity and turn it into masculinity. The grammarians explained the reason for accusing the Openness ending in a feminine plural with the (i) and not with the (a), with the possibility that it could be in the (a). They said, “The branch is not broader in scope than the original,” so we find them considering femininity as a branch and masculinity as a principle. They changed the Arabic sign of declension because the two masculine and feminine are not equal (Al-Suyuti, 1985, p.551). In this issue, the impact of social phenomena on grammatical rules becomes clear. We find grammarians express this unintentionally in their grammatical works. This is because they speak the language of society and the language of any society as a trustworthy carrier of its customs, traditions, and social phenomena prevailing in it.

There is evident social violence when the grammarians prevented the feminine and non-Arabic names from being morphed into modulation. Abo Zaid (2004, p.30) believes that Arabic treated feminine nouns with racism, so when it prevented them from modulation, it likened them to non-Arabic nouns. So they treated the non-Arabic noun as the feminine noun as if they had equated the non-native nouns with the feminine nouns in taxonomic value. This is racist sectarianism, not only against foreigners but also against women. They decided that the feminine and foreign nouns are not entitled to modulation as all other nouns. On the other hand, Al-Malakh (2015, p.79) sees that the reason is the phenomenon of origin and branch and because the feminine is considered a branch that does not deserve modulation.

We find that the grammarians present the masculine over the total of females. Thus, if a group of females is used with one masculine, the speech should be masculine. We find that in the issue of “numerals”. So the grammarians say: “He is fourth if he is with three women, so they said four by masculine form. This is because if a masculine and a feminine come together, the addresser

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makes the speech masculinized as it is the original” Al-Mubarrad (1994, p. 182). This is as the bias of Arabic toward the masculine and because of the social phenomenon that favours men over women (Barhouma, 2002, pp. 95-96). If there is a single masculine group and a feminine group, the speech makes it masculine because it is the origin, so they say (the man and the woman are present). If one hundred women and one man were together, they would have to be referred to in the masculine form and not in the feminine plural. A single man can abolish a society of women because the masculine for them is the origin of the feminine. We also find that in the so-called (predominance). If masculine and feminine meet, the masculine must prevail. Arabs say (the two fathers) in the masculine form, for the mother and the father, and (the brothers) in the masculine form for the brother and sister (Hamouz, 1993, pp.122-123). They also say (the two moons) in the form of masculine of the sun and the moon, even though the sun is the source of the moonlight. We find the power of social habits firmly in control of linguistic environments. These are examples of social violence in grammar.

Social violence in grammatical terms

Arabic grammar set its rules after an incomplete extrapolation of the words of the Arabs. These rules need to be divided into chapters to enumerate them. These chapters needed terms to indicate them and distinguish them from other grammar topics and rules. These terms are stemmed from the environment in which they were used. These terms must be accompanied by scientific work and a reflection of the movement of daily life and its phenomena in societies (Astaita, 2008, p.377). It is natural for these terms to be influenced by the strength of social, economic, and religious life and the conflict and overlap between them. Therefore, these terms are a carrier part of the cultural heritage of many nations.

Interestingly, these terms were not formulated scientifically, but rather some lacked clarity and accuracy (Hujazy, 2018, pp.15-16). Some of the terms were meaningless and short in phrase. These things should be avoided in scientific terms because the scientific term must be characterized by scientific accuracy, clarity and completeness. These terms are not understood often, which requires a reference to the grammatical book to find out the intended meaning, as in the section (Einna and its sisters) (Badawi, 2017, p.29).

The meaning of contestation in the language is (quarrel), which means arguing about something (Al-Zubaidi, 2005, pp.246-247). The meaning of the conflict in the original is the attraction like the dispute, which expresses them both quarrelling and arguing. It was mentioned in Surah Alanfal (8:46) in the Almighty is saying: “And do not dispute, lest you fail.” It was also mentioned in Surah An-Nisa (4:59), “Should you dispute about anything, refer it to Allah”.

The term (contestation) avails in civil or religious courts, not in Arabic grammar because it indicates a quarrel over something. Each member of the quarrel claims to be entitled to the thing quarrelled over. In this sense, it is very far from grammar, very close to the social

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environment that experiences the phenomenon of difference, quarrels and wars. The evidence for this is that a specialist in the legal field. For example, a lawyer thinks of it as a religious, legal, or media term when s/he hears it. It is called quarrelling and disagreement over money, land or a material thing, and we often hear conflict between countries over the ownership of particular land or islands through the media. The term (contestation) was not placed at the beginning of the grammatical composition, as it came late, because the early grammarians used to call it (the chapter of the agents and the direct patients, whom each of them does with his interaction like what he does, as we say "I hit" and "Zaid hit me", and "I hit" and "I hit Zaid" (Sibawayh, 1988, p. 73). The functional one in the noun (Zaid) is one of the two verbs.

The violent naming for (dispute) remained dominant in this grammatical section. The grammarians preferred it over others because it is firm in the mind and quicker to comprehend. It is taken from a phenomenon that often occurs in the Arab environment, from the nature of the Bedouin Arab personality that it tends to violence. The Arab does not forget those who treat him violently but keeps remembering his violent behaviour and does not forgive those who treat him harshly or easily. For this reason, we see the use of these violent terms and the agreement to use them in the grammatical chapters. It may be spontaneous due to the Arab's violent life, so this violent meaning moved into the grammar lesson without the grammarians realizing it. The important point is that social violence surrounds the Arab from all aspects of life until it settles in his/her language and psyche.

The term (diminution) is among these violent terms which are equal to the term (diminution), and it is one of the abbreviations in the Arabic language that is almost unique to it. When we want to express something as small, we delete the word "small", which is the adjective, and change the word of the noun. For example, we say "a small river." When reducing, we delete the adjective (small) and change the word (nahr" river) to (nuhair" river), which means (nuhair "small river). It is taken from the diminution (Al-Zubaidi, 2005, p.70). The violence is clear in the term "Diminution", and it is taken from the Arab environment in which this behaviour is often mentioned, especially with the slave class and the poor. Another term that indicates social violence is the term (Indeterminate), which is a term that corresponds to "definite knowledge". Indeterminate is a term that denotes violence because it means slander, neglect and lack of knowledge. When we say that s/he is an indeterminate person, this means that s/he is an unknown person. The no-man is a social expression widely used in the Arab environment to denote slander and disrespect (Hassan, 2019, p.268). When does someone want to treat another person with disrespect and expresses this by saying, "Who are you? You are indeterminate, nobody knows you". We find grammarians use it in their grammar books, as it has moved from the social environment to the Arabic grammar lesson. It bears the connotation of social violence.

We notice the terms (Pillar and Supplement) and find a sign of social violence that has moved to grammatical terms. The pillar and the supplement are taken from a societal classification

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based on the superior and the subordinate. Arab societies were divided socially into masters and servants. This phenomenon moved to the grammatical thinking of Arabs, so they divided the grammar on its basis into two main pillars (information and the subject), where the rest of the words are a supplement. They placed their grammatical rulings based on this division, as the pillar is indispensable and is not omitted, and the supplement, such as Direct Patients, Distinctive and Status, was dispensed with and removed (Al-Labadi, 1985, p.173).

Therefore, the grammarians referred to this and said, "The Patient is a Supplement that completes the sentence without being mentioned. It can be omitted and depends on the verb and the agent only, even if the verb needs it." (Ibn Yaish, 2002, p. 419).

These instances of grammatical phrases with the sense of violence come from the social environment in which the grammarians lived, and they may use them with their pupils since grammarians and students are sons of the same environment. The grammarians may divide students into classes based on sociological categories, such as master and slave or rich and poor. Perhaps they meant that it is easier to grasp and see because it replicates a sociological issue that members of society live with daily and deal with in the course of their lives.

Conclusion

1. The grammarians used the invented grammatical examples to clarify their grammatical rules. These examples depicted the social violence practised between the members of Arab society, such as violence between a son and a daughter; a man and a woman; and a master and a slave. These grammatical examples depicted that social violence was widespread to a high level because the grammar books included many of these examples, which indicates the expansion of the phenomenon of violence in society at that time. The grammarians were deliberately mentioning these examples because they represent the aspects of daily life, which leads to the scientific ideas reaching the students faster, and the grammatical rules become clear in their minds and are proven.
2. Rules in Arabic grammar included clear social violence as in the rules of (Intact feminine plural) and (Noun prohibited from variation). It became clear through this that the man was ahead of the woman in their view. Thus, the grammarians were more interested in masculine than feminine. Grammarians believe that the masculine is an origin and the feminine is a branch, so they established their grammatical rules based on their beliefs.
3. The grammatical terms also included social violence, as they included the meanings of disrespect and cruelty, such as the terms (Indeterminate, Contestation, Supplement and Diminution). These terms depicted that the manifestations of social violence in Arab societies are widespread even in educational lessons because these terms are taken from the community's language, including its customs, beliefs, and matters of daily life.

The above discussion has shown that grammar books are not far from Arab social life; instead, they are an essential source that can be studied to get rich knowledge about the

social practices which were taking place in Arab society. This is because Arab grammarians are members of the community who speak Arabic and act and think as the Arab person thinks. Therefore, their books included many forms of social violence that the members of the Arab community practised against each other. The grammatical terms also included social violence, as they included the meanings of disrespect and cruelty, such as the terms (Indeterminate, Contestation, Supplement and Diminution). These terms depicted that the manifestations of social violence in Arab societies are widespread even in educational lessons because these terms are taken from the community's language, including its customs, beliefs, and matters of daily life.

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