



RESEARCH ARTICLE

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Scientific grammar and pedagogical grammar in Abdelrahman El Haj Saleh's linguistic project: Theoretical foundations and didactic perspectives for teaching Arabic

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ABSTRACT

This research examines the linguist Abdelrahman El Haj Saleh's conception of the relationship between scientific grammar and pedagogical grammar by analyzing the linguistic foundations underlying his project for renewing the teaching of Arabic. The research is based on the hypothesis that the problems encountered in teaching Arabic do not arise from the structure of Arabic grammar itself, but rather from the confusion between its scientific and educational functions and the failure to distinguish between its implicit and explicit forms. This has led to a failure to differentiate between the methods of teaching grammar and the critique of its body of knowledge. To this end, the study adopts a descriptive-analytical approach, examining the most important theoretical conceptions in light of traditional concepts and recent linguistic and educational studies. Within this framework, we identified the position of linguistic competence in language acquisition and examined how it should be approached from a functional perspective. We also presented the most prominent modern approaches to facilitating and teaching grammar, discussing, in this context El Haj Saleh's conception of renewing Arabic language teaching in light of the science and methodologies of teaching methods, as well as the linguistic and educational concepts with which Arabic language teachers should be familiar. The study then reached important findings, including confirmation of the connection between the development of Arabic language teaching and the distinction required between explicit and implicit grammar; the necessity of benefiting from recent research in the field of applied linguistics; and the need to reread Arabic linguistic and educational concepts within their authentic traditional context.

KEYWORDS: El Haj Saleh, scientific grammar, pedagogical grammar, didactics, implicit rules

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Introduction

Contemporary Arabic linguistic studies have shown growing interest in issues related to Arabic language teaching and curriculum development, particularly in relation to the connection between theoretical grammatical knowledge, which is responsible for constructing explicit grammar, and the requirements of language acquisition and use based on implicit grammar. This interest has emerged alongside various calls to facilitate Arabic grammar and renew its teaching methods, in response to the observed weakness in learners' linguistic competence and basic skills, and to the tendency to attribute this weakness to grammar and to regard it as one of the main factors hindering language acquisition (Ben Sebaa, 2021). However, this position has not been free from a certain degree of generalization, as it has often failed to distinguish between grammar as a science whose purpose is to describe language and explain its structures, and grammar as a pedagogical tool aimed at developing linguistic competence and communicative competence. Hence, the importance of the linguistic project formulated by Professor Abdelrahman El Haj Saleh in the 1970s becomes apparent. He sought to reconsider this issue by establishing a methodological distinction between scientific grammar and pedagogical grammar and by linking Arabic language teaching to the principles of applied linguistics and modern teaching methods, without becoming detached from the epistemological foundations established by the grammatical tradition and the established procedures followed by our predecessors in pursuing paths of eloquence until they became an ingrained quality in the speaker. Perhaps his seminal study entitled "The Impact of Linguistics on Raising the Level of Arabic Language Teachers" (El Haj Saleh, 1974) represents the most important early study published during the 1970s, serving as a roadmap for anyone seeking to understand the process of language acquisition and the means of implementing it. In order to clarify this perspective, a central issue emerged, expressed through the following questions: How did Abdelrahman El Haj Saleh conceive of the relationship between scientific grammar and pedagogical grammar? And to what extent does this conception contribute to constructing an integrated vision for renewing Arabic language teaching in light of research conducted in the field of didactics and issues pertaining to applied linguistics?

Perhaps the most prominent aspect of the significance of this analysis lies in the fact that it sheds light on the linguistic project advocated by Professor Abdelrahman El Haj Saleh within the framework of a comprehensive conception of Arab linguistics (El Haj Salah, 1979; Sari, 2020), and highlights its contribution to its development, particularly at the level of linking authentic Arab linguistic theory with new interdisciplinary studies. The significance also lies in the connection between the subject of the research and the issue of teaching Arabic and developing its curricula, together with the need to pursue the project of rereading the grammatical heritage and correcting later scholars' understandings of it (Ibrir, 2021; Sari, 2017), by moving beyond erroneous projection and the practice of measuring the absent against the present toward an exploratory reading that calls things by their proper names and describes them according to their objective characteristics within their specific context (El Haj Saleh, 2016; El Haj Saleh, 2013).

The issue of Arabic language didactics has received widespread attention in our time, given the questions it raises concerning the nature of the relationship between theoretical grammatical knowledge and the requirements of actual acquisition. This interest has been associated with growing calls to renew Arabic linguistic studies and reconsider the curricula for teaching Arabic in light of the challenges imposed by contemporary cultural and epistemological transformations, accompanied by an increasing awareness of learners' weak linguistic competence and a decline in their ability to use Standard Arabic correctly. In this context, El Haj Saleh's project represented one of the most prominent Arab linguistic projects that sought to address the issue of teaching Arabic through an approach combining the authenticity of the grammatical heritage with the requirements of linguistics (Agha, 2018). Since the beginning of the 1970s, he had been concerned with clarifying the boundaries of the relationship between scientific grammar and pedagogical grammar, emphasizing that many of the judgments directed against Arabic grammar stem from a confusion between the scientific function of grammar, as a science whose purpose is to describe language and explain its phenomena, and its pedagogical function, which aims to enable the learner to acquire linguistic competence and develop communication skills (Al-Shuwairikh, 2017). This view constituted a fundamental pillar of his works, particularly his seminal study entitled "The Impact of Linguistics on Raising the Level of Arabic Language Teachers" (El Haj Saleh, 1974), and his two books, "Research and Studies in Arabic Linguistics" and "Arabic Grammatical Structures," in which he called for the need to distinguish between the different levels of grammatical inquiry and to link the development of Arabic

language teaching to the renewal of pedagogical grammar, on the one hand, and to benefiting from the findings of applied linguistics, educational sciences, and modern teaching methods, on the other hand (El Haj Saleh, 2007; El Haj Saleh, 2016).

First: Scientific Grammar: Concept and Function

El Haj Saleh argues that scientific grammar represents a dimension of theoretical knowledge aimed at describing language, explaining its internal system, and revealing the relationships among its phonological, morphological, syntactic, and semantic units. Its primary purpose, therefore, is not to teach language or directly impart its skills, but rather to develop scientific knowledge of the nature of the system itself, just as in other sciences whose subject is description and explanation. From this perspective, Arabic grammar does not differ from the scientific grammars of other languages, as every established language has its own descriptive traditions for systematizing its structure and explaining its characteristics (El Haj Saleh, 2007) (Mansar, 2017). Arabic grammar emerged in response to a civilizational need to preserve the soundness of the Arabic tongue, regulate the use of eloquent Arabic, enable new Muslims to learn Arabic, and help them understand texts composed in it. The grammarians' concern, therefore, was not merely to formulate simplified pedagogical rules; rather, it focused on inductively examining the speech of the Arabs and extracting the general features governing its structure by adopting the method of attested usage through extensive induction and sound analogy (El Haj Saleh, 1979; El Haj Saleh, 2013), as two fundamental methods for constructing grammatical knowledge and formulating the theory.

Second: The Function of Pedagogical Grammar in Language Acquisition

Pedagogical grammar has a different objective from scientific grammar: it aims to enable the learner to acquire the ability to produce and understand correct speech by presenting a set of basic rules that help guide language use and correct errors. Perhaps this is what Ibn Jinni conveys in *Al-Munşif*, where he says: "For the purpose of what we record in these books and establish in these rules is only to bring those who are not among the people of the language into their ranks, and to make those who are not eloquent equal to those who are eloquent" (Ibn Jinni, 1969). Thus, pedagogical grammar does not require comprehensive knowledge of all theoretical issues; rather, it is limited to what educational needs require and what achieves a balance between correct linguistic performance and the learner's level of readiness and capacity for comprehension (Sharafawi, 2016). El Haj Saleh emphasizes that language acquisition is not achieved through memorizing abstract rules or remaining within the limits of theoretical knowledge, but through extensive practice, continuous exposure to texts, and familiarity with various patterns of expression until the rules become an established competence that guides usage automatically. Hence, pedagogical grammar is not an alternative to scientific grammar; rather, it is a simplified functional form that derives its material from the results of grammatical description and reformulates them in accordance with the requirements and objectives of teaching (El Haj Saleh, 1973–1974; El Haj Saleh, 2016).

Third: The Problem of Confusing Scientific Grammar with Pedagogical Grammar

El Haj Saleh attributes a large part of the criticism directed at grammar to the confusion between the theoretical scientific domain and the practical pedagogical domain. This confusion has led to holding grammar responsible for learners' low level and to the belief that the difficulties encountered in learning Arabic stem from the nature of grammar itself. However, the real problem lies in the methods used to teach it and in the ways in which it is transmitted. The dominance of a memorization-oriented tendency during the age of imitation also contributed to transforming grammar from a means of regulating language use into an independent end based on memorizing grammatical texts and commentaries and emphasizing theoretical disagreements and dialectical causes. As a result, it was overlooked that knowledge of the craft of Arabic is one thing, while mastery of its skills is another - and that the latter is more important. This situation weakened the connection between the rule and its use.

A number of thinkers had recognized this distinction, most notably Ibn Khaldun, who distinguished between linguistic competence and grammatical knowledge (Ibn Khaldun, 1989), emphasizing that theoretical knowledge of grammatical rules does not necessarily entail the ability to express oneself correctly. Indeed, among people of eloquence, we may find those who possess established linguistic competence without precise knowledge of grammatical details. Accordingly, addressing the crisis in Arabic language teaching does not

mean abolishing the rules or diminishing their importance; rather, it calls for reconsidering the methods of teaching them and distinguishing between the requirements of research and those of teaching (Ibrir, 2021). This will undoubtedly make it possible to formulate a model of functional grammar capable of contributing to the development of learners' communicative competence.

Fourth: Linguistic Competence: Its Concept and Function

The issue of linguistic competence represents one of the central issues in both classical and modern thought, as it is concerned with explaining how human beings acquire the ability to produce and understand speech in accordance with the linguistic system to which they belong (Bouguerra, 2017). El Haj Saleh attached great importance to this issue and regarded it as an important entry point for understanding the relationship between scientific grammar and language teaching, drawing in this regard on the Arab linguistic tradition, particularly the conceptions of Ibn Jinni (Ibn Jinni, 1969). Linguistic competence refers to an established ability that enables the speaker to use language correctly in communicative situations, whereby its linguistic characteristics become part of their spontaneous linguistic behavior. Thus, this competence is not merely abstract theoretical knowledge, but rather a practical skill that develops through extensive listening and repeated exposure to models of eloquent language (El Haj Saleh, 1973–1974; El Haj Saleh, 2013). Therefore, the correctness of language use depends less on explicit knowledge of grammatical rules than on the consolidation of patterns of expression in the speaker's mind until they become part of their linguistic system and an established pattern according to which they formulate their speech, without the need to consciously recall the rules during communication (El Haj. Salah, 1979; El Haj Saleh, 1973–1974).

The early scholars distinguished between innate linguistic knowledge, which develops through social interaction and immersion, and theoretical knowledge, which is based on studying the language and its rules. Ibn Jinni pointed to this distinction by showing that the Arabs perceived the characteristics of their language through linguistic instinct, whereas others needed to learn them by memorizing the rules. Ibn Khaldun, however, established a clear distinction between linguistic competence and the grammatical craft, emphasizing that knowledge of the rules of Arabic is not the competence itself, but rather knowledge of how it operates. Thus, one may find someone who masters the subtleties of grammar yet is unable to produce coherent interactive discourse, while another may possess a high level of expressive ability without being familiar with the branches of grammar and its terminology (Ibn Khaldun, 1989). From this perspective, we argue that knowledge of the language differs from knowledge of its grammatical craft, and that acquiring the ability to express oneself correctly is not achieved merely through memorizing rules; rather, it requires continuous exposure to eloquent texts and the practice of language in its natural and spontaneous contexts until it becomes an established competence within the self.

Fifth: Listening and Practice as the Basis of Language Acquisition

El Haj Saleh maintains that language acquisition is a process based on listening and practice. A child acquires their mother tongue through continuous interaction with the linguistic environment: they hear different constructions and repeat them, then draw analogies between some of them on the basis of implicit rules that are constructed internally. This is what he calls “procedural models” (El Haj Saleh, 2007; Boushahdan, 2012). In this way, the child is able to internalize the linguistic system implicitly without being aware of the rules governing the formation of speech. This explains the ability of eloquent speakers to generate correct constructions implicitly, because procedural knowledge that precedes theorization is the foundation upon which correct performance is based. As for the rules that grammarians derive through the inductive examination of linguistic evidence, they are merely an inferential attempt to explain those phenomena and describe them scientifically, based on the principle of analogy to a corresponding case (El Haj Saleh, 2016).

Sixth: The Limits of Grammatical Knowledge in Acquiring Language Skills

Despite the importance of grammatical knowledge in regulating language use, he rejects the belief that memorizing rules alone is sufficient to achieve linguistic competence. Mastery of grammatical rules and the ability to explain grammatical phenomena do not lead to the acquisition of the ability to express oneself correctly, because linguistic competence develops through practice and habituation. Likewise, engaging with complex theoretical

issues and excessively analyzing grammatical disagreements does not contribute to the development of language skills; rather, it may increase the difficulty of learning and weaken the connection between the rule and its use. Therefore, language teaching should focus on training the learner to practice different patterns of expression and providing them with appropriate linguistic models, while limiting grammatical rules to the amount necessary to help them correct their performance, without allowing grammatical knowledge to become an independent end detached from language use (El Haj Saleh, 2013).

Seventh: Communicative Competence and the Integration of Linguistic Competencies

Competence does not remain confined to knowledge of the grammatical system; rather, it extends to the ability to employ language in accordance with the requirements of the communicative situation and the circumstances of the interlocutors. Therefore, El Haj Saleh emphasizes that communicative competence can only be achieved through the integration of linguistic and pragmatic skills, enabling the speaker to select the appropriate forms for each situation and manipulate the constructions and forms that fulfill the intended communicative purpose. Accordingly, the success of the educational process should not be measured by the extent to which the learner has mastered theoretical rules, but rather by their ability to employ language in different communicative situations and in accordance with the requirements of the discourse and the circumstances of both the speaker and the addressee (El Haj Saleh, 2016). This calls for attention to teaching authentic texts that convey communicative practices, as well as activities that develop expressive skills, while taking care to enrich the mental lexicon with a functional linguistic repertoire. Such an approach would make language a tool for actual use. Building on the foregoing, the acquisition of competence is a complex process in which listening, training, and practice interact, while linguistic and communicative competencies work together (Al-Sharif, 2016).

Eighth: El Haj Saleh's Position on Contemporary Views of the Relationship between Grammar and Language Teaching

The foregoing theoretical concepts provide a starting point for highlighting how El El Haj Saleh drew upon them to distinguish between the different levels of grammar and address the deficiencies arising in language teaching and the acquisition of its skills. In this context, it is useful to recall the attempts made by modern Arab linguistic thought to reconsider the Arabic grammatical heritage. The proponents of these attempts were driven by a desire to move beyond what was regarded as contributing to the complexity of grammatical study and to seek to facilitate the teaching of Arabic and develop its curricula. These attempts differed in their theoretical starting points and methodological tools, while their positions toward the heritage ranged from reform-oriented criticism to conservatism. This led to the emergence of three principal trends (Bouguerra, 2011):

1. The Modern Linguistic Trend and the Re-reading of the Grammatical Heritage

A group of contemporary linguists turned to criticizing grammatical thought by adopting a theoretical and methodological background grounded in the most prominent concepts of modern linguistic theories, including structural-descriptive, generative, and functional approaches, with the aim of revealing the extent to which Arab grammatical conceptions are compatible with the concepts introduced by modern Western linguistics. Some researchers sought to apply the tools of structural analysis to Arabic linguistic structures, while others drew on transformational-generative linguistics, starting from the assumption of the universality of the grammatical principles underlying Chomsky's theory. A third group sought to investigate similarities between the Arab grammatical heritage and some modern linguistic concepts, such as the relationship between the grammatical governor (*'āmil*) and deep structure, or between analogy (*qiyās*) and generation. However, despite the importance of these approaches in renewing perspectives on the heritage, they remained, in most cases, confined to the theoretical framework and generally failed to construct a comprehensive and convincing alternative model for describing and explaining Arabic. Moreover, their impact on the development of official educational curricula or on providing practical solutions to problems related to language acquisition remained limited. As a result, they remained confined to the shelves because of practical constraints associated with an ideologically framed intellectual environment.

2. The Trend Calling for a Critique of the Grammatical Heritage

Another trend emerged that adopted a critical stance toward the grammatical heritage, considering many of the problems experienced by Arabic language teaching to be a direct consequence of the dominance of the theory of the grammatical governor (*ʿāmil*), excessive grammatical justification, and the resulting complexity in grammatical conceptualization. Ibrahim Mustafa is regarded as one of the most prominent representatives of this trend, as he called for “reconsidering the interpretation of the phenomenon of grammatical inflection” (Senoussi, 2022), denying that inflectional markers are an effect of the grammatical governor and maintaining that their primary function is related to denotation and meaning. Some researchers also tended to question a number of the foundations upon which traditional grammar was based and called for constructing a new description of Arabic that takes communicative function and meaning into account, on the grounds that traditional grammar had been strongly influenced by the logical tendency that dominated the formulation of grammatical concepts and tools.

The Arab analysis of linguistic structures differed from the outcomes of Aristotelian philosophy and its classification of speech. Among the most prominent elements distinguishing the two perspectives are the concepts of movement and stillness, strength and weakness, voicedness and voicelessness, the procedural model, structure, analogy to a corresponding case, the original and the derivative, the division of the construction, the zero marker, initiation, and initial letters, among others (El Haj Saleh, 2016). However, after the fourth century AH, some original grammatical concepts, such as those mentioned above, disappeared as a result of the influence of logic and the strong fascination it held for many scholars (Ouchiche and Khelout, 2020). This influence is clearly evident in the adoption of the logicians’ conventions, particularly in educational books and abridgements, such as *Al-Mūjaz* by Ibn al-Sarraj and *Al-Īdāḥ* by al-Zajjaji, as well as in commentarial works, such as Ibn al-ʿArīf’s commentary on al-Zajjaji’s *Mujmal*, and others (El Haj Saleh, 2016).

El Haj Saleh maintains that, despite drawing attention to some of the shortcomings that emerged in the later stages of the history of grammar, this trend adopted an extreme position by failing to distinguish between the methodology employed by the early grammarians, such as al-Khalil and Sibawayh, and what grammatical scholarship eventually became in the age of imitation, with the dominance of a culture of marginalia and commentaries. Moreover, rejecting the theory of the grammatical governor does not necessarily lead to providing a scientific alternative capable of explaining the system of Arabic in a coherent manner. In this context, he criticizes some interpretations that presented Ibn Maḍā’ al-Qurṭubī as the architect of an approach aimed at dismantling Arabic grammar, emphasizing that his objections were directed at the excessive use of dialectical secondary and tertiary causes rather than at abolishing analogy or dismantling the principles upon which grammatical description was based. He further points out that many scholars have failed to distinguish between al-Khalil’s logic, which is a mathematical logic based on the concept of correspondence, and the concept of causation from the perspective of Aristotelian logic (El Haj Saleh, 2016; El Haj Saleh, 2007).

3. The Conservative Trend

The third trend is based on defending the achievements of the old grammatical tradition, accepting the validity of its theoretical foundations while preserving its traditional methods of presentation and regarding it as a tool for teaching Arabic. The proponents of this trend maintain that what the earlier scholars left behind constitutes a complete model that should be preserved. They firmly embraced the idea that the earlier scholars had left nothing for those who came after them, while resolving to reject Western approaches altogether on the grounds that they are incompatible with the Arabic language. As for grammar, it is regarded as the foundation of understanding and a tool for interpreting religious texts, whereas introducing a different methodological perspective would lead to confusion in understanding (Bouguerra, 2011).

This conception was reflected in educational practices that continued to rely on memorizing grammatical texts and commentaries and on the direct instruction of rules together with their traditional examples, without reconsidering the ways in which they were presented or adapting them to learners’ needs and proficiency levels. According to this view, despite its appreciation of the scholarly efforts made by the early grammarians, this trend contributed to entrenching rigidity and perpetuating the separation between theoretical knowledge and the actual use of language as a result of confusing scientific grammar with pedagogical grammar and transforming grammatical knowledge into an end in itself rather than a means of serving linguistic competence (El Haj Saleh, 2016).

4. Abdelrahman El Haj Saleh's Position

El Haj Saleh adopts a middle position: on the one hand, he rejects calls for dismantling the grammatical heritage or breaking with it; on the other hand, he is cautious about conservative positions that merely repeat what earlier scholars said without revision or development. Sound Arabic language teaching begins with developing the teaching of Arabic, and this cannot be achieved by abolishing grammar in the form in which we know it from the works of the early grammarians, nor by replacing it with imported models. Rather, it requires reconstructing pedagogical grammar in light of the findings of modern linguistic research while preserving the methodological foundations established by the early scholars (El Haj Saleh, 2016; Ibrir, 2021). The value of scientific theories is not measured by their ability to provoke controversy or declare a break with the past, but by the extent to which they succeed in providing an accurate description of language and contributing to solving educational and communicative problems (Bouguerra, 2021), as well as by their ability to move from the level of theorization to the level of practice. Such an approach is capable of achieving a balance between authenticity and modernity and of ensuring that Arabic grammar fulfills both its scientific and educational functions. To this end, he proposes a conception based on the following concepts:

A. Distinguishing between Language Teaching and Teaching the Causes of Grammar

El Haj Saleh emphasizes that one of the main reasons for the difficulties encountered in teaching Arabic is the confusion between language teaching and the teaching of theoretical grammar, particularly when the latter is associated with dialectical causes that some grammarians, fascinated by logic, developed extensively. Scientific grammar was originally established to describe language and explain its phenomena on the basis of a particular intellectual endeavor, whereas language learning and the acquisition of its skills have other requirements related to practice and training and do not depend on mastering theoretical details. This distinction is not foreign to the Arab tradition. Al-Jahiz pointed out the need to limit the teaching of children to the amount necessary to ensure correct usage and prevent gross grammatical errors, warning against becoming preoccupied with subtle issues that have no practical consequences (Al-Jahiz, 1998; El Haj Saleh, 2016). Moreover, Ibn Hazm and subsequently Ibn Khaldun criticized the methods of teaching language and grammar in their time and discussed what such teaching ought to be (Abu'Amsha, 2018; Bouguerra, 2021). Al-Zajjaji likewise distinguished between the pedagogical cause, which assists in learning correct speech; the analogical cause, which explains grammatical phenomena; and the dialectical cause, which goes beyond the limits of educational necessity into the domain of philosophical theorization (Al-Zajjaji, 1986).

The expansion of the explanatory dimension at certain stages of grammatical scholarship, as a result of disregarding the concept of the original as a law and a relation of equivalence that characterizes al-Khalil's analogy in favor of Aristotelian causation, led to a shift of attention away from the pedagogical function of grammar (El Haj Saleh, 2007). Learning grammar thus became an independent end in itself, resulting in the widespread practice of rote memorization of grammatical texts and commentaries and a weakening of the connection between the linguistic rule and the contexts in which it is actually used.

B. The Priority of Pedagogical Grammar over Scientific Grammar

El Haj Saleh does not call for separating scientific grammar from pedagogical grammar; rather, he emphasizes the need to establish priorities because of the complementary relationship between them. Pedagogical grammar derives its material from the results of grammatical analysis, but reorganizes and reformulates it so as to suit learners' educational needs and cognitive levels. Scientific grammar, with its explicit grammatical rules and subdivisions, constitutes the cognitive foundation, at the level of description and explanation, upon which pedagogical grammar is based. The latter, in turn, transforms theoretical knowledge into functional tools that help the learner internalize the characteristics of the language and acquire the ability to express themselves correctly in it.

He goes further in highlighting the complementary relationship between the two and the pedagogical grammar's need for scientific grammar, stating: "To say that it is useless is like saying that differential or integral calculus is useless because it does not impart skill in performing the ordinary calculations that we need in our daily lives, or like saying that biological knowledge, and neurobiology in particular, does not in itself give us the skill to treat various diseases, even though what we observe is that medicine advances as biological studies develop and expand" (El Haj Saleh, 2016). Thus, the development of pedagogical grammar is contingent upon

the renewal of grammatical analysis itself and its ability to provide explanations that are more consistent with the nature and functions of language.

C. Developing Language Teaching Methods

Foreign language teaching curricula have undergone successive transformations, moving from a focus on grammar and translation toward greater attention to the learner and communicative competence. In previous centuries, the prevailing approach relied on teaching grammatical rules, memorizing vocabulary, and resorting to translation to understand texts. However, its shortcomings in developing communicative skills led to the emergence of the direct method, which made language the object of learning through direct use, without mediation by the mother tongue. The oral method then emerged, followed by the audio-visual method, both of which placed particular emphasis on training in listening and speaking (Habiba, 2016; Bouraoui, 2020). This was followed by the maturation of the communicative approach, which made the primary objective of language teaching to enable the learner to communicate effectively in different communicative situations (El Haj Saleh, 2016; Ibrir, 2002). Applied linguistics, educational psychology, and theories of language acquisition contributed to the development of these approaches, which subsequently led to the emergence of new methods in the second half of the twentieth century based on self-directed learning and collaborative learning, as well as the use of modern digital and technological media in language teaching with the beginning of the new millennium (Doffis and Elder, 2016).

D. Communicative Competence as the Basis for Arabic Language Teaching

El Haj Saleh proceeds from the premise that the primary aim of language teaching is not the acquisition of grammatical knowledge for its own sake, but rather the development of the ability to communicate correctly. Accordingly, the success of the didactic process is measured by the learner's competence in using language to express their various purposes (Al-Sharif, 2016), rather than by the amount of grammatical rules they memorize. This perspective requires attention to communicative competence as the outcome of the integration of a range of linguistic, semantic, pragmatic, and cultural competencies, whereby the learner becomes capable of selecting appropriate constructions according to the context and manipulating expressive patterns in accordance with the requirements of discourse. Therefore, language learning should be based on continuous engagement with texts and participation in authentic communicative situations, so that linguistic patterns become firmly established habits and the learner becomes capable of producing coherent discourse spontaneously (Zakaria, 1993).

E. Texts and Practice as the Basis for Developing Linguistic Competence

El Haj Saleh emphasizes the importance of texts in teaching Arabic, regarding them as a natural substitute for the natural linguistic environment in which the characteristics and various functions of the language are manifested. Qur'anic and literary texts, in particular, constitute living models from which the learner can derive expressive patterns against which they can measure their own production of speech. The function of these texts is not limited to providing examples; they also contribute to developing linguistic appreciation and communicative competence (El Haj Saleh, 2013). Repetition and continuous practice likewise lead to consolidating "linguistic models" and transforming them into procedural competences that operate automatically during communication (El Haj Saleh, 2016). In this context, the process of teaching Arabic goes beyond the boundaries of grammatical rules to encompass the lexicon, rhetoric, and other communicative skills. This makes language learning a complex process involving multiple interrelated dimensions that cannot be reduced to a single aspect, while also requiring attention to the fundamental distinctions between scientific grammar and pedagogical grammar and to the specific requirements of each (Bouraoui, 2020).

Conclusion

The study sought to elucidate the linguistic conception developed by El Haj Saleh concerning the relationship between scientific grammar and pedagogical grammar. It demonstrated that the criticisms directed at Arabic grammar were not well-founded. The study also showed that the concept of linguistic competence occupies a central position in El Haj Saleh's conception, as linguistic performance, in his view, cannot be achieved merely through knowledge of explicit theoretical rules; rather, it is grounded in listening, practice, and continuous

exposure to correct linguistic models. This enables expressive patterns to become implicitly established and to be transformed into firmly rooted speech habits after the speaker has internalized the structural patterns of the language in their mind.

In this context, El Haj Saleh's position converges with the conceptions formulated by Ibn Jinni, Ibn Khaldun, and Ibn Hazm in their distinction between knowledge of the language and knowledge of its grammatical craft. His view of the mental construction of the grammatical model also accords with what generative theory posits in this regard (El Haj, Salah, 1979). The main findings may perhaps be summarized as follows:

- The distinction between scientific grammar and pedagogical grammar represents an important distinguishing feature of modern Khalilian theory.
- The confusion between the scientific objective and the educational function led to an overexpansion of the theoretical dimension and the dominance of memorization and rote instruction at the expense of practice and use.
- The difficulty of learning Arabic is attributable to teaching methods and educational content, rather than to the nature of the grammatical rules themselves.
- Learning theoretical rules does not lead to the acquisition of linguistic competence; rather, listening, practice, and training are the processes that contribute to developing both linguistic and communicative competence.
- Developing communicative competence requires going beyond limiting instruction to grammatical rules and paying attention to texts, the lexicon, and rhetoric.
- Drawing on linguistics does not conflict with preserving the methodological foundations of the Arab grammatical tradition.
- The relationship between Arabic grammar and linguistics in the field of teaching is based on cognitive integration and reformulation; Arabic grammar in its original form possesses a high explanatory capacity for linguistic phenomena.
- The real problem does not lie in the grammatical system itself, but rather in how grammatical rules are transferred into the educational domain so that they become, first and foremost, functional didactic knowledge.
- It is necessary to pay careful attention to the selection of methods for teaching language and grammar in a way that achieves harmony between teaching methodologies and the nature of Arabic language acquisition.
- It is important for Arabic language teachers to be familiar with the latest educational and linguistic conceptions in order to develop their competencies and skills.

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