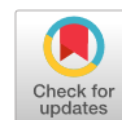# The Transformation of Classical *Nahwu* into Modern Form in The Perspective of Tamam Hassan

[1]Putri Nurmasyitah*, [2]Jarot Wahyudi, [3]Mohammad Pribadi

[1] 23201012010@student.uin-suka.ac.id, [2] jarot.wahyudi@uin-suka.ac.id, [3] moh.pribadi@uin-suka.ac.id
[1,2,3]UIN Sunan Kalijaga Yogyakarta, Indonesia

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ABSTRACT

This study explores the evolution of *nahwu* (Arabic grammar) from a classical to a modern paradigm through a comparative analysis of the word classification systems developed by Imam Sibawaihi and Tamam Hassan. Sibawaihi's traditional model, which categorizes words into three core types *ism*, *fi'l*, and *harf* is grounded in formal grammatical structure. While foundational to Arabic grammar for centuries, this system tends to be overly broad and less responsive to the complexities of contemporary language use. In contrast, Tamam Hassan, influenced by modern functional linguistics, proposed a more nuanced system comprising seven categories: *ism*, *fi'l*, *shifah*, *dhamir*, *khalifah*, *dzarf*, and *adat*. His classification emphasizes the functional roles of words in context, allowing for a more detailed analysis of meaning, expression, and interaction. Employing a qualitative descriptive-comparative method, this study analyzes both models through Halliday's metafunctional framework ideational, interpersonal, and textual. The findings reveal that Hassan's system offers distinct advantages in accounting for linguistic variation in contemporary contexts such as social media, journalistic writing, and business communication. Ultimately, Hassan's functional model revitalizes *nahwu* as a dynamic and context-sensitive discipline that is better aligned with the communicative needs of modern Arabic users.

1. Introduction

The study of Arabic syntax, commonly known as *nahwu* science, reached its formative stage and golden age during the time of Abu Bishr Amr ibn Uthman ibn Qanbar al-Basri (148–180 H), better known as Imam Sibawaih, through his masterpiece titled al-Kitāb. On the one hand, this work represents a pinnacle of achievement in Arabic grammar; on the other hand, it discouraged

later generations from further development, as they were content with Sibawaih's monumental contribution. Many scholars have noted that subsequent works were primarily in the form of *sharḥ* (commentary), *taʿlīqāt* (annotations), and *ikhtiṣār* (summaries), or simply compilations of evidence to support and reinforce Sibawaih's ideas. As a result, the development of *nahwu* studies experienced stagnation (Margadinata & Chonyta, 2010). This perspective is supported by the opinion of Abdurrahman ibn Kamal al-Din Abu Bakr ibn Muhammad ibn Sabiq al-Din, known as Jalaluddin al-Suyuti (849–911 H), who stated that *nahwu* is a science that has been standardized and perfected (Prasetiyo, 2022).

The above claim has been challenged by several modern linguists who have transformed conventional *nahwu* into a more modern approach. The efforts of contemporary Arabic grammar scholars successfully refute the notion that *nahwu* has stagnated. Among these scholars are Tamam Hassan ibn 'Umar ibn Muhammad Dawud (1918–2011 AD), Ahmad Syauqi ibn al-Shaikh 'Abd al-Salam Daif (1910–2005 AD), Ibrahim Mustafa (1863–1927 AD), and others who followed them (Prasetiyo, 2022). Tamam Hassan argues that the traditional word classifications overlook the flexibility and dynamic nature of meaning in daily language use. In response, and to address the limitations of the classical Arabic linguistic tradition, he sought to incorporate Western descriptive linguistic methods into Arabic grammar. Naturally, understanding any language involves multiple stages of analysis (Sulistya et al., 2024). The same applies to Arabic; thus, Tamam Hassan revisited various foundational concepts, rejected some, and proposed alternatives aligned with his functional and contextual view of language (Al-Atrouz, 2022).

This study remains relevant today, especially given that many modern learners of Arabic prefer pragmatic, flexible approaches to language acquisition. It also aligns with the ongoing efforts of contemporary grammarians to find more accessible methods for teaching Arabic. As Imam al-Shafi'i once stated, Arabic is the most linguistically refined language in the world due to its vast vocabulary and complex grammar (Khuryati et al., 2023). His view supports the idea that Arabic will continue to evolve in tandem with societal and technological advancements. Furthermore, Arabic is increasingly seen as a strategic global language recognized by UNESCO and a critical medium for international communication and business, particularly in the Middle East.

Basically, Tamam Hassan's thinking was influenced by significant figures in Arabic linguistics, such as Imam Sibawaih and Ibn Jinni, who laid the foundations of Arabic grammar and syntax (Al-Atrouz, 2022). Building on this legacy, Tamam Hassan made a significant breakthrough by reformulating the entire system of *nahwu* science. He rejected the notion that *i'rab* signs are the sole indicators of meaning and instead proposed an approach that incorporates multiple linguistic cues (Azzouz & Fatna, 2023).

Tamam Hassan views language as a series of standardized systems and structures of

meaning, which he elaborates in several of his works, including *al-Lughah al-'Arabiyyah: Ma'naha wa Mabnaha*, *al-Fikr al-Lughawi al-Jadid, and Hisad al-Sinnin*, the latter published in 2011 (Houmani, 2014). Among these works, this study focuses on Hassan's theory of word classification as outlined in *al-Lughah al-'Arabiyyah: Ma'naha wa Mabnaha*. In this book, Hassan classifies words into *ism, shifah, fi'l, dhamir, khalifah, dzarf,* and *adat*. His more detailed classification system provides the foundation for this study, which critically revisits Imam Sibawaih's traditional tripartite model (*ism, fi'l, harf*) that has long dominated Arabic grammar.

The researcher reviewed several previous studies relevant to this topic, particularly those that critique the classical system of word classification in Arabic. Addaraini (2022) analyzed Hassan's epistemological critique of Sibawaih's system, which he considered too general for addressing modern linguistic developments (Addaraini et al., 2022). This study concluded that the classical framework often neglects the communicative function of words in contemporary contexts. Rasyid (2017), on the other hand, focused on developing teaching materials based on Hassan's categories, though his study lacked an in-depth assessment of their linguistic validity (Rasyid, 2017). Meanwhile, Laely (2023) explored Arabic from Halliday's functional linguistic perspective, emphasizing how language structure reflects social function but did not address word classification specifically (Laely, 2023).

Unlike the aforementioned studies, this research explicitly evaluates the validity of Tamam Hassan's word classification within the framework of Halliday's functional linguistics. Addaraini's (2022) work centres on epistemological critique without exploring structural-functional dimensions. Rasyid's (2017) study highlights pedagogical implications yet does not rigorously test linguistic functionality. Laely's (2023) review applies Hallidayan's theory to Arabic but does not relate it to lexical grouping. Therefore, the innovation of this research lies in integrating Tamam Hassan's classification system with functional linguistic theory to analyze the syntactic and semantic roles of word classes in modern Arabic.

To address these issues, this study adopts a functional linguistic approach as developed by M.A.K. Halliday (Gaoa & J. Webster, 2024). This approach views language as a structurally codified system of meaning that can only be fully understood within its context of use. Halliday emphasizes the significance of both semantic and syntactic functions in analyzing each linguistic unit (Banks, 2024). This theoretical stance aligns with Tamam Hassan's reformist perspective, which rejects the rigid dichotomy between form and meaning and seeks to integrate the two in analyzing grammatical categories. Halliday posits three metafunctions ideational, interpersonal, and textual as fundamental social and communicative functions that language serves simultaneously. These metafunctions are believed to shape the structure and organization of language at all levels (Banks, 2024).

The metafunctional framework thus provides a rich and multidimensional analytical tool, moving beyond mere categorical division of words toward identifying the communicative purposes served by different word types. This perspective highlights the importance of understanding how Hassan's reclassification efforts aim to capture the functional diversity inherent in the Arabic language. By acknowledging each word's contribution to expressing experience, constructing social relations, and managing discourse, this study evaluates the effectiveness of Hassan's classification system.

Accordingly, this study aims to examine in depth the word classification system proposed by Tamam Hassan by comparing it with Imam Sibawaihi's traditional tripartite model, using Halliday's functional linguistic framework. The primary focus is on the functional sustainability of Hassan's categories within the syntactic and semantic structures of modern Arabic. Therefore, this study is not only historical and comparative but also addresses the growing need for a more contextually grounded model of grammatical analysis.

The researcher hopes that this study contributes to the advancement of contemporary Arabic linguistic studies, notably by reinforcing the view that *nahwu* is not a static discipline but one that evolves in response to social and communicative demands. Furthermore, the study underscores that Arabic syntax can be analyzed through modern linguistic frameworks while still honouring its classical heritage. Through constructive critique and appropriate theoretical grounding, innovations in the classification of Arabic words can become more responsive to the multiple and evolving functions of language.

2. Method

This research employs a qualitative design with a comparative descriptive-analytical approach. This approach was chosen because the study aims to describe, compare, and analyze in depth the word classification systems proposed by Tamam Hassan and Imam Sibawaihi from the perspective of functional linguistics as developed by Halliday. The primary data sources for this research are *al-Lughah al-'Arabiyyah: Ma'naha wa Mabnaha* by Tamam Hassan and *al-Kitāb* by Imam Sibawaihi. Data collection was conducted through close reading, selection, and analysis of specific sections from these authoritative works that relate to word classification (Krippendorff, 2004).

The data analysis process in this study was carried out in three stages: data reduction, data presentation, and conclusion drawing or verification (Bowen, 2009). During the data reduction stage, the researcher selected relevant textual material concerning the word classification systems of both scholars, along with Halliday's theory of metafunctions. The data presentation stage involved organizing the results into a comparative classification table. The final stage, conclusion

drawing, included analyzing the two classification systems using Halliday's three metafunctions and evaluating the relevance of Hassan's system to the structure and use of modern Arabic.

3.   Results and Discussion

Tamam Hassan's critical form of classical *nahwu*, namely on the division of words, is Tamam Hassan's tendency to combine two aspects, *ma'na* and *mabna*, function and form (Wahab, 2009). The classification of words into seven aims to cover weaknesses or shortcomings underlying the previous classification, which is considered not *jami'* (comprehensive) and *mani'* (definitive) (Wahab, 2009). Nevertheless, before that, the researcher will describe the differences in word classification according to Imam Sibawaihi and Tamam Hassan as follows:

3.1. Classification of words according to Imam Sibawaihi and Tamam Hassan

Table 1. Word Division According to Sibawaihi and Tamam Hassan

Imam Sibawaihi	Tamam Hassan
الكلم: أسم، وفعل، وحرف جاء لمعنى ليس باسم ولافعل(Qanbar, 1988) *Kalim: isim, fi'il, and harf that come with meanings that are neither isim nor fi'il.*	من هنا يتضح أن الأقسام السبعة التي ارتضيناها للكلم موضحين بها مواطن الضعف في التقسيم الذي ارتضاه النحاة من قبل هي كما يأتي: الإسم – الصفاة- الفعل- الضمير- الخالفة – الظرف - الأداة (Hassan, 1994) *From this, it is clear that the seven divisions we agreed upon for words, in which we explain the places of weakness in the divisions agreed upon by previous grammarians, are as follows: isim - shifah - fi'il - dhamir - Khalifah - dzaraf - adah*

3.1.1. Imam Sibawaihi's word classification

In Al-Kitāb, Sibawaihi begins his grammatical analysis by classifying all Arabic words into three main types (Qanbar, 1988). According to him, every kalimah must fall into one of these categories. *Ism* is defined as a word that refers to a meaning that is not bound by time, such as the name of a person, place, or thing. *Fi'il* is a word that indicates an action or state bound by time. Finally, *harf* is a particle or word that has no meaning of its own and serves to connect *ism and fi'l*, or between sentences

الكلم: أسم، وفعل، وحرف جاء لمعنى ليس باسم ولافعل (Qanbar, 1988)

"Kalim: isim, fi'il, and harf that come with meanings that are neither isim nor fi'il"

فالإسم: رجل، وفرس, (وحائط)(Qanbar, 1988)

Sibawaih did not explain the meaning of the word definitively. The definitive explanation of the meaning of *isim* was only presented by his commentator (*sharih*) *al-Shirafy* (d. 368 AH). In

his explanation, it is said that *isim* is any word that shows the meaning of something without any indication of time (Al-Wasim, 2021).

وأما الفعل فأمثلة أخذت من لفظ أحداث الأسماء ، وبنيت لما مضى ، ولما يكون ولم يقع ، وما هو

كائن لم ينقطع (Qanbar, 1988)

"As for verbs, they are forms that are derived from the occurrences of names and are constructed to express something that has passed, something that will happen but has not yet happened, and something that is happening but is not interrupted."

الحرف: وأما ما جاء لمعنى وليس باسم ولا فعل فنحو : ثُمَّ، وسوف، و واو القسم ولام الإضافة، ونحوها, Qanbar)

(1988

"As for what comes to indicate meaning but not as a name and not as a verb, examples are, s̈umma and the like."

This division of words has been agreed upon by classical Arabic linguists. The division of words into three is based on Saydina Ali's words to Abu al-Aswad al-Du'ali that the indication and not on meaning, eligibility, and not to be *musnad* and *musnad ilaihi* (Basith, 2009). However, Ahmad states in his book that the basis for Sibawaih's classification of words, including words categorized as *ism*, is based on five bases or principles (*asās*): *asás tauzi'iy, asás istibdaliy, asas wazifiy/naviy, asas ṣarfiy,* and *asas dalaliy*. The *tauzī'iy* principle determines the type of *isim* word based on the special prefixes and endings that accompany it, such as *jarr, tanwin,* and *ya nisbah. Asas Istibdaliy* is the linguistic placement of words in the position of isim jins. The *asas wazifiy* is the placement of words in positions as *mubtada, fail, maf ül*, or other positions unique to *ism*. The *asas sarfiy* is the pluralization of words, both *sahih* and *taksir*, and their *tasghirs* and *ta'nis*. The *asas dalaly* is the reference of a word to its meaning in its entirety, regardless of time. Finally, there is the *asas isnadiy* which bases the classification on the eligibility of a word to occupy the position of *musnad* or *musnad ilaih i*(Basith, 2009).

Sibawaih's theory of word division shows a systematic philosophical approach to language. He based this division on the way words, time, and function interact with each other. *Isim* denotes substance (object), *fi'il* denotes process (action), and *harf* functions as a connector (relation). This division allowed Sibawaih to build a framework of understanding that was not only descriptive but also interpretative of the Arabic language, which makes it a relevant model of grammar to this day (Versteegh, 2014)

3.1.2. Tamam Hassan's word classification

Compared to the traditional division of words, which only divides words into *isim, fi'il*, and *harf*, Tamam Hassan, a leading modern linguist in Arabic language studies, introduced a broader

and more flexible division of words. Tamam Hassan divided Arabic words into seven categories in his book *Al-Lughah wa Ma'naha wa Mabnaha* (Hassan, 1994)

a. Al-Ism

In *Al-Lughah wa Ma'naha wa Mabnaha*, Hassan did not explain this *isim*, he immediately divided it into five parts (Wahab, 2009); 1) *al-isim al-mu'ayyan* (specific nouns) such as proper names, physical, accidents, or what is often referred to as *ism al-jutssah*, 2) *ism al-hadats* (nouns that indicate events), such as *mashdar, ism al-mashdar, ism al-marrah, ism-haiah,* 3) *ism al-jins* (type nouns), including Arabic, Turkish, and *ism al-jam'i* such as *al-ibil* (camel) and *al-nisa'* (woman), 4) *ism al-mimiyat* (nouns preceded by mim that indicate time, place, and tool; and 5) *ism al-mubham* (nouns that are still general, not definitive), such as direction, time, scale, measure, number and so on.

b. Al-Shifah

According to Tamam Hassan, *al-shifah* is a separate category from isim (name) in word division. Unlike the classical division, which includes *shifah* in the category of *isim*, Tamam Hassan views *shifah* as an independent class due to its different semantic and syntactic functions. Syntactically (*nahwiy*): A word that is always dependent on the isim it describes and corresponds in gender, number, and *i'rab* (grammatical position) to that *isim*. Attributes have a unique grammatical position (Hassan, 1994). Tamam Hassan states that the traditional division, which includes *shifah* in *ism*, does not separate between words describing properties or states (*ism*) and pure nouns (*shifah*). He argues that *shifah* should be categorized separately because their primary purpose is to provide descriptions, not simply to name objects or entities (Versteegh, 2014).

According to Tamam Hassan, it is because it describes *isim* more specifically, unlike ordinary *isim,* which only mentions objects or entities. *Al-Shifah,* according to Tamam Hassan includes *shifah al-fa'il, shifat al-maf'ul, shifah al-mubalalaghah, al-shifah al-mubasyabbahah,* and *shifah al-tafdhil*. These five *shifah*s in terms of *mabna* have their forms, while in terms of *ma'na, shifat al-fa'il* connotes the description of the actor with an event that has been completed and will occur again (*mutajaddid*). Likewise, *shifat al-maf'ul, while al-shifah al-musyabbahah* connotes properties that are permanent and apply forever (Wahab, 2009).

c. Dhamir

According to Tamam Hassan, *dhamir* is not included in the ism category because it does not indicate *musamma* (which is named/denoted), nor does it indicate what is described by events such as *shifah*, and not also like *fi'il,* which shows events or actions and times. According to him, *dhamir* indicates morphological meaning (*ma'na sharf*), namely *'umum al-hadhir* (first

and second person) or *al-ghaib* (third person). Therefore, *dhamir* can be categorized into three *dhamir al-syakhsy, dhamir al-isyarah,* and *dhamir al-mawshul* (Wahab, 2009).

d. *Fi'il*

According to Tamam Hassan, *fi'il* is one of the main categories in word division, which refers explicitly to words that indicate actions, events or occurrences related to a specific time. According to this view, *fi'il* includes both semantic and pragmatic aspects, including the relationship between the action and its communicative context. Tamam Hassan defines *fi'il* as a dynamic category bound by time and function, given its flexibility in modern language use and context. This idea is contrary to the perspective of classical linguists (Hassan, 1994).

Tamam Hassan divides *fi'il* based on their time dimension and communicative function into three main categories, as per the traditional division, but with some additional explanations. *Fi'il māḍi* indicates actions or events that have been completed in the past. In Tamam Hassan's analysis, *fi'il māḍi* not only includes past events but is also used in rhetorical contexts to indicate the certainty of something in the future. *Fi'il mudhāri'* indicates an ongoing action in the present or something that will happen in the future. Tamam Hassan pays special attention to the aspect of flexibility of *fi'il mudhāri'*, including its use with certain particles such as sauf or lan", which can change its meaning to be more specific. *Fi'il amr* indicates a command or instruction to do something in the future. In Tamam Hassan's view, *fi'il amr* is not only understood as a command but also includes other pragmatic functions, such as request or suggestion, depending on the context (Hassan, 1994, Qanbar, 1988).

e. *Khalifah*

Khalifat is a word that the speaker expresses to explain his stance, whether it is in the form of emotion or being impressed by a situation or event. *Al-khalifat* (exclamation) is the only class of words used only in *ushlub insya'i* that does not follow the contexts of use that have been determined by the role of morphology, such as verbs, adjectives and basic words that can change according to context. The types of *al-khalifat* are divided into four parts, namely (Qadūr, 2008):

1) *Khalifat Al-Ikhalat* : the linguists call it an *isim fi'il*, termed an *isim fi'il* because it indicates a term of doubt because this *khalifat* combines two different sides of *isim* and *fi'il*. This name is based on the difference between the linguists around the matters relating to *isim* and *fi'il* in terms of actions and phrasings.

2) *Khalifat as-Shaut* : The linguists call it *isim shawt* because it cannot be used in the *mabni jamid* form which does not accept the signs of *isim* and the signs of *fi'il*.

3) *Khalifat Ta'ajub* : the linguists call it the *shigat ta'ajub* as hasan points out that this form changes from *isim tafdhil* with the evidence of its participation in the usual conditions for its *shigat* as known in Arabic *Sharaf* or Arabic *tashrif.*

4) *Khalifat of praise and blame*: the linguists call it the grammatical term *(af'al)* of praise and blame. A significant disagreement about the affiliation between good and evil has been mentioned here in terms of names or *fi'ils*, which we have mentioned in the discussion above.

f. *dzaraf*

Hassan states that only *mabni* words that cannot be defined fall under the category of *dzarf*. Therefore, he only includes nine words that fall under the *dzarf* category of *zaman* and *makan*, namely, Iż, iżā, lammā, ayyān, matā, ayna, annā, ḥayṡu. However, classical *nahwu* scholars considered *dzarf* to consist of various types of words, such as *maṣdar*, *ṣigah* for *ism zaman* and *makan*, some *hurüf jarr*, some *ism isyarah*, some *ism mubham*, and some words that indicate the naming of a particular time, using the principle of multiple functions for one-word form (*ta'addud al-ma'nă al-wazifiy li al-mabna al-wälid*) (Basith, 2009).

g. *Al-adah*

This custom connects two sentences. There are two types of *al-adah: al-adah aṣliyyah* and *adat muhawwalah*. Sometimes, the *muhawwalah* custom consists of *zarfiyyah, ismiyyah, fi'liyyah,* and *damiriyyah*. In contrast, the *aṣliyyah* custom consists of letters that have meaning such as *hurüf jarr, nawāsikh,* and *hurüf aṭaf*. The *ismiyyah* custom includes the use of some ism *mubham* for *istifhām, takṣir* (indicating a lot) and *syarṭ* (supposition), such as the words *kam* and *kayfa*. *Adāt dzarfiyyah* includes some *dzarfs* that are used as *adāt istifhăm* and *adat syart*. The conversion of some tamm *fi'il* into *naqiṣ fi'l* (*fi'ils* that do not require a *khabar* to complete their meaning), such as *kaana* and its siblings, is a *fi'liyyah* custom. The *damiriyyah* custom is the result of the transfer of words from man, maa, ay to "*shart, istifhām, maṣdariyyah, zarfiyyah, ta'ajjub*, and so on (Basith, 2009).

3.2. Analysis of the Meaning and Function of Tamam Hassan's Categories

In his book *al-Lughah al-Arabiyah Ma'naha wa Mabnaha*, Tamam Hassan criticizes the traditional word classification of *isim, fi'il* and *harf*. Tamam Hassan tends to combine both aspects: *ma'na* and *mabna*, function and form (Wahab, 2009). Hassan examines the views of the classical *nahwu* scholars by pointing out the fundamental flaws in their approach. At times, their approach favoured form (structure), and at other times favoured meaning, without being able to combine the two in a balanced manner (Qadūr, 2008);

Table 2. Tamam Hassan's critical discourse in *al-Lughah al-Arabiyah Ma'naha wa Mabnaha*

No	Tamam Hassan's Critical Discourse	Translation

1.	وأن التفريق على أساس من المبنى فقط أو المعنى فقط ليس هو الطريقة المثلى التي يمكن الاستعانة بها في أمر التمييز بين أقسام الكلم فأمثل الطرق أن يتم التفريق على أساس من الاعتبارين مجتمعين (Hassan, 1994)	Distinguishing words based on form alone or meaning alone is not the best method to use in distinguishing word types. The most ideal way is to use both approaches together
2.	وأول ما نبدأ به أننا تجد التقسيم الذي جاء به النحاة بحاجة إلى إعادة النظر ومحاولة التعديل بانشاء تقسيم آخر جديد (Hassan, 1994)	The first thing we need to emphasize is that the division of words (kalim) compiled by *nahwu* scholars requires review and attempts to improve by creating new classifications.

Tamam Hassan's review of the classification of words into seven categories, as described in the previous sub-chapter, shows the functional differences that Tamam Hassan wants to convey in terms of syntactic and semantics, such as the separation of the functions *of shifah, khalifah, dzaraf* and *adat* from the three classical classifications proposed by Imam Sibawaihi. So the researcher describes these functions as follows;

3.2.1. *Shifah*'s syntactic and semantic functions

In Sibawaihi's *al-Kitāb*, shifah falls under the broader category of *isim*. Although Sibawaihi does identify and analyze adjectives (Abalkheel & Sourani, 2023). Imam Sibawaihi often treats it as a nominal attribute or as a derivation resembling an active participle (*şifah mušabbaha bi-l-fa'il*), implying that its function is secondary to that of a noun or verb (Marogiy & Versteegh, 2015). Tamam Hassan elevates *shifah* to a primary level, making it functional and autonomous. He divides *shifah* into five sub-types: *shifah fa'il, shifah maf'ul, shifah mubalaghah, shifah musyabbahah,* and *shifah tafdhil* (Wahab, 2009). Syntactically, this status indicates that adjectives are more independent in modifying nouns or predicates (Hassan, 1994). Semantically, *shifah* provides attributes that indicate properties or conditions distinct from *isim* or *fi'l* (Hassan, 1994).

By giving it an independent status, Hassan emphasizes the semantic function of *shifah* in the analysis of Arabic descriptive meaning, helping to avoid confusion of the functional role of adjectives. This is different from the semantic role of *isim* as entity markers or *fi'il* as activity markers. This increases the descriptive power of the grammar, allowing linguists to analyze *shifah* not just as modifiers but as core elements that carry specific semantic weight, which can then be mapped more easily into functional linguistic frameworks such as Halliday's ideational

metafunction (constructing qualities as part of the experience) (Azzouz & Fatna, 2023). This avoids the potential "duplication" or "blurring" of functional roles that may occur when adjectives are subsumed into the broader noun category.

3.2.2. Synthetic and semantic functions of *dhamir*

According to Imam Sibawaihi, *dhamir* (pronomina) is considered part of *isim* (nouns), as they refer to or replace nouns (Qanbar, 1988). Hassan's decision to elevate *dhamir* to an independent category, with sub-categories such as *dhamir shahsh* (personal), *dhamir isyarah* (demonstrative), and *dhamir maushul* (relative), requires evaluation (Azzouz & Fatna, 2023).

Although *dhamir* (pronomina) indicate entities, their primary function is often anaphoric (referring back to something already mentioned) or deictic (pointing to something in the immediate context) (Roberta, 1976). *Dhamir* has different grammatical workings than regular nouns. For example, they must always match their subject and do not have a whole meaning on their own. By raising the status of the *dhamir*, we can more clearly see its important role in maintaining the connection between sentences and keeping track of who is being talked about. This enriches the language by showing that *dhamir* have a special function that is different from other words (Azzouz & Fatna, 2023).

3.2.3. Synthetic and semantic functions of *khalifah*

Khalifah is a new category in Hassan's classification of words, grouping elements such as *ism fi'l* and *ism ashwat* (onomatopoeia), as well as expressions of *nudbah* (lamentation), *tahdzir* (warning), and *ighra'* (incitement) that in traditional word classification are scattered in the categories of *isim, fi'l,* or *harf* (Rasyid, 2017).

The functional roles of such different elements (substitution, direct expression, interjection) become blurred when they are forced into traditional *isim, fi'l,* or *harf* categories based solely on form. Therefore, the establishment of *Dhamir* and *Khalifah* as independent categories is a functional enrichment rather than a duplication. They provide a more precise framework for analyzing specific referential, anaphoric, deictic, and expressive functions vital to understanding how Arabic constructs meaning in context. This is very much in line with the principles of functional linguistics, which prioritizes the communicative role of linguistic units.

3.2.4. Synthetic and semantic functions of *dzaraf*

In traditional Arabic grammar proposed by Imam Sibawaihi, *dzaraf* (adverbs of time or place) are considered as part of *isim* that function as adverbs or sometimes as *harf* when they are prepositions (Qanbar, 1988). Tamam Hassan distinguishes *dzaraf* as a separate category, encompassing *dzarf zaman* (adverb of time) and *dzarf makan* (adverb of place) (Basith, 2009). Syntactically, it highlights their role in determining the circumstances of an action or state in

a clause. Semantically, they provide crucial contextual information regarding when and where events occur, enriching ideational meaning.

3.2.5. Synthetic and semantic functions of *adat*

The next functional particle is *adat*, which in al-Kitāb is classified under the category of *harf* (Qanbar, 1988). Hassan argues that this categorization lacks inherent meaning (Hassan, 1994). Therefore, he established *adat* as a distinct category, which includes *adat ashliyah* (original particles) and *adat muhawwalah* (transformed particles). This category serves various functions, encompassing elements used to express interrogation, negation, emphasis, conjunction, and other pragmatic or discourse-related roles (Basith, 2009). Syntactically, these elements are often used to introduce phrases or clauses while also influencing the type of statement being made, such as commands, questions, or declaratives. Semantically, they play a key role in expressing the speaker's attitude, linking ideas, and structuring discourse. The detailed categorization in Hassan's model allows for a more precise and comprehensive functional analysis (Hassan, 1994).

3.3. Tamam Hassan word classification functionality

To assess the functional ability of Tamam Hassan's word classification, the researcher applied Halliday's systemic functional linguistics framework, which views language as a social semiotic system and is designed to serve three metafunctions simultaneously: ideational, interpersonal, and textual.

3.3.1. Ideational metafunctions: a comparison of the roles of *fi'il* and *Khalifah*

The ideational metafunction is concerned with how language represents our experience of the world, encompassing both external reality and our internal consciousness (Van, 2021). This metafunction is mainly realized through the transitivity system, which analyzes processes (actions, events, states), participants (entities involved), and circumscriptions (settings or conditions) (Safitri & Utami, 2021). In Arabic, SFL recognizes six types of processes: material, mental, relational, behavioural, verbal, and existential, each with specific participant roles and circumstantial elements (Al-Hindawi & Al-Ebadi, 2016).

The case of ideational metafunction on word classification by Tamam Hassan can be seen from the comparison of the role of *fi'il* and *khalifah* in conveying verbal or nonverbal processes. In ideational metafunction, *fi'il* as a verb acts as the core to represent the process (action, event, state) (Halliday & Matthiessen, 2013). Tamam Hassan's *fi'il* category, which consists of *madhi, mudhari',* and *amr*, directly refers to the types of processes (material, mental, verbal, etc.) described in SFL for Arabic. However, Hassan's *khalifah* category represents more complex processes, specifically those that do not conform to canonical verb morphology. *khalifah* includes both *ism fi'l* and *ism ashwat. Ism fi'l,* for example, is capable of

expressing actions or states without full verbal conjugation, acting as a compressed or flexicalized form of process. *Ism ashwat* represents sounds or noises, which can be interpreted as non-verbal processes or events (Hassan, 1994).

The categorization of such forms into *khalifahs*, triggered Hassan's recognition of linguistic units that contain ideational meanings (processes, events), even though they do not correspond to traditional *fi'l* or *isim* forms (Hassan, 1994). This enables a comprehensive analysis of how various non-canonical linguistic forms contribute to the formation of experience in Arabic. This approach also strengthens the grammatical explanatory capacity by accounting for forms that are functionally equivalent to verbs or processes but structurally different, thus enriching the lexico-grammatical basis for ideational analysis of SFL.

3.3.2. Interpersonal metafunction: the role of custom as a means of expressing attitudes or relationships between speakers

In classical Arabic *nahwu*, especially Imam Sibawaihi's, various particles containing interpersonal meanings are generally grouped into *harf* (Qanbar, 1988), which is often considered to have no real meaning. This view tends to obscure the important function of interpersonal meaning in building social interaction. Tamam Hassan, separates the category of *adat* into independent forms (covering *adat ashliyah* and *adat muhawwalah*), in which offers a more appropriate conceptual framework for analyzing the key linguistic elements in the interpersonal metafunction (Hassan, 1994). *Adat* includes particles such as interrogatives, assertions, and negations, as well as other discourse markers that play a direct role in conveying the speaker's attitude, triggering a response, or shaping social relations (Hassan, 1994). This provides an analytical space that allows for an in-depth study of how Arabic expresses modality, mode, attitude, and engagement between speaker and hearer.

The choice of particles in this category can indicate nuances that directly shape interpersonal meaning. Hassan's system extends a more systematic application of Halliday's interpersonal metafunction to Arabic and helps linguists understand the significant contribution of small linguistic elements to communicative action and social dynamics. This approach enriches functional analysis when compared to the classical word classification by Imam Sibawaihi.

3.3.3. Textual metafunction: the role of *dzaraf* or *shifah* in organizing information in Arabic texts

Although the central role of *dzaraf* as an adverb of time or place and *shifah* as an adjective is to convey ideational meaning through information about states of affairs or descriptions, their position and use in the sentence can also affect textual aspects, such as the structure and flow of information in the text (Halliday & Matthiessen, 2013). Tamam Hassan's classification

of *dzaraf* provides a more structured framework for analyzing the strategic placement of circumstantial elements in regulating the conveyance of information in a text. Similarly, *shifah* standing alone allows for a more in-depth analysis of the way descriptive information is introduced and developed in the text. The strategic use of shifah as an adjective can create lexical cohesion through repetition or synonymy and serve as themes that introduce new information about participants in the text (Martin & Rose, 2003).

The categories developed by Hassan, especially *dzaraf* and *shifah*, enhance the analysis of textual metafunction by providing more precise units for information organization and cohesion. This approach helps linguists to understand better how these elements contribute to the cohesion and coherence of texts in Arabic, which becomes an important advance in the application of Functional Systemic Linguistics (Halliday & Matthiessen, 2013).

3.4. Evaluating the relevance of Tamam Hassan's word classification to modern Arabic

Taman Hassan offers a significant alternative with new dimensions such as *shifah, dzaraf, khalifah* and *adat* by introducing seven categories of words. This method incorporates elements of *mabna* (structure) and *ma'na* (meaning), which makes it more comprehensive compared to the classical method. This categorization pays attention to the semantic and pragmatic functions of words, which allows the flexibility of modern linguistics (Basith, 2009). Tamam Hassan's approach, which bases classification on the function of entities in context, inherently offers greater flexibility than Sibawaihi's more form-oriented system. Its emphasis on contextual meaning and the elastic nature of Arabic allows its classification to more easily adapt to lexical and syntactic variations that arise in modern usage (Alhendi & Baniamer, 2024, Keziz & Djaghboub, 2024).

Rapid advances in social media, journalism, and business communication have given rise to new linguistic phenomena, including the use of more informal language neologisms, as well as the use of distinctive and contextualized communication strategies (Hamdan, 2021). The *khalifah* category, which includes *ism fi'l* and *ism ashwat* as well as *nudbah, tahdzir, and ighra'* expressions, can effectively analyze interjections, exclamations, or brief expressive forms prevalent in digital communication. Similarly, customary categories can provide a framework for understanding particles used for emphasis, interrogation, or discourse connection in journalistic texts or dense business conversations. Hassan's functional approach, which sees language as an elastic and expression-rich system rooted in contextual usage, is well suited to analyze how Arabic adapts and functions in these contemporary domains (Keziz & Djaghboub, 2024). This indicates that Hassan's functional classification offers a more robust framework for analyzing contemporary Arabic language dynamics and emerging linguistic phenomena.

4. Conclusion

A comparative analysis between Imam Sibawaihi's and Tamam Hassan's word grouping systems shows a significant change in the approach to Arabic linguistics. Sibawaihi applies a system with three main categories namely *Ism, Fi'l,* and *Harf* which emphasizes on form as well as grammatical structure. Although this system implicitly includes function and context, the classification remains general and often combines various linguistic functions into broad categories. On the other hand, Tamam Hassan, with a more modern functional approach, expanded the system into seven categories: *Ism, Fi'l, Shifah, Dhamir, Khalifah, Dzarf,* and *Adat*. The addition of these categories allows for a more detailed analysis of the communicative role of each language element in a given context. By integrating Halliday's metafunctions-ideational, interpersonal, and textual-Hassan's classifications not only show structure but also explain how meaning, attitude, and information organization are formed in Arabic, thus making them more relevant for today's Arabic language analysis.

Hassan's emphasis on the role of entities in context as well as his recognition of specific categories that function (such as *shifah, dhamir, khalifah, dzarf,* and *adat*) directly enriches the analysis within the three metafunctions proposed by Halliday. Hassan's system offers more precise lexical and grammatical units to examine how Arabic constructs experience (ideational), facilitates social interaction (interpersonal), and structures messages in texts (textual). This alignment shows that Hassan's work is an important bridge between the classical Arabic linguistic tradition and modern functional theory. Tamam Hassan's classification makes a significant contribution to Arabic linguistic theory. It shows that Arabic grammar can be effectively analyzed through a functional perspective, which expands our understanding of the complexity and dynamics of the language. This approach bridges the gap between classical and modern studies, showing that the principles of functionalism can be found, both implicitly and explicitly, throughout the history of Arabic linguistics.

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