Criticism of the modern Khalili theory in the light of generative grammar

By

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Abstract

In this research, we dealt with the modern Khalili theory and its relationship to generative grammar, because we found a similarity between what Dr. Abd al-Rahman Haj Saleh, one of the readers of Heritage al-Khalil (may God have mercy on him), in Sibawayh's book, and the construction of his Khalili theory and Chomsky's propositions and theories in his generative theory. through which he seeks to build a holistic syntax that includes human languages, and since the towards Al-Khalil transmitted in Sibawayh's book is in itself a general theory about which you can say that it is suitable to be a comprehensive syntax for all human languages, so Al-Khalil and his student Sibawayh adopted their grammatical concepts in general, And if their interest is in Arabic grammar, because it is towards their language, but when we look at the foundations of the rules and concepts we see that they are mostly suitable for the rest of the languages, and the best evidence for this is that all modern grammatical theories that appear from time to time, we find that they have clear evidence in the direction of Al-Khalil and Sibawayh. Hence the idea came to link the basic concepts mentioned by Dr. Abd al-Rahman Haj Saleh in his Khalili theory and the generative theory as the latest grammatical theory that appeared in our time, and we have shown in these papers the similarities between the concepts in the two theories.

Keywords: generative grammar; Arabic; Criticism

Introduction

Khalil theory and generative theory

Al-Khalil bin Ahmed Al-Farahidi (may God have mercy on him) split the path of linguistic sciences until he became a source of those sciences. Hardly any science is devoid of his thought. He combined grammar, lexicon, propositions, rhetoric, morphology, phonetics and others. It is an integrated linguistic theory. Arab researchers in our time have decided to define the features of that theory (Al-Khalil Linguistic Theory) in Arabic grammar.

Hence the idea of linking between what Al-Khalil (may God have mercy on him) established in his theory, and Chomsky's issues and theories in his transformative generative theory. When reading the two theories, I had in mind the existence of interconnection between them, even if it was not intended, and this interconnection and convergence is natural, because such sciences and studies agree with each other on the general foundations and comprehensive ideas.

If we look at the method of dealing with language in both theories, we find that they have adopted a fixed mathematical approach with accurate arithmetic operations. The Khalili concepts that we find in Sibawayh's book indicate this. Sibawayh relied on most of what he brought on those concepts; because (most of the essential concepts that he presented in his book are for him (Al-Khalil), and the greatest evidence of that is the mathematical

characteristic that characterizes this approach. And the progression of the door is in fact the association of the members of these groups in the structure, not in the attributes outside the structure, and this is required by the language, for the language is all streams and structures and not only distinctive qualities and a system of opposites as the linguists claimed, and this is the advantage of the original grammatical analogy, and it differs from the analogy of the jurists; Because it pertains to language, and because Hebron understands the differences between the balance of language and the field of jurisprudence) (Saleh, 2007, pages 5- 6).

The curriculum that Al-Khalil (may God have mercy on him) drew for him and his students after him is a curriculum that relies on precise arithmetic operations aimed at reaching an inventory of the rules of the Arabic language, in order to facilitate their understanding by the recipient, as well as to preserve its eloquence and strength, and to preserve the Arabic tongue from melody and error.

And the generativist took this approach to limit the linguistic rules, as we see Chomsky followed this guidance, in establishing the transformational generative rules, as he made the mathematical operations a basis in the construction of its rules, and this is close to what was brought by Al-Khalil (may God have mercy on him), as ((the confirmation of the literature was The transformational grammar school in its infancy focused on reaching a high degree of formal clarity and clarity, that is, the formal accuracy in formulating the rules, and to this can be traced back to this school's interest in the mathematical properties of that formulation, and this is what Chomsky did in the comparison between the different grammatical formulations to conclude that the transformational rules are Which allows us to adequately describe the system of grammar, and that in order to account for an important aspect of the grammatical regularities, we must assume the existence of two levels of grammatical structure - deep and superficial - with a transformative relationship that changes one or more aspects of the deep grammatical structure to reach to the surface structure in which the sentence appears) (Baqir, 2002, p. 57).

The link between the generative theory and the Khalili theory is their dependence on the mathematical formulation of linguistic rules, and this is what made them two abstract scientific theories, looking at language as a tool from which arithmetic operations are launched to determine its rules, as (Generative and transformative linguistics is committed to developing a structural description that gives the collection of information about sentences, through rules the same that it generates, so this structural description is an analysis of these sentences, and one of the fundamentalist sentences passes from non-fundamentalist sentences, in other words, it includes an endless list of formal structures that make up language sentences, provided that this list does not contain sentences that are not from sentences Language) (Zechariah, 1986, pp. 12-13).

This (structural) aspect is what distinguishes the Khalil theory, that is, it is a face of similarity and convergence between the two theories. A graphic description of the language information so that it produces its rules, and this is what Al-Khalil (may God have mercy on him) mentioned when he said: He was asked about the defects that he has in grammar, and he was told: About the Arabs did you take it or did you invent it from yourself? its words, and his causes were established in its minds, and if that was not transmitted from it, and I assumed that what I have is a reason for what I caused him to do, and if I had the problem, then he is the one who sought, and if there is a reason for him, then I am like a wise man who entered a well-built house; systems and divisions are marvelous; And it was correct according to the wisdom of its builder with honest news or clear evidence and blameworthy arguments. Whenever this man stops in the house on something from it, he says: He did this

like this, the reason is such and such, and for such and such reason. For the reason mentioned by this one who entered the house, and it is permissible for his action to be other than that reason However, that of what the man mentioned is likely to be a cause for that, so if someone gives me a reason for the reasoning of his grammar, it is more appropriate than what I mentioned with the pickaxes, so let him bring them (Al-Zajazi, 1972, pages 65-66).

Al-Khalil in this text is quasi-linguistic with construction and the ills in it are like the ills that made the construction in this way. He looks at the language in a structural way, and this is what the generative theory came with, which relied on the structural aspect of the language, not the descriptive one, and one of the points of interconnection between the two theories.

First: the concept of integrity:
Dr. Abd al-Rahman al-Hajj Salih took the straightness of speech and reference in Sibawayh's book as a starting point to clarify this concept. Sibawayh separated the saying about it and what is meant by it, and he believes that this concept is one of the propositions of al-Khalil (may God have mercy on him) and from it Sibawayh took his student,

Since the basic concepts are For Al-Khalil and Sibawayh, he separated the saying in it as an explanation and clarification, by Sibawayh's saying in this section: (This is the chapter on righteousness of speech and referral, for it is a good straight, impossible, and a lie, and an ugly straight, and it is impossible to lie. At the end of it, we say: I will come to you tomorrow, and I will come to you yesterday: As for the straight lie, then you say: I carried the mountain and drank seawater and the like. As for the ugly straight one, you put the pronunciation in the wrong place, towards your saying: Zaid has seen, and that Zaid will come to you, and the like. I will drink seawater yesterday)) (Sibawayh, 2014, pp. 25-26).

Commenting on this text, Dr. Abd al-Rahman says: ((Visibawayh, after Al-Khalil, is the first to distinguish between safety related to the word: the good or ugly straight, and the specific safety of the meaning: the straight, the impossible. The one who distinguishes one language from another) and the safety imposed by the real use of the speakers, and this is the meaning of approval, which is the approval of the speakers themselves): straight, good.

Straight Good = sound in measurement and use.
Straight Ugly = out of proportion, little in use, and not in tune.
Impossible = it may be sound in measurement and use, but it is incorrect in meaning (Abdul Latif, 2006, pp. 81-138).
Hence the absolute distinction between the pronunciation and the meaning...) (Saleh, 2007, pp. 30-31).

It is apparent from Sibawayh's words that he relies on this concept in explaining the grammatical integrity of the linguistic structure, and there is a great similarity between this section, which Sibawayh followed in his book, and what Al-Khalil brought from the system of fluctuations in his dictionary (Al-Ain), that is, it is a system for clarifying words that have semantic error. Or etymological or other, it depends on the sorting of correct words from others, and this is what we find in Sibawayh through his use of this system to explain the correct used from the structures from the incorrect (impossible to lie) (and the field), and others, so his system was derived in explaining the validity of structures from this idea.

Dr. Muhammad Hamasa Abdul Latif believes: (There is a similarity between Sibawayh's theory and after Al-Qaher Al-Jurjani and those who followed their path and

Chomsky's theory in interpreting semantics... The similarity here is that Chomsky sees that the semantic interpretation stems from the deep structure, and the grammatical element is what extends the sentence in this sense, and the transformative element to some extent, although it has recently returned and given the transformative element a great value in semantic interpretation. The position of Chomsky until he issued his book.

(Aspects of Grammar Theory) was represented in the theory that recognizes the existence of an exclusive mark between semantic content and deep structure of the sentences, and that only the deep structure limits the sentence with its meaning) (Abdul Latif, 2006, p. 137), but later he came with the expanded model theory that confirms that the surface structure and its repulsion can play a major role in the semantic interpretation, while the contribution of the structure is limited The deep structure determines the meaning by representing the so-called orbital relationships, i.e. the relationships that are based on a semantic basis between the action and its effect - or its actions - and these orbital relationships are experienced by the deep structure, and thus the role of this structure is limited to the interpretation of the semantic content of sentences, or the meaning of the meaning. Basic for sentences (Abdul Latif, 2006; Carvalho et al., 2020).

If we go to the third stage of the generative theory, we find in its sub-theories what is compatible with this concept, which is the theory of the axis, which is concerned with determining the relationship between the lexicon and the structure, and thus it has shown the effect of the semantic content on the structure, as well as the opposite, as ((this theory is concerned with The subsection defines the features of the relationship between the lexicon and the grammar ... and how it is necessary to take into consideration the lexical features of the vocabulary in the grammatical structures, and the principle of projection according to which the lexical properties of the word fall at all levels of the grammatical representations in which that word appears. The lexicon - that part that It is concerned with the vocabulary of linguistic knowledge - it contains lexical materials or entries, what do these entries contain? Each entry contains semantic, phonetic, morphological and grammatical information about the word, i.e., its lexical meaning, its phonetic form, its grammatical group, and how it relates to other words and phrases in grammatical structures) (Baqir, 2002; Dai et al., 2022).

The relationship between the semantic content and the syntactic law of the sentence is an inseparable relationship, and this relationship has shown the interrelationship between semantics and grammar, semantic integrity is linked to the grammatical validity of the sentences, as well as the opposite. Modern Saniyya has its theories on this relationship, including what came in the generative theory that sought to study language as an abstract scientific study of mathematics and nature, and indicated in its propositions to this relationship, so one of them is indispensable for the other, as Sibawayh mentioned in his text, which is an independent theory in itself.

Second: the singularity and the definition of the word

Dr. Abd al-Rahman al-Hajj Salih dealt with this concept from the term good silence at Sibawayh in his book and indicated that this concept is Khalil in the language of his student Sibawayh.

It is never the noun of a manifestation on a letter, because the manifestation is silent to him and nothing is before it and nothing is attached to it, and he does not connect to that with a letter, and they were not to unfair the name, making it the status of something that is not a noun or a verb, but rather comes to a meaning) (Sibawayh, 2014; Eskiyoruk, Onur, & Aydin, 2021).

And he said in another place in the book, clarifying what is meant by the noun adverbial (and zahir, even if it punishes nun and Tanween, then it is not like the sign of the continuous pronoun, because it is a noun that separates and begins, and not like the sign of pronouns because in the pronunciation it is like nun and Tanween, it is closer to it than the apparent, this and punishment are combined in it).(Sibweh, 2014, pp. 1/187-188).

Dr. Abd al-Rahman comments on this stipulation, saying: (Indeed, the starting point for them was everything that separates and begins, which is the adjective of singularity, and with that origin other things can be branched out to it. Therefore, it must start from the least that is uttered by what is separated and begins (individuated), which is the noun that appears in Arabic Everything is branched off of it, and what is inside it cannot be unique, so it is in its stature, which is why the first grammarians called this nucleus by the singular noun and what is the status of the singular noun) (Saleh, 2007, p. 32).

And he indicated that the separation enables the researcher to understand and explore the real limits that occur in speech, and the researcher does not need to assume the assumption that the obstetricians made in their study of the sentence before defining it, then he returns to this nucleus and how the grammarians deal with it, as they see that some of these nuclei accept the increase right and left without To lose its unit or go out is described (verb), and they called this increase the empowerment, and he linked this increase to the concept of subdivision and transformation, as transformation is what defines the units in the Khalilian theory and does not need to The analysis to the close components, which Chomsky formulated in the form of a tree, then this theory does not separate the structural axis from the axis of replacements and does not look at each of them separately, but rather makes each one of them subordinate to the other (Saleh, 2007, pp. 33-34).

And if we look closely at the theories of the third stage of generative, we find that the above applies to the sub-theory called (S) the bare seine, this theory specializes in the structure of components, sentences, phrases and smaller units, and describes the structural relationships between the units of sentences, looking at those increases in phrases and showing their importance Especially since the theory refers to the analysis of the components of phrases, and this theory tries ((to embody the general characteristics of all phrase structures and not to describe the structure of a phrase that identifies it in this or that language. We do this by using general principles that form part of the overall rules.

A head is accompanied by other components, and the head is from the same family as the phrase, or on the contrary, the phrase is called the lexical family to which its head belongs. Theory S) (Baqir, 2002, pp. 98-99).

The head in this theory is equal to the nucleus in the nucleus theory, just as the nucleus is the center of the sentence talked about by the philate theory and is capable of polarizing the increase and compatibility with it, so the head is also in the bare sine theory (S) is the anchor around which the other increases revolve, whether these increases are before or after it, Likewise, the sentence in the Khalili theory is called by the name of that nucleus, so the phrase in the sin bar (s) is called by the name of the head, so the phrase is according to the species to which the head grows, and accordingly, the concept of singularity, which is the concept of independence of the word or phrase until it is better to remain silent on it with its full meaning, so we find In Sin Baria (S), the head with the specific and the virtue completes the meaning of the phrase, so it is independent from others, and this is what Sibawayh went to in saying: (Because it is a noun that is separated and begins, it is separated due to its independence from others, and begins with it in a new sentence or phrase, so it is correct that

it is separated by itself. , and begins with it, and this indicates that this word has what qualifies it because it is independent of itself, and it has its own attachments (definition of (the) or addition, tanween, or tense of the verb, and special letters meanings that are specific to names and verbs...etc), and these The belongings are like the provisions that we find In the sine theory (Q), as well as the indispensable attachments (manubs) that come after this word, they are similar to the residues in the sine theory (s).

Third: the concept of position and the nihilistic sign

Dr. Abd al-Rahman al-Hajj Salih believes that the positions they occupy are boxes defined by branching transformations, which is what is termed in mathematics as equivalence, even if some expressions are longer than others, and that does not detract from it being a word, and these transformations are done here by the increase, and its opposite, which is Restore the thing to its origin, as expressed by the grammarians, and with this process, the position of each element within the phrase is determined, and these positions may be empty, which are around the nucleus, because the position is something and what it contains is something else, and these are purely mathematical concepts, and they are the most important characteristic of the Khalili transformation. The absence of the place from the element has something similar, which is the absence of the sign or leaving it according to Sibawayh's head, and this is what he called the nihilistic sign, and it is the one that disappears in one place to meet a visible sign in another place, like all the signs that distinguish branches from their origins (Saleh, 2007, pages 35-36).

And the place is what represents the place in which one of the influential elements can be placed, and if that salt does not carry an element, it is called a nihilistic sign, and it is the one that disappears in one place to meet a visible sign in another place (Al-Hawari, 2018).

The early grammarians built a number of concepts and conceptions, and a number of methods in speech therapy on this method of analyzing speech and discovering the comprehensive structure of a large number of parts. And piece by piece, they contrast them to show the differences in terms of their subjective qualities, as is the case with the linguists, but they carry this way on that until the order and systems appear, not only the subjective attributes, and accordingly, the concept of position, as well as the example, is not found in Western linguistics at all, and it is the greatest difference. In it, Arabic grammar differs from modern Western linguistics (Sari, 2017).

With a quick look at the theories of the third stage of generative, we will see that the concept of position was present in Chomsky, and this contradicts the previous statement of Dr. Muhammad Sari about its absence in modern Western linguistics. The elements and their limits in the syntactic structure, or in a more general sense, the limits of the change that occurs on the syntactic structure and the factors that impose those limits from the aspects in which it becomes clear a theoretical connection - M with the overall picture it draws for the rules, the movement of some elements in grammatical structures from one location to another, Some of the elements It moves from one place in the grammatical structure to another in it, and we find this phenomenon in all human languages, and perhaps we find the clearest example of movement in interrogative sentences in Arabic that begins with an interrogative name transferred from its original position within the sentence to its new position in its front, Movement is evidence for assuming two levels of grammatical structure linked by a set of laws that calculate the movement of elements and other changes that are presented in the grammatical structure) (Baqir, 2002, pp. 118-119).

Based on this, the position is one of the common concepts between the modern Khalili theory and the generative theory, because of the importance it attached to it in the grammatical analysis in them. This movement and its regularity.

Fourth: the concept of the factor

Dr. Abd al-Rahman Haj Salih shows that the word is not the smallest unit in the formulation of structures, but there are other units of another gender that are more abstract. Grammarians in this place proceed from gestational or procedural operations, so they carry, for example, less words than more than one word by taking numerators and transforming it with addition, With the nucleus remaining, and they noticed that the appendages on the right change the pronunciation and meaning, rather they affect and control the rest of the structures, such as the effect at the end of words (Saleh, 2007, pages 36-38), (changing the syntax, meaning, determining the time, etc.), and this transformation is according to The increase on the right, and the effect varies according to its difference, the nucleus is fixed in the original, but these additions affect it in word and meaning, for example, the affirmative tools affect the present verb in terms of wording and meaning, as well as the transgressive hamza and others, and in the names we see the transcribers and verbs affect them.

Dr. Abdul Rahman dealt with the concept of the factor in a general form according to the grammarians, and he did not mention texts of Al-Khalil or Sibawayh's student in explaining the concept of the factor. This is a metaphorical chapter or the end of the word in Arabic), Sibawayh spoke in it on the syntactic signs that are accusative, preposition, nominative, and assertiveness as effects (of what the agent occurs in, and none of them is but it is removed from it), thus linking the syntactic phenomenon unambiguously to the theory of the agent. However, the contemplator on Sibawayh's comments in this regard, we find that the worker in his view is of a purely linguistic nature, as his work for him was mostly based on what is termed "by transgression" i.e., creating grammatical fields within the grammatical structures in which the sayings settle, which is a clear and all-clear matter. In his words, a direct reference is made to this matter, as he made the verb the transitive to the subject and the accusative, the absolute object, the adverb of time and the adverb of place)) ((Al-Muttalib and Al-Asadi, 1999, p. 6).

The concept of the factor according to Sibawayh is similar, and it (the worker) precedes the object, that is, it is always on the right of the word. Rather, it shows that the factor is united in terms of small increases that affect the pronunciation and meaning, but the concept of the factor is not limited to this small, narrow circle, as it is a broader and more comprehensive concept, as it is divided into a verbal and moral factor, so what small increase affects the initiation? And how to explain the impact of the actor and set up the effects? Is it by increments that with assets that you work in? If he counted the act as these increments that work and this does not apply with the act, because these increments are not fixed, and are not inherent in them, so they may lack work, as for the act, the action in it is inherent, and it is when there is work Later on, Dr. Abdel Rahman adds that there is (another synthetic level higher than this, which is the level of export, and what is the difference in the factor... This means that there is another topic that goes beyond this position,

and the grammarians have noticed that these positions have absolute precedence, as if these tools (They are called the initiation letters) factors that exist at a higher level, as they control everything that is under them, and they do not necessarily have an action on what they enter into. And that includes interrogative tools in exchange for zero as signs of proof and tools of affirmation) (Saleh, 2007, p. 39).

These tools that work beyond that which have precedence in speech are above the factor, because they have the absolute precedence, and they may not work beyond, but they control everything that is under them, as they add verbal effects often and always moral, as each word has its own significance, Which is the meaning that he brought, the function of these tools is to link in some places, and that is why they are called inactive factors, which are the competent letters, and their work is to perform a transformation in a saying to be valid to replace another saying in its field or to combine two nominal sayings to form one nominal saying (Al-Mutalibi and Al-Asadi, 1999, p. 14).

The work of these tools is to take a category from its field to another, which is only suitable for it with these tools.

As for the factor from the generative viewpoint, what we find in Chomsky is its pioneer, who paid much attention to the work, especially in the last stages of generative, as he held his own theory, which he called (the theory of work or factor), as (the theory of the factor and component control is one of the most important sub-theories in the theory of The factor and the link (referential and intermediary), because they limit the concept of work, its foundations and principles, and also contribute to the interpretation of some phenomena in the manner of human languages, and most importantly that many of the subsidiary theories in the overall theory... depend on it in application, and cannot work without it, That is why the theory of universal rules was called by its name (Action and Connection Theory) (Abu Assi, 2007, p. 152).

The factor according to Chomsky is synthetic, as we find that he focuses in it on defining its function within the structure, that is, defining the elements that it controls structurally, and determining its type (the nuclear element) working, and he is the supervisor of the etymological units in terms of being a verb, a noun, or a letter, without interest in determining the semantics. The logical, not the grammatical consequence of it (Al Alawi, 2007, p. 8).

Chomsky's view derives from Sibawayh's idea of action in his analysis of Arabic speech (as the idea of action in it emerges as a very important axis in understanding the dimensions of the concept of the sentence... Action has the idea that links the components of the sentence, that idea that makes the sentence a single coherent fabric (ie: a block This makes the concept of work and the concept of construction two analytical areas of Sibawayh that are inseparable within the framework of defining the concept of the sentence.

As for the structure, it is the form of the result of the action or the link; it is the structure that includes the functions, which is called the sentence (Al-Asadi, 2007, p. 155).

Accordingly, the work according to Sibawayh is related to the construction of the sentence, and it is what leads its elements to harmony and cohesion in them, so it is synthetic, and from Chomsky took his idea of work, because Sibawayh sees that work is responsible for generating the fields for the grammatical functions that will occupy them or leave them empty, as it is a structural element in the composition.

This is what we find in the modern Khalili theory, as the factor in it is the focus of the structure, meaning the two important ones as the nucleus of speech, in addition to the original with a synthetic function, and it is the cause of the Arabic movement, and the cause of construction in speech, and without it speech is not, and useless, and the factor has two functions: synthetic   Dr. Abd al-Rahman al-Haj Saleh calls it (a structural or verbal that

dominates the sentence structure, and the other is a moral one that defines grammatical meanings such as objectivity, passive, present, etc.) (Al Alawi, 2007, p. 8).

Accordingly, there is a close relationship between the modern Khalili theory, and the generative theory built by Chomsky, from various considerations, from the point of view of the origin of the theory, which is a syntactic comprehensive towards human languages, and from the side of the branches, which are the theories and concepts emanating from them.

Conclusion

After this reading of the modern Khalili theory and its concepts, and its relationship to generative grammar, the research reached the most important results:

Dr. Abd al-Rahman Haj Salih built his Khalili theory on the basis of the concepts that the generative theory came up with and the stages it passed through.

There is a great convergence between the basic concepts of Khalili and the sub-theories of the third stage of generative, and in particular the theories of the bare Sine, connection, action, boundaries, and axis.

Chomsky in his theses believes that he was influenced by what Al-Khalil and Sibawayh brought up in their grammatical theories, although this was not with his statement, or with reference to their efforts in his production, it is clear the manifestations of the manifestations of Arabic grammar in Chomsky's theories.

There are many basic concepts that Hajj Salih did not address in his theory and did not employ the Khalili concepts in Al-Ain's lexicon. Rather, he contented himself with what was mentioned in Sibawayh's book, and he did not take all of them but rather a small part of them.

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