

AL-QUR'AN BASED ON CHOMSKY'S THEORY

Wati Susiawati

{ wati.susiawati@uinjkt.ac.id }

UIN Syarif Hidayatullah Jakarta, Indonesia

Abstract. This research aims to unravel Chomsky's statement that this theory can be implemented in world languages including Arabic. The main conclusion of this thesis is generative transformation theory was carried out by Chomsky can be implemented into the Arabic Al-Qur'an in all patterns. But on Arabic grammar, especially the Arabic Al-Qur'an, these patterns are very diverse and varied. For example, there is a change in *harakat*, caused by the difference in position *i'rab*, *al-ziyadah* which has lots of pattern or way, so did the placement pattern (*al-ihlal*) and pattern *i'adat al-tartib* particularly at *taqdim wa ta'akhir* and *hadhf*. In the matter of the application of this theory, the author brings forth Mohammad Ali Al-Khulli's opinion that generative transformation theory can be implemented into Arabic grammar especially in the Al-Qur'an, but it's more comprehensive.

Keywords: *Al-Qur'an, Chomsky, Generative Transformation, Surface Structure, Deep Structure.*

1. Introduction

Chomsky [1] is one of the linguistic characters. Full name Avram Noam Chomsky, born December 7, 1928, in Pennsylvania. Grew up in the middle of a highly educated family, the spouse of Dr. William Zev Chomsky and Elsie Simonofsky. His father was a Jewish linguist. Chomsky is very actively following a variety of linguistic activities of his father. This greatly affects the intellectual power and way up in linguistic studies. His father was known as the experts are assigned grammatical in Hebrew, called the daily New York Times as a prominent Hebrews are assigned grammatical wrote a number of works are assigned grammatical language.

In fact, at the age of 12 years, Chomsky has already read one of his father's heavy work on the Hebrew grammar of the 13th century. The Hebrew language is still allied with the Arabic language, therefore it is also very possible for Chomsky reading and searching books related to Arabic, particularly Arabic grammar. According to Tammam Hassan, Chomsky was one linguist who admires the thought of Al-Jurjani. Therefore, Chomsky is not only master the Hebrew language but also studied *al-Ajrumiyah* to Franz Rosenthal [2].

According to him, the languages are mentalistic/psychological abuse, which is innate (inborn/heritage/descent), consisting of the elements of competence (competence) and performance (performance), which is contained in the structure of the outside (surface structure) and structure (deep structure) [3].

1.1 Research background

The writing of generative grammar, especially about the rules of transformation has been done by linguists, including [4]:

1. Khalil Hilmi, in his book "*Nazariyah Chomsky Al-' Arabiyyah*" states that the linguistic theories presented by Chomsky can essentially be applied to Arabic. The application of Chomsky's theory can be analyzed in the structure of the Arabic sentence of both the inner structure and the birth structure [5].
2. Muhammad 'Ali Al-Khulli said that Arabic as an *Ilimyah* and *Alamiyah* language has followed the generative grammatical pattern, even the pattern of transformation in Arabic more complex than other languages [6].
3. Mikhail Zakaria said generative Gramatics can be applied in Arabic to find the basic meaning of a sentence. By understanding the meaning of the inner structure and birth structures, it will help to understand a text to its standard meaning [7].
4. Dwight Bolinger is more pronounced in his book titled "*Aspect of Language*" stating that there are several types of transformations that are broadly differentiated into two, namely: singularly Transformation and general transformation (Generalized transformation) [8]. In a single transformation can undergo processes among others with; Addition (Addition), omission (deletion) permutation (permutation/rearrangement), replacement (substitution) [9].
5. Jos Daniel Parera in his proof "*Syntactic*" states that the rules of transformation can be applied in various languages in the world. By following the rules of transformation then in Bahasa Indonesia, one sentence can form at least 20 other sentences.

1.2 Problem Statement

Based on previous writes above, it can be concluded that the writing of this book is in the position of proving or even rejecting Noam Chomsky's theory of Transformational Generative Grammar and Its stated that the theory can be applied to the languages of the world including Arabic, as well as further reviewing the implementation of the Generative transformation theory in Al-Qur'an.

Associated with the implementation of this theory into Arabic, Khalil Hilmi, Mikhile Zakaria, Dwight Bolinger and Jos Daniel was agreed. According to Muh{ammad 'Ali Al-Khullil, he said that Arabic grammar its was very complex and comprehensive, while this theory was only able to interpreted the surface structure.

In essence, in this article the authors propose a problem statement, what extent generative transformation theory can be applied in the Qur'an?

1.3 Significance of the study

This research is about Chomsky's theory, that generative transformation theory can be implemented into Arabic grammar especially in the Al-Qur'an, based on his statement that this theory can be implemented in world languages including Arabic. Reveal the extent to which generative transformation theory can be implemented in the Qur'an as the object of this research. It also at the same time tests the truth of the expression of linguists who argue that generative transformation grammar can be applied to world languages including Arabic. Finally, Therefore, this research is very important to do.

1.4 Scope of the study

The topic of this research is implement of generative transformation theory in the Qur'an as the object of this research. There are a change in *harakat*, caused by the difference in position *i'rab*, *al-ziyadah* which has lots of pattern or way, so did the placement pattern (*al-ihlal*) and pattern *i'adat al-tartib* particularly *al taqdim wa ta'khir* and *hadhf*.

2. Literature review

2.1 Transformation Generative Theory

Basically, in analyzing the language, Chomsky took the United Kingdom as the language database. In relation to the Arabic language, Jonathan Owens stated that the theory of transformational generative has been implemented by Ibn Jinni (321-392 H) through the *asl*'s theory/basic/base and *fur'u*/branch [10]. In theory the and *fur'u*, Ibn Jinni explained that the *asl* is an inner structure (deep structure), while *fur'u* is the structure (surface structure). The *asl* in Arabic was the original structure before the word or the sentence was changed, while *fur'u* is the result of the derivation of the word or the sentence [11].

According to Tammam Hasan [12], *asl* is the basic form of a word or sentence is modified in the form *fur'u*, a sentence must contain musnad and musnad ilaih, therefore in a discard sentence/*hadhf* one, or add other elements in the sentence is *fur'ui* [13]. Abduh Al-Rajih explicitly explains that there is a correlation between the meaning of the *asl* with spiritual significance (deep representation) as the idea of transformation, while the theory of meaning outside (surface representation) is the meaning of *fur'u*. Similarly, Ayoub and Bohras cited by Jonathan Owens, declared that the term taqdir (abstract representation) on the basis of the sentence/*asl* in Arabic grammar has accordingly with the term deep structure. The number of *ismiyyah* is the basic sentence [14].

3. Methodology

3.1 Research design

This study has applied the qualitative method. The research methods used are:

1. Analysis-Synthesis method. The method of analysis-synthesis in question is to examine and read critically the various explanations of the related figures in their writings so that later gained an in-depth understanding of the issues that are the concentration of research.
2. On the other hand, the study also used the contain analytic approach to the generative grammar of Noam Chomsky, which later resulted in generative transformation theory.
3. In the later stages, the authors will also apply the theory to the verses Al-Qur'an according to the selected cases.
4. As for the presentation, the author uses a descriptive-analysis method. The descriptive method is used, especially for the record and inventory of both figures and then analyze them according to the classification and theme of each and then present them in the form of narrative that is Descriptive.

In the process of collecting data, the authors use a representative technique that is data collection and study the two works repeatedly and cease when no longer finds new things. Then the results will be analyzed and shortened based on their respective themes and categories. This is to make it easier to work with authors to create and classify all the information and data that authors have acquired [15].

4. Research Results

For more details, the author will expose this theory application in Arabic, in which there are some elements that are experiencing the transformation or change, such as [16]:

1. Changes in *harakat*, caused by the difference in position *i'rab* [17].

In the matter of the application of this theory in the Arabic language in Al-Qur'an, there is some element that undergoes a transformation or alteration, including the *harakat* end of a Word. This will be certain that there are examples in the Al-Qur'an about change without vowel marks like this is very much. For example, we just take the word of God that will be found with Allahu with *harakat dammah*, Allaha with *harakat fathah* and Allahi with *harakat kathrah*.

According to author searches based on <http://corpus.quran.com/qurandictionary>, then will we get 3156 times in Al-Qur'an which peaked at *i'rab* are different, either in the position of *rafa'*, *nasab* as well as *jar*. for example which shows the change of meaning is the following paragraph very urgent QS. Al-Fatir: 28:2.

2. *Hadhf* this can be words, phrases in a sentence, even letters and or sentences.

This can be done by way of eliminating *fi'il*, *fa'il*, *mudaf*, *mudaf ilaih*, *sifat/na't*, *fi'il sharat*, *sharat* and answer and answer *qasam*, *qasam muftada'*, *khobar*, *ism majrur* and so on.

مَنْ عَمِلَ صَالِحًا فَلْيَنفُسِيهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۗ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾

According to inner structure analysis (deep structure/البنية الباطنية), in the verse (QS al-Jathiyah: 15) There is a discarded word/*isim* that is: من عمل عملاً صالحاً ، فعمله لنفسه ، there are two discarded words/*isim*, which is the word عملاً as an object The sufferer (مفعول به) and the word عمله as the subject (مبتدأ).

3. The addition of (*al-ziyadah/additional*) Additions (*al-ziyadah/additional*) i.e. the addition of new elements in the sentence either by adding one or more new words to a sentence that occupies a particular position as to where that happens on the structure *atf*, *taukid*, *badal*, *masdar mu'awwal*, *na't man'ut*.

As for examples that include the structure of *Taukid*, as the following example:

(23) كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا (21) وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

In the paragraph (QS. Al-Fajr: 21-23) There is the addition of the word that serves as an amplifier/*Taukid* namely the word دَكًّا and صَفًّا.

4. Placement of (*al-ihlal*) in this part, the sentence pattern will undergo a change of sentence structure. It would be very possible patterns like this are very common and certainly, this kind of thing is very much. For example, for the word *sīn mīm* ' ayn (س م س), it will be found 185 times in Al-Qur'an.

For example, such as: الله سميع عليم the predicate is occupied by other words, thus becoming الله غفور رحيم. In this section, examples are found in both Al-Qur'an and in other expressions.

4. Compensation, namely the replacement pattern by changing the *ism dahir* to be *ism damir*. It has been very ordinary *ism zahir* was changed to *ism damir*. So also in the Al-Qur'an, very much found *ism zahir* changed into a pronoun. According to the author, search patterns such as these are the most widely used.

For example, the author takes the verb *khalafa*, then the author finds 184 for the past verb/madhi nor the current verb/will be dating/mudari'. As for verbs that form *fi'il majhul*, there are 12 times in the Qur'an.

5. The repetition of the sequence (*i'adah al-tartib*/permutation).

The technique of repetition of this sequence can be done by rearranging the structure of sentences, either by way of changing the position of one or more words in the sentence, including the sentence changes from a number of *ismiyyah* be the number of *fi'liyyah*.

For example (QS. Al-Ghashiyah: 25-26):

(26) إِنَّ إِلَيْنَا إِيَابَتُهُمْ (25) ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ إِنَّ إِلَيْنَا إِيَابَتُهُمْ (25) ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ

In that verse, *Isim* إِنَّ is the word إِيَابَتُهُمْ while *Khabar* إِلَيْنَا is the next verse, the word حِسَابَهُمْ is as *Isim* إِنَّ while the word عَلَيْنَا positions as the *khabar* إِنَّ. It is inversely proportional to the basic rule stating that the *Mubtada'* or *Isim Inna* is usually located before the *Khabar* or *Khabar inna*. So the sentence was originally إِنَّ إِلَيْنَا إِيَابَتُهُمْ and ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ. Likewise with the following verses (QS. Al-Baqarah: 10): فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ.

5. Conclusion

This study shows a significant theory. This is a lot of changes happening on the verbal sentence became a nominal sentence or otherwise, can also happen at *taqdim* and *ta'khir*. In this section, *taqdim* and *ta'khir* is more often used, in either the verbal or nominal sentences. For example (QSAI-Ghashiyah: 25-26).

The main conclusion of this research is a theory of generative transformation carried out by Chomsky can be implemented into the Arabic Al-Qur'an in all patterns, especially these two patterns. But on Arabic grammar, particularly the Arabic Al-Qur'an, these patterns are very diverse and varied. For example, there is a change in *harakat*, caused by the difference in position *i'rab*, *al-ziyadah* which has lots of pattern or way, so did the placement pattern (*al-ihlal*) and *i'adat al-tartib* particularly in *hadhf* and *taqdim* and *ta'khir*.

This proves that the language of Al-Qur'an far more Universal than any other world language. Proven by a large number of studies including the TG theory can be applied in the Arabic Al-Qur'an. But al-Qur'an as The Holy Scripture that *salih li kulli zaman wa makan* even with the current from non-Muslims theory.

References

- [1] Michael Anacker, Daniel Cohnitz, Michael Flacke, Ralf Goeres, "Bibliography," *Journal for General Philosophy of Science*, 32, no. 2, (Des. 2001), 377-418. Lihat juga Nueva Revista, "Bibliografia," *de Filologia Hispanica*, T. 53, no. 1 (2005), 279-281. See Gunther S. Stent, "Paradoxes of Free Will," *Transactions of The American Philosophical Society*, New Series, 92, no. 6 (2002), 261-263
- [2] Franz Rosenthal (August 31, 1914 – April 8, 2003) was a Professor of Semitic languages from 1967 to the 1985 year. Professor Rosenthal is a prolific scholar and high achievers who many contribute to the development of the study of critical resources in Arabic in the US. Publications range from Early Islamic Humor in a monograph to the translation sequence three times from *Muqaddimmah* Ibn Khaldun into Grammatical Base Al-Arabiyyah. For the translation of *Muqaddimmah*, he went to Istanbul and studied the manuscript there, among them the signed copy of Ibn Khaldun. The history of Muslim Historiography of the year 1952 was the first study of this huge

topic. He wrote extensively on Islamic civilization, including the Muslim concept of Freedom, the classical Heritage in Islam, the herb: Hashish versus Medieval Muslim Society, gambling in Islam, On Suicide in Islam and faster than hope: complaint and hope in Medieval Islam, knowledge Triumphant: the concept of knowledge in Medieval Islam Leiden: EJ (. Brill , 1970), as well as three volumes of collected essays and two volumes of translations from the Arabic text of the history of the medieval Persian historian al-Tabari. Muhammad ibn Jarir al-Tabari, *Tarikh al-Rusul wa al-Muluk* (the history the prophets and Kings). Rosenthal continued to publish it in the language of Germany and the United Kingdom. His books have been translated into Arabic, Russia, and Turkey.

- [3] Gorys Keraf, *Linguistik Bandingan Tipologis*, (Jakarta: Gramedia, 1990), 167-168
- [4] Jonathan Owens, *The Foundation of Grammar, an introduction to medieval Arabic grammatical theory*, (Amsterdam: Jhon Benyaminns Publishing Company Amsterdam/Philadelphia, 1988), 220-221
- [5] Tammam Hasan, *Al-Usul: Dirasah Istimolijiyah li al-Fikr al-Lughawiy 'inda al-'Arab*, (Kairo: al-Hai'ah al-Misriyyah al-'Ammah al-Maktabah, 1982), 130-131
- [6] Gorys Keraf, *Linguistik Bandingan Tipologis*, (Jakarta: Gramedia, 1990), 167-168
- [7] Jonathan Owens, *The Foundation of Grammar, an introduction to medieval Arabic grammatical theory*, (Amsterdam: Jhon Benyaminns Publishing Company Amsterdam/Philadelphia, 1988), 220-221
- [8] Tammam Hasan, *Al-Usul: Dirasah Istimolijiyah li al-Fikr al-Lughawiy 'inda al-'Arab*, (Kairo: al-Hai'ah al-Misriyyah al-'Ammah al-Maktabah, 1982), 130-131
- [9] 'Abduh Al-Rajihiy, *al-Nahw al-'Arabiy wa al-Dars al-Hadith: Bahhth fi al-Manhaj*, (Kairo: Dar al-Nahdah al-'Arabiyyah li al-Taba'ah wa al-Nashr, 1979), 144-145
- [10] Jonathan Owens, *The Foundation of Grammar, an introduction to medieval Arabic grammatical theory*, (Amsterdam: Jhon Benyaminns Publishing Company Amsterdam/Philadelphia, 1988), 220
- [11] Yoseph H. Greenberg, *Some Universal of Grammar with Particular Reference to Order of Meaningful Element Universal of Language*, (New York: M.I.T., 1962), 73
- [12] Mustafa Jamal al-Din, *al-Bahth al-Nahwiyy 'inda al-Usuliyin*, (Iran: Dar al-Hijrah, 1405 H), 247-2453
- [13] Murtada Jawad Bakir, *Aspect of Clouse Structure in Arabic*, (Bloomington, Indiana University Press, 1980), 3
- [14] Jos Daniel Parera, *Sintaksis: Edisi kedua*, (Jakarta: Gramedia Pustaka Utama, 1993), 83
- [15] 'Abduh Al-Rajihiy, *al-Nahw al-'Arabiy wa al-Dars al-Hadith: Bahhth fi al-Manhaj*, (Kairo: Dar al-Nahdah al-'Arabiyyah li al-Taba'ah wa al-Nashr, 1979), 154-155
- [16] Furqanul Azies, A. Chaedar Al Wasilah, *Pengajaran Bahasa Komunikatif (teori dan Praktek)*, (Bandung : Rosda Karya, 1996), cet. 1, 16
- [17] <http://corpus.quran.com/qurandictionary.jsp>.Results **1** to **50** of **3156** for **allah** (in 0.009 seconds)
- [18] Muhammad Abu Musa, *Khasa 'is Al-Tarakib*, Kairo: Maktabah Wahbah, tt, Cet. 2, 111
- [19] 'Abdullah Jad al-Karim, *al-Dars al-Nahw fi al-Qarn al-'Ishrin*, (Kairo: Maktabah al-Adab, 2004), 250-251
- [20] <http://corpus.quran.com/qurandictionary.jsp>

