The Intellectual Foundations and Ideological Backgrounds of Constructing the From Foundations to procedures:linguistic Framework in the Arab Heritage

المرتكزات الفكرية والخلفيات الأيديولوجية لبناء التصور اللساني في التراث العربي: من الأسس إلى الإجراءات

الدكتورة :عـــدة زهـــــرة

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ملخص البحث

تعّد اللغة فاتحة تأسـيس ومحور تأصـيل، لكل الظواهر اللغوية التي يُبحث حاليا في هيكلتها، ونمط صـلاحيتها في كل الألسـن البشـرية، ومن هنا علينا كباحثين أكادميين أن نتجاوز تلك النزعة التوحديّة والتحلي بروح الاندماج في النظريات اللغوية عند علماء اللغة القدامى، أمثال ابن جني وسيبويه والخليل، ومن ثم اكتساب القدرة الكافية على تجاوز حالة الانفعال إلى ما يسمى بحالة التفاعل مع هذه النظريات بغرض المعرفة الحقيقة لهاته المنطلقات والأسس الابستمولوجية التي مهدت لنشأة العلوم الدارسة للظاهرة اللغوية.

تطرق كوكبة من علماء اللغة المحدثين أمثال عبد الرحمن الحاج صالح وأحمد مؤمن وإبراهيم أنيس وتمام حسان وغيرهم لقضية القرض والاقتراض الحاصـل بين الدرس اللغوي اليوناني والهندي والاغريقي بالدرس اللغوي العربي، وتباينت آراءهم فيما إذا كان العرب قد استمدوا رصيدهم المعرفي مما سبقوهم زمنا؟ أم في انفصال تام بينهما، وهذا ما تبناه عبد الرحمن الحاج صالح، وفي بحثنا هذا سنتجاوز قضية التأثير والتأثر للبحث في تلك المنطلقات التي انطلق منها العرب في التأصيل للغتهم العربية.

وإذا ما تم لنا فك مغاليق هذه الأسس الإبستيمية فحتما ستتضح لنا رؤية المنهج الذي يرتكز عليه في استكناه الظواهر اللغوية التي عدّت من بين أهم القضايا الراهنة البحث، من هنا حق لنا طرح الإشكاليات الآتية:

- هل للفلسفة دور في بلورة الفكر اللغوي العربي القديم؟
- وإذا ما كانت هي الباعث الأول على الدراسة هل كانت القاعدة الوحيدة التي أسست للدرس اللغوي ؟ أم هناك بواعث أخرى؟ في خضم هذا وذاك وجب علينا أن نعرج على تلك المناهج التي أتاحت مكنة المعالجة العلمية للغة؟

كلمات مفتاحية: الإديولوجيا ؛ الأسس المنهجية؛ التصورات الفلسفية؛ التراث اللغوي العربي القديم .

Abstract:

Language constitutes the foundational genesis and the pivotal axis for establishing roots for all linguistic phenomena currently being studied in terms of their structure and their mode of validity across all human tongues. Hence, it is incumbent upon us as academic researchers to transcend that homogenizing tendency and to embrace an integrative spirit regarding the linguistic theories of early linguists, such as Ibn Jinnī, Sībawayh, and Al-Khalīl. Thereafter, we must acquire the requisite capacity to move beyond a state of mere reaction to what may be termed a state of interaction with these theories aiming toward a genuine understanding of the epistemological premises and foundations that paved the way for the sciences concerned with studying the linguistic phenomenon.

A number of modern linguists including ʻAbd al-Raḥmān al-Ḥājj Ṣāliḥ, Aḥmad Mūmin, Ibrāhīm Anīs, and Tamām Ḥassān, among others have addressed the question of borrowing and influence occurring between Greek, Indian, and Arabic linguistic scholarship. Their views vary regarding whether Arab scholars derived their theoretical repertoire from predecessors in time or whether there was a complete separation between the traditions a position advocated by ʻAbd al-Raḥmān al-Ḥājj Ṣāliḥ. In this study, we will move beyond the issue of influence and reception to investigate the foundational principles from which Arab scholars proceeded in their efforts to establish the roots of the Arabic language.

Should we succeed in unlocking these epistemic foundations, the vision of the methodological framework that underlies the exploration of linguistic phenomena which are counted among the most pressing contemporary research issues will inevitably become clearer. From this vantage point, we are justified in posing the following research questions:

1. Did philosophy play a role in shaping early Arabic linguistic thought?
2. If philosophy was the primary impetus for study, was it the sole basis upon which Arabic linguistic scholarship was founded, or were there other driving factors?
3. Amidst these considerations, we must also examine the methodologies that enabled the **scientific** treatment of language.

Keywords: Ideology – Intellectual Premises – Philosophical Foundations – Arabic Linguistic Heritage

- **Introduction**

The ancient Arabic linguistic studies were founded on conceptual bases and intellectual frameworks that remain, to this day, self-sustaining and whose findings have not been called into question by technological developments. Consequently, we must acknowledge that this discipline, built upon aesthetic intuition and refined sensibility, necessarily rests upon specific methodologies, which were in turn paved by intellectual and philosophical premises. These theories function as ready-made models with their intellectual and epistemological dimensions, as well as their procedural tools, which have enabled them to exert a degree of hegemony over certain aspects of the ancient Arabic linguistic achievement. Furthermore, they have imposed their dominance on the identity of the referential framework for Arabic linguistic thought and pedagogy a framework that has been anchored in the particularity of Arab customary norms and grounded in the constancy of the universal Qur'anic discourse.

Within this interplay of forces, the inquiries of this research paper emerge to investigate a series of approaches and comparisons between the various philosophical premises upon which ancient Arabic thought was built, and thereafter to compare them with the methodologies and intellectual premises prevalent in the West.

1. The Philosophical and Ideological Premises of Al-Khalīl's Thought

If every science that stands upon its sound principles is necessarily founded on bases and premises that serve as its primary inspiration, then it is inconceivable that the pioneer of that science would not be equipped with a priori knowledge upon which to rely in bringing that scientific breakthrough into existence. Undoubtedly, Al-Khalīl al-Farāhīdī was influenced by the science of 'ilm al-kalām (speculative theology) and adopted its methodology in investigating Arabic utterances, "for Al-Khalīl himself was among the practitioners of kalām**."** [1] (Mahdī al-Makhzūmī). It is certain that the adherents of this methodology relied on reason ('aql) rather than transmitted tradition (naql). This is what Mahdī al-Makhzūmī, the editor of Mu'jam al-'Ayn, stated: "The most distinctive feature of the second school the school of kalam is its reliance on reason, the assertion of its specific characteristics, and the issuance of rational judgments, even within the artistic literary domain." [2] (Mahdī al-Makhzūmī). According to the view of those who followed this method, reason is the sole path leading to truth and arriving at certain results.

Hence, we can assert that Al-Khalīl's thought paved the way for the emergence of the rationalist philosophy exemplified by René Descartes. From this, we may say that Al-Khalīl's science was characterized by certainty (yaqīniyya), insofar as it was based on rational principles that are not subject to refutation. Evidence for this is that its results remain valid to this day, despite the research developments that linguistic scholarship has witnessed. More than that, his thought has intersected with that of Western linguists: "Al-Khalīl's approach in studying Arabic came close to some steps in modern linguistic methodologies, the closest being the distributional method."[3](Rashīd Halīma, Journal of Human Sciences). This is what we will clarify in the subsequent discussion by examining the methodological foundations upon which Al-Khalīl's thought was built.

2. The methodological principles underlying the Intellectual Thought of al Khalil al Farahidi

2 -1 -. The Mathematical Approach

Mathematical thinking became evident in the thought of Al-Khalil al-Farahidi, a point agreed upon by most contemporary linguists. It has thus become a self-evident fact that no one disputes his influence by mathematical thought." Indeed, all our contemporaries have observed that the fundamental ideas underlying Al-Khalil's analyses are purely mathematical"[4]. This is further inferred from his dictionary, Al-'Ayn, in "which Al-Khalil demonstrated deep and meticulous thinking in compiling a comprehensive work on the Arabic language that encompasses every word and expression without exception.

Guided by his critical and analytical mind, he proceeded with rigor, employing a precise scientific methodology built upon a strict mathematical system"[5]. He even applied Cartesian multiplication to enumerate the forms of triliteral roots through a matrix with two dimensions: for the triliteral roots, "all vowels combined with the consonants are represented horizontally, while the vowels alone are represented vertically, as follows"[6]:

Stillness	the kasra	the opening	the slot	← ↓
فَعْل	فَعِل	فَعُل	فَعَل	the slot
فُعْل	فُعِل	فُعُل	فُعَل	the opening
فِعْل	فِعِل	فِعُل	فِعَل	the kasra

His application of the principle of combinatorial analysis (al tawfiqa) stands as compelling

evidence of his intellectual reliance on mathematical logic as he employed the laws of mathematical permutations and combinations to reduce and circumscribe the number of possible Arabic articulatory configurations In light of this methodological framework he ultimately arrived at the following results.

- The bilateral roots756 arabic words
- The trilateral roots 19656 arabic words
- The quadrilateral roots491400 arabic words
- The quinqueliteral roots 11793600 arabic words[7]

2 -2-. Descriptive Methodology

This is manifested in his detailed description of the articulatory positions and the phonetic features of these letters. In light of the foregoing, Al-Khalil's intellectual framework may be characterized as a systematically structured one, as it is grounded in multiple methodological approaches that he employed to construct his theoretical system approaches that continued to dominate modern linguistic studies for a considerable period of time.

This resonates with the methodological principles later advocated by Ferdinand de Saussure. What we emphasize here is that Al-Khalil's rational thought is rooted in a philosophical foundation, reflecting a fundamentally philosophical point of departure.

3. The philosophical and ideological foundations of Sibawayh's thought.

Despite the ongoing disagreement among historians and researchers regarding the origins of Sibawayh's phonetic theorywhether it is rooted in usul-based (religious foundationalism) or kalām-based (theological rationalism) principlesmost scholars concur that the science of kalām was the principal intellectual foundation upon which Sibawayh built his theoretical framework.

The view held by some scholars regarding sibawayh influence by usuli(legal – theoretical) yhought is not as strong particularly in its mu-tazilite form"[8]. indeed we do not find this juristic mode of thought in sibawayh kitab as we shall clarify below

After examining the principles of uṣūl al-fiqh in his book, we find him stating in one of its chapters: "In this chapter, certain nouns that are neither adjectives nor verbal nouns (maṣādir) are set in the accusative case because they denote a state in

which the action occurs, thus functioning as an object. As for the expression bāyaʿtuhu yadan bi-yad (‘I exchanged with him hand-to-hand’), it can only take the accusative, because it is not acceptable to say: bāyaʿtuhu wa-yadun bi-yad, for he does not intend to inform that he exchanged with him ‘and his hand [was present]’; rather, he intends to indicate that he exchanged with him immediately, regardless of whether the counterpart was near or far.”[9]

He thus applied a grammatical rule pertaining to the category of words in the accusative casethose that are neither adjectives nor verbal nouns, but rather a type of mafʿūlātand aligned this example with that rule on the basis of a shared underlying rationale between the case being measured and the standard upon which it is measured. This is what is referred to as ‘ayn al-yaqīn (the certainty of direct evidence) in the methodology of analogy

3 -1-. The Experimental Method in Sībawayh’s Work

Among the various methodologies adopted by Sībawayh in his linguistic studieswithout limitation or exclusivityis the experimental method. Sībawayh’s classification of sounds was based on a simple experimental foundation. A treatise attributed to him, recorded by al-Sīrāfī in his commentary on Kitāb Sībawayh, clarifies Sībawayh’s experimental approach”[10]

This view may be summarized as follows: certain sounds can only be articulated with a raised voice. For example, the sounds /d/ (dāl) and /z/ (zāy) cannot be pronounced clearly and distinctly in a low voice. If a person attempts to pronounce /d/ softly, he cannot produce it as /d/; rather, it shifts to /t”[11]/.

Thus, Sībawayh demonstrated remarkable innovation in refining the articulation of Arabic sounds by distinguishing between what is voiced and voiceless, and by identifying the semantic differences that arise from the intersection of these two categories. It thereby becomes evident that Sībawayh employed an experimental method to differentiate between voiceless and voiced sounds, successfully providing a clear and accurate classification.

As for the discrepancies found in the classification of certain sounds, they cannot be attributed to any error on Sībawayh’s part; rather, they stem from later changes in the pronunciation of ṭā, from Sībawayh’s reliance on Bedouin speech in his study of the pronunciation of qāf, and from his experiment of pronouncing the hamzah accompanied by a vowel”[12].

It is important to note here that Sībawayh's experiment was limited to the tribes that existed during his time. Any subsequent changes that may have occurred in those dialects would inevitably alter the results of the experiment he had reached. Thus, such variation should not be regarded as an error attributable to him, but rather as evidence in his favor.

3-2-. The Descriptive Method:

As for the descriptive method, it is embodied in Sībawayh's detailed description of phonetic phenomena and his account of the articulation points of sounds. His phonetic material appears in two forms:

The first consists of what he recorded to describe the phonological system of the Arabic language, including his identification of the individual Arabic sounds whether primary or secondary their articulation points, and their distinctive features.

The second concerns his description of the changes that affect these sounds when they occur in combination with one another"[13].Arthur Schaade's use of the term description in clarifying the foundations of Sībawayh's phonetic studies in fact points to the descriptive method that Sībawayh employed in presenting his linguistic material.

He also employed the analytical method in his explanation of grammatical material. He faithfully and accurately documented the conclusions of the second-century scholars of the Hijra, presenting, analyzing, and expanding upon them with the aid of his sharp intellect and discerning insight[14].

From this it is understood that sibawayh did not rely solely on description his linguistic material rather he analyzed interpreted and provided explanations for all grammatical phenomena this approach is entirely natural for a scholar of sibawayh caliber.

In conclusion, we can acknowledge that Arabic linguistic studies were based on sound foundations. What Western linguists acknowledged about ancient linguists such as Sibawayh, Ibn Jinni, and Al-Khalil was based on objective scientific facts. The best evidence of this is Arthur Shadah's description of those methodologies, which he researched through his study of Sibawayh's book.

4. The Philosophical and Ideological Premises of Ibn Jinnī:

. Mu‘tazilite Thought:4-1-

Among the foundational premises upon which Ibn Jinnī established his thought is Mu‘tazilite doctrine. We "find Ibn Jinnī to be a Mu‘tazilite of the first order, and it is known that the Mu‘tazila were the standard-bearers of intellectual freedom in our Islamic thought."[15] (Arthur Schaade, Sībawayh’s Phonetics). This statement affirms the truth of Ibn Jinnī's influence by Mu‘tazilite thought, which appears clearly in his book Al-Khaṣā’iṣ, as we find him stating in its introduction: "Praise be to God, the One, the Just, the Eternal."[16] (Ibn Jinnī, Al-Khaṣā’iṣ). His words "the One, the Just" bear the signification of his Mu‘tazilite affiliation, especially since the Mu‘tazila are known as the People of Justice and Monotheism (Ahl al-‘Adl wa al-Tawḥīd).

4-2-. Shī‘ī-leaning Thought:

If Ibn Jinnī was a Mu‘tazilite, then he was necessarily a Shī‘ī, because "the Shī‘a are the inheritors of the Mu‘tazila, and the Mu‘tazila's limited reliance on transmitted reports (akhbār) inevitably

aligned with the aims of the Shī‘a."[17] Consequently, Ibn Jinnī was religiously Shī‘ī-leaning, a supporter of ‘Alī, may God honor his countenance.

4-3-. Ḥanafī Thought:

As for his jurisprudential affiliation, Ibn Jinnī was "a Ḥanafī, and the Ḥanafīs are the champions of freedom in Islamic thought and the pioneers of the school of independent reasoning (ijtihād), legal derivation (istinbāṭ), and analogy (qiyās) in jurisprudence." (Muṣṭafā al-Sawāḥilī, Ibn Jinnī as a Critic). Our evidence from the book Al-Khaṣā’iṣ is his statement: "Likewise, the writings of Muḥammad ibn al-Ḥasan may God have mercy on him our scholars derived the underlying rationales (‘ilal) from them, for they find them scattered throughout his discourse, and thus they gather some of them with others through gentleness and finesse."[18] (Ibn Jinnī, Al-Khaṣā’iṣ). Ijtihādwas thus embodied in the gathering of rationales and analogizing the subsidiary to the principal, following the juristic method by deriving evidence and proofs, which explains our statement.

4 -4-. Grammatical Thought:

Opinions vary and differ concerning the true grammatical affiliation of Ibn Jinnī. "There is much disagreement regarding his grammatical school (madhhab). Dr. al-Sāmarrā’ī dedicated a comprehensive chapter in his dissertation, which focused on Ibn Jinnī as a grammarian, enumerating in that chapter fifty-five issues, providing evidence that he belonged to the Baṣran school, and was neither Kūfan nor Baghdādī." Based on this data, we can assert that since Ibn Jinnī was a Mu‘tazilite, and the Mu‘tazila reject strict adherence and aspire to intellectual liberation, the man did not rely on the opinions of a single school. Rather, he drew samples from each

school, synthesizing all these samples to produce an independent school specific to himself. Perhaps the secret of his superiority and genius lies in that very intermarriage between schools.

4 -5-. Ibn Jinnī's Methodology:

Among the certain matters is that every science has its own specific methodology. The linguistic science known to Ibn Jinnī was an autonomous discipline founded according to a precise methodology. Ibn Jinnī was of the Ḥanafī school, which is known for its deductive and analogical methodology. This is what Muṣṭafā al-Sawāḥilī stated in his book Ibn Jinnī as a Critic: "And the Ḥanafīs are the champions of freedom in Islamic thought and the pioneers of the school of independent reasoning (ijtihād), legal derivation (istinbāṭ), and analogy (qiyās)." Meaning, Ibn Jinnī was not inductive but rather deductive; he began his thought from abstraction to arrive at reality. To reach reality, the linguistic researcher will inevitably confront this reality and be compelled to use analogy so that his thought aligns with reality. Therefore, he adopted the methodology of speculative theology (‘ilm al-kalām).

In accordance with this, Ibn Jinnī is considered "among the prominent linguists who were influenced by the methodology of the speculative theologians (mutakallimūn) in their treatment of linguistic phenomena, particularly in deriving underlying rationales (‘ilal) and rulings. From the outset, he employed procedural tools that focus on subjecting linguistic phenomena to the rational process, based on inference (istidlāl) and derivation (istinbāṭ), and comparing particulars to regulate universals, and to determine rationales and criteria." From this, we can grasp the thread leading to all the methodologies employed by Ibn Jinnī, which can be summarized as follows: the deductive method (al-manhaj al-istinbāṭī), the inferential method (al-manhaj al-

istidlālī), and the comparative method (al-manhaj al-muqāran). Ibn Jinnī did not restrict himself only to these methods; even the descriptive method (al-manhaj al-waṣfī) had a share of application in his linguistic studies, especially in the field of phonetics. "Furthermore, the methodology Ibn Jinnī followed in his phonetic study was the descriptive method, as he treated linguistic phenomena in the state they were in during his time, in isolation from their historical developments. This very method is one of the methodologies followed in language study, alongside the other three: the comparative, the historical, and the contrastive methods." This statement of his reminds us of the approach taken by de Saussure when he distinguished the historical method from the descriptive method, describing language at a specific stage of its development. We say here distinguished, not that he abolished the historical method. This is what made the correspondence between the methodology adopted by Ibn Jinnī and that of de Saussure entirely congruent. The methodology alone is not sufficient to understand Ibn Jinnī's genius; we also need those foundational premises from which he departed to establish his science.

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