Transformational - Generative Theory: A Study on Al-Jurjani's Linguistic Theory

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Abstract

Eastern and Western linguistic scholars have taken great interest in Medieval Arabic linguistic literature in general during the last decade or so. The current research investigates the trends of transformational and generative theory in the works of an outstanding individual author in the Medieval Arabic linguistics i.e. Abdul-Qaher Al-Jurjani (1087–1010 AD). The data of this research come from researching the principles of this theory in the Abdul Qahir literature: (Dala'il Al-E'jaaz) (Illustrations of the Inimitability), Asrār al-Balāghah (The Mysteries of Eloquence), AL-'AWAMIL AL-MA'AT (the one hundred governors or agents), and Almuqtasid fi sharh Aleihdah (the summary in elucidating the definition).This paper is an attempt to understand and analyze Al-Jurjani's linguistic theory in the light of generative and transformational theory.The theory of transformational and generative grammar refer to those rules and bases set by Chomsky (1957) in his books Syntactic Structures, and Aspects of the theory of Syntax.The former one represents the first stage of this theory, the latter is the second stage, and they both date Chomsky's transformational and generative theory. These principles and rules that Chomsky referred to have roots in Arab grammatical heritage. Old Arab grammarians introduced the idea of transformation to Arabic grammar – though they may not know this label. The rules that grammarians talked about include: preposing and postposing, deletion and increase, appreciation and interpretation, and bearing on the meaning ... etc. These rules are part of the rules used and developed by Chomsky.

Keywords: Arabic linguistics, transformational and generative theory, al-Jurjani

1. Introduction

Old Arab grammarians introduced the idea of transformation to Arabic grammar – though they may not know this label. The rules that grammarians talked about include: preposing and postposing, deletion and increase, appreciation and interpretation, and bearing on the meaning ... etc. These rules are part of the rules used and developed by Chomsky. The "*tamyiz*", accusative of specification, and writings about it in the grammatical heritage testifies to the knowledge of the old men of these origins. Alzmakhshari (2004) uses the term "removal" in the sense of transformation. He says: "you should know that these accusatives of specification, most of them, are things removed from their origin ... The reason for this removal is their intention to express exaggeration and affirmation " (Ibn Yaʔeesh 1970, p74).

Al-Ashmouni (1989) mentioned what comes closer to this idea. He mentioned the word "transformer", in his presentation of the issue of featuring, which is transferred from the subject and the object. Al-Ashmouni (1989, p 341) said in the Quranic verse: {وَاشْتَعَلَ الرَّأْسُ شَيْباً}, my head glistens with grey hair, that the accusative of specification in it is transformed from the subject. The origin is: the grey hair spread on my head, and the same as: I planted the land tree, the accusative of specification in it is transformed from the object, and the origin is: I planted the trees of the earth. This research deals with the principles of this theory through the writings of Abd al-Qahir al-Jurjani, and seeks to find the roots of this theory in the Arabic grammatical heritage. The works of Abd al-Qahir al-Jurjani were chosen especially because he is a grammarian and a rhetoric scholar. His study is based on mental movement and phrasing organization, or in the terminology of transformational grammar: surface structure and deep structure.

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Then the material of this research comes from researching the principles of this theory in the Abdul Qahir literature: (*Dala'il Al-E'jaaz*) (Illustrations of the Inimitability),Asrar al-Balaghah (The Mysteries of Eloquence), AL-'AWAMIL AL-MA'AT (the one hundred governors), and *Almuqtasid fi sharh Aleihdah*(the summary in elucidating the definition). The study adopts the analytical descriptive approach.

Some translations of the Arabic texts included in this study are original, i.e. rendered by the researchers, and some others are taken from Rammuni (1985), Sweity (1992), Geraghty (2013), Belhaf (2014), and Alqurashi (2017).

1.1 Research objectives

This study attempts to explore:

1- The trends of transformational and generative theory in the works of an outstanding individual   author of Medieval Arabic linguistics i.e. Abdul-Qaher Al-Jurjani,
2-The link between the trends of transformational and generative theory and the rhetorical heritageof Abdul Qahir al-Jurjani,
3-Therelationship between the transformational linguists and Arabic linguistic heritage represented by Abdul Qahir al-Jurjani's linguistic theory.

As a result of these objectives, al-Jurjani's writings were chosen to be a representative sample of this study. This was because al-Jurjani fell under special influences peculiar to him in terms of linguistic and doctrinal formation. In addition to his religious culture he was a Shafi'a, as well as his proficiency in the science of rhetoric along with the extensive literary culture. All these influences were reflected in al-Jurjani's distinctive style, as reflected in this study.

1.2The Study Sample

The works of Abd al-Qahir al-Jurjani represent a material for this study. This is because al Jurjani's works were characterized by being encyclopedic. His book "signs of miracles" is based on the eloquence of speech which lies in "*Al-Nadhm*", construction, and "*Al-Nadhm*" is the attachment of words to each other (Belhaf, 2014). This is only to put your words in the context required by Arabic grammar, an idea that is cherished by al-Jurjani for long as a pure grammar. The book *Asrar al-Balaghah* (The Mysteries of Eloquence) written by al-Jurjani deals with questions of figures of speech as having a lot to do with the eloquence. His book "*AL-'AWAMIL AL-MA'AT*", the one hundred governors, as well as "*Almuqtasid fi sharh Aliedhah*", clearly explain the authoritativeness of al-Jurjani and his deep knowledge. Therefore, the study was based on the works combined to illustrate the origins of this theory in al-Jurjani. This is because al-Jurjani, in the treatment of his topics whether they are grammatical or rhetorical, set out from the mental movement and the textual organization, which together formed the basis on which the surface structure and the deep structure of the pioneers of transformational and generative grammar stand as revealed by the coming pages; in addition to what was written about the transformational theory in Arabic or English.

1.3 Limitations of the Study

Within the framework of the specific objectives of the research, the research was divided into three sections:

The first section deals with the general framework of the study and includes four sections:

1- It presents the introduction and the topic of the research,
2- It explains the reasons for choosing the topic, the research objectives that seek to uncover it,
3- It addresses the limits of research.,
4- It deals with the sample of the study, in terms of quantity and quality

 The second section deals with the theoretical background of study through:

1- the grammatical origin of al-Jurjani,
2- Chomsky and the origins of his theory;
3- discussing the previous studies of research, explaining that the topic that the research dealt with is new, and has never been studied before.

The third section of the study:
1- investigates transformational origins in grammatical heritage that include the governor's case, deletion, reordering, the increase and the interpolation and the expansion, the origin (unmarked) and the branch (marked).
2- monitors the main findings of the research by monitoring the phenomena in the study sample.

2. Literature Review

2.1 The grammatical development of Al-Jurjani

Abdul Qahir Abu Bakr bin Abdul Rahman bin Mohammed al-Jurjani was one of the most prominent Arabic grammarians (Al-Qafti, 1986). He is more appropriately described as a theologian, philosopher, and a master of Arabic grammar (Geraghty, 2013). His unique and distinguished place in the classical Arabic linguistic tradition is well-known. He was taught grammar by Abu al-Husayn Muhammad bin Ali al-Farsi. He was one of the people of Jurjan. He authored several books such as *Almuqtasid fi sharh Aleihdah, AL-'AWAMIL AL-MA'AT, Dala'il Al-E'jaaz, Asrār al-Balāghah*and others(Al-Qafti, 1986). Al-Jurjani grew up aware of science, a lover of culture. Heespecially focused on grammar books, and perhaps this was the impact of his teacher, Abu Hussein Mohammed bin Ali Al-Farsi.

Abdul-Qaher learned from books afterwards, reading them consciously, and it is noted that his books - which are in our hands - excerpt much more from those of Abu Ali al-Farsi, Sibawayh, Abi al-Hasan al-Akhfash, and others (Al-Murjan, 1982, Shakir, 2000). This proves that al-Jurjani entertained grammatical and literary culture alongside his religious culture. He was Shafi'i and a scholar of the Ash'ari method (Abu-alfalah, 1931). But grammar was his predominant property to be called al-Nahawi, the grammarian. He has a complete virtue in the grammar, and built his theory in the rhetoric on the meanings of grammar and became famous for the title of "Sheikh and Imamof Arabic,". All unanimously agreed to his Imamah (leadership) in grammar (Al-Qafti, 1986).

The book "AL-'AWAMIL AL-MA'AT" The Hundred Governors, a book in the fundamentals of grammar, is entirely an explanation and interpretation of an important theory in the Arabic grammar, that is the theory of governor. The book *Almuqtasid fi sharh Aleihdah* (the summary in elucidating the definition) is based on an explanation of "The Eidhah of Abu Ali al-Farsi", both in Arabic grammar. The book "Evidence of Miracles" does not depart from this framework - in our view - which lies in "*Al-Nadhm*", that is to attach meanings of words to each other, and only that you put your words in the context required by grammar, and abide by its laws and principles (E1-Hakkouni, 1989, Geraghty, 2013, AL-Sheikh, 2016). and "*Al-Nadhm*" al-kalam, speech constructions, follows its meaning, that is the idea that the book of (*Dala'il Al-E'jaaz*) is made around (Abd al-Qaher, 2007). It is an idea that has long been frequenting Abdel Qahir. He has interpreted it in some cases, and proves its true validity. It is a pure grammatical idea. Due to the urgency of this idea, the repetition and the lack of concentration of ideas appear in the book (*Dala'il Al-E'jaaz*). What issues Abdel Qahir mentioned in his book is just to clarify this idea. *Attaqdim wa tta'khir* "preposing and postposing", *atta'rif wa ttankir* "definiteness and indefiniteness", *Hadef* "ellipsis" and other topics that he cited to explain the meaning of "*Al-Nadhm*" rhetoric, and that the words came in a certain context; because theycame also as a part of the meanings "(Badawi, 1973).

As for the book *Asrār al-Balāghah* (The Mysteries of Eloquence), it has a goal other than what is stated in the (*Dala'il*). The figurative language such as figurative expression (*majāz*), simile (*tashbīh*), metonym (*kinayah*) and metaphor (isti^cārah) are of great importance in the eloquence of speech. Abdul Qahir devised a special treatment for this figurative language, showing its magic and colors. *(Dala'il Al-E'jaaz)* is different from the goal of studying them in the (The Mysteries). In the *(Dala'il Al-E'jaaz)*, the goal is to indicate that rhetoric refers back to the meaning, which is a clear sign of that goal, but in the book of (The Mysteries), the purpose is to recognize their sections, the differences between them, and recognizing the strong and weak of these sections. Although the book (The Mysteries) addresses aspects of great impact on rhetoric; but it is not without a vision of grammatical language of the scholar Abdul Qahir al-Jurjani. He tries to reach through this book to developing comprehensive laws, and the divisions in everything, and the differences between discourses. This is not enough for him, but he looks for reasons and explains the idea with many examples, and displays clear explanation and analysis, there is no way for symbolic expression.

After that, Abdel-Qahir - in general - was thinking only to demonstrate the idea of "*Al-Nadhm*" construction, and that it is only the sense of grammar that holds the connection between the words. He was thinking only to demonstrate this idea, clarify it, and refrain it from suspicions. But it did not cross his mind that he puts in the Arab rhetoric the basis of a new science, which was later known as Semantics "the science of meanings" (E1-Hakkouni, 1989).

It should be noted that Abd al-Qahir was recurring and reinterpreting it as " meanings of Syntax", but the grammarians cut off this name and called it Semantics "the science of meanings". Mustafa (2003, p19) said: "The audience of the grammarians did not increase anything in their grammatical researches, and did not procure anything.

Some of them took the examples that Abdul Qahir made as illustration of his opinion and supporting his doctrine, they made it the fundamentals of science of rhetoric, and called it "*Ilmu Alma'ani*" the science of meanings. They separated it from grammar in such a way that killed the spirit of the idea, and put out its light.

Those who came after Abdel Qahir saw that the issues he raised in his book "The Illustrations" are interrelated, and are all related to the meanings of the sentence when they are specifically formulated in a particular way such as preposing and postposing, mention and ellipsis, definiteness and indefiniteness, assertion and non-assertion, and so on as what they called "the science of meanings".

The separation between semantics and grammar comes about, while it is right to be "meanings of grammar". In this case, the science of meaning is what Abdul Qahir called "the meanings of grammar", and the virtue is due to him alone in this science, because the issues of this science - As far as we know - were not studied before him, and was not addressed in this way as by Abdel-Qahir, so Al-Qafti(1986) got into much grief on the position of the grammarians towards Abdul Qahir; as if he calls them to turn to al-jurjani's texts and writings and attitude towards various grammatical issues.

The overall opinion is that al-Jurjani has a great impact on the field of grammatical studies through his available writings. This effect is shown through his views scattered in (*Dala'il Al-E'jaaz*) and (*Asrār al-Balāghah)*, and through his two writings: *Al-Muqtasid fi shareh Al-Eidhah*, "*Al-'Awamil Al-Ma'at"*. Any interested scholar wants to study the grammatical efforts of Abdel-Qahir, he should examine his views through his combined works. He should not look at a book and leaves the other. This made the researchers of the current study disagree with Murjan (1982) who states that writing about Abdul Qahir grammatically is limited to the book *Almuqtasid fi sharh Aleihdah*only, and perceives that the writings of Abdul-Qahir grammar is organized in two specific groups: First: "*Al-'Awamil Al-Ma'at"* group, 100 governors and its explanations, and the second: *Aleihdah*explanations group. The first group includes the book that contains "*Al-'Awamil Al-Ma'at"*100 governors, and the book of sentences. This group does not have any special opinions or ideas that give rise to debate or call for controversy or reflection. Rather, it is a mention of chapters or a presentation of subject headings only. The second group is the set of *Aleihdah*interpretations, which includes the lost "Aleijaz", the Summary book and the last book *Almuqtasid* in explaining the supplement whose theme is morphology and language. Then remains the book " *Almuqtasid fi sharh Aleihdah*" that is dedicated to the topics of grammar. Thus, talking about Abd al-Qahir grammatically - necessarily - is to talk about this book (Ibid). In addition, he believes that the book (*Dala'il Al-E'jaaz*) (Illustrations of the Inimitability) was not a book devoted to the subject of grammar. It is a defense of grammar as an important field of linguistic knowledge, and a high echoing call to its understanding and knowing its secrets; because this is the core of rhetoric, which is in essence and reality - as Abdel Qahir sees - the meaning of grammar (Ibid).

This view, which was mentioned by Murjan needs be considered. First, how is the book "*Al-'Awamil Al-Ma'at*" the One Hundred Governors, of Al- Jurjani does not hold a special opinion or ideas that provoke debate or call for debate and reflection. A look on this work shows to what extent it is clear in the division and organization, and no doubt it is the impact of encyclopedic culture and a result of conscious thought and depth of mind (Abdul-Qahir, 1983).

This is an evidence of the ability of Abdul Qahir Al-Jurjani to have benefited from the studies of hisprevious sheiks works, and his assimilation of all this, which belongs to the field of pure grammar, which necessitates - in turn - attending and focusing on this book.

Second, it is noted that the division of the grammatical agents presented by Abdel-Qahir (Ibid) is an application of what Ibn Jinni presented on the theory of the governor (Ibn Jinni, 1999). In addition, all the modern interpretations of the factor's theory are attributed to Abdel-Qahir al-Jurjani in his book "*Al-'Awamil Al-Ma'at*", The One Hundred Governors, but the old and modern researchers made use of Abdel-Qahir in this context. Abdel-Qahir was able to make the theory of the governor, that wanted to make it a starting point for the demolition of grammar, to be a basis for a new start in the science of grammar, up to this day, that is considered the latest of what modern linguists attained in this area, and still the modern linguistic thinking, every day, runs its dimensions for clarification and deepening and utilization, both in the field of Syntax or semantics (Abdul-Qahir, 1983). However then, it is possible for those who study the grammar of Abdul Qahir leave this very focused book, without investigating how Abdul Qahir subdivided the governors to verbal and moral sections, and the degree of interrelations between these two sections. leaving such a book means leaving an entire theory on whose basis a whole science is devised, that is Syntax "the science of grammar."

Third, is the book (*Dala'il Al-E'jaaz*) (Illustrations of the Inimitability), a part of language knowledge only?, and is it a high call to care for the essence of rhetoric, and the defense of a broad idea? (Abdul-Qahir, 1982).

This view needs to be considered. Because this book has charted a new way in grammar research in which al-Jurjani exceeded parsing, and words peripheries, and pointed out that speech has "*Al-Nadhm*" (composition or discourse arrangement) caring for these "*Al-Nadhms*" and follow their laws is the way to the recognition and understanding. Any deviation from writing about this "*Al-Nadhm*" leads to nonunderstanding the intended meaning. Then he pointed out that "*Al-Nadhm*" includes preposing and postposing, definiteness and indefiniteness, and disjunction (*al-fasl*) and conjunction (*al-wasl*), deviating from noun to a verb, or from one formula to another (Mustafa, 2003). This is clear in the book (*Dala'il Al-E'jaaz*), Abdul Qahir al-Jurjani(2007, p 81-83) says:"I know that "*Al-Nadhm*" is "nothing but the fulfillment of the requirements imposed by the grammar of the language" (Gunaidyn, 2008) and follow its laws and fundamentals, know its approaches, which have not been tampered with, and reserve the drawings painted for you that you do not disrupt any of them. I do not know anything that the author follows in his composition but he looks at the faces of each section and its differences. One looks at "*al-Khaber*" and to the aspects that you see in your saying:*Zaid-un   muntaliq-un, Z*aid is starting, *Zaid-un yantaliqu, Z*aid starts, *yantaliqu Zaid-un*, starts*Zaid, *muntaliq-un Zaid-un,* starting*Zaid, *wa Zaid-un   almuntaliqu,* and Zaid is starting, *wa   almuntaliquZaid-un, wa Zaid-un   hua almuntaliqu, and wa Zaid-un   hua muntaliqu.*In conditioning and requital, to the aspects that you see in your saying: *en tekhruj, ?ekhruj*, if you come out, I come out … etc (Ibid).

Abdul Qahir al-Jurjani goes on to say "it inflectsfor the definiteness and indefiniteness, preposing and postposing in the whole speech, and in the ellipsis, repetition, and insinuation, and manifesting, each in its proper place, and use it on correctness and on what should be. You do not find something correct or wrong if its correctness or mistake can be referred to "*Al-Nadhm*". *illa* "except" enters under this name as a sense of syntactical meaning. It has been put right in its position, and placed in the right context. Or it is treated other than this treatment, that it was removed from its position, and used where it should not be. You would not find a discourse described as having correct or corrupted "*Nadhm*" construction, or having advantage and virtue. But you find the reference to that correctness and corruption, an advantage and that virtue to the meanings of grammar and its rules. You would find it entering into an origin of its roots and relevant to a chapter of its sections."

What Al-Murjan (1982, p 34) drove at is perhaps not strange, because the grammarians in general did not increase a word in their grammatical writings from the words of Abdel-Qahir, and they did not draw anything from him except some illustrations he displayed supporting his opinions.

It can be briefly said that Al-Jurjani has a great role in the development of the grammatical lesson. He brought it out of the drought to taste, art and beauty to what he called the "meanings of grammar". Studying Al-Jurjani grammatically is done only by careful research in his all available writings. He may perhaps refer to an issue that is overlooked - in turn - in another book and so on. If the book of *"Al-Muqtasid"* is the book that presented in detail all the chapters of syntax (Ibid), this should not lead to the neglect of the rest of his writings, which may carry valuable views in grammar research.

2.2 Chomsky and his theory.

Avram Noam Chomsky was born in 1928. He studied Semitic linguistics from the orientalist Franz Rosenthal. He was interested in Arabic and Hebrew heritage in addition to his MA study of medieval Hebrew syntax. His father was a specialist in Arabic and Hebrew grammar. He learned grammar with his father in addition to studying the modern Arabic grammar in Pennsylvania university and medieval ages grammar too (Al-Rajihi, 1988, Lyons, 1991, Ghali, 1998, Abdulmutalib, 1997).

It is needless to get into the details about Chomsky's life, political opinions, socialist thinking, etc. The origins of his theory, which made a revolution in the fields of syntax, language and rhetoric, needs be pointed out. The current study seeks to find the aspects of Transformational Generative Grammar theory in al-Jurjani's linguistic theory. Chomsky's Transformational Generative Grammar theory passed through two stages. This is manifested in two books out of his all writings (Al-Sayid, 1989) as follows:

The first stage comprised of his book "Syntactic Structures"(Chomsky, 1968,Al-Rajihi, 1988, Lyons, 1991) in which he differentiates between three methods of syntactical analysis. Each one indicates a particular type of grammar:

1- Finite State grammar (Lyons, 1991)
2- Phrase Structure grammar (Wardhaugh, 1972)
3- Transformational Generative Grammar (Crystal, 1985)

The second stage includes his book " Aspects of The Theory of Syntax"(Al-Rajihi, 1988). It represents development in Chomsky's linguistic thinking. Chomsky presented a more cohesive theory in this stage that he focused on the important role of semantic element in analysis. He puts emphasis on two sides that should be cared for together for understanding human language. The first one is the actual linguistic performance, that is what the person actually utters. It represents the surface structure of human speech. The second one is the underlying competence of this speaker of the language, that is the deep structure of speech. These terms, performance and competence, represent the milestone of Chomsky's linguistic theory; as the performance reflects the competence i.e. it reflects the processes going on in depth. This means that there are mental deep, hidden unconsciously, operations latent under the language that is actually uttered. Performance study i.e. the surface structure, submits the phonological interpretation of the language. As for the competence, the deep structure, it submits the semantic interpretation (Al-Sayid, 1989). This is the core of the transformational grammar that takes care of the laws determining the underlying structure and combining it with the surface structure.

Transformational grammar theory has put a set of rules (Lyons, 1991) as follows:

1- Deletion: ------- > a+b ------ > b ,   (a) is deleted
2- Replacement: ------- > a ------- > b, '(b) replaces (a)
3- Expansion: a -------- > b+c (a new form of sentence)
4- Reduction: a+b ------ > c   (a new form of sentence)
5- Addition: a ------ > a+b ------ > (a is added).
6- Permutation: ------ > a+b ----- > b+a.

It worth to say that Chomsky refuted and criticized some of the principles and rules that he set for his theory and considered them inappropriate. He proved that the finite state of grammar was unable to generate an infinite number of sentences fitting the language; as any language consists of an infinite number of sentences (Ibn Ya'ish, 1970). This type depends on a mutual relationship between non-neighboring words. Those words which depend on each other may be liable to be separated by an intervening clause containing a pair of non-neighboring words, though they depend on each other. Chomsky indicated that there were certain methods of building up a sentence; that type of grammar stands unable to describe.

The same occurs with the second type, Phrase Structure grammar. The rules set by Chomsky for this type are inapplicable and unsuitable to Arabic at all. It fits only the sentences that consist of *"mubtada"*subject and its *"khabar"* is a verbal sentence only"in the works of later grammarians (Mutawakil, 1982). Phrase Structure grammar cannot be applied to natural languages. It is also unable to generate passive voice sentences (Abdulatif, 1990) and complex sentences or to describe some grammatical operations such as substitution and reversal. Therefore, Chomsky embraced the third type, T. G. grammar, which fits all operations and relationships.

This current study is limited to the most important principles of T. G. grammar only. Those principles which converge with Arabic heritage fundamentals represented in this study by al-Jurjani.

2.3 Previous studies

No study may, to the best of our knowledge, refer to the subject of " the transformational and generative theory in Abd al-Qahir al-Jurjani's linguistic theory. This is perhaps due to the classification of Abdul-Qaher al-Jurjani as a man of rhetoric among those who separate between the grammatical lesson and the rhetorical lesson. However, attempts that have so far been made to explain aspects of Al-Jurjani's linguistic theory were general and comprehensive without linking them to the works of Abd al-Qahir al-Jurjani such as Transformational Rules of Arabic Language Al-Khouly (1999), studies in light of contemporary linguistics in language and its structures by Amayreh (1984), Transformational Generative Language and Arabic Grammar and towards modern Arabic linguistics theory to analyze the basic structures in the Arabic language Al-Wa'ar (1986), the Arabic grammar and the modern lesson Al-Rajhi (1988), the transformational patterns in Arabic grammar by Abdellatif (1990) and contemporary trends to study Arabic Grammar Saqr (1999).

There is a collection of published research such as Suleiman (1994) that link between the traditional lesson through a grammarian and the theory of transformation. He presents the fundamentals of Chomsky theory and the basis on which it stands. Then he applies the transformational processes on some texts of Sibawayeh through writing about the deletion, shortening, preposing, postposing, originality, branching and the agent. Some studies, e.g. Khudair (2002), only date the transformational theory and present its most prominent scholars with an attempt to illustrate the role of this school in the analysis of the structures implications.

Some studies, e.g. Hassan (2004), deal with transformational methodology in general and is studied in Arabic grammar without specifying the level or model of the study. Hassan wrote about the transformational theory, its definition, founder and the most important bases on which it was founded, and the reasons for its need. He then presents the most important aspects of transformational grammar in the Arabic grammar, including: ellipsis, expansion, increase, interjection, preposing and postposing, and also presents the impact of the transformational approach on Arabic grammar.

Bayshak (1991) conducted a study in which he stated that most of the early Arab grammarians chiefly focused on the description of language structure and particularly the problem of explaining the inflectional marks. This study stressed on the opinion that Al-Jurjani, in the fifth century AH/eleventh century AD, was the first among Arab grammarians to depart from earlier trend of linguistic analysis and to propose a demonstrable theory for the study of language and grammar in terms of the interrelationships that bind the constituents of speech together Belhaf et al (2014).

These studies concentrated on scattered aspects of al-Jurjani's linguistic theory in terms of literary styles, rhetoric, grammatical rules, functionalism, etc. Therefore, the transformational and generative notions of grammar did not receive adequate attention in all of these studies. The significance of the study stems from the fact that. No previous study has been done so as to spot the aspects of generative and transformational theory in Al-Jurjani linguistic theory.

The primary purpose of our present study is to provide a clear and global view of Al-Jurjani's linguistic theory, using the author's work Dala'il Al-E'jaaz (henceforth Al- Jurjani, 2007) as our major and basic reference. We intend to achieve this goal by exploring the fundamental principles and assumptions underlying-Al- Jurjäni's approach to the analysis of the structure of language and its rhetorical functions. These principles and assumptions will be examined in the light of the relevant linguistic and rhetoric scholarship, both modern and medieval. For this purpose, the current study deals with this subject in an attempt to link approximately the modern linguistics to the grammar heritage by means of the writings of Abdul Qahir al-Jurjani.

3. Transformational fundamentals in the Grammar Heritage

It has been mentioned before that the medieval grammarians brought the transformational theme into the language grammar long time ago. They did not comprehend with clarity the meaning of that concept. Though they used the principles of preposing and postposing, deletion and increase, and appreciation and interpretation which they are in turn a part of the transformational rules used by Chomsky including the rules of original (unmarked) and branching (marked), what is related to the agent, permutation rules, etc.

It may be useful here to mention once again that the term "transformation" was used in the grammatical tradition with the meaning of "removal". when Zamakhshari (2004) wrote about "tamjeez", featuring or accusative of specification, he said "you should know that those features are things that are removed from their origin ... The reason for this removal is their intended exaggeration and affirmation "(Al-Ashmouni, 1989, Abdulatif, 1990, p 36).

Hamasah(2001) comments on Al-Ashmouni's (1989) opinion and believes that Al-Ashmouni is aware that this transformation is a transformation in the industry. Rather, it is meant to be an exaggeration and affirmation. The transformation in the Arabic language is not only an explanatory means to the structure of the sentence, but it is a significant component of sentences and structures semantics (Sibawaih, 1970). Hamasah goes on to say that the old grammarians knew the transformational syntax: "We can say that the approach of the Arab grammarians to the linguistic phenomenon was a method based on the assumption of a" deep structure which, of course, is not expressed in this sense of the term. But they expressed it in different terms manifested in their treatment, and "surface structure" expressed with the same sense of this concept. They dealt with a number of transformational laws that control deep structure transformation to the surface structure "(Al-Qurtubi, 1979, p 12-35).

The study presents a set of transformational rules that formed the foundations of the theory known as transformational generative grammar theory. These are the bases found in the grammatical heritage represented in this study by Abdul Qahir al-Jurjani writings. It can be seen how the basic tenets of this theory may be derived from the Arabic grammatical heritage in general and the legacy of al-Jurjani in particular. This in turn does not diminish the right of Chomsky in the development of these pillars and its crystallization until it became a theory enabled to turn the direction of scholars in grammar and language sciences.

3.1 The "Al-'Aamil" Agentor Governor Issue:

If the transformationalists have perceived the agent through linking the surface structure with the deep structure, the study of these structures has made them focus on relations as they are effecter and influenced. This does not differ from the views of the Arab grammarians. "the grammatical analysis of the transformationalists goes towards classifying the systemic elements in accordance with their being under the influence of certain factors that should be initially known to the researcher. The terms used by the transformationalists are almost no different from the words of the ancient Arabs" (Ibn Jinni, 1970, p 49).

The roots of this issue extend to Sibawayh during his speech on the topic of the streams of "awaakhir Alkalim" case inflections of Arabicthat appear at the end of words (Abdul Qahir, 1983).Similarly, the assumptions and impractical exercises have a great resonance in Al-Khaleel, a well-known grammarian. It has many examples which are so clear in Sibawayh's book (Ibid). This entails that just thinking about demolishing this theory i.e. the agent, or just thinking about overpassing it is difficult.

The linguists, however, were self-absorbed in all the assumptions, estimates and interpretations of the agent's theory. They introduced other approaches of sciences, especially the curricula of philosophers, fundamentalists, and others. Ibn Jinni (1970) explicitly referred to something of this.

Since then - and before the advent of al-Jurjani, attempts of reform emerged, notably the attempt of Abu Ali al-Farsi, Professor of al-Jurjani, in his book: "Summary of the Parsing Agents." In addition to the position of Ibn Jinni, where he points out that the purpose of the agent's theory is an educational goal for the purpose of facilitation, and the verbal and moral agent means that some agents accompany words, while others do not (Abdul Qahir, 1982).

The consensus opinion in this theory is that the work of *"raf?"* Upraised (nominative), *"nasb"* accusatival, *"djar"* tugging (genitive), and *"djazem"* (jussive or imperative) is for the speaker, not for anything else, that is, as a result of what the linguistic community has come to grips with and took it as a method of expression and self-expression. But the division was verbal and moral, because the effects of the speaker's action did this. This means that the interaction of the linguistic units within the structure leads to this work, and this led al-Jurjani to present a new interpretation of this theory. He presented it in two stages to convince people of this development; In his book "Awamil Ateeq" Ateeq Governors(Abdul Qahir, 1982). The second stage is represented by the book "The Sentences". After careful classification of the agents, al-Jurjani made the 100 agents as the effect of the language units on each other. These agents are divided between effecter (causes the effect) and affected (receives the effect). There are linguistic effecters, influenced and finally the effect i.e. parsing sign. The agent influences the (Al-Ma'amool) patient or governee, and its effect is the parsing movement that appear in the end of the patient. The patient is that whose movement of end changes depending on the type of agent or the effecter getting inward (Abdul Qahir, 1982).

Al-Jurjani 's division of agents is the cornerstone of the understanding of non - Arab scholars upon which they built their modern linguistic theories. Al-Jurjani perceived the agent as relationships that affect and are influenced. This is what the transformationalists did after hundreds of years. It is as if Al-Jurjani is looking for influence and impact in light of the surface structure and the deep structure. The structure that represents the mental process or the cognitive aspect of the language. Al-Jurjani, about the division of agents, says: "You should know that the governors are two types: a verbal governor, and an abstract governor with which the tongue has nothing to do, but it is expressed" (Abdul Qahir, 1978, p. 331). Al-Jurjani connects between the meaning or reference and the abstract governor or deep structure. He also connects the pronounced verbal level or the surface structure. Al-Jurjani explains the cognitive mental process that binds these relations, where he believes that the governee occurs only where the governor is (Abdul Qahir, 1982), and discusses the factors of raising the *"mubtada"*subject and *"khabar"* predicate. He considers that the lifting of them is due to the stripping of governors and this in turn is a significant governor associated with the impact that does not appear on the surface but in depth or deep structure.

He says about the reason of parsing the present verb "You should know that these verbs, when they competed with the nouns in terms of what we mentioned, deserved to have the parsing whose fact that the difference of the last case inflections occur according to the different factors, as was the case for nouns. Each one of the three parts, which are "*raf?*" Upraised (nominative), "*nasb*" accusatival, and "*djazem*" (jussive or imperative), has a factor. Similarly, each one of "*raf?*" Upraised (nominative), "*nasb*" accusatival, "*djar*" tugging (genitive) has a factor in nouns. "*raf?*" Upraised (nominative) factor is abstract. It occurs in the location of the noun, that is if you say: Zaid is writing. The location becomes suitable for the noun. But if you say: Zaid is a writer, it is well-formed speech. The one that made the raising in the "*yafa'l*" (do) is the meaning that we have mentioned, and its factor is not verbal as it is about "inna", and "struck" in your saying:*enna Zaidan muntaliqun* and *dharaba ZaidunZ*aid struck verbally, because its occurrence in the position of the noun is expressed by meaning, and the tongue has no share in it "(Abdel-Qahir, 1978, 1983, 1982, p. 82-87)

Al-Jurjani refers to the agents that change the parsing of the subject verbally and semantically; he means "dhanantu wa akhawataha," thought and its sisters "(Abdel-Qahir, 1978, p 147-148). They are a group of verbs that make each one of the two parts accusative (Abdul Qahir, 1982, p 376-391). Al-Jurjani considers that the nouns have no origin in the work. Words like a man and a horse do not inflect for nominal or subjunctive case, but the work is assigned to the verb and similar things (Abdul Qahir, 1983). Abd al-Qahir states that the noun is based (as a branch) on the verb in the work, and it (the noun) does not work until it is as similar as the verb (Ibn Jinni, 1970).

One view of Abd al-Qaher's texts shows how far Abdel-Qaher's perception of the mental or cognitive aspect is, which, according to the transformationalists, represents the deep structure, and to what extent this level is related to the meaning expressed and the tongue has nothing to do with. Also Abd al-Qaher's awareness of the verbal agent that represents the surface structure for transformationalists in the light of the interaction data between the two levels or the influence and being influenced, or you may say: the mental movement and the textual organization, which also corresponds to the surface structure and deep structure.

One look on Abd al-Qahir's texts shows how far Abdel-Qahir's perception of the mental or cognitive aspect is, which, according to the transformationalists, represents the deep structure, and the extent to which this level is related to the meaning expressed and the tongue has no share. Also Abd al-Qahir's awareness of the verbal governor that represents the surface structure for transformationalists in the light of the interaction data between the two levels or the impact and the influence, or if you say: the mental movement and the textual organization, which also corresponds to the surface structure and deep structure.

He says in Asrār al-Balāghah (The Mysteries of Rhetoric) what carries this meaning: "The complex aspect of poetry and speech has not been blasphemous because it is necessarily needed in intellect wholly, but because its owner stumbles your thinking in his behavior and draws your way to the meaning, and inform your doctrine towards him, perhaps he divided and ramified your thinking, that you do not know where to find out and how to ask ... . " (Abdulmutalib, 1997).

This text is a conclusive proof of Abdul Qahir's understanding of the deep structure that is connected to thought, which in turn leads to meaning, which needs to be measured and deduced. In another text he understands the surface structure and the deep structure fully: "Our saying: Allah forgive Zaid; the meaning is: Oh God forgive Zaid. The utterance is about the report and the meaning is about the supplication, as Akram Bazid, to honour Zaid is imperative verb, and the meaning is the meaning of the report "(Abdul Qahir, 1982, p 281).

Abdul Qahir discussed the issue of the governor in terms of his understanding of the nature of the language, how the process of language construction operates, or generation in accordance with the expression of transformationalists. He explained that the concept of theory is only the work of language units with each other. The evidence of this is that he divided the book of 100 governors into three sections. A section in the governor, another in the governee, and a third in parsing. The governor and the governee are the special order, which is one of Chomsky's transformational grammar rules. The parsing is the work, that is, the natural fruit that comes as a result of the work of the governor on the governee, and the action changes that is the last diacritics of the words according to the type of the governor and the governeeas a result of plastering the words with each other.

This made one linguist say: "Abd al-Qahir was wittingly able to adopt the theory of the agent – that they wanted to make it a starting point for the destruction of grammar - as a basis for a new breakthrough in the science of language, which is to this day one of the latest of what linguists attained in this field.

Modern linguistic thought still continues to move its dimensions in the field of syntax, semantics, or stylistics, and the resulting theories starting with the leading linguist in this field " Ferdinand De Saussure "," Michel Breal "and" Antoine Miellette, " and others, and ending with Chomsky in his theory " Aspects of The Theory of Syntax ", and the resulting studies, researches, and theories in stylistics, semantics and so on (Abdul Qahir, 1982, p 377, Badawi, 1973).

3.2 Deletion:

The phenomenon of deletion occupies a great place in the grammatical lesson (Abdul Qahir, 2007), and it has developed controls that are consistent with Arab usage. However, Abdul Qahir al-Jurjani has been sincere in dealing with the applied aspect as a descriptive follow-up to the creative formula without entering into the standardization circles that the Al-Sakkaki and his school have reached ".

Abd al-Qahir put a set of controls on the phenomenon of deletion, including the possibility of deletion with the establishment of evidence and intention of the situation. He says: "Every place where the evidence stands on the referent and the intention of the situation may be deleted" (Abdul Qahir, 1982, p 290, 371), as well as his subtle differentiation between the deletion and concealment: "... As for the one who says: the subject here is deleted, he has left the surface, because the verb should have a subject. It is to be said that it is concealed on the condition of the interpretation better than to be said that it is deleted. The concealed is like the surfaced and running on its course in the rule, and the deleted is not. (Abdul Qahir, 1978).

Abdul Qahir also mentioned many incomplete expressions due to their ideal structure, and he did not see in this deficiency any imbalance in the compositions. On the contrary, he sees it as "a door to precise track, genial take, a wonderful thing, similar to magic. Then you see that not to mention is more explicit than to mention. Being silentinstead of stating is more useful. You find out that you are more uttering if you do not utter, and more complete in statement if you do not make a statement (Ibid, p 8)".

Abd al-Qahir presented a wide range of examples in which the deletion occurs, but his talk about deletion is based on his understanding of linking the deletion to the meaning and the effect of the deleted on the surface in significance and deep meaning. He says "You should know that the word is described as metaphor for your transferring it from its meaning. It might be described as metaphor to transfer it from a ruling it had to a ruling that is not a fact in it, for example: the genitive acquires the parsing of the additive e.g. "واسأل القرية" " , and ask thou in the town (Ibid, p 420). The original is "Ask the people of the town" (Al-Raihani, 2001).

The governor that must be made for the village in its original form is actually genitive, and the accusative is metaphorical, and so they say:"بنو فلان تطؤهم الطريق", the sons of the so-called the road walk over them.They want "the people of the road, the nominativecase in the "road" is metaphorical; because it is transmitted to it from the deleted additive which is "the people", that is entitled to be originally in accusative, and it should not be said that the metaphor is in this deletion. If the deletion, stripped of changing a rule of what remained after the deletion, is not called a metaphor. Do not we say: "*Zaidun Muntaliqun wa Amrun*",Zaid-nom starting-nom Amr-nom, the predicate is deleted, then the sentence is not described as a metaphor ?. Because it did not lead to change the rule of the remaining speech, and it is emphasized that if the metaphor means that it is permissible to move something out of its place and its origin, mere deletion does not make it worth being described as a metaphor. Because to quit mentioning the word and dropping it from speech is not transferring from its origin, but transference is conceived within what enters the utterance. "(Al-Raihani, 2001, p 504).

This means that Al-Jurjani linked between the structure, the meaning, the semantic diversity, the interpretation and the shades of meanings created by the compositions composed in a specific way according to the speaker's intent; and the appropriateness of the linguistic structure to the psychological state and the motives that lie behind it, because the words serve meanings, "words serve the meanings and conducting themselves according to their rules, and the meanings are the monitor of its policy, which deserve to be obeyed" (Abdul Qahir, 1982, p 33-301).

It also means that the absence of an element in the building of the surface is estimated by the word that shows its function in the deep construction, "because the right of the deleted or added is to be attributed to the sentence, not to the word next to it. You say: If you are asked about "ask the village", there is deletion in the question, and originally the people of the village, then deleting " people " means an omission within the speech" (Abdul Qahir, 1978, p 421-422).

Therefore, Al-Jurjani sets out regulations which prevent interpreting the speech ostensibly in surface construction. These regulations are based on meaning overlapping with the requirement of linguistic structure (Al-Rajihi, 1988).

3.3 Reordering:

The transformationalists link between the order of the sentence in the deep structure and the laws governing the transformation of this arrangement into different patterns of actual speech on the surface. It should be noted that each of the two elements of the sentence is subject to change of position, and this is consistent with what grammarians called "surplus" (Abdul Qahir, 2007, p 106-107).

Abdul Qahir started in the issue of arrangement of linking systems or authorship on the one hand and semantics on the other hand, and this is an understanding of the phrasing which means the surface, and the intended meaning which means depth, and this is understood through the talk of Abdel-Qahir on the rearrangement in the verse of Emra' alqeis, an Arabic poet, saying : "It is clear that the difference in this virtue, and moving away from it to its opposite of vice, not just by the words, how? and words do not benefit until they constitute a special type of composition, and serves a different face of the structure and order (Ibid, p 110-111).

Abdul Qahir goes on to emphasize his idea that the words get ordered in the form based on the order of the meanings in the mind. This confirms Abdul Qahir's understanding of the mental idea that corresponds to the deep structure. He sees that rearranging the sentence through preposing and postposing is related to the meaning or understanding of the hearer. This is what he confirmed by saying: "Take now the verse of Farzdak, an Arabic poet, which is a good example for the abuse of the word:

وما مِثْلُهُ فِي النّاس إلاَّ مُمَلَّكاً   أبــو أمِّهِ حيٌّ أبوه يُقاربــه

his mother's father alive, his father's closer to him   No one ever in people looks like him except being made a king.Could you imagine that dispraising his word in terms of your denying something of its characters, or encountered a strange, or a weak vulgar? Or only because he did not arrange the words in the surface in accordance with the meanings order in the mind. But he works his fingers to the bone and disturbs, and prevents the listener to understand the purpose only by preposing and postposing. Then he goes to extremes in the abolition of the construction, and the removal of the wished, and became like throwing in parts that make up a picture. But a section of geometry is reviewed for the excess of contrasting among its forms, and the severity of being at odds among its situations "(Abdul Qahir, 1982, p 496).

According to the above, any imbalance in the order leads to a defect in semantics due to the correlation of the surface with the depth. Abdul Qahir says: "But as it is said: what is meant is earlier to your heart than its utterance to your hearing. The speaker strives in ordering the word, refining it, and maintaining it of everything that violates meaning, and hinders statement ... fine, honest meanings have to be built on the first, and the next is referred to the previous ... "(Ibid, p 497).

Abdul Qahir dealt with the issue of "preposing and postposing" in terms of its effect on the structure of the sentence, as well as the function that means operationalization and abolition, and in terms of semantic change, which means that this phenomenon takes a mental or cognitive nature primarily. The transformationalists called it "deep structure", through which a number of sentences is generated. Perhaps this perception stands behind Abdel-Qaher's classification of preposing to the following two aspects:

The first is that it is on the intention of postposing, that is with everything that you have decided with preposingalong with its previous ruling, such as the predicate of the subject, if it is preposed to the nominal, and the object if it is preposedto the subject as your saying: *Muntaliq-un Zaid-un*, starting-nom Zaid-nom. *dharab-a Omer-an Zaid-un*, hit-past Omer-obj. Zaid-nom. "*Muntaliq-un* " and "*Omer-an*"did not go out of what they were with preposing, as this is predicate raised for the subject, and that it is object and subjunctive, as if it is postposed.

Secondly: It is preposing not on the intention of postposing, but it is moving a thing from one rule to another, and make an aspect other than its own, and parsing other than its parsing. That is so when you come to two nouns, each one is likely to be the nominal, and the other is its predicate. One may be preposed at a time over the other, and vice versa. Its example is made with Zaid. Once you say: *Zaid-un Almuntaliq-u*, Zaid-nom Almuntaliq-nom, and the other: *Almuntaliq-u Zaid-un*. almuntaliq-nom Zaid-nom. You do not prepose " *almuntaliq-u*" to stay on its rule that is with postposing.

So the predicate will be as it is. But you transfer it from being a predicate to being a nominal (subject). You do not postpose "*Zaidan*" to be a nominal (subject) as it was, but to get it out of being a nominal (subject) to being a predicate "(Ibid, p 497).

Based on this, Abd al-Qahir believes that it is wrong to divide this matter, in preposing the item and postposing it, into two parts, making it useful in some words, and not useful in others. It is sometimes reasoned for care and others as an expansion for the poet and writer. Until rhymes get steady for this and rhymed prose for that, because it is far from being in the composition that sentence sometimes indicate and in others does not indicate. When it is proved thatpreposing the object - for example - over the verb in many utterances has been carried out for benefit that is not with postposing. This must be an issue in everything and every situation. It is analogous to anyone who makes preposing and quitting it alike, he claims that it is so in all situations. But who makes it two slips, some of them, he claims,is of interest and behaving of the word without meaning in some, this should not be willingly adopted (Abdul Qahir, 1982, p 406 - 409).

The connection between the arrangement in its appearance or its surface structure and what results in the deep structure is evident in Abdul Qahir's talk about " (*dhanna*) thought and its sisters". He makes preposing these verbs, which is linked to the superficial utterance, perform its turn in its deep construction that is linked to the function and significance of implementing these verbs. It is not permissible to do anything except implementing as in: *Dhanant-u Zaid-an muntaliq-an*, Dhanan-subj. Zaid-obj.   muntaliq-obj., I thought Zaid starting. Because preposing is one of the marks of care, and cancellation is one of the signs of its weakness. Cancellation and preposing do not coexist. If these verbs occur in the mid of the structure, cancellation and implementation are preferred, you say: *Zaid-un Dhanant-u muntaliq-un*, Zaid-nom Dhanant-u muntaliq-nom, Zaid I thought starting.*Zaid-an Dhanant-u muntaliq-an*, Zaid-obj. Dhanant-u muntaliq-obj, Zaida I thought starting.But they are rather equal because one of the objects is preposed and the verb comes between them. It is postposed from one aspect and preposed from another (Abdul Qahir, p 2007).

But if these verbs are postposed, then abrogation is better in the composition such as: *Zaid-un muntaliq-un Dhanant-u*, Zaid-nom muntaliq-nom Dhanant-subj, Zaid starting I thought, because the verb has no place in preposing. If it has, it gets weak. it is better to cancel it, because if you utter the two parts before the verb, the nominal is closer to them than the lexicality, and the first factor is the closest. It is not so in case of mediation, because if you utter one of the parts after the verb, the nominal is not closer to it, but the nominal order is equal to the order of the verb, that is each one of the two parts is only done with its partner. The nominal takes over the first part and the verb over the second one. They are like a mutual thing. Therefore, he takes it to follow the insole with the insole. In the case of the preposing e.g.: I thought Zaidan starting, there is no place for the nominal case, so it is only permissible for implementation (Ibid).

This was also included in the *kan* sentence. Abdul Qahir allowed preposing the subjunctive over the nominative for bearing on the verb and permitted: *kan Zaidun qa'aman* similar to "*dharaba Zaidun Omeran* ", also: *kan qa'aman Zaidun* similar to: *dharaba Omeran Zaidun*. He permitted preposing the subjunctive over *kan* e.g. '*muntaliqan kan Zaidun*" and carried *kan* over the rest of its sisters (Abdul Qahir, 2007, p 102).

Abd al-Qaher's understanding of the deep structure and its connection to the order in the sentence - especially the verbal one - is evident in his speech about featuring, accusative of specification. He perceives that the featuring in the verse { اشْتَعَلَ الرَّأْسُ شَيْباً } (Abdulmutalib, 1997, p 237), my head glistens with grey hair, is transformed from the subject. We know that   *'?'shta'ala* "flame" is for the gray in the meaning, although it is for the head in utterance, as the "*taba*" good for the soul, and "*qarra*" let shine eye be gladdened for the eye, and "*tasabab*" pour for the sweat, and if it was attributed to what it was attributed it shows that honor lies here because it took this course. This doctrine intended not to let this approach into action, and attribute the word to the gray explicitly saying: my head glistens with grey hair or "gray hair in the head," then do you find that good and that luxury, and you see the magnificence that you saw before?"(Al-Rajihi, 1988, p 152). Also Allah's saying{ وَفَجَّرْنَا الأَرْضَ عُيُوناً }"and caused the earth to burst forth with springs" (Al-Ahqaf Surah, verse 33). Bursting is for the watering-place in the meaning, and fell on the ground verbally, as glistening was assigned to the head, and thus the meaning of inclusiveness is obtained here, as happened there. It has been reported that the Earth became full of eyes (springs), that the water was emanating free from every place. If the word was operated on its literal meaning saying " we burst the eyes of the earth" or the eyes in the earth, this would not realize this and indicate it. It would be understood that the water varied from the watering-places scattered in the earth and spawn from several places (Abdul Qahir, 1982, p 88 - 90).

According to the above, we should deal with the contexts of rearrangement or "preposing and postposing" with some caution, so that they can be linked to the movement of mind on the one hand and the nature of the "*maqam*" situation on the other. Abdel Muttalib (1997, p 237) says: "The term" preposing "is said to be important -for example – that need be reviewed by monitoring the movement of mind and its compatibility with the movement of phrasing horizontally, taking into account the nature of the possibilities underlying the structure of compositions".

3.4 Increase, interpolation and expansion

One of the bases on which the transformational theory based is the rule of "increase and interpolation". The transformation lists pointed out that there are systemic structures in which words that do not give meaning in depth, but rather indicate a synthetic function, which are considered as a color of decorations(Abdul Qahir, 1982, p 91).

However, Abdul Qahir al-Jurjani pointed to this rule in light of his awareness of what is equal to the transformation lists in terms of the surface structure and the deep structure, when he divided the increase to: increase and interjection for meaning, and the other without meaning, and the latter is a color of decorations, but has a function at the level Surface structure as follows:

First: Increase and Interjectionfor Meaning:

This has been represented by the confirmed negative preposition 'الباء", *al- ba*. It is said: " *laisa Zaid-un qa'aman*, zaid is not standing", and "*ma Zaid-un qa'aman*, Zaid is not standing", this shows absence of standing from Zaid. The transformational action is then performed by inserting the particle 'الباء", *al-ba*. It is said: "*laisa Zaid-un biqa'amin*" , and "*ma kana Zaid-un biqa'amin*". The particle 'الباء", *al-ba* indicates exaggeration and strictness, that is in deep structure, in negating that he is standing. However, Allah say: {أَوَ لَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالأَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقَادِرٍ} (Ibid), "Are, then, they [who deny the life to come] not aware that God, who has created the heavens and the earth and never been wearied by their creation, has [also] the power". The origin is that God is capable; the particle 'الباء", *al-ba* came into play to confirm the negation in {وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقَادِرٍ} (Ibid), This transformational procedure can be represented by the following scheme:

Transformational deep structure   **Transformational surface structure**

A transformational procedure by inserting the ba between the

| are, then, they [who deny the life to come] not aware that God, who has created the heavens and the earth and never been wearied by their creation, has [also] the power |

scribed letter noun and its predicate for a semantic purpose that is an affirmation of negation

Allah is capable

Transformational deep structure   Transformational surface structure

laisa Zaid-un biqa'amin	laisa Zaid-un qa'aman
ma Zaid-un biqa'amin	ma Zaid-un qa'aman
ma kana Zaid-un biqa'amin	ma kana Zaid-un qa'aman

A transformati... an integer

and *ma* and the predicate

for a symbolic purpose

The target is exaggeration and strictness in negating his being standing

The target is

Absence or negation of standing from Zaid

Second: Increase and Interjection without meaning:

According to Abd al-Qaher al-Jurjani, Increase and Interjection without meaning is what does not work in anyway, such as "*ma*" if it is relative as the Almighty says: { فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ } "And it was by God's grace"(Ibid, p 385), and "*un*" in saying: *lamma un djaa'a Zaid-un ;allamtahu* (Ibid, p 240-246), and the like of the letters that enter for tautology, and do not benefit the meaning and do not change the word and judgment and the previous example can be represented as follows:

        lamma un djaa'a   lamma djaa'a
        Zaid-un kallamtahutransformative procedure by inserting *un*Zaid-un kallamtahu

                    ↓   ←   ↓

TargetTarget

                    ↓   ↓

        To prove coming for Zaid   to prove coming for Zaid
            and speaking to   and talk for speaker or listener

     surface structure ——— deep structure
Equal in significance at both levels

The effect of Abdul Qahir's perception of the deep structure seems to be that there are a group of letters that work in meaning and utterance, and do not work in government, for example, *lam* in saying: *la ghulami li-zaid wa la yadaya li-omer*, Neither my servant for Zaid nor my hand for Amr. The additive causes meaning in the genitive and necessitates a rule. The meaning given to it from the genitive is the definiteness. You say: Ghulam and Ghulaman, it is indefinite. If you say: Ghulamu Zayd and Ghulama Zayd, it becomes definite. As for the ruling, the *tanween* and the *nuun* are deleted. The **lam** in *ghulami li-Zaidin*, my servant for Zaid, the *ghulamein* "two servants" were stripped of the definitness that would have been if it had not been used, but it has not removed the rule which is dropping the *nuun*. It has worked in the meaning and did not act in rulung, and worked from another aspect which is ownership, and worked in the utterance by particle that governs the genitive case "Zaid". Then, it works verbally and in meaning but not by rule (Ibid, p 240).

There is what works by rule and does not change the meaning and does not affect the word, and the example is the *lam* in saying: *alimtu la-zaidun muntaliqun.* I knew Zaid starting, the original is *alimtu Zaidan muntaliqan*. When *lam* entered, it prevented *alimtu* "knew" from work, and required the return of the subjunctive nouns to the nominative case. If you reflect on the meaning and you will find it as it is. Because knowing it has finished when saying: *Zaidun muntaliqun*. Its finishing is before *lam* enterance. As for the utterance, even if it changes, the operation is not for the *la,* because the nominal case is in saying: *Zaidun muntaliqun*. The work of *lam,* then, is conjugating the the two nouns as subjunctive by "*alimtu*" to being the nominal case, and the transformational scheme could be made as follows:

        Surface structure   Deep structure

                ↓   ↓

Alimtu lazaidun muntaliqunAlimtu zaidan muntaliqan

                            Transformative procedure by inserting
                            Verb-hanging *lam* that holds the 2objects
                                    Subjunctive from action

                                            ←

                ↓   ↓

The effectThe effect
            1- *lam* prevented "alimtu" from work1- alimtu worked in

2- returning the inflected nouns to
The nominative case   both subject and predicate
                                   2- Alimtu made the 2 objects subjunctive
and inflected them for objectivity

As for Abdul Qahir's writing about expansion, in his talk about "verbs of exclamation," he gives a text explaining the meaning of expansion, which means to express one meaning in two words. He says "But they usually express the same meaning with two words, considering the difference in the situation and the position. One thing, if it occurs, is put on two boundaries, the status of the two things, such as: "*latamtu*, slap" if it is on the cheek and by hand, and "*lakaztu*" jab by foot slapdash, and "*wa?'eitu*, aware of in plural" if it is in kowledge and the like "(Ibid, p 242 - 243).

The same is true of his writing about expansion in scattered areas (Abdul Qahir, 1978, p 238 - 239) and during his explanation of what Abu Ali al-Farsi said: putting the noun in the nominative case is shown in: "*dharbi Zaidan qa'aman*, my hitting Zaid standing" "*?'kther shorbi Al-Suwaiq multootan*", my most drink Al-Suwaiq filled-up "*?'khtabu ma yakuon al?'meeru qa'eman*" , I speak only while the prince is standing. *Dharbi, "?'kther* and *?'khtabu* are raised by the nominative case, and *qa'eman* replaces the predicate position. The estimation is "*dharbi Zaidan etha kana qa'eman*", my hitting Zaid if he was standing (Ibid, p 420).

In his explanation of the text of Abu Ali al-Farsi, Abdel-Qaher proceeds from a rule that perceives expansion as one of the means of generating sentences - and this is what the transformation lists did - or a means through which a number of sentences are generated. He argues that the text of Abu Ali al-Farsi carries two types of expansion, each type has a special sentence, he does so in his explanation of Abu Ali's text, "*?'khtabu ma yakuon al?'meeru qa'eman*" , the more addressingthe prince is while he is standing.
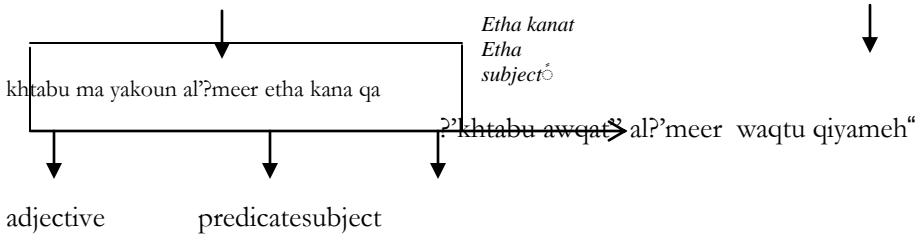
The first expansion is that أفعل"*?'f?el*", the comparative form, is not added to something out of its class or type. Then it is not valid to say: "*Zaidun ?afdhalu al-hameer*", Zaid is the best of the donkeys, if there is no mutual item between donkeys and Zaid. There is no need for comparative or preference. "*?'khtabu*" is literally metonymyof the prince and "*ma yakoun* " is in the sense of time in the deep structure; because "*ma*" with what follows is an infinitive or gerund. "*ma yakoun al?'meeru* " is the same as "*koun al?'meeru*," and the infinitive indicates the time for estimating the deletion of the additive, and the estimation is: "*?'khtabu awqat koun al?'meer*" the more addressing the times when the prince exists. Then " *ma yakuon* " stands in the place of this. So your sayingbecomes: "*?'khtabu awqat al?'meer* "the more addressing the times is of the prince, and "*al-awqat* " is not literally of the class or kind of "*?'khtabu* ", and the donkeys are not of a better kind in saying: Zaid is of the best donkeys. Abdul Qahirsays: "But they may make the verb for time on capacity, they say: your day fasting, and your night praying, fasting and praying are attributed to day and night, because they are located in it, and the Almighty say: {وَالنَّهَارَ مُبْصِرًا} (Abdul Qahir, 1982, p 593), meaning that you see in it, then he made the verb for day as if it sees not the addressee. So did he made the days of the Prince the speaker for speechcapacity, because he is its speaker. Even it is said: The days of the Prince addressed, and then the *hamza of the comparative* enters: the days of the Prince are the most addressing, as it is said, for example: "*aqwam layaleek is ...,* your most praying nights are such a night. "*ma yakuon al?'meeru* " replaces " *awqat al?'meer* " as we explained before, then   "*?'khtabu ma yakuon al?'meer*" is added to it. This side of the matter has been right and decided to be like saying: "*?'khtabu awqat al?'meer*", and this is the first expansion." (Ibid, p 312 - 322) The transformation scheme for the first expansion can be made as follows:

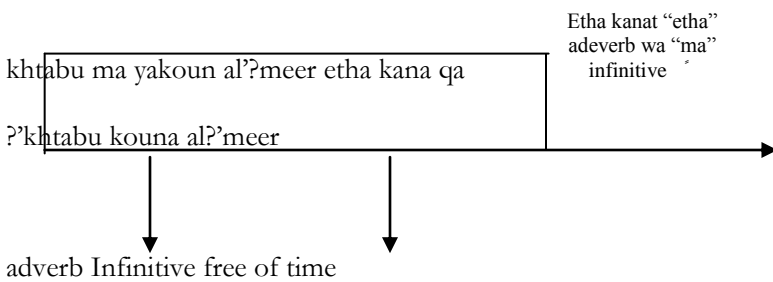| Deep structure	Transformations from deep structure to surface structure	Surface structure
"*?'khtabu awqat*" *koun al?'meer*	]Transformational procedure "estimate of the deletion of the genitive because" *ma yekoun*, what is " = source" *koun al-Amir*, being the prince."	....
"*?'khtabu awqat*" *al?'meer*	[2]A transformative procedure by substituting " *ma yekoun* " with " *awqatu al?'meer* ", and since "*awqat*" is not of the genus "*?'khtabu* ", the third procedure comes	......
'khatabut ayamu" *al?'meer*	3]A transformative action by making the verb for time on capacity, "*ayamu* al?'meer*" becomes addressing on speech capacity, for being its preacher.	......
......	[4]A transformative procedure by inserting the comparative Hamza "*'khatabut ayamu*" *al?'meer*."	"*?'khtabu ma yakuon al?'meer qa'eman*"

The second expansion is the deletion presented in the previous two issues, because the meaning is: *"?'khtabuma yakoun al'?meer etha kana qa;?eman","?'khtabu"* is subject, *"etha"* is its predicate, and *"qa;?eman"* is an adjective, so it is not correct if I say: *"?'khtabu awqat" al?'meeryaqa'a waqtu qiyameh".* But it is correct to say: *"?'khtabu awqat" al?'meerwaqtu qiyameh",* but if you want to make *etha* subjunctive as adverbial adjunct, then "*ma*" source is naked of the estimate of time, as if he says: *"?'khtabu koun al?'meeru",* and *"?'khtabu wujoodeh".* It makeshis being and existence whichaddresses "(Abdul Qahir, 1982, p 376-377).

Transformative surface structure   **Transformative deep structure**

khtabu ma yakoun al'?meer etha kana qa

Etha kanat
Etha
subject
?'khtabu awqat> al?'meer waqtu qiyameh"

adjective   predicatesubject

incorrect [khtabu awqat" al?'meer yaqa'a waqtu qiyameh]
So it does not appear at the surface

khtabu ma yakoun al'?meer etha kana qa

Etha kanat "etha"
adeverb wa "ma"
infinitive

?'khtabu kouna al?'meer

adverb Infinitive free of time

When he talked about the reasons that make the verb transitive, he refers to the surface and depth. The *hamza*adds an object in speech. Therefore, Abdul Qahir perceives that *"Dhahabtu Zaidan"* is not true at the level of surface and depth. But if a transformational action occurs by adding *hamzah,* the utterance is: *"?'dhhabtuZaidan",* this is true at both levels. The *"ba",* as well, in saying: *"?'dhhabtubiZaidin", "?'dhihab",* going, has occurred on Zaid. But when it came after the verb, it entered the noun which has a genitive function. The *"ba"* in *"?'dhhabtubiZaidin"* is a part of the verb and belonging to its sentence from one aspect, that is, it attached it toZaid and threw it on him in meaning, and is connected to the noun on another aspect, that is, it is within it by utterance. This confirms Abdul-Qaher's realization of what gets into the word verbally - that is, at the level of apparent surface - and what this addition performs in meaning - that is, at the level of deep meaning (Ibid, p 377).
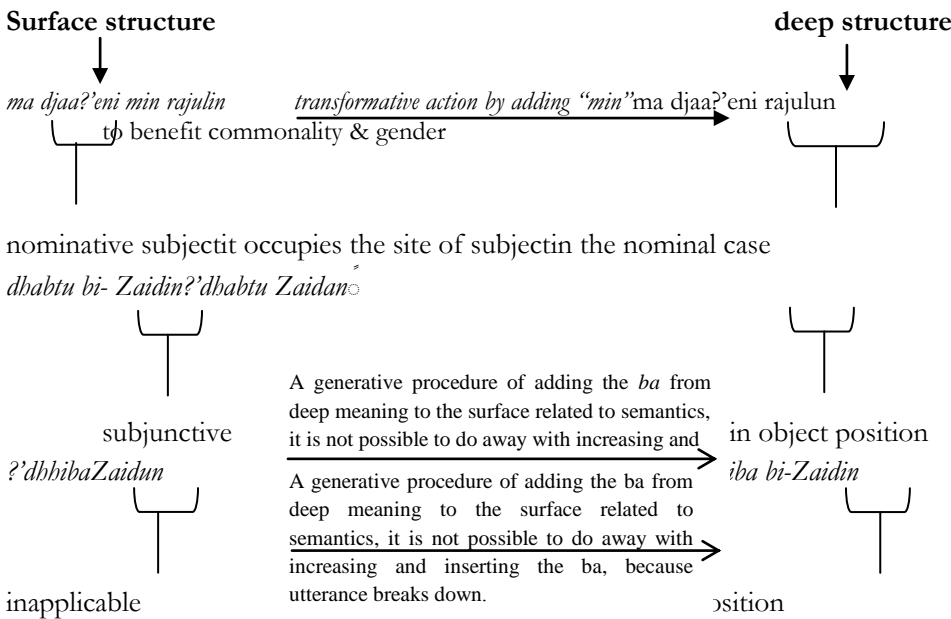
Abdul Qahir asserts the distinction and understanding of the apparent surface and the deep meaning in the area of increase by saying "you should know that if you say: *"dhhabtu biZaidin*", I went with Zaid, it is interpreted in two ways, one: that you want to say that you accompanied him, and the second means that you saved him and removed him from his place. This is evidenced in the Quranic verse: { يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ﴿ بِالأَبْصَارِ, the flash of His lightning well-nigh deprives [men of their] sight. Do not you see that the eyes are not people, and the lightning as well, that accompanying is envisaged then. But the meaning is that lightning almost removes the light of sight "(Ibid, p 353-359).

Abdul Qahir separates the letters interjection from pronounsinterjection. He perceives that the *fa* comes as a conjunction e.g.: *"Dharabtu Zaidan fa-Omer",* I hit Zaid then Omer, or for penalty as saying: *"enn ta?teni fa-?anta mukarramun mahbwwun",* If you come to me, then you are honored and loved. The *fa* does not enter into the nouns in which there is no sense of condition or conjunction; because the predicate cannot be conjunct to the subject.

That is because the conjunction particle requires the second shares the first e.g.: *"dharabtu Zaidan fa-Omeran",* I struck Zaidan then Omran (Ibid, p 414). Abdul Qahir talks about interjection and considers it as a type of increase. He perceives that the *ba* is added tothe subjunctive as a way of expansion, as in the verse: { وَلاَ تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ } "and let not your own hands throw you into destruction". Because when the genitive prepositions come for objectivity as saying: *"marartu biZaidin",* I passed by Zaid, the measurement was that its addition occurs on what is counted as subjunctive in the meaning for the case of increase follows the case of benefit. It is also added to the nominal, but this is so little e.g. *"bi-hasbik Zaidun",* Zaid sufficed for you, because this means *"hasbuka Zaidun". al ba* is added extra to the nominal (Ibid).

Abdul Qahir explains the obligation of "exclamation verb" for singularity and masculinity as in: "*?'krim biZaidin",* Ziad is generous in terms of sentences generation. Abdul Qahir perceives that the verb is for Zaid in meaning, which is related to deep structure, because the verb is for telling and the addressees have nothing to do in the verb to be immersed in it. Therefore it is said: *"ya rajulu "?'krim biZaidin", "ya rijaalu "?'krim biZaidin", "ya rajulan "?'krim biZaidin", "ya Hindu "?'krim biZaidin", "ya Hindan "?'krim biZaidin", "ya niswatu "?'krim biZaidin".* It is not said: *?'krima (sg. verb), ?'krimu, (pl. verb)?'krimi, (3f.sg. verb)*and *?'kriman (2f.pl. verb).* If it is superficially apparent, which is related to the deep structure, it must be said: *?'krima (dual. verb),* and *?'krimu (pl. verb)...,* and reversing this is to say: *"ghafara Allahu li-Zaid",* God forgive Zaid, because the meaning is :*Allahumma ughfir li-Zaid",* Oh God forgive Zaid. The utterance is about report, and the meaning is on beseeching. And "*?'krim biZaidin"*is in imperative utterance, and the meaning is informative (Ibid).

In saying: "*dhahabtu bi-Zaidin",* I went with Zaid, Abd al-Qaher sees that the governor and the genitive are in the subjunctive position; because the meaning is "*?'dhabtu Zaidan"*, if you say: *"dhuhiba bi-Zaidin",* your saying would be: *bi-Zaidin* is in the accusative case as Zaid is in the nominative in saying: *"?'dhhiba Zaidun"* ... But: *"ma djaa?'eni min rajulin",* its similarity to this is that "*min"*is plus, the original is: *"ma djaa?'eni rajulun",* it is what comes after it is in the nominative position; because it stands in the subject place. It cannot be said that "*ba*" is like "*min*" at all; because if you say *"ma djaa?'eni rajulun"*, the utterance will not break down after removing "*min"*. The change in the meaning due to the fall imposed by commonality and gender, even if you say: *"dhuhiba Zaidun",* Zaid is gone, and *"ba"* is dropped, the imbalance occurs and the sentence does not settle anyway. The transformations of Abdul Qahir examples can be made as follows:

Surface structure   **deep structure**

ma djaa?'eni min rajulin   *transformative action by adding "min"*ma djaa?'eni rajulun
                                     to benefit commonality & gender

nominative subjectit occupies the site of subjectin the nominal case

dhabtu bi- Zaidin?'dhabtu Zaidan

                    A generative procedure of adding the *ba* from
                    deep meaning to the surface related to semantics,
subjunctive   it is not possible to do away with increasing and   in object position
?'dhhibaZaidun   *iba bi-Zaidin*
                    A generative procedure of adding the ba from
                    deep meaning to the surface related to
                    semantics, it is not possible to do away with
                    increasing and inserting the ba, because
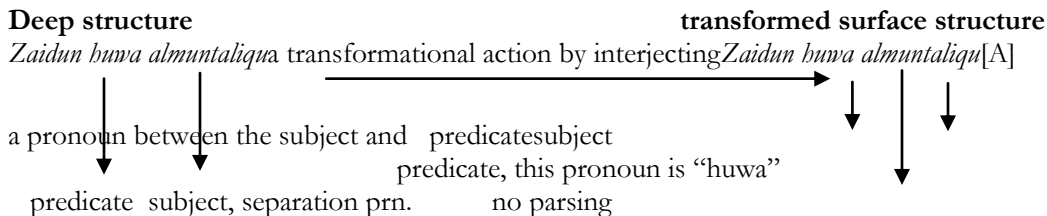inapplicable   utterance breaks down.   osition

As for the interjection of the pronoun, Abd al-Qahir has set some conditions:

The first condition: the pronoun should be between the subject and the predicate, or what is going on the course of that section including *kana, inna, and dhanantu.*

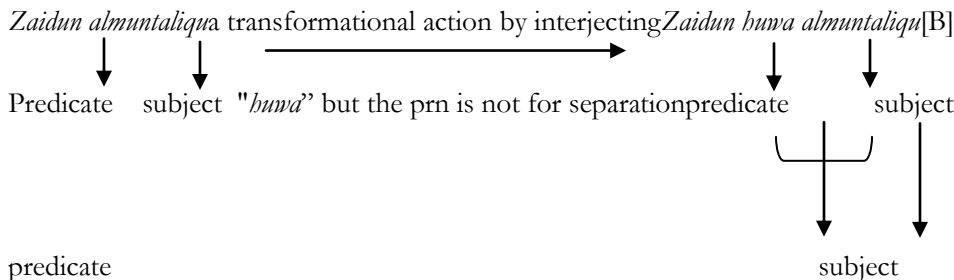The second condition: it is to occur between two predicates.

According to Abdul Qahir, interjecting the pronoun has a large impact on the structure and significance as follows:

First: the occurrence of pronoun between the subject and the predicate e.g. : *Zaidun huwa almuntaliqu,* Zaid is he the starting, where Abdul Qahir permits "*huwa*" to be a separation free of parsing. Therefore, " *almuntaliqu* " is the predicate of Zaid, and the speech has two parts. But if it is not a "separation", then the pronoun is subject, its predicate is " *almuntaliqu*",and the sentence is in the predicate position of Zaid. But if you make it separated, it is not permissible to drop the *alif* and the *lam* from " *almuntaliqu* ", because it occurs only between two definites (Ibid, p 417). The process of transformation can be represented by the following scheme:

Deep structure   **transformed surface structure**

*Zaidun huwa almuntaliqu*a transformational action by interjecting*Zaidun huwa almuntaliqu*[A]

a pronoun between the subject and   predicatesubject

predicate, this pronoun is "huwa"

predicate subject, separation prn.   no parsing
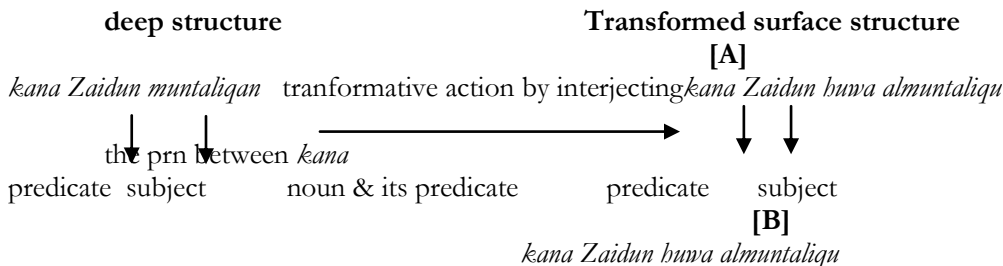
3.5 Impact on structure and semantics:

If the pronoun is for separation, the speech consists of two parts subject and predicate, and it is not permissible to drop the *alif* and the *lam* of the predicate " *almuntaliqu* " because the pronoun does not fall except between the two definites. This is a method of generating sentences.

*Zaidun almuntaliqu*a transformational action by interjecting*Zaidun huwa almuntaliqu*[B]

Predicate   subject "*huwa*" but the prn is not for separationpredicate   subject

predicate   subject

3.6 Impact on structure and semantics:

If the pronoun is not a separation, the speech consists of three parts, a subject, and a predicate for the subject which consists in turn of the nominal sentence "subject and predicate". Then it is permissible to drop the *alif* and the *lam* of the" " *?'lmuntaliqu* " ", it becomes: *Zaidun huwa muntaliqu,* Zaid is he starting. This is a method of generating sentences.

Secondly: the occurrence of the pronoun in *kana* section e.g.: *"kana Zaidun huwa almuntaliqu",* Zaid was he the starting as follows:

       deep structure   **Transformed surface structure**
                                                              [A]
kana Zaidun muntaliqan   tranformative action by interjecting*kana Zaidun huwa almuntaliqu*

       the prn between *kana*
predicate subject   noun & its predicate   predicate   subject
                                                              [B]
                            kana Zaidun huwa almuntaliqu

3.7 The impact of the pronouninterjection on the structure and semantics:

If the pronoun is for separation, " *?'lmuntaliqu* " is a subjunctive predicate for "*kana*"; because the pronoun is not appreciated then (Abdul Qahir, 1982, p 417, 421, 426), such as the sentence (A). If the pronoun is not a separation, " *?'lmuntaliqu* " is its predicate, and the sentence is *kana* predicate, *"kana Zaidun huwa almuntaliqu",* that is like the sentence (B), as well as the ruling of all pronouns.

This is depicted in the Quranic verse: { وَلَٰكِن كَانُوا هُمُ الظَّالِمِينَ } (Al-Rajihi, 1988), but it is they who will have wronged themselves. This method causes a number of sentences to be generated as the transformationalists did after.

Thirdly: the occurrence of the pronoun in *"enna"* section e.g.: *"ennaka ?'nta ?'lkharidj"*, you are coming out. This is not different from the previous in terms of sentencesgeneration. The pronoun takes the rule of subject. There is no difference between saying: *"ennaka ?'nta ?'lkharidj"*, making " *?'nta* " a separation, and make *"?'lkharidj"* nominative by *"enna"*. That even if you say: *"ennaka ?'lkharidj"* without using " *?'nta* ", and make "" *?'nta* " subject, and *"?'lkharidj"* its predicate, and the whole sentence is *"enna" predicate*. This is similar to the Quranic verse: { فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنتُمُ الظَّالِمُونَ } (Al-Anbari, 1997), and so they turned upon one another, saying, "Behold, it is you who are doing wrong". It likely accepts the two sides. But if you make that a separation, it is not permissible to drop the *alif* and the *lam* (Al-Rajihi, 1988).

Fourthly: the occurrence of pronoun in *"dhanna"* section e.g.: *"dhanantu Zaidan huwa ?'lmuntaliqu"*, I thought Zaida was the starting. This example takes the rule of inculcating the pronoun in *"kana"* section, and interjecting the pronoun is influential. It is permissible: *"dhanantu Zaidan huwa ?'lmuntaliqu"* I thought Zaida is the starting. It is not permissible: *"dhanantu Zaidan huwa muntaliqan"* I thought Zaida is starting; because what comes after it is indefinite. So it loses one of the conditions of interjection, which is the second condition: to fall between the two definites. The separation pronoun must be nominative e.g.: *"dhanantu Zaidan huwa ?'lkharidje"*, I thought Zaida is coming out. it is not permissible to say: *"dhanantu Zaidan iyyah ?'lkharidje"*, and make *iyyah* a separation. It should be also of the same kind. If it does not exist, it is absent. If it is first person, it is so. If it is 2nd person, it is so (Abdul Qahir, 1982, p 508, 533). If it is plural, it is so. It is clear in the words of Abd al-Qaher that the pronoun interjection is only a way of generating sentences and converting it from the surface structure to the deep structure as mentioned before.

4. The Origin(Unmarked) and the Branch (Marked):

The transformation lists introduced the issue of the original and sub-case in different places. One of them is researching the Marked and Unmarked words. They decided that the unmarked words are the origin, the most user-friendly, the more abstract, and thus closer to the "deep structure".(Ibid)

It is noted in the grammatical heritage that the old grammarians were occupied with this issue. Most Arabic grammar sections are on dispute about the origin and branch. This is shown in Anbari (1997) in terms of the conflict that took place on this issue (Ibid). The grammarians decided that the indefinite is the root or origin, the definite is the branch, the singular is the origin of the plurality, and the masculine is the origin of the feminine, and the broken and diminution return things to their origins (Ibid, p 13). The dispute, as well, over the origins of derivatives, is it the verb or infinitive. The time is the origin of the verb or not, etc. The dispute, too, about the originals of sentence order whether it is nominal or verbal.

It should be noted that Abdul Qahir in his talk about the original and branch agrees with the old grammarians about classification, and disagrees with them in terms of the consequences of this classification. For example, Abdul Qahir (1978, p 204, 225) perceives that : "the active participle is a branch to the verb. It has not its strength; because the ranks of branches are after the ranks of the origins. So the active participle does not do the verb function unless it is based on something.

As for the grammatical work, Abd al-Qaher believes that nouns have no origin in the work; words like: a man and a horse are not raised (to be nominative) or erected (to be subjunctive), but work for the verb and the like – he means the active participle. He says " *dharib* (striker) and *dhahib* (goer) are a branch of *yadhrab* (strikes) and *yadhhab* (goes) in including the pronoun. If it is a branch, it will not follow its track in inflection (Ibid, p 236)."

Abd al-Qaher comes close to the idea of the deep structure of the transformationalists. He believes that "*ma*" is more abstract, and therefore made it a branch on "*laisa*"; and since the branch is not as strong as the origin, it is authorized to say: *laisa muntaliqan Zaidun*", and not to say: "*ma muntaliqan Zaidun*", because "*ma*" does not work with preposing the predicate before the noun, unlike " *laisa* " that works.The branch is not as strong as the original, and if a thing is similar to something else, it does follow its course in everything. Do not you see that "*ma*" does not act, but it is run into the course of verb in some cases , which is that the genitive with *tanween* is ruled out. " *laisa* " prevents all that is not in the verb. So too "*ma*" does not give all for " *laisa* " to behave, and on this the branches often run with the origins, that is the accepted measurement "(Abdul Qahir, 1982, p 111).

Abd al-Qaher also considers that the letter is a branch of the verb in grammatical work, when he speaks of "enna and her sisters." He indicates that the letter is more abstract than the verb. Therefore, the work is carried over the verb as in *"dharaba Zaidan ghulamahu,"* Zaid is hit by his servant. He says "but it is committed to this face because the letter has no share in action, but it is dependent on the verb and its branch"(Ibid).

According to Abdul Qahir (1982), it is permissible to make the branch original and the original a branch in his talk about the balance between simile and analogy(Ibid); but he suspends this matter on the purpose of the speaker. What he mentions first, he makes it a branch, and makes the other original. In his balance, he distinguishes between the metaphorical meaning and real meaning, he says: "because every exaggeration and metaphor must be based on the truth" (Ibid, p 112, 115). Thus Abdul Qahir approaches the idea of deep structure, what analogy appears on the surface is different from what appears in depth.

Abd al-Qaher also perceives that the verb is a branch of the infinitive and is taken from it, and the silver-plated vessels are a branch of it and taken from it. It is similar to silver, as is the case with the infinitive [Ibid, p 106]. It thus explains the following:

Firstly: the verb indicates the time and the infinitive does not indicate it. Therefore the verb includes the infinitives, and the infinitives do not include it. This necessitates that the verb is taken from the infinitive (Ibid, p 107, 108).

Secondly, the infinitive has one example e.g.: *?'ldharib*, hitting, and the verb has different examples as silver is one type and types of images are taken from it.

Thirdly, the verb indicates the meanings of time and event, and the infinitive indicates one meaning. It is known that singularity must be the origin of duality. So it must be ruled that the infinitive of one meaning is the origin of the verb that is related to two meanings, because it is more abstract. This corresponds to the deep structure of the transformation lists.

Abd al-Qaher (1978) speaks of the origin and the branch in verbs such as *"yakhsha"* "fear" and *"yaghsha"* "overwhelm", and sees that the *alif* in them is withdrawn from *ya*. Do not you see *"?'lkhashyah",* fear and *?'lgheshyan"* cheating. He finds that the origin in nouns is parsing (declinability), and the origin of the verb and letters is being indeclinable. He explains that the noun has meanings which lead to differences such as being subject, being object and addition. If the difference does not occur, no separation between the purposes may result in. That does not apply to verbs and letters, because its formulas indicate their meanings – it means the abstract meanings in the deep structure – he says "do not you see that *"dharaba"* for past tense and *sayadhrab"* for future?. As for the verb that entered into the noun in parsing e.g.: *"yaf'al"* do, because you say: *"hua yaf'al"* he does, *"lunyaf'al"* he will not do, and *"lam yaf'al"* he did not do. So it made three aspects of difference, as is the case in the nouns."

5. Conclusions and Recommendations:

5.1 Conclusions:

[1] The ancient grammarians realized the idea of transformation. This is evident in their writing about the rules of preposing and postposing, deletion and increase, appreciation and interpretation, and bearing on the meaning, as well as what has been running about featuring.

[2] This study categorizesAbdul Qahir al-Jurjani as a grammarian who has a great deal of effort in the development of the grammatical lesson. This is reflected in his writings; and those who look on Abdel-Qaher's grammatical efforts should examine his scattered views through all his works together.

[3] The book *Dala'il Al-E'jaz* (Intimations of Inimitability) by Abdel-Qaher al-Jurjani is a book in grammar. The book revolves around the idea of the eloquence of speech that lies in *Al-Nadhm* (construction), and Abdul-Qaher (2007, p 52) initiated discussions of *Al-Nadhm* by saying that "*Al-Nadhm*" is attaching words together and stemming one from the other. *Al-Nadhm*is simply composing speech in a way that the science of grammar requires, functioning according to its laws and principles. *Al-Nadhm*in discourse is related to its meaning. This idea is pure grammar that frequents Abdul Qahir for long.

He explained and made proofs for it. Hence the repetition occurred in the *Dala'il Al-E'jaz* (Intimations of Inimitability). Whatever topics are mentioned, they are to clarify this idea and serve it.

[4] If Abd al-Qaher dealt with issues offigurative speech *"Al-majaz"*, simile *"tashbieh"*, metaphor *"isti'ara"*, and metonymy*"kinayah"* in *"Dala'il Al-E'jaz* (Intimations of Inimitability)"*, (Indications or Proof of Inimitability) and

the mysteries of rhetoric. The objective is different. The goal of addressing them in the *"Dalâ'il al-?'jaz"* is to indicate that rhetoric refers to meaning. It is a clear sign of that goal. As for "the secrets of rhetoric", the goal is to know their divisions and to show differences between them and knowing the strong and weak of these sections. This does not mean that the book secrets of rhetoric is empty of grammatical opinions. The book seeks to develop comprehensive laws and the differences between the words, and search for causes and pretexts and clarify the idea with many examples.

[5] Abd al-Qaher al-Jurjani, who speaks of the idea of *Al-Nadhm*, put the basis of a new science which he defines as the science of grammar meanings and then after it is known as the science of meanings. Abd al-Qaher showed and reconstructed it as the meanings of grammar. This confirms that the grammarians after Abdul Qahir al-Jurjani did not increase one letter in their grammatical research from the writings of Abed al-Qaher. They did not draw anything from him, and those who drew took the examples - only – as a statement of his opinion and support of his doctrine. They set up the "science of the meanings" after the amputation of the name, and separated it from grammar that the spirit of the idea is lost and its light went out.

[6] The book "The Factors of the Hundred" *""Al-'Awamil Al-Ma'at"* of Abdul Qahir al-Jurjani is a mirror that clearly reflects the accuracy in the division and organization and , as well, the deep conscious thought of Abdel-Qaher. This is an evidence of the ability of Abdel-Qaher of his (sheiks) elders studies and the work of the former and his comprehension of all this, The book deals with a theory that a whole science is based on its origins. Abdel-Qaher has taken it as a basis for a new breakthrough that is today is considered to be the most recent ones that the modern linguists reached. and still the linguistic thought drives its dimensions in clarification, deepening, and benefit, whether it is in the field of science of composition, semantics, or stylistics.

[7] The basic pillars of Chomsky's linguistic theory are found by chance in the Arabic grammatical heritage in general, and Abdel Qahir's heritage in particular, which confirms that Chomsky studied Semitic linguistics with an orientalist known as "Franz Rosenthal." Chomsky was interested in Arab heritage, and studied Arabic grammar at the University of Pennsylvania. This, in turn, does not diminish the right of Chomsky to develop these pillars and crystallize them into a theory that has been able to transform the field of grammar and linguistics.

[8] Abd al-Qaher dealt with the theory of the agent in which he investigated the effecter and the influenced in the light of the deep structure and the surface structure - without understanding these two terms . He links between the meaning or significance and the abstract agent or the corresponding deep structure on the one hand, and the verbal level (utterance) or the surface structure on the other hand , or the mental movement and the textual organization. He explains the cognitive mental process that binds these relations. He believes that the patient occurs only where the agent is located. This interpretation of the agent's theory is the cornerstone of the understanding of non-Arab scholars of the agent. This is indeed what the transformationalists have realized hundreds of years later.

[9] Dr. Abdul-Qaher was honest in addressing the practical side of the phenomenon of deletion without entering the circles of codification. His approach to the phenomenon was based on his understanding of the link between deletion and semantics and the effect of the deleted on the surface in significance and meaning in deep structure. In addition, Abdul Qahir connects the construction with the meaning and the semantic diversity, interpretation and shadow meanings created by the compositions composed in a specific way according to the purpose of the speaker and the linguistic structure appropriate to the psychological state and the motives behind it; because the words serve the meanings. This idea which Chomsky talked about is under the title: Psychological motivations of transformational syntax. At the beginning of 1958, Chomsky collaborated with the psychologist George Miller in writing a paper entitled Finite State Language. In 1963, they jointly wrote two chapters of a book called the Handbook of Mathematical Psychology. In these two books, they detailed about the psychological processes inherent in transformational grammar that lie behind linguistic performance, as Abd al-Qaher did.

[10] The study considers that Abdul Qahir started in the issue of rearranging the link between *Al-Nadhm* or composition on the one hand, and semantics on the other hand. This is accepted as an understanding of the wording that corresponds to surface structure, and the intended meaning that correspond to the deep structure.

In addition to this, Abdul Qaher believes that the words order in utterancebased on the order of meanings in mind, and believes that the rearrangement is linked to the meaning or understanding of the listener and that rearrangement has a great influence on the composition of the sentence as well as function and semantic change. This is clear in his talk about the rearrangement in the section of *"dhanna* and *its sisters"* and *"kana* and *sisters"*, subject, predicate, … etc.

[11] The study considers that Abdul Qahir's talk about interjection, increase, and expansion is only one of the ways of generating sentences. This interjection affects greatly the structure and semantics, and this is what the generative transformation lists did after him after hundreds of years. In addition, he believes that the most abstract thing is a branch that is not as strong as the origin. Thus, he confirms his understanding of the idea of the deep structure that the transformation lists made a base for their theory.

5.2 Recommendations

1 - The study recommends necessary search for the origins of modern theories in the field of grammar and linguistics in the books of Arabic rhetoric, because the rhetoricians are closer to these theories than the old grammarians.

2- The need to reconsider the issues of Arab rhetoric, and the division of its branches and placing the science of meanings in the framework of grammar study, as Abdul Qahir Al-Jurjani did.

3- Encouraging researchers in the fields of rhetoric and grammar to deal with common issues chosen from grammatical and rhetorical heritage. These issues should be studied within the framework of modern theories in both fields in a serious attempt to link the old with the modern.

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