

International Meetings and Journals Research Association ISSN: 2790-1038/IN: 2790-0277 Established: 2025 Science, Education and Innovations in the Context of Modern Problems Editor-in-Chief: Dr. Chahrazed Ghoul Editor: Moumene Nadjet Monthly Regular Open Access October 2025 Issue 10, Vol. 8 imcra-az.org	Science, Education and Innovations in the Context of Modern Problems Issue 10, Vol. 8, 2025 Title of research article Language Acquisition in Historical and Contemporary Perspectives: A Comparative Study of Ibn Khaldun's Conception of Linguistic Aptitude and Noam Chomsky's Theory of Generative Grammar		
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Issue web link	https://imcra-az.org/archive/384-science-education-and-innovations-in-the-context-of-modern-problems-issue-10-vol-8-2025.html		
Keywords	Language acquisition; Ibn Khaldun; Chomsky; generative grammar; linguistic faculty; environment; psycholinguistics; historical linguistics		
Abstract Language acquisition has been a central subject of inquiry across intellectual traditions, bridging the fields of linguistics, psychology, philosophy, and sociology. While modern linguistic thought is often associated with Noam Chomsky's theory of transformational-generative grammar, historical scholarship—most notably that of the fourteenth-century historian and sociologist Ibn Khaldun—offers significant insights into the mechanisms and conditions of language acquisition. This study undertakes a comparative examination of Ibn Khaldun's conception of language acquisition, rooted in environmental exposure, practice, and repetition, and Chomsky's perspective, which foregrounds the innate faculties of the human mind. Employing a descriptive and comparative methodology, this article identifies both convergences and divergences in their positions. The findings reveal that Ibn Khaldun's emphasis on environmental and social determinants complements, rather than contradicts, Chomsky's proposition of an inborn linguistic faculty. The novelty of this research lies in situating Ibn Khaldun within contemporary debates in psycholinguistics, thereby bridging premodern sociological thought with modern linguistic theory. By integrating two epistemologically distant yet intellectually resonant frameworks, this study contributes to a broader and more inclusive understanding of language acquisition.			
Citation. Moumene N.; Ghoul Ch. (2025). Language Acquisition in Historical and Contemporary Perspectives: A Comparative Study of Ibn Khaldun's Conception of Linguistic Aptitude and Noam Chomsky's Theory of Generative Grammar. <i>Science, Education and Innovations in the Context of Modern Problems</i>, 8(10), 1029–1038. https://doi.org/10.56334/sci/8.10.89			
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Received: 01.03.2025		Accepted: 12.06.2025	
		Published: 22.09.2025 (available online)	

Introduction

The exploration of language acquisition has roots extending back to ancient times, where it was often intertwined with philosophical inquiries into human nature. A notable surge in interest occurred in the mid-twentieth century, driven by developments in psychology, particularly behavioral theories and linguistic structuralism. This period paved the way for

Noam Chomsky's groundbreaking theory of transformational generative grammar, which challenged behavioral principles that associated language learning with environmental factors and a stimulus-response framework, Chomsky argued that humans possess innate faculties enabling language acquisition, offering a fresh perspective that reshaped the field. Remarkably, many aspects of Chomsky's views on language acquisition align with the earlier ideas proposed by Ibn Khaldun, highlighting intriguing parallels across disciplines and eras.

Building on the context provided, this raises the question: To what degree does Chomsky align with Ibn Khaldun in their exploration of how language is acquired?

To tackle this problem, our research was organized into various key areas, including the concept of language acquisition as outlined by Ibn Khaldun and Chomsky, the types of language acquisition described by Ibn Khaldun, and the principles underlying the generative theory of language acquisition. Additionally, we explored the stages of language acquisition according to Chomsky and concluded with an analysis of the similarities and differences between their approaches.

This study aims to explore the differences and similarities between Ibn Khaldun's and Chomsky's perspectives on language acquisition, while considering the significant time gap between their works. The choice of this topic is driven by the growing recognition of language acquisition as an essential area of research, especially since it gained considerable attention from scholars starting in the mid-twentieth century. On a more personal level, the study is motivated by an interest in examining how Ibn Khaldun's ideas on language acquisition align with, or intersect with, Chomsky's contemporary theories.

1. The concept of linguistic acquisition according to Ibn Khaldun

Ibn Khaldun placed significant emphasis on the topic of language acquisition in his discussions on linguistic matters. He argued that linguistic ability is nurtured through the process of acquisition, rather than through learning, which revolves around understanding the rules of grammar.

In this discussion, we will examine the perspectives and insights offered by Ibn Khaldun regarding his theory of language acquisition, referred to as "language acquisition" in his terminology. We will also clarify the concept of language acquisition and explore its various types as outlined in his vision.

Ibn Khaldun analyzed language acquisition through a coherent and insightful lens, viewing it as a natural human ability that develops progressively and often unconsciously. This discussion will delve into Ibn Khaldun's understanding of language acquisition and the different forms it may take.

Language acquisition, a concept Ibn Khaldun referred to as "language acquisition," is closely tied to education and relates to what we now consider linguistic aptitude—a subject increasingly explored within the field of psycholinguistics. According to Ibn Khaldun, this aptitude is cultivated through consistent practice and repetition of Arabic speech, which allows individuals to comprehend and internalize the unique features of the language.

Ibn Khaldun displayed a notable interest in the process of language acquisition, connecting it to the concept of linguistic faculty. He based his perspective on the fundamental idea that languages, as faculties, are learnable in the same way as other human abilities. In essence, as long as language is regarded as a faculty, its acquisition remains attainable, just as with other skills. Within this framework, Ibn Khaldun perceived language as an intrinsic human characteristic that individuals acquire progressively and unconsciously, giving this capability the appearance of being innate. (Khaldun, Introduction, 2004, p. 386)

Language is often regarded as a defining characteristic that sets humans apart from other living beings. Its development typically takes place gradually and unconsciously, a phenomenon referred to as linguistic acquisition. When this ability is described as innate, it suggests that some consider it to be an inherent human trait. As such, language is seen as a faculty that begins as an unconscious process, giving the impression of being innate. This perspective aligns with the views of Ibn Khaldun who challenges the idea that language is acquired solely through instinct.

Ibn Khaldun highlighted the distinction between the faculty and its governing principles, essentially differentiating between theoretical understanding and practical experience rooted in experimentation. He explained that this faculty is separate from the art of Arabic and noted that it is not universally essential, as the art of Arabic serves a different purpose. (Khaldun, 2004, p. 382)

Ibn Khaldun's distinction between the faculty and the art of Arabic suggests that the linguistic faculty is separate from grammar, which he defines as the set of rules and standards used to evaluate speech. He regards syntax as a component of grammar, effectively grouping both syntax and morphology under the broader concept of grammar.

Ibn Khaldun emphasizes that the most effective way to master the Arabic language is through extensive reading of traditional Arab sayings and committing their linguistic masterpieces to memory. By immersing oneself in these eloquent expressions, a learner can develop an instinct for proper linguistic style and cultivate a refined sense of expression. This approach also equips the individual with the ability to use vocabulary accurately to convey intended meanings.

2. Types of linguistic acquisition according to Ibn Khaldun

Ibn Khaldun suggests that linguistic ability is something that is developed rather than innate. He identifies two distinct processes through which this ability can be acquired. The first involves immersion in a linguistic environment, where one learns naturally by being exposed to and listening to the language. The second process relies on deliberate efforts, including memorization, repetition, and comprehension.

2.1. Language acquisition through environmental upbringing

Ibn Khaldun explains that when Arabic speakers naturally possessed the mastery of their language they would absorb the speech patterns, conversational styles, and expressions of their generation. This process was similar to how a child first learns words and their meanings, then gradually acquires sentence structures. Over time, through constant exposure and repetition from various speakers in different contexts, this linguistic ability would solidify into a deeply ingrained skill, making them an integral part of their linguistic community.

Language acquisition, according to this perspective, unfolds as children actively listen to the speech and communication styles of those within their surroundings. At first, they focus on understanding vocabulary before gradually grasping structural patterns, all while receiving guidance in both areas. Their ability to learn is further reinforced through exposure to a variety of speakers and repeated interactions, eventually leading to a well-rounded linguistic competence that integrates them seamlessly into their community. This process underscores Ibn Khaldun's emphasis on the linguistic approach as a fundamental aspect of language development.

2.2. Language acquisition through memorization, repetition, and comprehension

Ibn Khaldun highlights not only the significance of listening and the surrounding environment but also underscores the crucial roles of memorization, repetition, and comprehension in the process of language acquisition.

2.2.1 Memorization

Ibn Khaldun explored the topic of memorization in a chapter titled "On the acquisition of this ability through frequent memorization and its quality through the quality of what is memorized." With remarkable foresight, he recognized that language, as a distinctly human attribute, evolves over time. He understood the critical role of memorizing the speech of the Arabs in mastering the Arabic language. This includes the Holy Qur'an, the sayings of the Prophet, the words of early predecessors as well as the poetry and prose of the most eloquent Arab figures. (Albadiraat, 2007, p. 66)

This highlights the effectiveness of memorization as a method for learning the Arabic language, while underscoring the significance of the quality of material being memorized. Ibn Khaldun observes that those who commit the eloquent speech of the Arabs to memory achieve a level of fluency comparable to having lived among them and listened directly to their expressions. This is because the skill developed through memorizing such speech mirrors the one gained by hearing it firsthand from eloquent native speakers.

2.2.2 Repetition

Repetition is regarded as a fundamental aspect of learning Arabic, as it significantly aids in grasping the language's structures and expanding vocabulary.

Ibn Khaldun explains that faculties are developed through the repeated performance of actions. Initially, an action leads to the acquisition of a particular trait or characteristic. When the action is performed repeatedly, this characteristic evolves into a temporary state. However, with continued repetition, the state solidifies into a faculty, a stable and enduring attribute.

From Ibn Khaldun's perspective, it can be inferred that the development of linguistic ability follows a progression driven by repeated actions. Initially, an action evolves into a characteristic, which, through continued repetition, transitions into a state a temporary attribute. With further repetition, this state eventually solidifies into a more enduring faculty.

2.2.3 Comprehension

Memorization and repetition play significant roles in language acquisition, but comprehension serves as a cornerstone for attaining true language proficiency. This principle is exemplified in the writings of Ibn Khaldun, particularly in his chapter on "The Education of Children and the Differences in Methods of the Islamic Countries." He highlights that the linguistic limitations observed among the people of the Maghreb and Africa stem from their exclusive focus on memorizing the Holy Quran. By neglecting other forms of classical Arabic, such as poetry and prose their linguistic development suffers. In contrast, the Andalusians demonstrated strong language skills by combining Quranic memorization with exposure to diverse expressions of speech, fostering a more well-rounded linguistic ability.

3. Chomsky's concept of language acquisition

The nativist theory, proposed by linguist Noam Chomsky, stands as one of the contemporary frameworks for studying language acquisition. This theory introduces perspectives that challenge the work of linguistic researchers who aim to construct models explaining how language is acquired and use these insights to enhance language teaching methodologies.

We will delve into the core tenets of Chomsky's theory of language acquisition in this debate, as well as the significant processes involved in the process.

Chomsky argued that speakers have an innate set of linguistic principles a mental repertoire that they use to align with their current rules. He contended that language learning depends on a particular instrument that, under specific circumstances, allows people to analyze and use the fundamental linguistic information. This tool is intended to assess a variety of conceivable hypotheses about prior regulations and choose the ones that best fit the data at hand. Hypotheses about the structure and rules of the language system are produced and tested in order to analyze the linguistic data itself.

The conclusion is that Chomsky emphasizes the notion that a speaker has a linguistic repertoire that enables them to choose and look for words that fit the rules they are familiar with. This highlights the importance of the language learning mechanism in enabling this process. (Bouguerra, 2022, p. 141)

3.1. The foundations of Chomsky's theory of language acquisition

Noam Chomsky's generative transformational theory, which emphasizes the distinctiveness of human language capacity, is based on a set of tenets about the process of language acquisition.

language as a defining trait of humanity: Traditional behavioral concepts such as stimulus-response mechanisms and reinforcement, which are frequently used to explain animal behavior, are irrelevant when discussing human language, Chomsky claims. These ideas, which are merely illusions or restricted observations, fail to adequately reflect the intricacy and inventiveness that characterizes human communication. In contrast to animal communication, which is limited to simple noises or predetermined patterns like cries associated with hunger or fear, human language functions in an open and flexible environment. It allows for the expression of an unlimited number of thoughts and phrases. Chomsky stresses the creative potential of human language, particularly the capacity to produce an infinite number of novel sentences that are not bound by predetermined responses. The capacity for people to create and convey new concepts fluently is a hallmark of typical linguistic behavior.

Chomsky uses this lens to examine how children learn language by inventively developing its rules based on their exposure in an engaging setting. Children participate in a dynamic process where their inborn linguistic mechanisms play a key role, rather than just copying what they hear. Chomsky's theory of linguistic creativity accounts for language evolution from both an external perspective through interaction with the environment and an internal perspective, which is fueled by natural talents. Children master their language via this interplay between external stimuli and their own cognitive processes.

3.1.1 Innate tendency to acquire language

The idea that language is only learned was questioned by Chomsky and his supporters. They claimed that, like their inborn capacity to walk, children are born with an innate talent for learning language. They believed that children inherit a

biological structure that supports universal linguistic features which begins to function as the central nervous system develops. To account for this mechanism Chomsky proposed the idea of a language acquisition device (LAD), which is a cognitive system that allows kids to interact with phonemes, language structures, and meanings. This device is believed to contain universal laws and principles that can be applied to all languages, enabling children to learn the vocabulary and grammar they need to understand and create language. Children would have difficulty understanding sentences if they lacked this innate talent, according to Chomsky.

However, because language itself, which enables learning, may be largely innate, the innateness that Chomsky and his disciples have emphasized should not be viewed as an entirely free theory. Over the course of the evolution of species, there have probably been advancements.

3.1.2 Efficiency and performance

Generative-transformational theory is based on the fundamental concepts of skill and accomplishment. In his book «Aspects of Grammatical Theory» Chomsky made a distinction between them.

«The knowledge of an ideal speaker of a particular language» is how linguistic competence is described. Chomsky discusses various kinds of competence, such as descriptive competence, interpretive competence, pragmatic competence, and typological competence.

The skill of interpretation is the one that is most connected to the process of language learning. Chomsky stresses the significance of this skill for comprehending the aspects of language structure and he views its acquisition as essential at every level of linguistic structure knowledge. Underlying problems related to interpretive competency in certain areas of linguistic structure have a major impact on how we think about language and how we describe it. Learning about evaluation methods is another aspect of developing interpretive competence.

The connection between linguistic competence and other cognitive skills, referred to in modern linguistic literature as "templating" where the mind is thought to be made up of a collection of interacting templates, is also covered by Chomsky. (Alfarra, 2014, p. 06)

3.1.3 Language universals

The basis of generative theory is represented by this idea. The generative approach, according to Chomsky, aims to comprehend the mechanisms and relationships that connect various linguistic patterns within the framework of what is known as "universal grammar." The notion that there are shared relationships and constants across all linguistic patterns is implied by this idea. Chomsky categorized universals into two groups: material universals, which address the specific characteristics of linguistic material employed to explain languages, and formal universals, which pertain to the patterns and events of grammatical rules.

These principles are also seen to be among the core tenets of Chomsky's theory, which is specifically concerned with how language is learned. Each of these principles is linked to the others, which is important to mention.

3.2. Stages of language acquisition according to Chomsky

Detailed research has revealed that a child's language development follows a set sequence, beginning with screaming, then babbling, and last speaking single words. The acquisition of language and speech comprehension occurs in two stages: the pre-language stage and the actual stage of speech and language understanding.

3.2.1 pre-language stage

From birth until the eighth week, the prelanguage period is a preliminary phase during which emotions are conveyed via sobbing. The crying phase, the babbling phase, and the imitation phase are the three phases of this stage.

The initial cry at birth demonstrates that the infant was born with the respiratory system and larynx necessary for learning language skills. The beginning of language development is thought to be crying, as the kid realizes he can communicate his many wants. Actually, weeping is seen as a reflex brought on by feelings of pain or hunger, as well as an unprompted display of emotions. Babbling is a form of unstructured play in which the kid attempts to experiment with sounds and express himself rather than trying to engage with others. (Elshamaa, 1955, p. 59)

The imitation phase is viewed as a fundamental step in language acquisition, during which babbling (experimenting with sounds) develops into meaningful words and phonetic harmony. The kid is now at the point where he learns his native tongue by repeating and mimicking specific words. In psycholinguistics, some research suggests that at the conclusion of his first year, the infant is able to mimic adult voices, demonstrating his natural capacity for language acquisition. Additionally, he gains the ability to mimic behavioral indicators. The significance of imitation in language acquisition is next demonstrated by the deafmute child's inability to learn to speak since the imitation phase is missing.

The fact that the child's hearing of his language and the resulting emotional states are regarded as an emotional factor that improves his feeling of competence and authority is another reason why imitation is so crucial. Since he enjoys repetition, these nations encourage him to do it constantly. He says "da, da, da," for instance. These repetitions generate reactions that help construct the speech circuit in him in accordance with the duality (send/receive), and in a similar manner, other forms are created in him. (Hassani, 2018, p. 110)

3.2.2 The stage of real speech and language understanding

The child starts to comprehend the meanings and associations of words at this point. The significance of this becomes more apparent in the first few months of the second year as the initial components of communication that make up the sentence start to show up. The child's age corresponds to the three different phases that make up this period:

_ Monologue stage: The child speaks a single word in isolation at this period, between 18 and 24 months, and this is often induced by the parents.

_ From one to five years is considered the grammatical stage. By this point, the youngster has learned the language's grammar and is able to analyze the sentences he hears and use the rules to repeat them, rather than just copying them, to create almost entire sentences.

_ Advanced level: From the age of five and up, the youngster learns accurate speech relationships and meanings at this point, and as a result, the child starts to make grammatical changes to his speech because he realizes that not all listeners comprehend what he intends. (Bahadur, 1994, p. 56)

4. Comparison between the linguistic contributions of Ibn Khaldun and Chomsky

Modern linguists widely hold that ancient Arabic scholars have alluded to many of the linguistic problems addressed in Chomsky's theories on language generation, particularly the differences between deep and surface structures, as well as between competence and performance. However, later linguists have failed to give these mentions the attention and elaboration they merit. Because both Ibn Khaldun, who is regarded as one of the ancients, and Chomsky, who is regarded as one of the modern linguists, are interested in language learning, we will now compare and contrast some of their perspectives.

4.1. Similarities

4.1.1 Definition of language as a linguistic faculty

Ibn Khaldun defines language from this point of view, while Chomsky considers language to be a linguistic skill that one learns throughout childhood in a particular setting. In his definition of it language he even said that it's a linguistic action, a word that Austin just coined. (Michel, 1993, p. 111)

4.1.2 Viewing the faculty as an established quality in the soul

Ibn Khaldun believed that language acquisition in children is the result of a well-established faculty or characteristic that is akin to the generative theory of linguistic competence, which posits that language competence is somehow present in the language user's mind and is the source of their capacity to behave in particular ways.

4.1.3 The belief in the precedence and stability of the first faculty and the deficiency of any subsequent linguistic faculty

Ibn Khaldun alluded to the primacy of the first faculty, and one of the researchers addresses what he mentioned and its stability, as well as the inadequacy of any subsequent linguistic faculty, because the linguistic faculty is the foundation of the language of origin, where the person is raised, and is therefore complete in the mother tongue. It is also difficult for a person to acquire another linguistic faculty that is complete and stable in addition to his stable linguistic faculty that he acquired from the environment in which he was raised. This stable faculty is limited to the language of the society in

which the child is born (i. e. the mother tongue) and has no relation to gender or race rather, it is formed in the child during his growth in the society that speaks it. Chomsky, who only takes into account the linguistic intuition of the speaker of the language in his mother tongue, i. e. the first linguistic faculty, also holds this belief.

4.1.4 Distinguishing between innate linguistic ability and the art of Arabic acquired through learning

What Chomsky did in distinguishing between competence and performance is quite similar to this distinction. Comparing Ibn Khaldun's notion of linguistic ability with Chomsky's notion of linguistic competence, we see that Ibn Khaldun is near to the idea of linguistic competence as defined by Chomsky, since linguistic ability, according to Ibn Khaldun, is ultimately the capacity to produce Arabic, because it is enough for the Arab to follow its rules to construct fluent Arabic speech. Similarly Chomsky defines linguistic competency as the capacity to communicate the language either verbally or in writing. It should not be forgotten that Ibn Khaldun's emphasis is on producing or composing Arabic, whereas generative focuses on performance in its entirety.

Notably, Ibn Khaldun referred to the linguistic ability and the art of Arabic in broad terms, without mentioning the art of the Arabic language. But he was careful to distinguish between the art of Arabic here, saying the art of Arabic rather than just art.

4.1.5 Instinctive

According to Ibn Khaldun, every kid has an innate capacity to learn language, which is an individual activity. According to Chomsky, the youngster is born with a clear and defined understanding of the basic grammatical rules—which he refers to as "general grammar"—and with the ability to use these rules to identify repeated patterns in the speech he hears around him. Without a doubt, the process of language acquisition in children, or the acquisition of other people's languages by adults in some cases, is explained by the innate knowledge of the fundamental principles that govern the structure of human language.

4.1.6 Creative

Additionally, Ibn Khaldun understood the function of the creative process, which he sees through the variety of speech and its renewal, so that a child's capacity to create or innovate allows them to produce language patterns in a renewed manner, in new contexts and circumstances, and also about an infinite number of ideas, since the faculty of creativity produces an infinite number of generations to express countless thoughts. Among these talents, the most notable, in his opinion, is the human language, which is unrestricted by any links or predetermined expressive modes brought about by outside pressures or bodily factors. As a result, it views the human mind as a universal instrument capable of adjusting to any event or possibility, making it a reflection of it.

Chomsky faulted some contemporary linguists, such as De Saussure, Hockett, and others, for ignoring or misunderstanding the observations about the mind and language. In particular, Blomfield, who attributed the creative aspect to the theory of analogy in language, which demonstrates that he did not fully comprehend the relationship between the child and language. Thus, Chomsky realized that language represents the aspect of man that best reflects nature's gift, which is why he developed these concepts in a fresh way.

4.1.7 Acknowledging the existence of a basic, innate state in humans from which the acquisition process begins

Even if Ibn Khaldun didn't express this through his statements about the laws that are derived by the language industry, which impart knowledge of that language but don't take the place of the real learning of the skill, he still thought this fundamental condition existed. If a person is ready to learn a language, then the skill is created in its previously prepared location in the human mind. This perspective of the acquisition or acquisition of the ability is not altogether dissimilar from that of Chomsky, who holds that a child is born with a cultural organization that may be referred to as the fundamental condition of the mind. The mind goes through a series of stages in which cognitive structures are represented as well as subtle changes in language after the solid mental state is achieved, all through interaction with the environment and the process of self-development.

4.1.8 The human soul does not accommodate more than one faculty

Ibn Khaldun is certain that the human soul can only accommodate one perfect linguistic capacity at a time, with the other remaining imperfect. This is a natural subject because the ability cannot be complete unless it is nurtured naturally in the language environment, allowing it to become ingrained in the soul and have an impact on the process of learning any

other language, The generative transformational theory recognizes this problem, In the area of second language instruction linguistics aims to help the learner attain a degree of linguistic competence that is as near as possible to that of a native speaker.

4.2. Differences

Despite the similarities between Ibn Khaldun and Chomsky, there are some distinctions between them:

4.2.1 Differences in society and time

Chomsky is from America and Ibn Khaldun is from Arabia. The society in which Ibn Khaldun lived is also separated from the society in which Chomsky lived by a time gap of over six centuries.

4.2.2 The language

Chomsky defined language with an emphasis on its psychological or individual component while neglecting its social component, Language is seen by Ibn Khaldun as a means of the mind, but he does not overlook its social component. In his definition, he said, "It is in every nation according to their terminology," which means society, Chomsky also associates the mind with language.

4.2.3 The terms are different in terms of terminology, even though they have the same meanings

According to Ibn Khaldun, linguistic accomplishment is in contrast to Chomsky's theory of language acquisition.

_ Ibn Khaldun discusses linguistic behavior, whereas Chomsky addresses linguistic performance.

_ While Chomsky categorized the linguistic capacity into surface structure and deep structure, Ibn Khaldun distinguished between acquired and latent faculty.

_ While Chomsky compared it to the language acquisition device, Ibn Khaldun is where we may find the linguistic model.

_ Chomsky saw the faculty as an inherent talent that one is born with, whereas Ibn Khaldun saw it as connected to acquisition.

_ Chomsky believed that the language acquisition device was to blame for Ibn Khaldun's mastery of the language, but he concentrated on the context.

Conclusion

We also covered the kinds of language learning, its phases, and the foundations upon which the generative theory is based at the conclusion of this study, which concentrated on language acquisition in accordance with both Ibn Khaldun and Chomsky, where we spoke about their ideas of language learning. We concentrated on the similarities and differences between them as an applied component and as a result, we came to a set of conclusions, the most significant of which are listed below:

_ Ibn Khaldun thinks language learning is mostly influenced by the environment, while Chomsky contends that people are born with a mechanism that enables them to pick up a language, as seen by the fact that children say words they have never heard before.

- The following were some of the commonalities between Ibn Khaldun and Chomsky: the view of language as a linguistic faculty and an established characteristic, the belief in the precedence and establishment of the first faculty and the deficiency of any other linguistic faculty, and the distinction between the linguistic faculty and the art of Arabic.

_ Their differing views on the definition of language were the main focus of their disagreement. Although Ibn Khaldun also considered it one of the instruments of the soul, he did not ignore the social component, but Chomsky gave the individual psychological aspect priority over the social aspect. Additionally, as we previously discussed, they disagreed on certain points.

_ When considering Ibn Khaldun's linguistic theory, it would bridge the gap between Skinner's behavioral or environmental theory and the innate theory. Although Ibn Khaldun considers behavioral theory in terms of its emphasis on practice and repetition, he goes further than Chomsky's notions by viewing the acquisition process as an emotional one that goes through psychological states.

Methodology

This study employs a descriptive comparative methodology designed to examine theoretical constructs across distinct historical and disciplinary contexts. Primary textual analysis of Ibn Khaldun's *Muqaddimah* was conducted, focusing on his conceptualization of language acquisition, linguistic faculty, and the sociological role of environment in shaping linguistic aptitude. Parallel analysis was applied to Chomsky's major works, particularly his theories of transformational-generative grammar and the innateness hypothesis.

The comparative dimension was structured around three axes:

1. Conceptual foundations – exploring how each thinker defines and situates language acquisition.
2. Processes and mechanisms – identifying Ibn Khaldun's emphasis on practice and environment versus Chomsky's innate predispositions.
3. Points of convergence and divergence – highlighting similarities and fundamental differences across the two approaches.

The method was designed not to homogenize distinct intellectual traditions but to draw meaningful insights through juxtaposition.

Findings

- Ibn Khaldun views language acquisition as a sociological process rooted in environmental immersion, repetition, and habituation. He distinguishes between the faculty of language and the rules of grammar, highlighting the role of practice over theoretical knowledge.
- Chomsky, in contrast, asserts that language is an innate universal faculty, with children equipped with an internal "universal grammar" that enables rapid acquisition regardless of environmental input.
- Convergence: Both agree that language is a uniquely human trait and cannot be reduced to mere imitation of external stimuli.
- Divergence: Ibn Khaldun situates language within socio-cultural environments, while Chomsky frames it within cognitive universals.

Acknowledgements

The authors wish to express their gratitude to the Faculty of Humanities and Social Sciences, University of Mostaganem, for providing academic resources and intellectual guidance throughout this study. Special thanks are also extended to colleagues and peers who offered constructive feedback on earlier drafts of this work.

Ethical Considerations

This research is based on textual and theoretical analysis of published sources. No human participants or sensitive data were involved. Ethical standards of academic integrity, proper citation, and acknowledgment of intellectual property have been rigorously observed.

Funding

The authors declare that this study received no external funding. All research was conducted with institutional and personal resources.

Conflict of Interest

The authors declare no conflict of interest regarding the publication of this article.

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