

## **THE THEORY OF MEANING OF THE MEANING BY ABDEL - QAHIR AL JIRJANI, AND THE ATTITUDE OF SOME MODERN ARAB CRITICS**

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### **Abstract**

This research talks about a theory which considered one of the most important theories which is put for discussion, analysis, development in Arab critic, which is "the theory of meaning of meaning" which is stated by Abdel-Qahir Al- Jirjani "the founder of morphology "and the prominent of language sciences in his age. And the historians agreed to describe him with science and religion, and called him Al- Imam, and he was famous as grammarian, before he put morphology and he died in four hundred seventy one, or it said in four hundred seventy four.

The problem of meaning has significant place in recognition fields, including oral (grammar, morphology, syntax and evidences) and phonology (methodology and literature). The history of this problem expands for a long time, until now, there have been more and more of later reasoning establishes it's expanded pages on previous says, from here, we will review some old texts to reveal their light sides, and to work on developing them if there are some gaps. Investigated in these pages the theory with it's different dimensions, with giving notes and comments on it's all contents, then I followed Al- Jirjani attempts to develop them, in addition, we reoffered to the attained of modern Arab critics toward the theory, between who against and who with it, until the speech focused finally on the receiver and his role in explaining the literature text.

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**Keywords:** Theory of meaning of the meaning, Abdel Qahir Al- Jirjani, old Arabic critique

### **Introduction**

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The history of this problem expands for a long time, until now, there have been more and more of later reasoning establishes its expanded pages of previous says, from here, I will review some old texts to reveal their light sides, and to work on developing them if there are some gaps.

The text which we will investigate return us to one of the most important old Arab grammarian "Abdel- Qahir Al- jirjani" to stop with on the focused problem "the meaning problem" or he called "the meaning of meaning", and he is just the one who said this phrase without any other Arab grammarians' before and after him so, we refer that he doesn't tend to define the meaning, or showing its concept, as "Richards" did, and put in their book "the meaning of meaning".

### **The study from literature analytical Perspective**

The original text by Abdel- Qahir in the theory of "the meaning of meaning" he says:

(Speech has two kinds: the first one you reach from it to the hypothesis by pronunciation alone, so if you want to tell about " Zaid" that he exist on the truth, so you said existed " and with setting up about Amr, so you said " Amr is set up" and so on the second one you don't reach from it to the hypothesis by the pronunciation alone, but the pronunciation refers to its meaning, then you find another evidence for that meaning, by which you reach in to hypothesis. And that refers to metonymy, metaphor, and resemble....did you see that if you said " the Powel has more ashes" or" he has long upholster" or said about the woman that she is" slept in noon" so you are in all phrases don't reach to your tend by pronunciation only, but the pronunciation refers to its meaning which is forced by what is clear, then the listener understand from that is clear, then the listener understand from that meaning, by evidence, another meaning which your goal, as you know from" the powel with more ashes" that he is generous, and from" with long upholster" that he is high, and from the woman who is" slept in the noon" that she was rich and served by someone else. (Al- jirjani, without date).

There are many and various strategies for texts reading, so there are some reading in which we have the surface just because of laziness, thus, dandruff differentiates between three types of reading: the first one: fallen reading, doesn't focus on the text, but it passes through it towards the author or population. The second one:

Explaining reading stand on what reveal from the text, and explain it by putting alternative words for the meanings, the third one: emotional reading which tend to reveal the intratext, and read it behind its pronunciation (Al-Ghathami, 1985), and this type is described by Abdel-Gaher, so he called it. "The meaning of meaning".

The one who overviewed the pervious text as Al-jirjani could discover asset of notes limited on asset of foundation elements related in integrated reasoning design we mention them in the following steps:

- 1- Al- jarjani determined an objective material, as" speech" so, the phenomenon to be discussed is speech one and not linguistic on or it's the phenomenon of linguistics usages employed for dynamic objectives, so it's multidemensiatis weather with related to the gerund or with it's effectiveness.
- 2- The speech must have meaning, but the speech wonted here is the human speech which will rise in to the level of this theory, which is the issue of employing the meaning in obtain another meaning which is not related to the speaker alone, that means, it will not be understood by the speaker alone, but the future of speech itself may enter to recognize it.
- 3- The pronunciations as speech syntax units hold norms Evidences, which is called by Al- jirjani as "the first meaning", so the stability of norms relation between the pronunciation and it's meaning councils the distance between speech pronunciation and it's receiver at the level of both voice and evidence, so, a sentence as "zaid existed" leads when heaving it the receiver understanding to it's meaning directly at the same moment, with out need to thinking, but in the evidence of pronunciation alone this determination leads to an important differentiate between pronunciation evidences, although these norms evidences are social evidences, they differ from the evidences of what Al- jirjani called "the second meanings" which is civilization evidences in their focus, and the forgot of this differentiate forms a risk in the specialty of the meaning of meaning.
- 4- the speech in this case uses the pronunciations, because they are communicating tool for the in formation tended for it self from one hand, and reliable at the level of practical reality from another hand (informing about zaid existence on "the truth"), and the phrase "one the truth" which is used by Al- jirjani in his speech about this type of speech- motivate suddenly- through Al-jirjani dividing the speech into two types- the question about the meaning of "truth" which is attributed to this type of speech, as it cued- through the principle of differentiating- that the second type of speech, were the tend of speech is the meaning of meaning, not related to truth, and that proved to us that the traditional differentiate between the truth and non truth is still controlled Al- jirjani mind.

- 5- the receiver of speech which is aimed to the second meaning doesn't understand this meaning directly with recognizing the text of discourse, but he needs to use the interference, in order to reach into the indirect evidences of speech by the direct ones. So, Al- jirjani says" it's that what the receiver imagine to be a meaning which is faster to understand than anther meaning, if that was recognized by reasoning, or if it was that the science is renewed by hearing the speech, and that is impossible in pronunciation linguistics evidences, because the method of recognizing it is stopping and ongoing with definition (Al- jirjani). We asked now: is there a distance for reasoning between discourse issuing by the speaker, and the receiver understanding of his objective? And is it possible that the receiver couldn't recognize the second meaning tended by the speaker? Such questions are explained by having companied back ground between the speaker and receiver, so, if the receiver doesn't know from the speaker says that "someone with more Powel ashes" that he is generous, or knows by saying about woman that she "slept at the noon" that she has a good life ....etc, he couldn't conclude the second meanings, and stop on the first meanings which not related to the speaker objective so, this background must differ from the back ground of stopping in the meanings of language pronunciation, so the firs meaning represent a stage point that must be faced then passing to the following meanings so, the speech gains a type of sensitivity.
- 6- some which accounts on Al-jirjani theory, is the limiting of the second type of speech in metonymy, metaphor, and resolvable, which is most important formulation, which all based on the base of employing meaning, as the theory target original explanation for these types of says, and establishing the morphology of discourse or it's literature in general.

If we turn back into the phrases in Al- jirjani speech about the meaning of meaning , such as "she slept in the noon" we say that this net of linguistic relations need to be put in the verse from which it taken, to facilitate the process of understanding for the receiver, which is from the verses of Emrie Al- quays, he said: (Al- tabrizi, without date).

*Watudhhi futaita Al- Miski fawqa firashiha*

*Nau`uom Al-duha La m Tantatiq An Tafathuli*

When we considered this verse with its speaker, we discover many things, such as:

1. The speaker of this verse is a king and a son of a king, and from the masters of Asad, so, logically, he will not prize poor girl with a simple life.

2. The verse contained many functions that ensure the richness of this girl, and has servants. The present simple verb "lam Tantatiq" , so, the normal girl wakes up early to do the works of home, and serve the children, but this girl doesn't wear anything that refers to activity and performing Jobs, so she wakes up with the Sleeping dress.

Let us take another phrase, which is mentioned by Al-jarkani which is with long body" which is as we know derives from an Al - khansa`a poem in his brother Sakher:

*A aynayya Juda Wala tajmuda*

*Ala Tabkiyani le sakhir Al- Nada*

Then she describes him as:

*Tawilu Al- Nijadi Rafiu` el- Emadi*

*Sada Ashirataho Amrada*

The understanding of these metonymies need to logic and mind to reach into the hidden meaning behind these vocabularies, so the short one " his sword" is short, and when the person is tall, his sword will be tall, so, if we applied that on dresses, and gave a short person at all address, he will refuse this dress because it's not suitable for him, also, this is similar if we gave the tall person in a short dress.

In the second part of the poem, there is an emphasize that sakhr is high, when she mentioned his mastery for his relatives, and we know that the high is required for the masters.

#### **Other attempts for Al- jarjani to develop the theory of the meaning of meaning**

Al- jarjani spent an effort to list this theory within the context of " pronunciation and meaning" which is exhausted the Arab critics, also, exhausted Al- jarjani himself, that he took a different attitude from whom before him, that represented in making pronunciation as dress which shows the meaning, then he said that first meaning in the dress which shows, the second meaning, so, we will leave Al-jarjani takes as good essay which is flow without any exaggeration, he said:

If I saw them, or make meaning as servants, and pronunciation as against them, and as a good dress, and alike, because they increase the pronunciation, and make the meaning good, then, I know that they describe a speech which the speaker give you it's objectives through the meaning of meaning, so, he used metonymy, metaphor and resemble, and he was good in that, and that the meaning is not the spoken pronunciation, but the meaning of pronunciation is the second meaning Al- jirjani, so the first meanings understood from the pronunciation are Jewelries, and so on and the second meanings of these meanings are who wear these Jewelries.(Al- jarjani).

The attitude of modern Arab critics of the theory:

A- Hammadi Sammoud: he stands in the previous text of Al- jarjani (the speech has two types ..... etc.). Then he asked: what is the new in this text? ...he pictured the situation before Al- jarjani, and what consists of lack of image and procedure. To move in to Al- jarjani and decide the first aspect of Al- jarjani disconnect from this method is his linking to the unreal with the meaning of pronunciation, not with the pronunciation, and his rejection to the idea of moving as a measure of explaining( Sammoud, 1984).Also, sammoud refuted that the feature of Abdel- Qahir theory is that" in addition to be total law which explained the evidence of the second meaning, it helps in understanding an Important side in morphological scales in rational and correcting. In light this law we understand the brief and cues, so their saying in morphing that it has more meaning and less pronunciation has no meaning unless we state that the meaning from the meaning, because there is no way to enter any change in description by increasing or decreasing the meaning of pronunciation, but the meaning was reached in to by meaning evidence to many benefits if he wanted the evidence upon them he will need many pronunciation (sammoud, 1981).

When we said" someone wear the tiger skin to another one", so, the wearing process is conducted by the first one, does he wear that for decoration? The answer is no, because the issue has another person who is tenet to, then the phrase has the name of a wild animal which has pravety like the lion, so, little a pronunciations were grouped, but if we took them in reality, they don't tell us about what we mean in the speech, but we must think widely to see that the speaker means the aggression to the other by wearing the tiger skin.

B- kamal Abu Deib: this researcher shows in his book (Abu Deib, 1979) for theoretical base to the concept of the meaning of meaning by Al- jirjani detailing Some his saying with required for a stranger reader on the Arab inherited, but he finished with Al- jirjani to the procedural side with related to the role of receiver in explaining the meaning of meaning that, Al- jirjani required from the receiver in order to recognize the second meaning for the phrase "some one has more Powel Ashes" – to be recognized, in addition to linguistic relations- with nonlinguistic relations on which the understanding of the second meaning based. The back ground of these relations represented in the settings of Arabic Bedouin environment, where the norms obligate to present food for the coming guest, so, the cooking of this food is Powel's, and fire lights under these Powel's in wood which change then into aches , so the aches in creased as a result of increased cooking, and the cooking increased as a result of increased guests ...an son, so, the receiver of this phrase most know all

that to be able to recognize the meaning of generosity which is meant by the phrase itself, and this is the norm or civilization context in which the phrase can't refer to its correct meaning just in its frame.

If the experience of the receiver of this phrase doesn't of the norms formed this civilization context, he will not recognize its second meaning correctly but he may not recognize any other meaning at all other problems showed by the modernist is what represented in that if we far from the phrase captured metonymy, metaphor, or resemble, which hold another meaning familiar in usage faced a phrase from this type which is new for us, we don't know if we must take it in its first meaning or in its second one, according to Al- jarjani point of view, this will to if we will see monotony, metaphor, or if we understand it literary (Isma`el, 1987).

What previous mentioned by Kamal Abo Deib, in addition to the doubt, by" Mustafa Nassif " in a diving speech into two kinds- it's not correct at all, because unknowing Powel and put under it on wood which become Ashes, refers to clear ignorance with an old Arab inherited resulted from the lack of wide observation on customs and norms of the Bedouin, and why we say that this special for men?

Isn't the doesn't is the home of standard language? But I said that what is mentioned by Kamal Abu Deib and Mustafa Nassif is an attack against Arab Inherited explained by the famous Arab proverb " who ignored something, he tends to be against it" and the content of the following verse:

*Alayya Nsthmu Al- Qawafi min matale`eha*

*Wama Alyya Etha Lam Tafhami Al- Baqaro*

To ensure the previous " Roland Bart" spoke about the importance of reader (the receiver) in longitudinal speech in his famous essay ( the Death of the Author)", so he cued that writing after finished by the author some his saying with required for a stranger reader on the Arab inherited, but he finished with Al- jirjani to the procedural side with related to the role of receiver in explaining the meaning of meaning that, Al- jirjani required from the receiver in order to recognize the second meaning for the phrase "some one has more Powel Ashes" – to be recognized, in addition to linguistic relations- with nonlinguistic relations on which the understanding of the second meaning based. The back ground of these relations represented in the settings of Arabic Bedouin environment, where the norms obligate to present food for the coming guest, so, the cooking of this food is Powel's, and fire lights under these Powel's in wood which change then into aches , so the aches in creased as a result of increased cooking, and the cooking increased as a result of increased guests ...an son, so,

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Became to the reader who live with it, or as he said "the birth of the reader must be after the death of the author), and when the author died, the language talked (Al- Rbba`I , 1996).

A certain pronunciation may form a phenomenon, behind it we symbolize into many things. For example "the night is dark and frightened, and full of tired and tragedies, so, it's long darkness after shining and lightening, and everybody hope it to remove and finish, to reach into new morning, many poets deal with these meanings in old and modern age, such as "Imro`e Al-Quays in his verse told by many people, so, he said:

*Walaylen Kamouji AL- Bahri Arkha Sudoudaho*

*Alayya BeAnwae` Al- Humomi leyabtali*

The person, who recognizes this wonder Image, doesn't face any difficulty in recognizing the saying of Al-Nabigha Al- Dhubiani who saw at night a conflict which can't be avoided when he grouped the night and Al- Numan Ibn Al- Moundher, who is the source of his continuous fear, in his saying:

*Waennkka kalleaili Allathi whoa Mudirki*

*Waen khalaitu Anna Al- Munta`a Anka wase`ou*

## **Conclusion**

The history of this problem expands for a long time, until now, there have been more and more of later reasoning establishes its expanded pages on previous says, from here, we reviewed some old texts to reveal their light sides, and to work on developing them if there are some gaps.

The text investigated consider one of the most important old Arab grammarian "Abdel- Qahir Al- jirjani" to stop with on the focused problem "the meaning problem" or he called "the meaning of meaning", and he is just the one who said this phrase without any other Arab grammarians' before and after him so, we refer that he doesn't tend to define the meaning, or showing its concept, as "Richards" did, and put in their book "the meaning of meaning".

Finally, we said that if the meaning of meaning in some poetry text related to reading this text, and because this text may have multiple readings with multiple readers with multiple hobbies, cultures. Experiences and ages, so the meaning of meaning, many various according to the variety of these reading, and then, opening into an unlimited field of meaning.

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