

Ibn Jinni's Reading of the Book of Characteristics Offers Insights Into Language and Signs

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Abstract

The sign is a distinctive concept in linguistic thought, serving as the foundation for research into the origin of language and the acquisition of its significance. Almost no philosophical theory, whether ancient or modern, makes any mention of it. Indeed, modern linguistics has become inextricably linked with the sign because of its bond with the signifier, which is the basis of language and relied upon in its study.

In the fourth century, Ibn Jinni was the most prominent linguist. His linguistic thought was linked to the fundamentalists of logic and speech, as evidenced in his book *Al-Khassas*. In this work, he presented the origins of language and the processes by which connotations are obtained and acquired.

In addition to his contributions to the field of linguistics, Ibn Jinni also presented a printed work on jurisprudence and speech, as well as undertaking linguistic investigations.

This paper examines the concept of the 'mark' as it is presented in the thought of Ibn Jinni, exploring it through a number of different axes.

The first topic of analysis is Ibn Jinni's perspective on the origin of language.

The second area of investigation is the concept of language levels in Ibn Jinni's thought.

The third section will examine the significance of Ibn Jinni's contributions.

Keywords: Sign, origin, language, convention, arbitrariness.

Introduction

The sign represents a distinctive case within the field of linguistic thought, serving as a foundation for research into the genesis of language and the processes involved in acquiring its meaning. It is rare to find a philosophical theory, whether ancient or modern, that does not make reference to it. The concept of the sign has become a central tenet of modern linguistics, due to its intrinsic connection with meaning, which serves as the foundation of language and is a key focus in its study.

In the context of fourth-century linguistics, Ibn Jinni is regarded as one of the most prominent figures. His work, *Al-Khasais*, represents a significant contribution to the field, as it addresses the fundamental aspects of language, including its origin and the processes involved in meaning acquisition.

In addition to the linguistic discussions, Ibn Jinni presented a thought imbued with jurisprudence and theology in his book. Ibn Jinni's most significant contribution to linguistic thought appears to be his examination of the sign and its connection to the origin of language.

Reasons and objectives of the study

Ibn Jinni's approach and thought differed from those of his contemporaries and predecessors among linguists. His thought elucidated profound and nuanced perspectives on the linguistic trajectory of composition among Arabs and Muslims in Islamic civilization. In *Al-Khasais*, Ibn Jinni established the foundations of a semantic theory, integrating Islamic thought with the principles of jurisprudence and its associated sciences. In *Al-Khasais*, he identified a description of the linguistic levels that formed the basis of his own linguistic concept. This concept represents an important curve that merits further attention to clarify at least some of its rules. In light of the aforementioned, the objective of this study is to:

1. The objective of this study is to examine the linguistic foundations of Ibn Jinni's thought.
2. The study of semantics in Ibn Jinni.
3. It is necessary to conduct further research into semiotics and their effect on semantics in Ibn Jinni.

Ibn Jinni (000 - 392 AH = 000 - 1002 AD), Uthman ibn Jinni al-Mawsili, Abu al-Fath: He was an expert in literature and grammar, and composed poetry. He was born in Mosul and died in Baghdad at the age of 65. His father was a Roman slave of Sulayman ibn Fahd al-Azdi. He authored a treatise on poetry, as well as books on the etymology of names. Additionally, he wrote "*Al-Muhtasib - Print*" on reading mistakes, "*Sirr al-Sina'ah - Print*" (the first of three books on language), "*Al-Khasais - Print*" (three parts on language), and "*Al-Lama' - Kh*" (on grammar). Additionally, he authored "*Al-Tasrif al-Maluki*" and "*Al-Tanbih*," which pertain to the *Diwan of Hamasah*. He also wrote "*Al-Mudhakkir wa al-Mu'annath*" and "*Al-Musannaf*," which are included under "*Al-Munsif*" and "*Al-Sanaf*" in Al-Mazini's commentary on "*Al-Tasrif*." Additionally, he authored "*Al-Tamam - Print*," a treatise on the poems of Hudhayl. He also wrote "*Trab verses of what is difficult from Hamasah - Kh*," "*Al-Mukhtasar min Kalam al-Arab - Print*," a comprehensive treatise, and numerous other works. In his writings, Al-Mutanabbi states: Ibn Jinni is more familiar with my poetic works than I am. For further information, please see: Al-A'lam, Khair al-Din bin Mahmud bin Muhammad bin Ali bin Faris, *Al-Zarkali Al-Dimashqi* (d. 1396 AH), Publisher: The edition was published by Dar Al-Ilm Lil-Malayin. 15 May 2002 AD, 4/204.

This study represents my own interpretation of Ibn Jinni's ideas. This is a fundamentalist reading based on the book *Al-Khasais*, with references to some modern linguistic turning points.

The depth of Ibn Jinni's linguistic thinking requires that researchers undertake a comprehensive re-examination of his work, engaging in rigorous reflection on his reasoning and statements, which he outlined in the initial sections of his book. This book presents an examination of the fundamental principles of linguistic thought. This paper examines the concept of the sign in Ibn Jinni's thought from a number of different theoretical perspectives. The initial section of the paper addresses the following topic: This section will examine Ibn Jinni's concept of the origin of language. Secondly, an investigation will be conducted into the various levels of language as conceptualised by Ibn Jinni. Thirdly, an examination of the concept of the sign in Ibn Jinni's thought will be conducted.

The first research

The origin of language according to Ibn Jinni

Ibn Jinni does not directly address the question of the origin of language in the same way as many modern scholars do. Instead, he seeks to approach the topic indirectly, by discussing certain issues, explaining certain cases and providing evidence for them. His aim is to discover the truth about language and its origin. What are the factors and causes of this origin through a logic that integrates linguistic

thought with jurisprudence and incorporates philosophical considerations? In light of this trilogy, Ibn Jinni proceeds to examine the Arabic language in a gradual manner, attempting to elucidate its various phenomena from its origin to its grammar. Ibn Jinni commenced his investigation into the genesis of language by differentiating between the concepts of 'saying' and 'speech'. He sought to elucidate the denotation of the term 'saying' through its various permutations, thereby discerning the fundamental relationship between the word and its meaning. To this end, he undertook a detailed examination of the etymological roots of the terms 'qawwal' and 'kalam' through the process of permutations. With regard to speech, each word is autonomous and conveys its own meaning. This is what grammarians refer to as a sentence. With regard to the concept of 'saying', it can be proposed that its genesis lies in the utilisation of the tongue to express a self-humiliating sentiment, irrespective of whether the utterance is complete or incomplete. (1)

Upon reaching an understanding of the denotation and connotations of the term 'saying', it became evident that ease and simplicity were its defining characteristics. Despite their intrinsic simplicity, sayings are, in fact, more than mere speech. Each saying possesses a distinct identity, rendering them independent entities.(2) Consequently, sounds hold a greater significance for him than speech. This is because language, as he defines it, is constituted by sounds. Furthermore, not every statement is a statement, as not all utterances are necessarily meaningful. He then proceeds to argue for the preceding point by stating: "The clearest evidence of the distinction between speech and statement is the consensus that the Qur'an is the speech of Allah, not simply the speech of Allah. This is because this position is narrow and rigid, and therefore not open to interpretation or alteration. Consequently, he expressed it as speech, which is simply a collection of meaningful sounds, and distinguished it from the statement, which may be devoid of meaning or ideological opinions."(3)

Language and Stopping

Ibn Jinni presents his inquiry into the genesis of language prior to an examination of the fundamental principles underlying its emergence. He states: The chapter on the origin of language addresses the question of whether it was inspired or conventional. In response to this question, Ibn Jinni begins to present some of the opinions that were prevalent in his time about the origin of language. These include the statement of convention and the opinion that he cites from his teacher Abu Ali Al-Farsi, who relies on the Holy Verse (And He taught Adam the names – all of them) Al-Baqarah. In the same context, Ibn Jinni poses several questions in his dialogue, using the word (saying) based on a hypothetical addressee. This raises the question of whether he is asking and answering for the benefit of this addressee, or whether he is addressing them directly. One such question is as follows: Does language solely comprise names? He responds that language is not merely a collection of names, but rather a combination of nouns, letters, and verbs. He then reiterates the initial question regarding the existence and origin of language, inquiring whether it was divinely imparted or a product of convention. He responds that if language was divinely revealed, how can the diversity of languages be explained? Does this imply that revelation assumes that the language is one and the same among all nations? Ibn Jinni responds to this with an answer that is also not a definitive opinion. Rather, it represents a form of his thinking that does not lead to the issuance of absolute judgments, but rather to their interpretation. Subsequently, Ibn Jinni allows for a number of potential assumptions, which represents a theological approach that may have been influenced by the theologians of his era. He states, citing Abu Ali al-Farisi, that this has been interpreted as follows: It is believed that Allah Almighty taught Adam the names of all creatures in all

the languages of Arabic, Persian, Syriac, Hebrew, Roman, and other languages. Consequently, the children of Adam spoke these languages and subsequently lost all other languages due to their extensive history with them.(4)

In this context, Muslims do not begin their discussion of revelation with the Aristotelian nominal theory (5), but rather with Islamic thought, citing the text that serves as the foundation for their beliefs: the Holy Qur'an. The revelation is an Islamic principle concerning the origin of language, rather than a Greek concept. Consequently, he confirms this starting point by stating: "If this information is indeed accurate, it must be accepted as truth and embraced with the appropriate statement.

Convention according to Ibn Jinni

Ibn Jinni presents a number of reasons and causes for those who assert that language is not a form of revelation, but rather a convention or collusion. The origin of this principle on which the emergence of language was founded is that, according to Ibn Jinni, "they went to the origin of language and found convention. They said that this is when two or three wise men or more meet and they need to clarify known things, so they assign each of them a characteristic or a word" (6).

He proceeds to elucidate this convention, stating that they approach one of the sons of Adam and indicate him with a gesture, followed by the utterance "human, human, human." They then proceed to enumerate the remaining parts of the body, naming them as they point to them, for instance, "hand, nose, head." This is accompanied by a gesture (7).

Ibn Jinni posits that this path and method of convention has resulted in the emergence of numerous languages. He states: Similarly, if the Persian language originated and was influenced by convention, it could potentially give rise to a multitude of languages. "Roman, Zanj, and others" (8).

In his discussion of the origin of language, Ibn Jinni presents a number of different contexts, which he considers to be the most plausible. These are as follows:

In the first instance, Ibn Jinni posited that the genesis of language can be attributed to revelation and inspiration.

Secondly, Ibn Jinni posited that the second origin of language is convention and agreement.

Thirdly, Ibn Jinni posited that the ultimate origin of language is the imitation of audible stimuli, such as the roar of the wind and the groan of thunder.

In regard to Ibn Jinni's choice and the associated opinion, he selected one position to be revealed due to the inherent qualities of wisdom, precision, refinement, and delicacy within the Arabic language (9). However, it appears that Ibn Jinni adopted this stance with regard to the Arabic language while simultaneously espousing a middle position in another context within his book. This latter position aligns with the views of Dr. Abdul Salam Al-Masdi (10) espoused a middle position regarding languages other than Arabic. Al-Masdi believed that Arabic originated from divine inspiration and that it possessed a quality of holiness, a view shared by many scholars of Arabic. He states: "Some of that is what our companions, may Allah have mercy on them, elucidated, and some of that is what I pursued in their footsteps. Thus, I was able to discern the veracity of their assertions through a process of successive refinement and submission, as well as by gauging the distance between their aims and goals. Furthermore, the benevolence of this phenomenon contributed to their contentment and distinction from it. Additionally, the dissemination of the transmitted information that it originated from Allah – the Almighty – reinforced the conviction that it was a divine success and a form of revelation (11).

In any case, convention constituted the foundation on which Ibn Jinni constructed the chapters of his bo-

ok Al-Khasais. It is notable that no chapter in the text passes without some mention of the spoken and eloquent, or an indication of their connection. In his view, this is the optimal method for acquiring, developing and generating the language. Furthermore, he adds that this convention is subject to a number of controls, conditions and limits that are observed by scholars and eloquent people. Despite his rejection of certain words, he ascribes them to an archaic, Arabised, or fabricated Arabic language, derived from an Arab renowned for eloquence and perspicacity, such as Ru'bah (12) and Khalaf al-Ahmar (13).

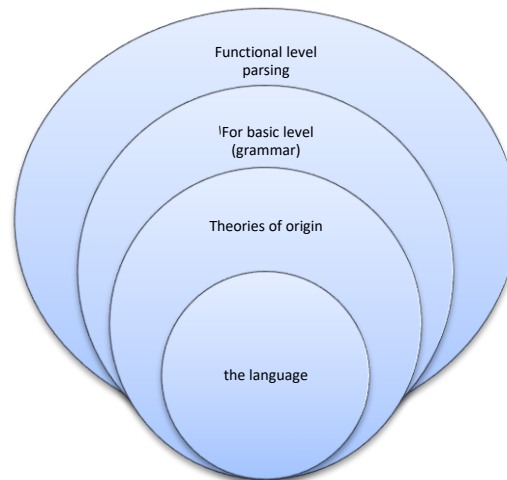
Among these controls is the necessity to create and place words, but this placement can only be accomplished by an eloquent individual renowned for their eloquence, provided that it is frequently utilized and in accordance with analogy. He states, "The alteration resulting from repeated usage was conceptualised by the Arabs prior to its actualisation. They were aware that it would be employed frequently and thus initiated a process of modification, anticipating that its usage would become ubiquitous, thereby necessitating further adaptations." Additionally, he permitted that it was previously Arabised, but that it was subsequently modified when it became more widely used. In my view, the initial proposition is the most compelling.(14)

Nevertheless, Ibn Jinni's primary approach to the interpretation of words is to prioritise the conventional or original meaning. Consequently, he establishes a fundamental principle, which he subsequently formulates in a dedicated chapter. "A chapter on the confirmation of words in their original positions, unless there is a reason to abandon or change" (15). This principle does not entail the negation of development, acquisition, or change in conventional meaning. Rather, it reflects Ibn Jinni's concern for the original meaning of a statement, which he sought to safeguard through the imposition of numerous precautions and conditions in cases where situational meaning was at stake. This approach can be attributed to the recognition of the significance of situational meaning, particularly in light of its connection to utterances or statements as signifiers or signs that convey situational semantic content. This understanding aligns with contemporary linguistic trends that emphasise the importance of situational meaning alongside acquired or imagined meanings. (16)

The Second research

Levels of Language in Ibn Jinni's Thought

Ibn Jinni's analysis extends beyond the examination of the language's etymology. He also investigates the fundamental sciences upon which it was constructed and the processes through which it evolved into a scientific discipline within the Arabic linguistic tradition. Consequently, he defines its sciences in accordance with the tenets established by the scholars of the nation. He initiates an examination of these sciences by investigating their genesis and advent in the chapter on the discourse surrounding language. Subsequently, he proceeds to a further level of investigation, namely that of the rule, structure and grammar, as discussed in the chapter on grammar. Subsequently, he proceeds to the functional application level, which is the chapter on syntax, as illustrated in Figure 1.



Ibn Jinni distinguished between various linguistic levels and delineated the research sections in language and language-related studies. He distinguished between linguists who initially focus on the distinction between expression and word and subsequently delve into the domains of syntax and composition. The initial chapter in this regard is:

- Chapter on the differentiation between speech and speech.

The following chapter will address the question of what language is.

The following chapter will present a statement on grammar.

The following chapter will address the topic of syntax.

In this study, we will focus on the opening chapters of Ibn Jinni's work, which provide an overview of his characteristics and a foundation for understanding the unique approach to linguistic thought that he represents. Ibn Jinni is not primarily a grammarian; rather, he is a thinker and the founder of a distinct linguistic tradition that diverges significantly from that of his contemporaries. In the initial chapter, Ibn Jinni elucidates the distinction and nuances of variation between two terms: "saying" and "speech." Subsequently, the author examines the linguistic significance of the two terms, their inflections, their derivations, the meanings of their inflections, and the metaphors associated with the Arabic language. He then proceeds to elucidate and define the two terms among linguists and the contexts of their usage among the general public and the elite. The statement is as follows: "Every word that is articulated by the tongue, whether complete or incomplete." A complete sentence is one that conveys a complete meaning, such as "hush" and "yeah." In contrast, an incomplete sentence lacks this full meaning, as exemplified by "Zayd" and "Muhammad," even if they refer to the same individual. However, if the incomplete sentence is used in a temporal context and not in reference to an event, it may still be considered a sentence. Every statement is a statement, but not every statement is a true statement. This is its etymological origin. Subsequently, the statement is expanded upon and applied to beliefs and opinions. (17)

In his view, a statement can be defined as an utterance or a word. He further distinguishes between two types of statements: incomplete meaning and complete meaning. Incomplete meaning is conveyed by a single word. For example, the utterance "Muhammad, Zayd, tree" is incomplete in meaning, whereas "Muhammad, Zayd, tree" is a complete sentence. The former is a mere string of words, while the latter is a meaningful unit that can stand on its own. The imperative verb "hush" and the negation "nope" are also

complete sentences in this sense. The construction "your brother" may be considered a statement that is synonymous with the speech in question in terms of its indication of time.

He distinguished between the utterance itself and the partial indication of meanings that allow us to categorise it as speech, but which do not meet the full criteria for speech. As he posits, speech is the sentence, as is the doctrine of Sibawayh. Therefore, the statement is more devoid of meaning than speech. He then inquires: The question thus arises as to why speech was deemed to apply to that which was entirely independent in its own right, whereas the statement was considered to apply to that which might be independent in its own right, but which could also require something else. (18) He then goes on to state that the intended meaning of the term 'speech', in contrast to the statement in this question, is 'which is the plural of 'word''. This is his way of differentiating between the word and the statement in linguistic usage, and of indicating that the word can be a predicate or a subject for meaning. He cites what Sibawayh said in the chapter on 'what is the word in Arabic?'. (19)

In essence, Ibn Jinni's introduction to *Al-Khasais* represents a fundamental tenet of contemporary linguistic inquiry: the analysis of utterance meaning. This encompasses not only the identification of meaning, but also the delineation of its presence and absence. Language can be defined as a complex system of utterances or words that carry intellectual and cognitive content, which is projected by the speaker onto the utterances, thereby forming concepts and issues in our consciousness.

Subsequently, the second chapter is dedicated to elucidating the nature of language, thereby establishing a linguistic perspective that distinguishes between the cognitive contexts of Arabic linguistic research. Prior to examining the grammatical system, it is essential to elucidate the nature of language and its evolutionary trajectory. At what point in time did this occur? One might be forgiven for asking what it was. Consequently, he defines language as "sounds that every people express their purposes with" (20). Furthermore, Ibn Jinni links this definitional limit of language to the origin of language, whether it was a situation or inspiration. This question is not the appropriate forum for linguistic research or the relationship of the word to its linguistic system. Rather, it is closely linked to the question of how language originated, as its origin determines its nature and existence.

In terms of grammar, he established a framework for the science of grammar, which entails examining the linguistic practices of the Arabs and their relationship to grammar. The objective of this science is to facilitate communication between non-Arab speakers and native Arabic speakers. This suggests that among the Arabs, grammar was developed as a foundation and set of rules that non-native speakers could follow to achieve proficiency in speaking Arabic. Consequently, he asserts: "And if some of them deviate from it, they will be returned to it" (21).

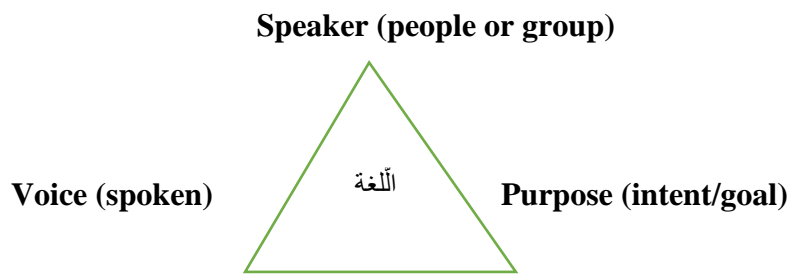
In the context of Arabic linguistics, *i'rab* refers to the path that leads to acquiring eloquence and clarity. This is because, according to Ibn Jinni, whoever masters *i'rab* knows and reaches the meaning and clarifies it. Consequently, Ibn Jinni called *i'rab* the term *i'banah*, defining it as clarifying meanings with words (22). In his explanation of the *i'rab* level, he presents an example that is open to interpretation, which is your saying: In Ibn Jinni's view, the sentence "Yahya struck Bushra" is an example of a case where the two words are equal in difficulty when it comes to demonstrating the *i'rab* movement. This leads to confusion regarding the ruling, which is why he states that "If something like this happens and its state is hidden in the word, the speech requires presenting the subject and delaying the object, which takes the place of clarifying the *i'rab*." Should another indication from the meaning emerge, it is to be presented and delayed, as exemplified by the following: The sentence "Yahya ate a pear" (23) is an example of a sentence that presents a challenge in terms of understanding the *i'rab* movement.

Ibn Jinni introduces a new chapter to the functional level of i'rab in the language, as it is also related to the functional aspect and to estimated i'rab. Ibn Jinni's interest in i'rab appears to be motivated by the potential for it to distort the meaning and affect the eloquence of the tongue in cases of error or deviation from the correct form.

This division and classification responds to researchers who have reduced Islamic linguistic thought to grammar and its rules. However, many Arab and Muslim linguists have distinguished between the levels of linguistic research, although this work is mixed and not independent of separate works.

The mark according to Ibn Jinni:

Ibn Jinni offers the following definition of language: "A group of sounds by which each people expresses their purposes" (24), thus defining language as a group of sounds and a successive system of spoken sounds that relate to a specific purpose, namely intent. In this context, the term "people" refers to the speakers. To clarify this, Ibn Jinni's vision of language can be imagined in the following form (2):



From the preceding form, it can be seen that language is a system of sounds that are recognised by a group of people. These sounds are combined in a sequence that the speaker intends to convey a meaning. The sound or signifier is therefore the basis of the speaker's linguistic construction. Here, the speaker's vision of language aligns with the Swiss vision in that both attach significance to the purpose of the speaker, but differs in that the Swiss view also attaches significance to the form of the spoken word and shades of meaning.

Ibn Jinni's concept of words may be aligned with the emphasis on the sound over the spoken oral word in Arabic sciences. This field of study placed significant emphasis on the spoken word, presenting it as a primary form of knowledge, while later prioritising written texts. This approach was later adopted by Arab Muslims. Consequently, the auditory transmission became a fundamental aspect of Arabic sciences, giving rise to the field of Arab Islamic linguistic study. The extension of this tradition is evident in the emergence of auditory licenses for books and direct oral transmission based on narration among Muslims.

In another place, Ibn Jinni makes a distinction between the saying and the word, as linguists differentiate between the expression and the word. One might inquire as to why Ibn Jinni selected the term "saying" in lieu of "expression," as other linguists do in their introductory passages. This may be explained by the assumption that for Ibn Jinni, the term 'said' refers to spoken or uttered language, which he considered to be distinct from the word in terms of its characteristics and functions. The saying is uttered by a linguistic expression that may not indicate a truth or existence; thus, it is, in some sense, meaningless or unimaginable or related to an ideal image in the mind. Signs are classified into two categories: "internal signs that revolve in the mind, intellect and thinking," and "external signs that relate to what is outside

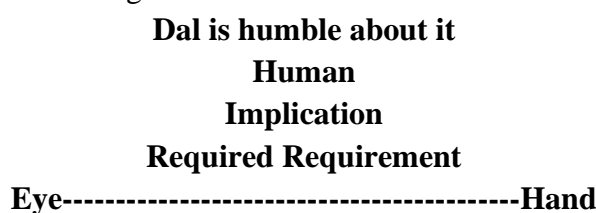
the mind and intellect but are related to them." Examples of external signs include spoken words (phonetic signs) and writing (drawings, writing letters, and physical gestures).(25)

In order for a word to be considered influential, it must meet certain criteria. These include being a compound speech or textual statement, and having a communicative effect that motivates the recipient to receive and communicate.

Ibn Jinni does not merely elucidate the relationship between the signifier and the signified; he also expounds upon the distinction between language as a known system and the fundamental principles of grammar, syntax, and construction. He distinguished each with a dedicated chapter, which may have been motivated by his awareness of the differences between them. It is erroneous to conflate language with grammar, grammar with syntax, or syntax with construction. Each of these elements possesses distinctive characteristics, and yet, when considered collectively, they contribute to the formation of the linguistic system. It is noteworthy that Ibn Jinni frequently contemplated the essence of language and its genesis. From what source did it originate? And how might this be explained? In the chapter on the origin of language, it is unclear whether the author believes that language originated from divine inspiration or from human convention. He opted for the view that the origin of language is a combination of modesty and convention, rather than revelation. This was the position of his teacher, Abu Ali al-Farisi, who held the view that language is a divine gift from Allah Almighty. He cited the following verse from the Qur'an as evidence: "And He taught Adam the names, all of them" (26), which brings together the Islamic vision and Aristotle's nominal philosophy. The latter asserts that all existences are nothing but names. Ibn Jinni rejected the assertion that language is nominal on the grounds that it is a combination of nouns, verbs, and letters, rather than a mere collection of names. However, he did not concur with the view that the nominal aspect of language is more prominent and pervasive in speech.(27)

With regard to the symbolism of Ibn Jinni, it manifests when he interprets the concept of humility by conceiving a multitude of sagacious individuals convening to ascertain specific lexical items and determine their meanings. In this instance, the word, signifier, or sound precedes the formation of the meaning, which is then shaped by an image. This process is described in detail in verse (28), where it is stated that "It is as if they came to one of the sons of Adam, and they pointed to him, and said: human, human, human." Upon hearing this word, he was able to discern that it referred to a specific type of creature. If they wished to ascribe a particular quality to the subject, they would indicate the relevant body part and state the desired attribute, for example, "hand," "eye," "head," or "foot." "Whenever he heard the word in this context, he was able to ascertain its meaning" (29). In the text, Ibn Jinni employs three linguistic terms: characteristic, indication, and meaning or signified. However, his approach to interpreting the nature of the sound and its meaning differs from that of Saussure, who sought to establish his dualistic concept of existence through the lens of language.

In the case of Ibn Jinni, the sounds were first identified, then their meanings were established and defined. This process revealed the connotations and meanings inherent in the signifier, which are inextricably linked. As illustrated in Figure 3.



Subsequently, he extends the applicability of this action to all languages. "Furthermore, if the Persian language were to serve as the foundation for this convention, it would be feasible to transfer it and generate numerous languages from it, including Latin, Zanj, and others. This is evidenced by the observations made by the scholars regarding the names of tools and other artifacts created by artisans." (30).

If the signifiers posit that the name is not the named, then Ibn Jinni does not demur from this proposition. Indeed, one of the curious things he advances is the title of his chapter: The addition of the name to the named and the named to the name is indicative of his alignment with the perspective that the specific situational meaning of the name is not the inherent meaning of the named. The meaning of the named is conceivable, whereas the meaning of the name may be arbitrary or fixed (31). For example, if we assume that the name is 'tree', then its name is 'orange'. This demonstrates that specifying the named is useful in restricting the meaning or specifying it. Furthermore, some philosophers argue that the meaning of a sign is not its original meaning, but rather an acquired meaning (32). This is in line with Saussure's theory of the philosophy of the sign.

In the view of John Locke, signs or functions are primary and secondary qualities (33). This implies that the primary quality is the source of the secondary quality. The tree is an origin, encompassing qualities such as green, branches, and shade, which are secondary in nature. This is a principle that Ibn Jinni also presents.

Ibn Jinni continues to detail the types of meaning, dividing them into three sections

First: Verbal meaning.

Second: Artificial meaning.

Third: Semantic meaning.

The term represents the apex of the triangular structure of meaning, serving as the source from which both artificial and semantic meanings diverge. It is posited that this term possesses a greater degree of strength than that of its semantic meaning.

Source (Qiyam)----- Its meaning is verbal------(Qama) Its meaning is artificial for time and its meaning is semantic for the agent.

Ibn Jinni posits that the text in question can be understood through an examination of its orthography, its construction, its denotation, and its connotation. These are three indications derived from the wording, form and meaning of the text in question. The artificial indication was more powerful than the moral one because, even if it was not a word, it is an image that the word conveys, and it is derived from it and aligned with the intended example. Given this context, the term was linked to its ruling and followed the trajectory of the spoken word. Consequently, it was classified as an observation. With regard to the meaning, its indication is associated with the sciences of deduction and does not fall within the domain of necessities (34). The spoken word exhibits three indications that vary according to the form of the utterance. However, the spoken word retains its original situational indication, while the indications associated with it follow a distinct trajectory.

The development of the situational meaning according to Ibn Jinni

Ibn Jinni posits that languages evolve in their meanings, with some words becoming attached to others. This is based on the idea that when something resembles something from one place, its ruling is applied to the ruling of the first, and then it rises from it to another (35). The justification for this attachment is

the usage of the words in question. For example, the letter (or) can be attached to the meaning of the letter (and) in usage. However, Ibn Jinni stipulated a semantic indication for attaching it to the meaning. This represents a form of the development of meaning that he did not overlook. Indeed, he was adept at pointing out some of its manifestations.

Ibn Jinni asserted that it is permissible for a man to speak two or more languages for one meaning, provided that they are equally utilised and prevalent within his tribe. He stated, The phenomenon of two or more languages coming together in a single individual is one that defies comprehension. In the event of such a convergence, whereby two eloquent languages are spoken by a single individual, it is advisable to consider the state of that individual's speech. If the two words in his speech are equal in usage and frequency, then it is reasonable to conclude that his tribe agreed upon those two words in that meaning. This is because the Arabs may do that out of necessity in the context of their poetry and broader speech. It is also conceivable that his language originally comprised one of the aforementioned languages, which he subsequently acquired from another tribe. Having resided in this tribe for an extended period and utilising the language frequently, it became integrated into his native language due to the prolonged period and continuous use.(36)

In this context, Ibn Jinni does not limit the expansion of language to the mere concept of modesty. Instead, he posits that the expansion of language is contingent upon a combination of modesty, community consensus, and widespread usage. Accordingly, he asserts that convention alone is inadequate for the expansion of languages and the addition of new elements to them.

Ibn Jinni identifies a further rule of placement, namely that if the individual responsible for the construction is both eloquent and renowned for their eloquence, the language in question is taken from them without reservation on the grounds of their ability in placement. This represents a particular form of acquiring meaning through placement, as outlined by Ibn Jinni, and constitutes a chapter in a discourse that is heard from the eloquent Arab, rather than from any other source (37). "If the Bedouin's eloquence is strong and his nature is sublime, he will act and improvise what no one before him has done. This is evidenced by the accounts of Ru'bah and his father, who are said to have improvised words that they had not heard or been preceded in."(38)

Ibn Jinni also establishes the principle of abundance to demonstrate the etymological roots of a word. The word that is used most frequently is considered to be the primary origin, while the less frequent usage is a factor in indicating the original form. If one of the two words is used more frequently than the other in a given context, In such cases, the lesser-used word is deemed to be the more meaningful, while the more frequently used word is regarded as the original. It is also possible that the lesser-used word is only employed infrequently due to its inherent deficiencies and its deviation from the norm. Nevertheless, both words were in use within the same linguistic community.(39)

This shift in meaning through convention demonstrates that a word may possess two meanings: an original, conventional meaning and a secondary, conventional meaning, in accordance with the standard of prescription and usage.

He posits that words may be polysemous, retaining the same meaning across different contexts. This is evidenced by the fact that agreement on the use of different words to denote the same meaning is typically observed only across several societies. Furthermore, if a single individual possesses a vocabulary comprising numerous terms for a given concept, it can be inferred that they have benefited from the use of at least some of these terms. As a result, the one tribe does not concur on the one meaning for all of these, which is the most common occurrence. Nevertheless, the other is permissible in

one aspect of analogy, as evidenced by the names of the lion, the sword, wine, and others. Additionally, the formula deviates while the word remains unchanged (40).

Forms of meaning according to Ibn Jinni

Ibn Jinni's work is distinctive in its examination of the phenomenon of a single word having two distinct meanings (41). This topic has been extensively explored by philosophers, with prominent figures such as Saussure, Peirce, and other linguistics scholars establishing the theory of the sign. These scholars have proposed distinct conceptions of the features and meanings associated with the branching of meaning for a single word. From a linguistic standpoint, the notion of meaning is shaped by an imaginative level of interpretation, contingent upon the perceived link between spoken utterances and mental images. These images are shaped by a multitude of factors, including cultural norms, individual awareness, and the cognitive processes of both the speaker and the addressee. Consequently, the single meaning attributed to a given term is subject to alteration in accordance with the circumstances of its utterance and the considerations of the addressee. Accordingly, our position is that the meaning is not constant in a given situation, but rather varies according to the data and inputs present in that situation. This is consistent with Ibn Jinni's assertion in one of his chapters that the placement of language elements is a source of linguistic diversity. The dialects of some Arabs have diverged from one another due to the placement of certain linguistic elements, which has occurred as a result of the need for such placement. Ibn Jinni justifies the acceptance of the modern language on the basis of the existence of a first correct origin. The measurement in which both words are involved (42) demonstrates the social or environmental effect, which illustrates that the form of the spoken signifier may change according to the change in the group in its environment and also its time.

Ibn Jinni posits that the meaning of the term can be classified into two distinct categories: moral and sensory. The sensory aspect pertains to the names, whereas the moral aspect concerns the objects. This form of meaning branching demonstrates Ibn Jinni's profound interest in the formal aspects of meaning, namely the words that represent signifiers and the meanings or connotations associated with them.

Ibn Jinni's conclusion at the situational level of meaning is his absolute concern with words and the acquisition of meaning and its direction. This is in accordance with the limits of Arabic language as the applied field of situational thought in the acquisition of meaning, whether the meaning was originally established and known without any change or innovation occurring at the original situational level.

With regard to the connection between the sign and the external world, it may be likened to the inference drawn from the word (smoke) to the existence of (fire). This is a semantic relationship that is acknowledged by Ibn Jinni's semantic positivist thought, albeit with the caveat that it is unoriginal. This is because semiotics is not dependent or confined to words, but rather to their existential or metaphysical connections. This aspect may have been overlooked by Ibn Jinni, and we may therefore apologise for this. His focus on the linguistic level and the extent to which words adhere to the rules and regulations of Arabic linguistic phenomena has influenced his view of linguistic signs and their positivist meanings. Despite sharing some principles and starting points with contemporary existential and linguistic philosophical thought, he fell into the same trap as Aristotle, mixing grammar and semantics in his philosophy (43).

In the context of semiotic thought, ancient philosophy posits that every name is a defining characteristic of the existential connection between man and his language. In Islamic thought, names are those that exemplify complete verbal meaning, as names are inherently capable of conveying meaning, whereas

meaning becomes less complete in verbs and with letters. The deficiency observed in letters is attributed to the inherent verbal and semantic deficiency in their pronunciation. Consequently, Ibn Jinni posits another principle in his Curves of Meaning, namely that "words are evidence of proving their meanings, not of negating them" (44). This implies that every addition to the word is an increase in its meaning due to the inherent connection between the word and its denotation. He reiterates this law throughout his book, presenting a multitude of examples to substantiate this approach. Additionally, he dedicates entire chapters to substantiate this trend, such as: The following chapter examines the strength of the word in relation to the strength of the meaning.(45)

Ibn Jinni's interest in words is evident in his research on the sign, which is one of the conceptual frameworks employed by John Locke in his analysis of the sign. The meanings of words are naturally linked to a range of mental and natural connotations. "No word exists in a linguistic context without a meaning or connotation." Furthermore, words must be understood to refer to meanings, rather than to material or objective entities in the external world. This implies that any semantic analysis must be contextualised within the framework of the ideas that have been processed by the mind or intellect (46). In his book Al-Khasais, Ibn Jinni presents a method for producing words that indicate connotations. He also delineates the parameters of acceptability and provides a framework for understanding the components of language, including usage and measurement.

Conclusion

The research into the origin of language, signs and meaning, as proposed by Ibn Jinni, appears to encompass a multitude of philosophical perspectives that are prevalent in his book Al-Khasais. In particular, his theories regarding the nature of language and its acquisition are worthy of note.

1. The sign is the sound, although his reference to it was limited in the context of discussing the subjects of words or his transition from the phenological stage of language to the semantic level following his establishment of its origin.
 2. The most notable aspect addressed in the chapters of Ibn Jinni's book Al-Khasais is the concept of conventionality and its relation to meaning.
 3. Ibn Jinni's focus on the generation of words is evident in his book Al-Khasais.
1. Furthermore, we propose a comparative analysis of Ibn Jinni's Al-Khasais with the works of a modern linguist, as we believe this approach can significantly contribute to the advancement of semantics.

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