The Epistemology of Text Understanding in the View of 'Abd al-Qāhir al-Jurjānī: The Discourse of lafaẓ and ma'nā

نظرية فهم النص عند عبد القاهر الجرجاني: خطاب اللفظ والمعنى

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ABSTRACT

Purpose – This article examines the thoughts of 'Abdul al-Qāhir al-Jurjānī (d. 471/474 H) in looking at the relationship between pronunciation (text) and meaning and explains his thoughts in an effort to build a moderate understanding of the text. Al-Jurjānī's view can be said to be distinctive, because it is different from the thinking of Arab linguists in general who see each word as having its own meaning. Al-Jurjānī, offers another view by saying that a single vocabulary does not have meaning in itself, but rather because of its interaction (structure/nazam) with other vocabulary. Meanwhile, a word is a marker/symbol (signifier) for a meaning/concept (signified). This view attracted the attention of language intellectuals from various eras, and even inspired intellectual thought from various other scientific disciplines, including commentators in studying and exploring the more moderate meaning of the Alquran. **Methods –** This research uses qualitative methods enriched by knowledge of social sciences and humanities with various scientific disciplines such as sociology and history as a basis for philosophical traditions to contribute to aspects outside the study of texts. The primary source for this article is the book entitled Dalāil al-I'jaz and Asrār al-Balāghah by al-Jurjānī. This research is based on library research; by reviewing library materials, in the form of scientific journals, books, encyclopedias and other sources relevant to the topic being studied. **Findings –** This article concludes that al-Jurjānī was the founder of the theory of classical structuralism and semiotics in Islamic literature, with his theory called nazam. **Research Implications –** The findings in this article can become a foundation and thinking paradigm for readers and text reviewers to build a moderate discourse and understanding of the text that is understood by the readers contexts.

KEYWORDS:
Abd al-Qāhir al-Jurjānī, Arabic Linguistics, lafaẓ, ma'nā

الملخص

يتناول هذا المقال أفكار عبد القاهر الجرجاني (ت. 471/474 ه) في النظر إلى العلاقة بين اللفظ (النص) والمعنى، ويشرح أفكاره في إطار السعي لبناء فهم وسطي للنص. تُعتبر وجهة نظر الجرجاني مميزة لأنها تختلف عن تفكير علماء اللغة العرب بشكل عام، الذين يرون أن لكل كلمة معناها الخاص. ويطرح الجرجاني رؤية أخرى بقوله إن المفردة الواحدة لا تحمل معنى في حد ذاتها، بل تُكتسب معناها من خلال تفاعلها (النظم/البنية) مع كلمات أخرى. في حين أن الكلمة تُعتبر مؤشراً/رمزاً (الدال) لمعنى/مفهوم (المدلول). وقد أثارت هذه الرؤية اهتمام المثقفين اللغويين عبر العصور، وألهمت الفكر في العديد من العلوم الأخرى، بما في ذلك تفسير القرآن الكريم لفهم واستكشاف معانٍ أكثر اعتدالاً. ويعتمد هذا البحث على منهجيات نوعية مدعومة بمعارف العلوم الاجتماعية والإنسانية وبمختلف التخصصات العلمية، مثل علم الاجتماع والتاريخ، كأساس للتقاليد الفلسفية التي تساهم في الجوانب الخارجة عن دراسة النصوص. المصدر الرئيسي لهذا المقال هو كتاب "دلائل الإعجاز" و"أسرار البلاغة" للجرجاني. ويرتكز هذا البحث على دراسة مكتبية؛ من خلال مراجعة المواد المكتبية، مثل المجلات العلمية، الكتب، الموسوعات، والمصادر الأخرى ذات الصلة بالموضوع قيد الدراسة. يخلص هذا المقال إلى أن الجرجاني كان مؤسس نظرية البنيوية الكلاسيكية والسيميائية في الأدب الإسلامي، وذلك من خلال نظريته المعروفة بالنظم. فيمكن أن تشكل النتائج الواردة في هذا المقال أساساً ومنهجاً فكرياً للقراء ومراجعي النصوص لبناء خطاب وفهم وسطي للنصوص في سياقات مفهومة من قبل القراء..

الكلمات المفتاحية: عبد القاهر الجرجاني، علم اللغة العربي، لفظ، معنى.

1. Introduction

The study of the Qur'ān's miraculous aspect (dirāsat al-iʿjāz al-Qur'ān) concerning its linguistic and literary aspects has historically captivated traditional Muslim scholars, particularly Arabic linguists and authors from the early Hijri era. Following the publication of Majāz al-Qur'ān by Abū 'Ubaidah Mu'ammarah ibn al-Muthannā, linguistic scholars, particularly in the domains of balaghah and i'jaz al-Qur'ān, have consistently emerged. The list include al-Farrā', al-Jāhiz, al-Rummāni, Abū Hilāl al-'Ashkāri, Ibn Qutaybah, al-Qādī 'Abd al-Jabbār, Ibn Jinnī, among

others.[1][2][3] The fascination of these intellectuals is intrinsically linked to the Qur'an's distinctive language style and its elevated literary substance. Furthermore, in Islamic doctrine, the Qur'an is regarded as the Kalamullah, with its lafaẓ (text) and ma'na originating from Allah.[4] This is substantiated by Allah's challenge to produce a single verse comparable to the Qur'an.[5] Nonetheless, no one can create a literary work of beauty, not even a solitary verse comparable to the Qur'an. This incident further substantiates the miraculous nature of the Qur'an in its literary qualities, encompassing both lafaz (text) and meaning.

Nevertheless, numerous interpretations of the Qur'anic verses have resulted in confusion. It is not unusual for a text in the Qur'an to be read in multiple ways from diverse perspectives. The multiplicity of meanings is essential as the Qur'an is a 'open text' subject to individual interpretation by each reader.[6] However, the peril arises when the multiplicity of meanings engenders subjective truths and assertions from each individual or group. Throughout Islamic history, numerous factions have manipulated the interpretation of the Qur'an for political gain, power, and other ideological and subjective purposes. Divergences in the interpretation of the Quranic text have led to the emergence of numerous groupings and sects.[7] The multitude of interpretations in a text emerges because no single lafaẓ can independently convey the entirety of its meaning. Furthermore, a lafaẓ frequently experiences a developmental stage that results in the emergence of various meanings from a single form.

Islamic linguists and writers in the classical period recognized the requirement of diverse meanings in generating the text's significance. Consequently, the creation of diverse methodologies for interpreting the Qur'anic text is essential. Furthermore, the diverse schools have generated multiple theories of text comprehension that enhance scholarship within the Islamic treasure. The dialogue between lafaẓ and meaning has prompted scholarly arguments among linguists, frequently culminating in interpretations of the text that favor divergent perspectives. Consequently, a more temperate epistemology of textual comprehension is required. One scholar whose

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[1] Sholahuddin Ashani, "Kontruksi Pemahaman Terhadap I'Jaz Alquran," *Journal Analytica Islamica* 4, no. 2 (2015): 217–30.

[2] Gun Gun Gunawan and Irma Riyani, "I'Jaz Concept and Its Relationship with Miracles in the Qur'an," *Mashadiruna Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 2 (2023): 170–77.

[3] Ach Thabrani, "Nadzam Dalam I'jaz Al Quran Menurut Abdul Qahir Al Jurjani," *Al Mi'yar: Jurnal Ilmiah Pembelajaran Bahasa Arab Dan Kebahasaaraban* 1, no. 1 (2018): 1–14.

[4] Rahadian Kurniawan, Musda Asmara, and Hardivizon Hardivizon, "Bahasa Arab Dan Konsep I'jaz Al-Qur'an (Kritik Pemikiran Louwis 'Awad)," *Arabiyatuna: Jurnal Bahasa Arab* 5, no. 1 May (2021): 161–72.

[5] al-Qur'an al-Isrā' [17]: 88, al-Qur'an Surat Hūd [11]: 13-14.al-Qur'an Surat Yūnus [10]: 38, Surat al-Baqarah [2]: 23-24. In addition, see for example the Qur'anic uslub models in the challenge to compete.: QS. Al-Shu'arā' [26]: 192-192, QS. Al-Nahl [16]: 102, QS. Al-Isrā' [17]: 88, QS. Al-Ṭūr [52]: 34), QS. Al-Qaṣaṣ [28]: 49, QS. Hūd [11]: 13-14, QS. Al-Baqarah [2]: 23-24.

[6] Zuhairi Misrawi, *Al-Quran Kitab Toleransi* (Grasindo, 2010).

[7] Syaikh Manna Al-Qathan, *Pengantar Studi Ilmu Al-Qur'an*, trans. Aunur Rafiq El-Mazni, 1st ed. (Jakarta Timur: Pustaka Al-Kautsar, 2004).

perspectives merit consideration is 'Abd al-Qāhir al-Jurjānī. Al-Jurjānī possesses a distinct perspective compared to the majority of linguists of his era, particularly concerning the link between lafaz and meaning. According to al-Jurjānī, a lafaẓ serves as a signifier for meaning. Lafaẓ is not intended to convey meaning independently; rather, it must be used with others to elucidate the content of the meaning. The existence of a lafaẓ necessitates the prior existing of meaning, which is a notion or goal that the reader seeks to convey.

Thus, the exterior form of the lafaẓ does not necessarily convey the intended meaning, as the lafaẓ mainly serves as an aid to the meaning. The relationship between lafaẓ and meaning resembles that of a container, and this relationship is not tauqīfī. The interpretation of implication should not restrict meaning solely to madlūl al-lafaẓ, but must also take into account the context and construction of lafaẓ in conveying its significance. The function of a lafaẓ is not to elucidate the lafaẓ itself, but to serve as an indicator of a specific meaning.[8] The interpretation of a lafaẓ in a text cannot just rely on the lafaẓ itself; rather, its meaning derives from the relationships and interactions between lafaẓs (nazam) and the contextual components around a lafaẓ. This perspective on al-Jurjānī diverges from the prevailing notion that a lafaẓ can be read independently or possesses a primary meaning (etymology) that can be elucidated through terminology.

This perspective resembles an exploration of the semiotic theories articulated in modern linguistic studies, particularly those posited by Ferdinand de Saussure and Roland Barthes.[9] It is accurate to assert that al-Jurjānī's concepts parallel the Saussurean notion of semiotics. The emergence of contemporary Western linguistic structuralism and semiotic theories may have been influenced by the linguistic ideas expressed earlier by al-Jurjānī. This essay will examine al-Jurjānī's ideas and the roots of semiotics within the ancient Muslim intellectual tradition. Numerous research of al-Jurjānī and his philosophy have been identified in the academic literature. Nevertheless, there are limited studies that thoroughly examine the precise keywords of his philosophy. Research on al-Jurjānī has predominantly focused on his overarching ideas. Notable works include Ahmad Atabik's work, 'Al-Nazm Stylistic Discourse in I'jaz Al-Quran Based on Al-Jurjani's Perspective: An Analysis of Arabic Literary Criticism on Qur'anic works'.[10] He examines al-Jurjani's philosophy by evaluating the theory of nazam and its impact on the evolution of balaghah (Arabic stylistics). Furthermore, Atabik delineates the distinctions between al-Jurjani's nazam and the nazam theories of his contemporaneous Arabic linguists.

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[8] Abd al-Qahir al-Jurjani Jurjani, *Dalā'il Al-I'jāz Fī 'Ilmu Al-Ma'Ānī* (Jeddah: Dar al-Madani, 1992).

[9] Ferdinand De Saussure, "Course in General Linguistics," *Literary Theory: An Anthology* 2 (2004): 59–71.

[10] Ahmad Atabik, "Al-Naẓm Stylistic Discourse in I'jāz Al-Qur'ān Based on Al-Jurjānī's Perspective: Analysis of Arabic Literature Criticism on the Qur'an Studies," *Ulumuna* 25, no. 1 (2021): 57–83.

Research related to al-Jurjani's philosophy is also readily apparent in the work of Obaidullah, Akmal, and Lailiyatur Rohmah, titled 'Abdul Qahir al-Jurjani's Perspective on Al-Fashah in the Book of Dala'il al-I'Jaz'.[11] This study precisely delineates Al-Jurjani's perspective on fashahah. This study asserts that beauty is not solely derived from the external aspects of speech and language; rather, it emphasizes that the concept of fashah is a meaning that the reader must investigate through the process of ta'wil. Furthermore, a commendable article elucidating al-Jurjani's theory regarding textual interpretation, particularly of the Qur'an, is authored by Omar Ali Al-Dulaimi and Omar Abbas Khudaer Abbas, titled 'The Effect of the Qur'anic Evidence in Favouring Different Issues in it Between the Factors of Al-Jurjani and Al-Barkawi'.[12] Muhammad Hasan Mustafa, 'The Discourse on Lexicon and Semantics Between Al-Jahidh and Abdul Qahir Al-Jurjani', this work elucidates the discourse on semantics and lafaz during the pinnacle of Arabic linguistics in the Islamic era.[13] Al-Jahiz and Al-Jurjani exemplify key figures in articulating academic dialectics concerning the epistemology of lafaz and meaning during the classical era. The current investigations indicate that the discourse highlighting the academic synthesis between the axis of lafaz and the axis of meaning has not been sufficiently prominent. This article aims to offer a comprehensive analysis of al-Jurjani's philosophy and his theory as a mechanism for generating meaning inside a text.

2. Methods

This research is qualitative, focusing on exploration, excavation, and in-depth analysis of pertinent facts. This research is informed by social sciences and humanities, utilizing disciplines like as sociology and history as foundational elements of the philosophical tradition to enhance aspects beyond textual analysis. The principal data sources for this research are the texts Dalāil al-I'jaz and Asrār al-Balāgah by al-Jurjānī, whilst the secondary data sources are derived from many pertinent literatures related to the subject of this study. The data were gathered by the documentation method and subsequently analyzed at several stages, including the symbolic and semantic levels, along with the editing of multiple texts that describe the utilized data. This data collection series suffices to assist the author in categorizing the requisite information. The study of data is conducted using the descriptive-analytical technique, which involves delineating and understanding al-Jurjani's ideas to elucidate them more thoroughly. The methodology employed involves historical and sociological analyses to examine the dialectics and academic

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[11] Akmal Fajri and Lailiyatur Rohmah, "Pandangan Abdul Qahir Al-Jurjani Terhadap Al-Fashahah Dalam Kitab Dala'il Al I'jaz," *An-Nahdah Al-'Arabiyah* 2, no. 1 (2022): 61–72.

[12] Omar Ali A L Dulaimi and Omer Abbas Khudaier Abbas, "The Effect of the Qur'anic Evidence in Favoring Different Issues in It Between the Factors of Al-Jurjani and Al-Barkawi," *KnE Social Sciences*, 2023, 51–80.

[13] Muhammad Hasan Mustafa, "The Issue of Word and Meaning Between Al-Jahidh and Abdul Qahir Al-Jurjan," *Rimak Intenational Journal of Humanities and Social Sciences* 4 (2022).

discourse among Arabic linguists during al-Jurjānī's lifetime. The integration of these two methodologies is anticipated to yield a comprehensive understanding of the historical and academic discourse among Arabic linguists during ancient Islam.

3.   Results and Discussion

Intellectual Biography of al-Jurjānī

Abd al-Qāhir al-Jurjānī is a great Arabic linguist (al-imām al-lughāwī) esteemed particularly among linguists in the Arab world. Linguists, particularly within the field of balagah (Arabic rhetoric/stylistics), regard him as the pioneer of balagah. He is recognized as a mutakallim scholar of the Ash'ariyah school and a faqih specializing in the Shafi'i school of thinking. Furthermore, al-Jurjānī is recognized as a trailblazer in the domains of bayān and ma'ānī under the discipline of balaghah. His complete name is Abd al-Qāhir ibn Abd al-Rahmān ibn Abu Bakr al-Jurjānī. He was born at the city of Jurjān, located in the region including Tabarastan and Khurasan, inside Persia (Iran). The exact date of his birth remains uncertain;[14] nevertheless, the majority of scholars assert that he was born in the early 5th century Hijri and died in 471 Hijri, with some sources suggesting 474 Hijri as an alternative date of death.[15] Al-Jurjānī primarily engaged in self-directed study of linguistic texts, including the works of Sibawaih, al-Jāhiz, al-Mubarrid, Ibn Duraid, Abu Hilāl al-'Askarī, al-Fārisi, al-Āmidī, al-Marzabānī, al-Qāḍī al-Jurjānī, al-Ṣāhib bin Abbād, and Ibn Jinnī.[16]

Additionally, he studied alongside several other linguists, the most renowned of whom was Abū al-Ḥusayn Muḥammad ibn Ḥusayn ibn Muḥammad ibn 'Abd al-Wārith al-Fārisi, the nephew of Abū 'Alī al-Fārisi. Al-Suyūṭi asserts that 'Abd al-Qāhir al-Jurjānī acquired knowledge solely from Abū al-Ḥusayn al-Fārisi.[17] Abū al-Barakāt al-Anbāri asserts that al-Jurjānī's instructor was Abū al-Ḥusayn al-Fārisi.[18] Yāqūt al-Ḥamawi notes that al-Jurjānī received instruction from al-Qāḍī 'Ali ibn "Abdul" Azīz, Ibn Jinnī, and al-Ṣāhib ibn Abbād, two prominent linguists in Arabic studies. In several of his works, he frequently conveyed a significant impression of

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[14] Numerous texts, including Tabaqāt al-Shāfiah, Shadarāt al-Dhahāb, and Fawāt al-Wafayāt, delineate the biography of al-Jurjānī. Nonetheless, it does not provide a comprehensive account of his early life history. Typically, the discourse centers on al-Jurjānī's contributions to the science of balaghah, his reputation, and the sects and schools he adhered to.

[15] Aḥmad Muṣṭafā Al-Marāghī, *Tārīkh 'Ulūm Al-Balāghah Wa Al-Ta'Rīf Bi Rijālihā* (Cairo: Maktabah al-Bāb al-Ḥalabhī, 1950).

[16] Hilmy Muhammad, "Kemukjizatan Naẓm Al-Qur'ān Dalam Perspektif Syihāb Al-Dīn Al-Alūsī," *Refleksi: Jurnal Kajian Agama Dan Filsafat* 13, no. 6 (2014): 685–708.

[17] Jalāl al-Dīn Al-Suyūṭi, *Bughyat Al-Wu'āh* (Sidon: Maktabah al-'Aṣriyah, n.d.).

[18] Abū al-Barakāt Al-Anbāri, *Nuzhah Al-Alibbā Fī Ṭabaqāt Al-Udabā'* (Zarqo: Maktabah al-Manār, 1985).

these characters.[19] Besides linguistics, al-Jurjānī appreciated the philosophical writings of Aristotle and Ibn Sina. In the domain of nahwu (syntax), al-Jurjānī examined the work al-Īḍāh by the renowned nahwu scholar Abū 'Alī al-Fārisi. He further elaborated on this text by composing a commentary that was compiled into 30 volumes, which was subsequently condensed into 3 volumes titled al-Muqtaḍid. Furthermore, al-Jurjānī successfully cultivated numerous students who subsequently emerged as authorities in the domain of Arabic. Among them are Yahya bin Ali, known as Al-Khatib Al-Tibrizi, Ali bin Zaid al-Fuṣaihi, Abu Nasr Ahmad bin Muhammad al-Syajari, and Ahmad bin Abdullah al-Muhābidi al-Ḍarīr.

He authored several books in diverse areas, including the Qur'an, nahwu, and balagah. Nevertheless, the majority of his works remain obscure and are likely destroyed. His discovered works include[20]: al-Mughnī, Al-Muqtaḍīd, Al-Risālah al-Shāfiyah, Al-Sharhu al-Ṣagīr, Al-Ījāz, Al-'Awāmil al-Mīah, Al-Takmilah, Al-Jumal, Al-Muqtaṣid, Al-'Umdah fi al-Taṣrīf, Kitāb fi al-'Arūdh, Dala'il al-I'jāz, Asrār al-Balāgah, Al-Tatimmah fi al-Nahw, Al-Miftāh, Sharhu al-Fātihah, Al-Mukhtār min Dawāwīn al-Mutanabbī wa al-Buhturī wa abī Tammām, and Al-Tadhkirah. Due to his studies, al-Jurjānī is recognized as a significant classical Muslim intellectual who contributed substantially to the advancement of linguistics in both classical and modern eras. He gained prominence in linguistic studies, particularly following the publication of two seminal works, Dalā'il al-I'jāz and Asrār al-Balāghah. Linguistic and literary experts acquired a novel paradigm of rhetoric (balāghah) through these two publications. Al-Jurjānī's paradigm established a foundation for linguists to investigate and recognize the distinctiveness and excellence of the literary qualities found in the Qur'an, Hadith, as well as Arabic poetry and prose.

The Concept of al-Jurjani's Nazm

One of the most significant theories in al-Jurjani's thought pertains to nazm, a theory of text formation that necessitates coherence among word, sentence, and phrase patterns to convey meaning. The concept of naẓam presented is not the inaugural instance of the term's usage. The term naẓam was initially established by its precursor during the Mu'tazilah period, notably by the literary critic Abu Bahr Umar Al-Jāhiz (d. 225/868).[21] In his two writings, Dalāil al-I'jāz and al-Asrār al-Balāgah, al-Jurjānī reintroduced and critically reconstructed the notion of naẓm, which had been previously established by earlier scholars. The notion of naẓam al-Jurjānī examines the essence of language. Al-Jurjānī posits that language is not merely a compilation of words, but rather a system of relational structures. Al-Jurjānī

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[19] Numerous individuals have dismissed al-Ḥamawi's perspective as illogical, citing various arguments that undermine the evidence, as critiqued by Aḥmad Maṭlub in his work on 'Abd al-Qāhir al-Jurjānī. Refer to: Aḥmad Maṭlūb, 'Abd al-Qāhir al-Jurjānī: His Eloquence and Critique, pages 14-15.

[20] Luqman Buzyani, Mahdiah, and Syakir, *Balaghah At-Ta'wil Inda Abdul Qohir Al-Jurjani* (Algeria: University of Oum El Bouaghi, 2018).

[21] Thabrani, "Nadzam Dalam I'jaz Al Quran Menurut Abdul Qahir Al Jurjani."

employs this approach to analyze the language of the Quran. He believes that comprehending and elucidating the quality and perfection of the Qur'anic language and literature necessitates attention to the construction or structure (naẓm) of the Qur'an. The naẓm differentiates the Qur'anic text genre from other literary forms, including poetry and prose.

He differentiates between arranged letters (ḥuruf manzhumah) and organized expressions (kalim manzhumah).[22] The configuration of letters is typically determined only by the phonetic qualities of each letter and the consonance among them. The arrangement of letters based on the user's preference alone is insufficient for conveying precise meaning; it must also adhere to logical structure and grammatical rules. Al-Jurjānī refers to it as the perfection of speech or sentence (al-maziyyah) through his notion of naẓam. The excellence of speech (al-maziyyah) originates from two origins. The initial source pertains to stylistics (balagah), encompassing diverse structures and forms, including reverse stacking (al-taqdim wa al-ta'khir), the separation and connection of words and sentences (al-fashl wa al-washl), restriction (al-ḥashr), ellipsis (al-hadhf), among others.[23] The second source originates from metaphor. He integrates these two sources to elucidate the excellence of the Quran's faṣāhah. This ideal serves as the standard for sentence building (naẓm).

In al-Jurjānī's perspective, the notion of nazm transcends the mere amalgamation of elements aligned with their respective roles (dhammu al-sya'i ila al-syai'i kaifa jā'a wa ittifāqa), as articulated by the esteemed linguist Al-Qādī 'Abd al-Jabbār. Furthermore, al-Jurjānī asserts that naẓam al-Qur'ān is a configuration of words that generates meaning.[24] In formulating his naẓam theory, al-Jurjānī proposed numerous prerequisites, including grammatical and logical criteria, metaphor, metonymy (kinayah), taṣbih, among others. These are the defining characteristics of al-Jurjānī's naẓam doctrine. He stated:

ومختصر كل الأمر أنه لا يكون كلام من جزء واحد، وأنّه لابدّ من مسند ومسند إليه، وكذلك السبيل في كل حرف رأيته يدخل على جملة، (كإنّ) وأخواتها، ألا ترى أنك إذا قلت : (كأنّ)، يقتضى مشبّها ومنشبّها به ؟ كقولك : (كأنّ زيدا الأسد). وكذلك إذا قلت (لو) و (لولا)، وجدتهما يقتضيان جملتين، تكون الثانية جوابا للأولى.

"In summary, the speech originates from multiple sources, necessitating both a musnad and a musnad ilaih. The same applies to all the letters present in the phrase ka'anna and

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[22] Jurjani, *Dalā'il Al-I'jāz Fī 'Ilmu Al-Ma'Ānī*.

[23] Mustofa Amin and Ali Al-Jarimi, *Al-Balagah Al-Wadihah* (Cairo: Dar Al-Ma'arif, 1999).

[24] M Ag Zubair, *Stilistika Arab: Studi Ayat-Ayat Pernikahan Dalam Al-Quran* (Amzah, 2022).

similar expressions. Do you not recognize that the term ka'anna necessitates both mushabbah and mushabbah bih, akin to stating: 'as if Zaid were a tiger'? Likewise, the phrases 'if' and 'if not' necessitate two sentences, with the latter serving as a response to the former."[25]

Al-Jurjānī's differentiation between language (text) and speech prompted him to develop naẓam, wherein he distinguished between oral and written forms of language. Nasr Ḥāmid Abū Zayd says that the notion of naẓam al-Jurjānī is merely the discipline of naẓam and closely aligns with the concept of 'stylistics.' The principles of naẓam are derived from the science of al-naḥw, therefore rendering the concept of naẓam a study of literature or the science of poetry. Ilmu al-naḥw, or naẓam, is a discipline that elucidates the attributes of "art" or "literature" in discourse, encompassing both poetry and prose. The discipline of al-naḥw differs from uṣul al-naḥw, the latter focusing on the principles governing language laws.[26] Al-Jurjānī posits that a reader cannot comprehend a sentence just based on the compiler's planned arrangement, but rather through a meticulous grasp of the nuances and distinctions of each matter. In this context, al-Jurjānī underscores the autonomy of the text. Regarding news (khabar), al-Jurjānī provides examples of sentences, each possessing a distinct meaning: zaid munṭaliq, zaid yanṭaliq, yanṭaliq zaid, munṭaliq zaid, zaid al-munṭaliq, al-munṭaliq zaid, zaid huwa munṭaliq, zaid huwa al-munṭaliq. Each of these examples possesses distinct traits and conveys a different meaning.

Al-Jurjānī provides numerous further examples, including the concepts of sharṭ wa al-jaza', ḥāl, ḥuruf, among others.[27] The transition of speech from one state to another signifies variations in meaning. These disparities constitute the core of the circulation of meaning and importance. The idea of naẓam seeks to elucidate the interconnections within the Qur'anic structure across its diverse forms, encompassing both the relationships among words inside a single arrangement of verses (jumlah) and the relationships across the arrangements of verses (jumal).[28] Al-Jurjānī asserts that one of the two expressions lacks superiority over the other unless it conveys a meaning that the latter does not. If one expression conveys a meaning that the other does not, they do not represent two variations of the same message, but rather two distinct meanings.

According to al-Jurjānī, the intended meaning refers to the target (al-ghard) that the speaker aims to affirm or refute. For instance, al-Jurjānī cites the expression zaid ka al-asad (Zaid resembles a lion). The intended meaning is analogous to the

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[25] Jurjani, *Dalā'il Al-I'jāz Fī 'Ilmu Al-Ma'Ānī*.

[26] Nashr Hamid Abu Zayd, *Iskāliyyāt Al-Qirā'ah Wa Aliyāt Al-Ta'wīl* (Beirut: al-Markas al-'Arabī al-Islāmī, n.d.).

[27] Jurjani, *Dalā'il Al-I'jāz Fī 'Ilmu Al-Ma'Ānī*.

[28] Muṣṭafā Ṣādiq Al-Rāfi'ī, *I'jāz Al-Qur'ān Wa Al-Balāghah Wa Al-Nabawīyah* (Beirut: Dār al-Kitāb al-'Arabī, 1973).

word ka'anna zaidan al-asad. This final sentence is intended to be identical to the initial sentence. Al-Jurjānī asserts that this type of equation is erroneous due to the presence of a new meaning in the process of 'equation' that is absent in the initial statement. The phrase "Zayd ka al-asad" aims to portray Zayd as exceptionally courageous and resolute, equating his fearlessness to that of a lion, suggesting he embodies the essence of a lion in human form. If this is the case, it does not enhance the meaning, and this distinction arises from the intentional arrangement of the words. The letter 'kaf' is positioned at the commencement of the sentence and is combined with 'anna'. This is, as per al-Jurjānī, a type of naẓam.[29]

According to the paradigm established by al-Jurjānī, one of the miracles of the Qur'an resides in its naẓam aspect. Consequently, it can be asserted that the significance in al-Jurjānī's interpretation of naẓam arises from the semantic interplay between the meanings of vocabulary and the syntactic meanings constructed by speakers among these vocabulary terms. The object (ghard) represents a generalized concept, an unrefined idea prior to its articulation into a specific form, an idea that exists solely in assumptions and transformations. Consequently, al-Jurjānī successfully transcended the duality of 'word and meaning', both in terms of naẓam and in the relationship between signifier and signified within language. A term qualifies as a 'word' alone when it serves as a marker for a meaning. If a word lacks meaning, it is merely a sound devoid of significance, and it is inconceivable that there exists any structure or order inside that sound.

Semiotics in Islam: The Relationship between Lafaẓ and Ma'na

Al-Jurjānī possesses a unique perspective on textuality inside a language. Al-Jurjānī's concept parallels contemporary semiotic theory, which was foundationally established by Ferdinand de Saussure. This perspective is evident in his assertion that words (texts) in language serve as symbols and indicators that convey meanings that predate the text's utilization. Al-Jurjānī posits that every expression deemed commendable by the reader must possess a discernible aspect and a credible rationale, with the reader having access to the understanding of the phrase. A reader possesses a rationale supporting the validity of his comprehension.[30] According to al-Jurjānī, both poetry and everyday discourse pertain to the realm of language. Language consists solely of a series of positive laws, applicable to both vocabulary (words) and structure (sentences). Vocabulary consists solely of symbols that denote specific and distinct meanings. It fails to convey its meaning accurately. Consequently, a vocabulary acquires its eloquence or rhetoric only when it establishes structural connections with other words.[31]

Al-Jurjānī asserts that a lafaẓ serves as an indicator for ma'nā. Lafaẓ is a linguistic element that does not provide meaning independently, but must be

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[29] Jurjani, *Dalā'il Al-I'jāz Fī 'Ilmu Al-Ma'Ānī.*
[30] Jurjani.
[31] Jurjani.

combined with others to convey its substance. Al-Jurjānī asserted that the existence of a lafaẓ necessitates the prior existence of ma'nā. Meanwhile, ma'nā refers to a concept, notion, or intention that is meant. A desired meaning is not always derived from the exterior form of the expression.[32] Lafaẓ serves as a khadam (assistant) for ma'nā. The relationship between lafaẓ and ma'nā resembles that of a container, and this relationship is not tauqīfī. The implication in interpretation is not to restrict it solely to madlūl al-lafaẓ, but also to take into account the context and construction of lafaẓ in conveying its ma'nā. The condition of a lafaẓ is not intended to elucidate the lafaẓ itself, but to denote a specific ma'nā. Consequently, a lafaẓ inside a text cannot be elucidated by the lafaẓ alone; rather, its meaning arises from the interrelation and influence between different lafaẓ, while also considering the contextual aspects that underpin a lafaẓ. Al-Jurjānī's perspective diverges from the common consensus among linguists, who assert that a lafaẓ can be read independently or possesses an initial ma'nā (etymology) and can be elucidated through terminology. Al-Jurjani stated:

أن الألفاظ لا تراد لأنفسها، وإنما تراد لتجعل أدلة على المعنى. فإذا عدمت الذى

له تراد، أو اختل أمرها فيه، لم يعتد بالأوصاف التي تكون في أنفسها عليها،

وكانت السهولة وغير السهولة فيها واحدا.

Lafaẓ, as defined by al-Jurjānī, refers to that which is articulated and consists of letters. A collection of letters possesses distinct functions and positions, some originating from the esophagus, oral cavity, tongue, and both lips. This comprehension appears to have been shaped by the ideas of Khalil bin Ahmad Al-Farahidi,[33] the foremost Arabic linguist during the early Islamic period. Al-Jurjani asserts that a lafaẓ is a linguistic element that does not convey meaning independently but must be combined with others to convey its significance; when a lafaẓ stands alone, its meaning remains ambiguous. Al-Jurjānī asserts that lafaẓ is merely an attribute, as it functions solely as a marker. Regarding lafaẓ, al-Jurjānī underscored the necessity of selection to effectively communicate the author's goal inside the text. Al-Jurjānī stated:

وذاك أنّ الألفاظ أدلّة على المعنى، وليس للدّليل، إلا أن يعلمك الشيء على ما

يكون عليه، فأمّا أن يصير الشيء بالدليل، على صفة لم يكن عليها، فما لا يقوم في

عقل، ولايتصوّر في وهم.

"Vocabulary serves as an indicator of meaning. A clue is

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[32] Jurjani.

[33] Prabowo Adi Widayat, "Kitābu Al-'Ain: Metode Penggunaan Dan Pengaruhnya Dalam Perkembangan Kosakata Bahasa Arab," *Al-Fathin: Jurnal Bahasa Dan Sastra Arab* 2, no. 01 (2019): 95–110.

merely a signifier that indicates a signified contained within the signifier. If an entity lacks that attribute, it is nonexistent in the mind and cannot be conceived."[34]

According to al-Jurjānī, a solitary word lacks intrinsic meaning and derives significance solely via its interaction with other words. Consequently, if the aesthetic appeal of poetry or other expressions is predicated exclusively on vocabulary, as posited by al-Jurjānī, then the individual asserting this fails to acknowledge the factors pertaining to the tonal qualities of letters and the nuances of linguistic conditions. Instead, it derives from elements that captivate an individual and the attributes deemed advantageous by the intellect. Currently, it can be asserted that in contemporary linguistics, al-Jurjānī comprehends the differentiation between 'language/langue' and 'speech/parole', a distinction that has been systematically articulated by Ferdinand de Saussure, the progenitor of modern linguistics.

Concerning ma'nā, al-Jurjānī contends that ma'nā represents the intended meaning, as ma'nā predated lafaẓ. Al-Jurjānī compares ma'nā to rūh, which is invisible yet underlies the existence of a lafaẓ. Al-Jurjānī categorizes ma'nā kalam into two distinct types: ma'nā and ma'nā al-ma'nā. Ma'nā refers to the meaning derived from the exterior form of the lafaẓ, whereas ma'nā al-ma'nā denotes an additional meaning that emerges subsequent to understanding the meaning signified by the lafaẓ. The link between lafaẓ and ma'nā is ambiguous, so that a lafaẓ does not invariably signify a specific ma'nā, and a ma'nā cannot always be exclusively represented by a certain lafaẓ. According to al-Jurjānī, the relationship between lafaẓ and ma'nā is more aptly characterized as that of a container and its contents. A container is not required to contain certain contents, nor must a particular material be confined to a designated container. This association results in the presence of kalām ḥaqīqah and majāz.[35]

The discussion of lafaẓ and ma'nā transcends mere academic discourse among linguists, manifesting also in the arguments of intellectuals associated with theological schools of Islamic philosophy. As a scholarly proponent of the Ash'ārīyah theological school, al-Jurjānī critiqued certain perspectives of linguists from several schools or factions. He contested the perspectives of the Mu'tazilah, such al-Qāḍī 'Abd al-Jabbār (d. 415 AH) and Ibrāhim ibn Sayyār an-Naẓam (d. 232 AH/846 CE), who perceived the miracle of the Qur'ān in the arrangement of sentences and their execution, rather than in individual words, meaning, or structure. Al-Jurjani contends that this perspective is flawed since the partial meaning of a term never expands. Directness and clarity (faṣāhah) manifest not in the exclusivity of vocabulary, but in the arrangement of words inside phrases.[36] He also repudiated the

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[34] Jurjani, *Dalā'il Al-I'jāz Fī 'Ilmu Al-Ma'Ānī*.

[35] M Kamalul Fikri, "Konsep Relasi Lafaz Dan Ma'na Dalam Perspektif Abdul Qahir Al-Jurjani (W. 471 H)" (Yogyakarta: UIN Sunan Kalijaga, 2016).

[36] Dulaimi and Abbas, "The Effect of the Qur'anic Evidence in Favoring Different Issues in It Between the Factors of Al-Jurjani and Al-Barkawi."

assertion of the Mu'tazilah, who claimed that the marvel of the Qur'an resided in its supernatural revelations and divine intervention, rendering the Arabs incapable of producing a text akin to the Qur'an. The Arabs' incapacity at that time was not solely attributable to 'ignorance' in producing literature such as the Qur'an.[37]

Furthermore, according to the Mu'tazilah, the Arab poets were hesitant to embrace the challenge. Al-Jurjani opposed this perspective, asserting that the i'jaz of the Qur'an resides in the beauty and perfection of meaning (husn al-dilālah wa tamāmuhā) as well as the aesthetic quality of expression (lafaẓ). According to him, the allure of lafaẓ is not in the individual lafaẓ, but in its role within a coherent framework. The aesthetic quality of a word is dictated by its placement within the structure and naẓam, as well as its role in conveying the overall ma'nā of the composition.[38] Additionally, al-Jurjānī countered the assertions of 'Ali ibn 'Isā al-Rummānī (d. 384 AH/994 CE) and the Shia theologian al-Murtadā. Al-Jurjānī repudiated the Mu'tazilah and Shī'ah interpretations of Qur'anic miracles.[39] He subsequently presented the doctrine of nazam (sentence structure) as substantiation of the Qur'an's miraculous nature. The hypothesis was sufficiently 'strong' to align with the concept of i'jāz presented by other parties

4. Conclusions

The findings derived from al-Jurjānī's ideas can be comprehended in multiple ways. Primarily, vocabulary alone is insufficient to provide excellent comprehension. A word necessitates a structure, connectivity, and coherence among the components that constitute the phrase. This interaction, coupled with their various locations and functions within the context, can generate meaning (tawākhi ma'āni al-nahw), culminating in the beauty and perfection (mazāya) of the Qur'an. That is what al-Jurjānī referred to as naẓam. The impact of al-Jurjānī's ideas is extensive. He inspired not only the linguists of his age but also numerous contemporary linguists from both Eastern and Western traditions. Tammām Hassān openly acknowledged his inspiration from al-Jurjānī's ideas, prompting him to undertake a reform in linguistic thought through the theory of qarinah for discovering meaning (tadhāfur al-qarāin). Similarly, the renowned American linguist Noam Chomsky developed the notion of transformative generative grammar, drawing influence from al-Jurjānī's ideas. Al-Jurjānī's seminal work, Dalā'il al-I'jāz, was previously a mandated text at al-Azhar University, Cairo, during Muhammad 'Abduh's tenure as rector. The exploration of naẓam al-Qur'an, launched by al-Jurjānī, also garnered the interest of several

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[37] Ash-Sharatāni, *Al-Milāl Wa Al-Nihāl* (Beirut: Dār al-Fikr li al-Ṭibā'ah wa al-Nashr wa al-Tauzī', n.d.).

[38] Atabik, "Al-Naẓm Stylistic Discourse in I'jāz Al-Qur'ān Based on Al-Jurjānī's Perspective: Analysis of Arabic Literature Criticism on the Qur'an Studies."

[39] Fajri and Rohmah, "Pandangan Abdul Qahir Al-Jurjani Terhadap Al-Fashahah Dalam Kitab Dala'il Al I'jaz."

mufassirs in their examination of the Qur'an. Maḥmūd 'Umar al-Zamaksharī utilized al-Jurjānī's idea of naẓam in his tafsir work, al-Kashshaf. He meticulously applied the principles of balaghah, as articulated by al-Jurjānī in both Dalā'il al-I'jāz and Asrār al-Balāghah, to the verses of the Qur'an. This applies similarly to al-Zamaksharī, Fakhruddīn al-Rāzī, and Shihāb al-Dīn al-Alūsī, the writer of the commentary Rūḥ al-Ma'ānī. Their analyses extensively address naẓam al-Qur'an. Al-Alūsī employed al-Jurjānī's naẓam theory in his tafsir work, Rūḥ al-ma'ānī.

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