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IBN JINNI'S ROLE AND CONTRIBUTIONS TO ARABIC SEMANTICS

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IBN JINNI'S ROLE AND CONTRIBUTIONS

TO ARABIC SEMANTICS

By

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PERANAN DAN SUMBANGAN IBN JINNI TERHADAP SEMANTIK ARAB

ABSTRAK

Kajian ini menganalisis peranan dan sumbangan Ibn Jinni terhadap semantik Arab melalui tinjauan idea-idea dan pandangan-pandangannya yang terdapat dalam buku-bukunya seperti, “al-Muhtasab” – Perbendaharaan -, “al-Hasais” – Yang Tertentu -, dan “al-Munsif” – Manusia yang Adil. Kajian ini juga membincangkan pandangan dan idea Ibn Jinni terhadap isu-isu tertentu tentang semantik, seperti semantik sosial, semantik morfologi, semantik fonetik, dan semantik tatabahasa. Ia juga menunjukkan pandangan Ibn Jinni tentang isu ungkapan dan makna dan bukti yang digunakan oleh Ibn Jinni untuk menyokong idea dan pandangan beliau. Selain dari itu, kajian ini juga membentangkan tentang kehidupan Ibn Jinni dan pengaruh guru-guru beliau terhadapnya sebagai seorang linguis.

ABSTRACT

This study analyzes Ibn Jinni's role and contribution to Arabic semantics by surveying his ideas and opinions presented in his books, such as "*al Muhtasab*"- The Treasurer-, "*al-Hasa'is*"-The Particularity-, and "*al- Munsif*"-The Just Man. It discusses Ibn Jinni's opinions on certain issues of semantics, such as, social semantics, morphological semantics, phonetic semantics, and grammatical semantics. It also points out Ibn Jinni's views on the issue of utterance and meaning and the evidence that was used by Ibn Jinni to support his ideas and views. The study also presents Ibn Jinni's life and the effect his teachers had on him as a linguist.

Chapter 1

INTRODUCTION

1.1 Background of Study

Modern linguistics has often been regarded as a "scientific"[1] discipline of knowledge that is focused upon "the systemic inquiry of language"[2]. Within this discipline, semantics is one of the sub-areas, which requires a greater knowledge and understanding of the language being studied despite the fact that other areas of language study such as phonetics, phonology, morphology, syntax, pragmatics, and discourse are equally important.

The study of semantics in languages dates back many centuries. The Arabic language is one of the many languages that have been the focus of semantic studies. In fact, the study of Arabic has contributed a lot to semantics[3].

The huge volume of books devoted to the interpretation and explanation of the holy Qur'an *tafaasyyr* ,"التفاسير" are directly related to study of meanings, or linguistically termed as semantics[4]. Among the scholars who were, and still are,

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[1] Trask, R.L, A *Student's Dictionary of Language and Linguistics*, London: Arnold, 1997, p. 132.
[2] Edward Finegan, *Language: Its Structure and Use (4th edition)*, Boston: Thomson Wadsworth, 2004, p. 24.
[3] al-Mallah, Yasir, *Ilmu al-Maana Wa Juzuoruhu Fi al-Turath al-Arabi*, " علم المعنى وجذوره في التراث العربي " (translate: Semantics and its Roots in Arabic Language Tradition), International Islamic University, Kuala Lumpur, Malaysia, 1996, p. 2.
[4] Ibid. I would use the term *semantics* interchangeably with the phrase 'the study of meaning" and "the field which studies the meaning in a language", because according to Finegan (2004: 180), "Linguistic semantics is the study of the systematic ways in which languages structure meaning, especially in words and sentences. In defining linguistic semantics (which we'll call "semantics" from henceforth), we must invoke the word *meaning*".

regularly associated with Arabic semantics include al-Khalil Ibn Ahmad, in his book *al-Ayn* " العين " (translate: The Eyes). Beirut: Mahdi al-Makhzoumi (Ed.). al-Jirjani, in his two books: 1/ *Asrar-al-Balaqa* " أسرار البلاغة " (translate: The Secrets of Rhetoric" 1939, Cairo: al-Manar Press. 2/ *Dila'il-al-Ejaz* " دلائل الإعجاز" (translate: Miraculous Evidences), 1960, Rashid Rida (Ed.). Cairo. as-Sakkaki, in his book *Mifftah al-Ulum* " مفتاح العلوم " (translate: The Key of Sciences). Beirut: Nuaym Zarzur (Ed.)[5].

One of the scholars who is not normally associated with Arabic semantics is Ibn Jinni. In fact, he is associated more with the study of sounds in Arabic[6]. This sub-area of studying the speech sounds of a language is linguistically termed as phonetics. However, in this study, it would be established that Ibn Jinni too could be associated with semantics, specifically Arabic semantics

1.2 Reasons for Topic Selection

There are many reasons as to why semantics is selected and as to why the association between semantics and Ibn Jinni is sought to be established.

1. During research on books written by Arab linguists in the field of linguistics, it is observed that Ibn Jinni used unique methods when

[5] Versteegh, Kees, *Landmarks in Linguistic Thought III: The Arabic Linguistic Tradition*, London: Routledge,1997:22-34 &115-126; see also al-Hazimy, Aliyan Bin Muhamad. "Arabic Phonetics: Between al-Khalil and Sibawayahi". *Academic Research of Faculty of Arabic Language. Umm al-Qura University*. Volume 2. 1404 – 1405 A.H, p.347.

[6] Versteegh, Kees, *Landmarks in Linguistic Thought III: The Arabic Linguistic Tradition*, London: Routledge, 1997:88-114. Also Zahran, al-Barawi. *Mabhth fi Gadiyat al-Ram'ziyah wa-al-Sauat* " مباحث في قضية الرمزية والصوت " (translate: Discussion Concerning the Case of Symbolism and Phonetics), *Dar al-Ma'aif*, Cairo, 1999, p.11.

dealing with problems of sounds produced by an Arabic word and the meaning transmitted when that word was produced orally.

2. Ibn Jinni's works in attempting to show the link between sound and meaning "opened doors that had never been previously opened by other scholars before him"[7].

3. Ibn Jinni has been somewhat ignored by modern researchers in the field of semantics as his contributions and efforts have not been highlighted. In fact, he has not got the attention he deserves as one of the most original scholars in this field. This can be seen by the lack of information about Ibn Jinni in the works of modern semantic scholars.

1.3 Problem of the Study

Ibn Jinni's effort and contribution on the study of Arabic language have "influenced a number of sub-fields in linguistics"[8]. His work, particularly, in Arabic phonetics and morphology, has gained recognition from researchers focusing on his works in these fields[9]. Examples of some of the scholarly works on Ibn Jinni 's contribution to phonetics include:

1. *al-Mumathalah wa-al-Mukhalafa Bayna Ibn Jinni wa-al-Dirasat al-Sawtiyah al-Hadithah* " المماثلة والمخالفة بين ابن جني والدراسات الصوتية الحديثة " (

[7] al-Mallah, Yasir, *Ilmu al-Maana Wa Juzuoruhu Fi al-Turath al-Arabi*, " علم المعنى وجذوره في التراث العربي " (translate: Semantics and its Roots in Arabic Language Tradition), International Islamic University, Kuala Lumpur, Malaysia, 1996, p. 11.
[8] Ibid
[9] I will discuss this matter in greater detail in Chapter 2 and Chapter 3.

translate: The Similarity and Differences Between Ibn Jinni and Modern Phonetic Studies), which was written by Ahmd Salim Beni Hamad[10].

2. *Ibn Jinni - Contributions to General Phonetics*, Taipei and London: European Publications Press, 1981, which was written by Bakalla, M.H[11].
3. *Ibn Jinni: An Arab Muslim Phonetician*, Taipei and London: European Publications Press, 1982, which was written by Bakalla, M.H[12].

In contrast, examples of scholarly works on Ibn Jinni in the field of morphology include

1. *Juhood Ibn Jinni fi al-Saraf wa-Tagweemaha fi Dwi Ilm al-Luqah al-Hadith* " جهود ابن جني في الصرف وتقويمها في ضوء علم اللغة الحديث " (translate: Ibn Jinni's Efforts in Evaluating Modern Linguistic Sciences), Matbuat Mahahd al-Buhuth al-Ilmia, *Umm al-Qura* University, Makkah,1983, which was written by Guneem Ganim al-Yenpooy.[13]

2. *Mawgif Ibn Jinni Min al-Darurat al-Shiriah* " موقف ابن جني من الضرورة الشعرية " (translate: The Attitude of Ibn Jinni About the Necessities of Poetry), which was written by Abdu al-Rahim Jawad.[14]

3. *Ibn Jinni Alim al-Luqah* " ابن جني عالم اللغة " (translate: Ibn Jinni and Grammatical Science), which was written by Husam al-Naiem[15].

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[10] Bakalla,M.H, *Musahamat al-Luquaween al-Muslimeen al-Awa'il fi al-Dirasat al-Sawatiyah* " مساهمة المسلمين الأوائل في الدراسات الصوتية " (translate: The Contribution of Arab Muslim Linguists in Phonetics Studies), International Islamic University, Kuala Lumpur, Malaysia, 1996, p. 53 .
[11] Ibid
[12] Ibid
[13] Hindawi,Abdl-Hamid, In his Muqaddimah of Ibn Jinni's book, *al-Hasa'is* (3Vols-Cairo, *Dar al-Kotob al-Ilmiah,* Beirut, 2001, p. 20 .
[14] Ibid

These works reveal that Ibn Jinni‘s efforts and contributions are well documented in phonetics and morphology. However, his endeavors in semantics have not received similar recognition from researchers. It is for this reason that Ibn Jinni is selected as the subject of this study in order to highlight his role and his contributions to semantics, particular Arabic semantics.

1.4 Objectives of the Study

This study aims to accomplish the following objectives:

1. To introduce Ibn Jinni and the environment he grew up in in order to understand how his surroundings affected his work and formed his ideas.

2. To show and clarify the main features of Ibn Jinni’s approach in analyzing the Arabic language as it pertains to the study of meaning.

3. To highlight his role and contributions in the evolution of Arabic semantics, so as to allow future researchers to have access to his ideas in this field and to benefit from the knowledge of this great linguistic scholar.

4. To allow the opportunity for Arab and non-Arab linguists to observe how Arabic and non-Arabic semantics have gained from the works of Ibn Jinni.

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[15] Ibid

1.5 Scope of the Study

The scope of this study can be divided into two sections. The first section is devoted to the study of Ibn Jinni's life from his birth to his death. This section will show how the surroundings he lived in and the environment he grew up in influenced his works and helped in creating and shaping his ideas and methods in understanding and studying the mechanics of the Arabic language.

The second section involves the scientific study of Ibn Jinni's role and contributions in Arabic semantics, specifically, the types of semantic rules, which is the relationship between sounds and meaning derivation, ideas concerning reality and metaphor, as well as the link between common words and synonyms will be analysed.

1.6 Methodology of Study

This section will discuss how the data for the research was compiled and how they were used in the research, which was basically qualitative in its orientation.

1.6.1 Qualitative Research

Qualitative research is selected as it "is useful for exploring" and understanding "what little is known" about the relationship between semantics and Ibn Jinni and "is useful for describing and answering questions about" Ibn Jinni, his life,

and his studies on the Arabic language[16]. This type of research relies heavily on "interpretive description"[17] of the data published before this study commenced.

In conducting qualitative research, the goal is to convey an understanding of Ibn Jinni's life and contribution to semantics "from the perspective of the research participants, not of the researcher him- or herself".[18] In other words, Ibn Jinni's life and contribution to linguistics, based on his works and the perspective of other scholars' who have studied works written by Ibn Jinni, will be studied. This is in line with Berg's statement: "Many researchers - both quantitative and qualitative alike - recommend that social science research maintains a value neutral position"[19].

Nevertheless, it will not be denied that in certain aspects of this study, traces of the researcher's bias and prejudice could be found, especially in the pursuit of achieving Objective 4 in Section 1.5. This is in keeping with Berg's view as cited in Johnson (1975)[20]: "Mentions of researchers' personal feelings are not wholly absent from the research literature, but they are relatively rare"[21].

---

[16] L.R Gay and Peter Airasian, Educational Research, Competencies for Analysis and Applications, Seventh Edition, Upper Saddle River & Columbus: Merrill Prentice Hall, New Jersey, 2003, p. 163.
[17] Ibid
[18] Ibid, p. 169.
[19] Bruce L. Berg, *Qualitative Research Methods For The Social Sciences (5th edition).* Boston: Pearson Allyn and Bacon, 2004, p. 155.
[20] Ibid, p. 159.
[21] Ibid

1.6.2 Historical Research

Among the many qualitative approaches, the historical research approach is adopted[22] to better understand Ibn Jinni as a linguist and as a semanticist, in particular, "by providing in-depth description and interpretation" [23] of his works and works about Ibn Jinni himself. The target is "to weigh and interpret existing evidence so as to arrive at a tenable description and conclusion" [24] about Ibn Jinni, his life, and his studies on the Arabic language.

At a glance, this study might not look like a genuine historical research. However, based on the definition given by Berg for historical research, which is "an examination of elements from history"[25], then this study would qualify as such under this definition. The reason is that this research does examine one element from the past, i.e a person who lived many centuries ago and whose name is Ibn Jinni.

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[22] L.R Gay and Peter Airasian, *Educational Research, Competencies for Analysis and Applications, Seventh Edition*, Upper Saddle River & Columbus: Merrill Prentice Hall, New Jersey, 2003, pp. 166-167. Bruce L. Berg (2004: 233), like Gay and Airasian (2003) uses the term 'historical research', while Neuman (2003: 402-437) uses the term 'historical-comparative research', for this approach. Irrespective of the terms used by the scholars, the main tenet for this type of approach is to look at something in the past and to find some kind of relationships with what is happening in the present and, perhaps, what will be happening in the future.

[23] Ibid, p. 173 .

[24] Ibid

[25] Bruce L. Berg, *Qualitative Research Methods For The Social Sciences (5th edition).* Boston: Pearson Allyn and Bacon, 2004, p. 233.

1.6.2.1 Questions of the Study

Historical research can be used to answer a few questions, which will ultimately help in fulfilling the four objectives of this research as stated in Section 1.5. Among the questions are:

1. Did the environment Ibn Jinni grew up and studied in help him produce his works and form or shape his ideas on the study of the Arabic language?

2. Is it indeed a fact that Ibn Jinni utilized innovative ideas to the study of meaning in a language, specifically Arabic?

3. Were the methods used by Ibn Jinni to study the Arabic language solely his own methods or were they adapted from the methods of other scholars?

4. Has the study of semantics, specifically Arabic semantics, been influenced by Ibn Jinni? If yes, has Ibn Jinni influenced Arab semanticists more than any of his predecessors?

1.6.3 Qualitative Data

To find the answers for the questions raised in the previous section and to achieve the objectives stated in Section 1.5, qualitative data was used.

Neuman states, “qualitative data are in the form of text, written words, phrases, or symbols describing or representing people, actions, and events”[26]. They are categorized as “soft data”[27] that require “different research strategies and data collection techniques ”[28].

For this study, the qualitative data used consisted of written texts which basically involved extensive bibliographic research in a conventional library and through a virtual library like the internet[29]. The written texts referred to and analyzed consisted of books written by Ibn Jinni, books about Ibn Jinni written by other scholars, books on Arabic and non-Arabic linguistics, and books and internet materials on the Arabic language.

1.6.3.1 Classification of Data for the Research

The data in this study was classified into two groups:

1. Primary sources
2. Secondary sources.

The primary sources consist of books written by Ibn Jinni himself which formed the foundation of this research. It is important to note that the books written by Ibn Jinni were all originally hand-written in his time. However, his works have now been published using modern methods. For this study the

[26] W. Lawrence Neuman,. *Social Research Methods, Qualitative and Quantitative Approaches, Fifth Edition*, Printed in the United States of America, Boston, 2003, p. 438.
[27] Ibid, p. 139.
[28] Ibid
[29] Ibid, p. 413.

modern, published versions of his works were used. The books are listed as follows:

1. Ibn Jinni, Othman. (1913). *al-Tasreef al-Muluki*. Mohamed Bin Saeed al-Naasan (Ed.). Egypt: al-Tamadu Printing Pres.

2. Ibn Jinni, Othman. (1913). *al-Tasreef al-Muluki*. Mohamed Bin Saeed al-Naasan, al-Tamadun (Ed.). Egypt: Printing Press.

3. Ibn Jinni, Othman. (1954). *al-Munsif Fi Sharh Kitab al-Tasreef lil Mazni*. Ibrahim Mustafa and Abdullah Amin (Eds.). Egypt: Mustafa al-Babi al-Halabi Press.

4. Ibn Jinni, Othman. (1956). *al-Hasa'is.* (3rd Vol.). Muhammad Ali An-naggar (Ed.). Cairo: Pepr. Beirut: Dar al-Kitab al-Arabi.

5. Ibn Jinni, Othman. (1969). *al-Muhtasab fi Tabyeen Wujuh Shawadh al-Qira'at.* Muhammed Abdul-Kadir Atta (Ed.). Cairo.

6. Ibn Jinni, Othman. (1985), *Sir u sina'at al-Irab "The Secrets of Forming Desinential Inflections*", Hasssan Hindawi (Ed.). Damascus: Dar al-Qalam.

The secondary sources include books on the study of the Arabic language by scholars who preceded Ibn Jinni or who were his contemporaries. It encompasses those works completed not long after his death and books written by linguistic scholars about Ibn Jinni, other Arabic linguists, the Arabic language, and Arabic and non-Arabic linguistics. Among these books are:

1. al-Afgani, Sayid. (1951). *Fi Usul al-Nahw,* al-Suriyah: Matbaat al-jamiah.

2. Bakalla. M.H. (1982). *An Arab Muslim Phonetician*. Taipei and London: European.

3. Hindawi, Hassan. (2001). In his Muqaddimah of Ibn Jinni's book, *al-Hasa'is* (3rd Vol.) Cairo: *Dar al-Kotob al-Ilmiah.*

4. Ibn Khaldoun,Walidin Abdar-Rahman Ibn Muhammed Ibn Khaldoun. (1967). *al-Muqaddima*. Beirut.

5. al-Jirjani, Abd-al-Gahir. (1912). *Asrar-al-Balaqa "The Secrets of Rhetoric"*. Cairo: al-Manar Press.

6. Versteegh, Kees (1997). *Landmarks in Linguistic Thought III: The Arabic Linguistic Tradition*. London: Routledge.

7. Wout Van Bekkum, Jan Houben, Ineke Sluiter and Kees Versteegh (1997). *The Emergence of Semantics in Four Linguistic Traditions, Hebrew, Sanskrit, Greek, Arabic*. Amsterdam, Philadelphia: John Benjamin's Publishing Company.

Due to the fact that the written texts, which were used as data in this study, have been published on the internet or have been printed conventionally by publishers, they can be validated as authentic[30] material.

[30] Ibid, p. 142.

1.6.3.1.2 Methods for Citing Sources in the Footnote and the Bibliography

The methods adhered to when citing references from the primary and secondary sources are outlined as follows:

1. When writing the footnote, the source's full name is cited as it appears on the cover. Besides this, the date of publication, the name of the source, the publisher's location, the volume, edition number, translators name (if the book was translated), editors name (if the book was edited), commentators name (if the book had added commentary) and page number are also cited. For example:

    (i) Bruce L. Berg, *Qualitative Research Methods For The Social Sciences (5th edition).* Boston: Pearson Allyn and Bacon, 2004, p. 233

    (ii) (ii) Ibn Jinni, Othman. (1956). *al-Hasa'is.* (3rd Vol.). Muhammad Ali An-naggar (Ed.). Cairo: Pepr. Beirut: Dar al-Kitab al-Arabi

    The sources are footnoted this way, if it is the first time they are referred to on a particular page in this study. If the following references are from the same source, 'Ibid'is used to cite them. If another book is then used, the full bibliographic entry for it is

provided. If another reference were used between references from the same book, a full citation of the bibliographic entry would be made.

3. Quotation marks (“ ”) are used if a source is cited verbatim. For example: Ignace Goldziher says: “The language spoken by Arabs has always been known as Arabic”. If a partial quotation is used, it would be referred to it in the footnotes with complete reference information, e.g: Versteegh explains that the Arabic Equivalent of the English term ‘meaning’ in a dictionary is the word ma’na, from the radicals ‘-n-y ‘to mean, to intend’[31].

4. When there is more than one author for one book, the names of all the authors, are mentioned. For example: Wout Van Bekkum, Jan Houben, Ineke Sluiter and Kees Versteegh “The Emergence of Semantics in Four Linguistic Traditions, Hebrew, Sanskrit, Greek, and Arabic. Benjamins Publishing Company, Amsterdam/ Philadelphia.

5. In instances when I use a preface as a reference, the name of the author of the preface is mentioned. For example, Mahammad Ali An-naggar, in his Muqadimah of Ibn Jinni’s book, *al-Hasa’is* (3 Vols-Cairo, (Pepr., Beirut : Dar al-Kitab al-Arabi), 1952-1956, p.10.

[31] Wout Van Bekkum, Jan Houben, Ineke Sluiter and Kees Versteegh “*The Emergence of Semantics in Four Linguistic Traditions, Hebrew, Sanskrit, Greek, Arabic.* Benjamins Publishing Company, Amsterdam/ Philadelphia, 1997, p. 227.

6. For scholars who are deceased, the dates of their deaths are notated in brackets the first time they were mentioned in this study, e.g: Ibn al-Athir (d.in 1232 A.D.). The dates of their death are mentioned again in instances where there is a long gap between when their names were first mentioned.

7. The alphabetical order is used when the names of authors in the bibliography. In instances where the author's name begins with the Arabic prefix 'al', I have disregarded this prefix and arranged the name based on the first letter after the prefix 'al'. For example, the name al-Khalil would be arranged in alphabetical order as starting with the letter 'K', not 'a'. As for names that have the Arabic prefix 'Ibn', I have arranged these in standard alphabetical order, based in their first letter 'I'.

1.6.3.1.3 Transliteration of Data Written in the Arabic Language

I research many books to find the best possible way to romanize the spelling of Arabic terminologies and names. These books include "The Modern Arabic Literary Language: Lexical and Stylistic Developments, University of Chicago Press, Chicago and London, 1970, written by Jaroslov Stetkevych and "Arabic Grammar and Qur'anic Exegesis in Early Islam, E.J.Brill, Leiden,1993, written by C.H.M. Versteegh. Finally, I decide to choose the transliteration based on the *Oxford Journal of Islamic Studies System* as attached below.

During my research, I found that some transliterations were not very precise and the Arabic pronunciation was lost when the words were written in English. For example, the Arabic name "عثمان" was sometimes translated as Osman, which in English doesn't hold true to its proper Arabic pronunciation. I therefore would revert back to the *Oxford Journal of Islamic Studies System* and translate it as 'Uthman for use in my paper and to give it a more precise pronunciation.

1.6.4 Research Process

Since my early school days, I was very fond of studying historical figures, especially those who have contributed positively to history i.e. those people who have been instrumental in the development and the advancement of their society.

As I furthered my education into university, I was able to study these figures using proper academic methods, and my passion for investigating the lives of historical figures became the foundation of my studies. By pursuing my boyhood desires to learn about these figures, I found that historical research methods "have the power to utilize the past to foretell the future and use the present to explain the past"[32]. This gives the historical research method "a

[32] Abdl-Rahman Ahmad Uthman, *Manahij al-Bahath al-Ilimie* " مناهج البحث العلمي " (translate: The Methods of Scientific Research), *Dar Jamiat Afrigiah al-Alamiah, Khartoum*, 1995, p. 55.

double importance and makes it useful for all kinds of scientific studies and research."[33]

I also wish to revive the past glory of our great culture to create optimism in the current and future generations so they can use the contributions of past Arab scholars to advance with pride.

Furthermore, as my field of specialization is Arabic linguistics, I want to use my expertise to highlight the great achievements of Arab historical figures in this field. In line with this, I decided to choose a person whose past work has greatly changed the way we look at linguistics today and who laid the foundation in which this field can be further advanced in future. In my search for a figure such as the one I have described, I first investigated the famous Arab scholar of rhetoric, Abdl-Gahir-al-Jirjani because I admired, and still do, his famous theories when I read his two books – (i) *Asrar-al-Balaqa* "The Secrets of Rhetoric" 1939, Cairo: al-Manar Press and (ii) *Dila'il-al-Ejaz "*Miraculous Evidences*",* 1960, Rashid Rida (Ed.), Cairo.

After I read these two books, I was very impressed with his theory '*al-Nazim* (Syntax)[34]. This theory looks at "the way in which a sentence allows one to form a picture of the idea in ones head and how this becomes the foundation of speech."[35] Although Abdl-Gahir al-Jirjani's theories and contributions are very meritorious and interesting, his ideas are not original and they are not

[33] Ibid
[34] Hilal, Muhamad Gonemi. *Al-Naqd al-Adabi al-Hadith* " النقد الأدبي الحديث " (translate: Modern Literature Criticism), *Dar Nahdat Misr lLtaabi wa-al-Nashr*, Cairo, p. 263.
[35] Ibid

conveyed in a very clear manner. He was influenced by the Arab scholars before him and incorporated his own ideas with theirs. The scholars he was most influenced by were Ibn Jinni and al-Jahiz[36].

So, instead of studying al-Jirjani, I decide that I would like to study about the individual who influenced him. Therefore, I choose to study his predecessor, Ibn Jinni in a historical frame on the one side and in terms of his contributions to linguistics on the other, with the focus being on semantics in his linguistics works. The scope of Ibn Jinni's works covered numerous fields, for example, Islamic jurisprudence and philosophical fields such as logic and theology[37]. This wide range of knowledge influenced his works and allowed him to deeply analyze and discuss the affects of his linguistic works[38].

I also choose to highlight Ibn Jinni's contributions in semantics because my first supervisor is a specialist in semantics, and this was the primary reason for me to choose semantics and to pursue a study on Ibn Jinni.

Initially, I wanted to concentrate on Ibn Jinni's works concerning phonetics related to The Holy Qur'an and *Tajwid* (Proper pronunciation of The Holy Qur'an). The problem was that I could not find a supervisor who specialized in phonetics at that time and so my idea for the study was changed to semantics.

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[36] Ibid
[37] Hindawi,Abdl-Hamid, In his Muqaddimah of Ibn Jinni's book, *al-Hasa'is* (3Vols-Cairo, *Dar al-Kotob al-Ilmiah,* Beirut, 2001, p.10 .
[38] Ibid

After studying Ibn Jinni's works on semantics, I found that there are a lot of research done in the fields of phonetics and morphology which are related to Ibn Jinni, but there was a lack of work done on Ibn Jinni's ideas concerning semantics. For these reasons, I am very pleased to be one of the few students to study Ibn Jinni's works in the field of semantics.[39]

When I began collecting data for my research, I found that I had only two primary sources (works written Ibn Jinni), which were (i) *al-Hasa'is.* (3rd Vol.). Muhammad Ali An-naggar (Ed.). Cairo: Pepr., Beirut: Dar al-Kitab al-Arabi, (1956) and (ii) *Sir u sina'at al-Irab "The Secrets of Forming Desinential Inflections*", Hasssan Hindawi (Ed.). Damascus: Dar al-Qalam, (1985). Therefore, I had to look for more sources from the Universiti Sains Malaysia (USM) library, but unfortunately they only had *al-Hasa'is*, the same book I already have. I then went to the then Deputy Dean of the School of Humanities at USM, Assc. Prof. (now Prof.) Ambigapathy Pandian. He kindly wrote letters for me to be given to the directors of three other university libraries in Malaysia: (i) University Islam Antarabangsa Malaysia, (ii) Universiti Malaya, and (iii) Universiti Putra Malaysia. I proceeded to visit these libraries and was able to find all the books written by Ibn Jinni that I needed for my research. This was how I located my primary resources.

[39] There are only a handful of students studying about Ibn Jinni and his semantic ideas, There are Abdu al-Kalim Mujahid in Alexandria University who received his Masters of Arts in Linguistics in 1972 for his thesis entitled "The Relationship Between Sound and Meaning According to Ibn Jinni" and Abd al-Aziz bin Salim al-Alawi in Umm al-Qura University, Mecca who received his Ph.D. for his thesis entitled "Semantics Between Ibn Jinni and al-Jir'jani in Highlighting Modern Linguistic Studies" in 13/8/1998, this information where from this web site: #13س' (April 24, 1998),http:/www.iu.edu.sa/Arabic/daleel/rasail/Browse/lugah/lughawiyat/Munakash/Doctor/8.Htm, retrieved 18 January 2006.

The secondary sources were easier to find. I was able to find most of these sources in the USM Library. Those that I was not able to find in USM were found in the UIAM Library. For the books that were not from USM Library, I made a photocopy of the cover which had the title as well as the pages containing the author's name, the publisher's name and the year it was printed and finally the pages I needed in my research. I also surfed the internet for more information on this topic and printed some of the materials deemed very relevant to my study.

After I had collected all my sources, I was able to read them and I began extracting the data. I used the historical research method as prescribed by Neuman 2003.[40] This was done as I was dating and documenting Ibn Jinni's life to identify the different periods in his life, specifically how the environment at these times influenced Ibn Jinni and affected his ideas and opinions and also how these time periods affected the great scientific transition in Arabic semantics. As Ibn Jinni played a major role in this transition, the subject of his stages of development is a sensitive topic due to his groundbreaking ideas at the time. For this reason, I had to choose the sources, which were very well known and had correct and precise information.

I also talk about semantics in terms of what has been contributed by the Western scholars and what has been contributed by the Arab scholars. For example, in the case of context of situation (social semantics), I have compared the ideas of Ibn Jinni to that of Firth. I have also compared the ideas of Ibn

[40] Neuman, W. Lawrence, *Social Research Methods, Qualitative and Quantitative Approaches*, Fifth Edition, Printed in the United States of America, Boston, 2003, p. 404.

Jinni to that of Palmer on the topic of synonymy, and when I look at derivation, I have compared Ibn Jinni to Ullman.

Therefore, I had to go through various steps. First, I had to do general reading of the contents of the source to ascertain what necessary information can be extracted. During this process, I highlighted the relevant information, and then I wrote this information on scraps of papers. After this I arranged the information in various topics according to my research outline. In terms of reference for the quotation, I referred to the title of the source, the author's name, the volume number, the page number, the date and location it was published. I divided the subjects I had collected into two parts: one part for text and the other part for footnotes. I added commentary, analysis and explanation to these pieces of paper.

I used the method of agreement[41] as well when I analyzed the information that I extracted from the various sources. For example, Yasser al-Mallah, Abdul-Karim Mujahid and Bakallah all put forth evidence to suggest that Ibn Jinni was better at semantics than any other aspect of linguistics. Therefore this was a conclusion that I took as truth. This was done to compare characteristics of Ibn Jiini's works to find his ideas on the subject of semantics. I did this to find out the underlying meanings in Ibn Jinni's work and to simplify his theories in a clear and concise manner. However, when this was done, it was important for me to ensure that the essence of Ibn Jinni's work was not

[41] Method of Agreement – A method of qualitative data analysis in which a researcher compares characteristics that are similar across a group of cases, and where the cases share a significant outcome. Neuman, W. Lawrence, *Social Research Methods, Qualitative and Quantitative Approaches*, Fifth Edition, Printed in the United States of America, Boston, 2003, p. 539.

tampered with by the interpretation of others. In the case of Ibn Siyyda, he seems not to believe the scholarly merits of Ibn Jinni's contributions and seems to have taken his work out of context by stating conclusions that were uncorroborated.

This was done so that anyone reading this paper can understand this information without having to extract from the sources as well. Regarding this, I gave more attention to the most obscure ideas in Ibn Jinni's writings concerning semantics, especially when Ibn Jinni discussed the relationships between sound and meaning, derivation, the case of bigger derivation, etc.

When I was using the ideas of diverging scholars on a particular topic, I tried to decide between the differing theories on the linguistic phenomenon depending on who had the best evidence to support their arguments. For example, in the case of synonymy, some scholars claim that any language has synonymy; however, other scholars reject this idea. They believe that there are a stipulation pertaining to synonymy, as is the case of the ideas put forth by Ibn Jinni.

After going over all the material on Ibn Jinni and his works I put together my paper based on the evidence I had found. I understood that Ibn Jinni's role and contributions to semantics were profound and this formed the basis for my thesis argument.

1.6.5 Obstacles Faced in the Research

As with all research, there were difficulties and obstacles that I had to face when conducting my study.

Regarding the compiled literature written by Ibn Jinni, none of his works specialized in only one aspect of the Arabic language. Anyone who wants to look at only one field on the study of the Arabic language, as I am with semantics, must pick the information out of numerous volumes of his works. This has caused me to spend a long time sifting through his writings and I have spent a lot of energy doing so. The same can be said on the materials written on Arabic and non-Arabic linguistics by other scholars.

Due to the Arabic language being so rich in words and meanings, I cannot convey the exact ideas from Arabic to the English language. This is especially difficult when studying the works of Ibn Jinni and his contemporary as he used the old literal Arabic language, which is comparable to Shakespeare's English and the English we use today. This has made translating Ibn Jinni's and other Arabic works more cumbersome.

1.7 Subsequent Presentation of this Study

There are four others chapters in this thesis, besides this chapter – Chapter Two, Three, Four and Five.

Chapter Two will provide an overview of the Arabic Language and the Arabic linguistics. It will also show the emergence of Arabic linguistic scholars like Ibn Khaldun and Ibn Jinni.

Chapter Three will focus on Ibn Jinni's biographical information, his involvement in the field of linguistics in general, and subsequently his involvement in semantics in particular. This chapter will attempt to link Ibn Jinni with the pre-existing heritage of Arabic linguistics, its key personalities and ideas, and his own contributions in the field of semantics.

Chapter Four will focus specifically on Ibn Jinni's outstanding contributions in the field of semantics, his theoretical ideas on various aspects of semantics, and his uniqueness as a semantic scholar and linguistic practitioner. His unique concepts and their applications in semantics will be in the focus of this chapter.

Chapter Five will present the conclusion and implications of this study, and possibly some recommendation.