Al-Jahidh Rhetoric: A Critical Study Of Al-Jahidh's Linguistic Concepts And Its Contribution To Modern Linguistic Studies

Ahmad Kholil[1], M. Faisol[2], Moh Zawawi[3], Akram Roshanfekr[4]

[1,2,3]*(Department of Arabic Language and Literature, Faculty of Humanity, Maulana Malik Ibrahim State Islamic University, Malang, Indonesia)*
[4]*(Department of Arabic Language and Literature, University of Guilan, Rash, Guilan Province, Iran)*
Corresponding Author: Ahmad Kholil

ABSTRACT : *This article aims to disclosure the contribution of al-Jahidh to linguistic development in particular to the study of meaning. Al-Jahidh linguistic concept is structure of sentences which integrates logic and rhetoric by harmonizing words, language style and language meaning. The method used by al-Jahidh in constructing sentences relies on rational reasoning. This is a study of sociolinguistic and pragmatics with the result findings are: first, the intellectuality of al-Jahidh in linguistic field is visible from results of integration between logic and rhetoric, where for him, there are several conditions must be considered in understanding texts; 1. rhetoric and fluency in speaking, 2. rhetoric and cleverness in choosing words; 3. rhetoric and disclosure of meaning; 4. rhetoric and the science of balaghah; and 5. rhetoric and power. Aside from those, al-Jahidh's thoughts about the language style and meaning also existed. For al-Jahidh, words that have similar meanings or are synonyms do not always refer to the same meaning, but actually indicate different meanings. Second, al-Jahidh himself initiated the basis of Balaghah with the key concepts of al-Ma'ani, al-Bayan, and al-Badi'. Another influence from al-Jahidh was the classification of al- Bayan study into lexical meaning (lafad), sign meaning (isyaroh), written meaning (al-khaat), convention meaning (al-aqd), and pragmatics or circumstances (al-haal) which then called as the meaning of nusbah (al-nusbah).*

KEYWORDS: *Al-Jahidh, Linguistic Concept, Meaning*

I. INTRODUCTION

The progress and advances of science and technology brought significant influences to the development of language study. These influences led to an outset of applied studies on theories and concepts of linguistic. Development of modern concept and theories of linguistic are inseparable from the contribution of the classical era linguists such as Abdul Qahir al-Jurjani, Abu Ubaidah Mu'ammar Ibnu Muthanna and Abu Uthman Amr bin Bahr al-Kinani al-Bashri or well known as *Al-Jahidh* to name few of several prominent figures in linguistic field during the classical era. Meanwhile in modern time, there were some prominent figures emerged from the West such as Ferdinand de Saussure, Leonard Bloomfield, Noam Chomsky and J.R Firth. [1]

Linguistics discusses language for communication in forms of writing and voice or sounds. Sound or phoneme usage for human is so vital when compared to other beings, for example monkeys. Human produce 50 sounds or phonemes while ape only produce 12 phonemes. The uses of 50 phonemes in human life are unlimited, such as arrangements of these phonemes for creating vocabulary and give human amount of more than 100,000 vocabulary which all of it can be combined into countless sentences [2]. Thus, human ability to communicate in a careful, quick, and full meaning cannot be compared or beyond to other beings.

Human have the ability to engage in language and speak. The language ability is primary component of human behaviors since one of special characteristic of human is expressing their feelings and thoughts through speaking and language function [3]. Language records plentiful human experiences and becomes a means of

delivering these experiences to others. Therefore, most thoughts of human are conveying in language, since human think in verbal way by the structure of their language. With profound evidence from various kinds of languages in the world since languages are also a cultural product, it means that there are various cultures in the world existed [4]. Therefore, linguistic issues can be the cause of human advancement or becomes deserted within cultures.

Misunderstanding in capturing essence of meaning in language can have fatal consequences for effective communication. The meaning in words of lafadh according to Al- Jahidh's view is something that appears in human mind. Meaning is built in such a way and stored in human heart, hidden, and unknown by other people except after being expressed through language. This intermediary can be formed as a sound of symbol which is agreed upon and written in particular community [5]. The symbols that are sounded and written are the focus of this research, in regards to Al-Jahidh's linguistic concept and its contribution to modern linguistic study.

Among researches that discussing al-Jahidh, there was research conducted by M. Azizzullah Ilyas with Discourse title on Al-Jahidh Thought Regarding Language Disorders. Result of this research showed the al-Jahidh's thoughts and views regarding language disorders like: luknah, lughah, ayy, and lahn. According to al-Jahidh, lahn is the worst disorder and according to him, language disorders are not only caused by monomotor and articulatory aphasia, but can also be caused by personal factors to replace the difficult sound to pronounce with lighter sounds. [6]

There was also another research conducted by Ahmad Sirfi Fatoni with title of "*Al-Nazm* Theory according to al-Jahidh, al-Baqilani, al-Khattabi, and Al-Jurjani in the Stylistics of Arabic Tradition" which has research finding that in al-Nazm theory, Al-Khattabi divides speech repetition into two aspects, namely repetition of despicable speech and repetition of good speech. Al-Jahidh stated that from a semantic aspect in particular the words, certain contexts can convey certain meaning too. Meanwhile, al-Baqilani argued that style is the individual himself, while according to al-Jurjani, the definition of *al-Nazm* is the placement of words in their position according to *nahwu* rules. [7]

Other similar research entitled 'Translation Problem According to *Al-Jahidh*" was conducted by Nasrun Salim Siregar and Fitriani. In their finding, Siregar and Fitriani stated that Al-Jahiz's work criticized translation result because the tendency of a superiority of certain language. The structure can only be enjoyed by the owner of the original language such as when Arabic poetry is translated by a poet and the form is ignored, which is, there are changes from its original form, of course its beauty and magic will be lost. [8]

Based on the above explanation of researches which had been carried out on al-Jahid's thought, this research has a different view since it aims to reveal al-Jahid's linguistic concept and its contribution to language development, which includes: 1) words or pronunciation (*lafadh*), 2) sign or *isyarah*, 3) convention or 'aqd, 4) certain conditions or certain things, and 5) ratio or *nisbah*. This research is important because apart from dismantling al-Jahidh's linguistic concept, it will also examine its contribution to the development of language in modern times. This theory is in line with Muflihah's opinion that stated al-Jahidh was a linguist who discussed classical and modern linguistic concepts, although most modern linguistics academics do not know much about it. [9]

II.   METHODOLOGY

This is library research by descriptive analytical analysis method with approaches of sociolinguistics and pragmatics. Sociolinguistics is a research approach that related to language usage by the spoken community in a social life. Meanwhile, the pragmatic approach examines the problem of language meaning in relation to the context of where the language is used, by considering who is speaking, to whom, where and for what purpose [10]. Data source of this research taken from literature discusses linguistic concepts, especially al-Jahidh's thought and other sources in the form of books about language, related journals and result researches that have been carried out previously. The obtained data then will be collected and analyzed according to the established methods and approaches.

III.   RESULTS

3.1. The Linguistic Concept of Al-Jahidh

He was much better known by his title because his eyeballs seem to protrude as if about to pop out. His name was Abu Uthman' Amr ibn Bahr al-Kinani al-Basri that better known by his title al-Jahidh. Al-Jahidh was a famous linguist during the Abbasid period. His family comes from the Kinanah Arab tribe from Mandariyah. Al-Jahidh was born in Basra 159 A.H, which date in the reign of al-Manshur (754-775 A.D) and died in 255 A.H during the time of Caliphate al-Muhtadi Billah (869-870 A.D). In his youth, *al-Jahidh* lived and stayed with his mother who worked as a food trader. Al-Jahidh studied with famous scholars firsthand in the Basrah mosque, among whom was Washil bin Atha'. Sometimes Al-Jahidh also studied in Marbad market, a famous place at that time known as a gathering place for poetry experts and linguists from Madhar or Bedouin Arab [11].

Among al-Jahidh's teachers was Abu Ubaidah Ma'mar at-Timi, from whom he learned language, poetry, and natural science. Al-Jahidh also learned general knowledge, history and knowledge in the field of zoology, medicine and morphology from Abu Sa'id al-Asmu'I. [6]

Aside from working as a linguist and writer, Al-Jahid was became a prominent figure in Islamic theology (*Ilmu Kalam*) who adhered to the *Mu'tazilah Mazhab (*school of thought). He was famous in the study of history of Arabic language and Literature discourses because his work attracted many attentions of many experts and was one of the figures who developed the science of *Balaghah*. His intellectual journey commenced before his migration to Baghdad to study language from al-Asmu'I and al-Akhfash while he also studies *Kalam* from Ibrahim al-Naddham. As his scientific responsibility, al-Jahidh taught community and madrasas (*Kuttab)* including education institutions belong to official royals. Due to his depth knowledge, he became an important reference during the Abbasid dynasty [12]. During his lifetime, Al-Jahidh succeeded in producing more than 250 book titles and *risalah* (prophethood and messenger ship or books from Allah). Some of his academical works are not available to be enjoyed by future generations due to several factors such as being looted, damaged or loss because natural disasters and social actors. Among al-Jahidh's master piece that have been verified (*tahqiq)* and published are al-Bukhala', al-Hayawan, al-Bayan wa al-Tabyin, Falsafah al-Jaddi wa al-Hazl, alDalail wa al-I'tibar al al-Khalqi wa alTadbir, and al-Rasa'il.

One from many biggest contributions from al-Jahidh was his concept and thought on ilm al-bayan (rhetoric). The scope of discussion of Al-bayan science includes tashbih, tamsil, isti'arah, haqiqah, and majaz. Codification of this knowledge actually was initiated by Ma'mar ibn al- Mutsanna in his work of Majaz al-Quran. In this matter, contribution from al-Jahidh was to develop and continue the study of Al-Bayan by clarifying its epistemological framework through discussion of al-fasahah wa al-balaghah. This discipline is a criterion which also a way of drawing conclusions based on the basics of al-bayan, especially for the purpose of argumentation and debate. Al-Jahidh thought in field of language and theology were interesting knowledge to discuss at that time [13]. It was caused by freedom of thoughts that accommodated by authorities at that time through providing spaces for dialogue also from factor of many scientists who want to propagate their madhab (school of thought) and their thoughts.

Another contribution from al-Jahidh to linguistic epistemology discourse was his attempt to integrate the logic and the rhetoric by harmonizing language style, words (*lafadh),* and meaning. The method used by al-Jahidh for elaborating his thought focuses on one matter; the respect for rational reasoning. In this case, al-Jahidh tries to be objective in discussing many issues, starting from doubtless attitude to a convincing conclusion to the choice of language style accompanied by high quality humor. [14]

Since the history and his leading role in the field of language, Arab writers positioning al-Jahidh with his field of *balaghah* science on a par with Imam Syafi'I in the field of *ushul al-fiqh.* If Imam Syafi'I considered as the originator and the first formulator of *ushul al-fiqh* with his famous work al-Risalah, then, al-Jahidh considered as the person who opens the door of *al bayan ilm* with his masterpiece al-Bayan wa al-tabyin [15]. This work also the knowledge that inspired linguistic experts in the following years, become the basis to develop the science of *balaghah* systematically. In this matter, al-Jahidh's thought and his linguistic concept have greatly influenced modern linguistic figures. Below, the linguistic concept of al-Jahidh can be described as follows.

3.1.1. The synergy of rhetoric with logic

As a scientific activity, rhetoric is an aphoristic name from the process of appearance and appearing (al-zuhur wa al-izhar), as well as activity of understanding and comprehending (al fahm wa al-ifham), in this way, the word rhetoric is quite difficult to be equalize in the other languages. The use of 'rhetoric' term is merely an attempt to divert the language by using the closest equivalent. In Arabic linguistic study, rhetorical reason (al-'aql al-bayani) is the branch or product of Arabic original idea/reason. Such reason which represented by Arabic linguistic into *ushul fiqh* and *kalam* sciences. This is the pinnacle product from the genius mind of the Arabs; however, they are no longer developed since it had reached the maturity peak of its birth and its codification era at that time.

Understanding *bayani* or rhetoric epistemology must be done through bayan scholar (ulama) themselves. Al-Bayan means *tabligh* or conveys the speaker meaning for the audience, *al-ifham* has a meaning 'to (make) understand', while al-tabayyun has a meaning of 'gives an explanation'. Meanwhile, according to al-Jahidh, in understanding texts, there are several conditions that must be paid into attention:1. al-bayan wa thalaqat al-lisan (rhetoric and speaking fluency); 2. al-bayan wa husn ikhtiyar al-lafdz (rhetoric and cleverness in choosing words), 3. Al-bayan wa kasf al-ma'na (rhetoric and disclosure of meaning); 4. Al- bayan wa al-balaghah (rhetoric and science of balaghah); and, 5.al-bayan sulthat (rhetoric is power). Here, Imam Syafi'I believes the concept of al-bayan emphasizes on the speaker, while al-Jahidh emphasizes to speaker and listener both are important elements in the bayan, apart from *fahm* (understand), must also be *ifham* (to 'make'

understand) [16]. In subsequent development, discussions about bayan were more identical to discussion of logic rather than other sciences.

Al-Jahid criticized Imam Syafi'i concept of rhetoric and logic, because in al-Jahidh view, what Imam Syafi'I done was only at the stage of understanding texts, have not yet arrieve to how to give comprehensive thought to listener about what understanding that has been obtained. To his perspective, this is the most important thing within the synergy process between rhetoric and logic. Therefore, according to his assumption, al-Jahidh defines rhetoric as requirements to produce discourse (syuruth intaj al-khitab) not just the rules for interpreting discourse (qawanin tafsir al-khitabi). From al-Jahidh's view, requirements for rhetoric are: 1. Fluency in speech; 2. Selection of letters and pronunciations; 3. Openness of meaning; 4. Conformity between words and meaning; and 5. Power from the sentence to force the opponent to admit the truth conveyed and to receive his/her own weaknesses and error of his/her conception. [17]

In relation to al-Jahidh's rhetoric, the concept of modern linguistics develops the al-Jahidh's thinking into the study of speech disorders, language disorders and the limitations of rhetorical requirements. In al-Jahidh's view, language impairment is specifically a study of the phonetic aspect. Therefore, al-Jahidh's thoughts regarding language disorders discuss the oral function in speech production, oral defects in speech production, and relationship between the gums and the tongue, peculiar/ strange letters and difficulties in pronouncing certain letters [18]. These thoughts became the concrete intellectual aspect of al-Jahidh as evidence that he was able to integrate rhetoric and logic.

3.1.2. The style of language and language meaning

Language style is a very important science in linguistic concepts. Language style bridges linguistics to literature, in that language is integrated and interconnected with linguistics, in particular to sections related to sentence structure and word preferences. In studies of preference effects, it has a close relation to semantics and thematic. Meanwhile for the study of style selection is integrated with *balagah* science and literature. In the Arabic tradition, language style called as *uslub* science which in general is used to understand the Al-Quran, al-Hadith, prose, poetry, drama and political communication. The concept of al- Jahidh's thought which discusses language style is contained in al-i'jaz and al-hazf -ellipsis [19]. For al-Jahidh, Al-Quran is texts full of specialties and uniqueness, thus, this concept delivered a theory called *balagah* in the realm of Arabic science treasures.

In the half of the 3rd century AH, al-Jahidh had produced three books discussing the science of *balagah* in the Al-Quran; 1). *Nazm al-Qur'an*, 2). *Ay min al-Qur'an* and 3). *Masail min al-Qur'an*. In those works, al-Jahidh focuses on semantic and *siyaq* aspects where words in certain contexts also able to contain certain meaning too. In his work entitled al-Hayawan, al-Jahid said that the definition of meaning in general can be understood by several ordinary groups such as the Bedouin Arabs and people from rural areas, meanwhile in regards to definition of meaning in a poem which includes *wazan*, choice of pronunciation, ease of pronunciation letters, the correctness of the writing and the quality and cohesion of the meanings are still very rarely known. [20]

In a way, al-Jahidh has discussed the linguistic differences between the general and the specific as a starting point for distinguishing levels of meaning and definition of meaning in poetry. Al-Jahidh is indeed an important figure in the study of *balagah* science. In his concept, al-Jahidh began his thought from the superiority of rhetoric which later following by accumulating a definition related to *balagah* [7]. The contribution of his thinking that able to establish an educational method for the modern era was his orientation towards the ability to innovate, create and bearing meaning for the linguistic figures who came after him. In this case, the first linguistic figure who confirmed the definition of *isti'aroh* in *balagah* science was al-Jahidh.

Another thought as the contribution from al-Jahidh is related to language style or *uslub*, especially found in the Al-Qur'an. For al-Jahidh, in the Al-Qur'an Allah has chosen words with very special attention. The choice of meaning is very meticulously careful to show the right meanings. Sometimes there are two words that denotatively have the same meaning, however, only one of the words possess stronger right to show the other meaning. Like in a structure, Al-Qur'an has expertise in placing words in their rightful place within the desired theme frame, since the specialty of the language style found in the Qur'an according to al-Jahidh is selecting words while also maintaining differences between the words themselves [19]. In this way, words that actually have similar meanings or are synonyms do not necessarily indicate the same meaning, but actually can indicate different meanings.

From the description above, al-Jahidh's intellectuality and thoughts so profoundly related to his linguistic concepts. It also appears that al-Jahid was the first person to speak in detail about linguistic concept with his efforts to synergize logic and rhetoric also harmonizing the language style with words and meaning. The method used by al-Jahidh in elaborating his thoughts focuses on one matter: his respect to rational reasoning as a character inherent in the *Mu'tazilah madhab*.

3.2. The Contribution from Al-Jahidh to Modern Linguistic Science

Al-Jahidh was a familiar figure to scholars who studying Arabic. He was better known as a writer and linguist, although he was also a *Mu'tazilah* theologian (a scholar of *Kalam* science who belongs to the *Mu'tazilah* sect). Al-Jahidh became increasingly popular after his migration from Basrah to Baghdad, especially because he was very respected by the caliph al-Ma'mun who had *Mu'tazilah* ideology. At that time, Al-Ma'mun really loved science, as did his father Harun al- Rashid. Al-Ma'mun was very interested in al-Jahidh's essay which discussed "leadership" in Diwan al-Rasa'il, one of al-Jahidh's works. This was the underlying reason for the caliph al- Ma'mun to appoint and inaugurate him as al-Qhadi. Yet, this position was only lasted for three days since al-Jahidh was more interested in writing and science. Then, Al-Qhadi's position was replaced by Abu Daud.

After leaving his work position, al-Jahidh began writing the book of *al-Bayan wa al-Tabyin*. This book was the first book written by al-Jahidh which discusses and explains several terms of the science of *Balaghah.* Abu Daud as al-Qhadi at that time appreciated al-Jahid's work by giving him five thousand dinars [21]. Al-Jahidh was born into a poor family, his face was less attractive and he had two eyes that protruded, he was later given the title al-Jahidh because of his two protruding eyeballs [22]. This is not an aesthetic title, but this is the way history remembers one genius and productive figure with his diverse scientific fields. However, this title could have another meaning of flattering, because his views are far-sighted and broad. Likewise, a bad face is *kinayah* for his independent and uncompromising principles.

From one story, al-Mutawakkil, the 10th Abbasid caliph (232-247 H.) heard the reputable level of al-Jahidh's knowledge and gave him the task of educating his children. However, after seeing al-Jahidh's unattractive face, al-Mutawwakil canceled his intention and ordered him to leave the palace in return for 10 thousand dirhams [23]. Through the enormous knowledge possessed by al-Jahidh and his high interest in science, Arab scholars legitimized his expertise, as one of them is Ahmad Hasan al-Zayyat. For al-Zayyat, al-Jahidh has more superiority than others. al-Jahid has a lot of knowledge, strong arguments, deep research and high rhetorical expressions. Al-Jahidh was also skilled in the field of theology integrated with Greek philosophy. As a result, al-Jahidh has his own *madzhhab* in the field of science and has followers who are later given him the title of Jahidhiah [22].

At that time, there were not many writers who could express their thoughts and concepts in various forms of writing like al-Jahidh. His scientific mastery and perseverance in writing with many styles and perspectives ultimately gave birth to different scientific disciplines. In principle, al-Jahidh studied all fields of sciences so that he had an encyclopedia of science, such as linguistics, logic, literature, philosophy and theology, which made him famous in his time. It mentioned that al-Jahidh mastered knowledge in the fields of Persian, Indian, Arabic and Islamic culture [13]. These were supreme aspects that admired by scholars at that time, and to this day traces from his contribution and his social influence still evident in many fields of sciences.

There are several opinions regarding the existence and the role of al-Jahidh, such as from Abdu al-Salam Muhammad al-Hazm. According to Abdu al-Salam as the editor/verifier (tahqiq) of the book of al-Hayawan, al-Jahidh has created approximately 360 works in various scientific disciplines. Among his works that can be enjoyed to this day are al-Bayan wa al-Tabyin which discusses language and literature, al-Hayawan discusses the philosophy of animals, Diwan wa Rasail which includes wisdom advice especially for leaders and al-Bukhala which contains stories about stingy people. There was also a work discusses issues of philosophy, history, chemistry, divinity and botany as summarizes in Risalat al-Tarbi' wa al-Tadwir [24]. There was also the book Falsafah al-Jadal wa al-Hazl contains teachings of principles of life.

Throughout his life, al-Jahidh used his time to read and write various works dedicated to science. Therefore, he is also a well-respected figure in the fields of theology (Kalam science), philosophy, history, and of course language and literature. As it mentioned in the editing explanation al-Bukhala' by Thaha al-Hajiri "al-Imam min a'immah al-kalam" also in al-Wasith fi al-Adab al-Arabi wa Tarikhihi, "fa ashbaha lahu musyarikah fi ilmi kulli ma yaqa'u alaihi al-hissu au yakhthuru bil baali." (al-Wasith, 1966; 222). The passing of al-Jahidh was told in the book al- Jahidh wa Mujtama' Asrihi and Tarikh Baghdad, with explanation of he was attacked by a stroke (ahmar wind) until he died. However, another narration also aroused stated that al-Jahidh died when the books around him collapsed on him to his death.

3.2.1. The key concept: *al-ma'ani. al-bayan, and al-badi'*

Not exaggeration to say that al-Jahidh was the initiator of the concepts of al-Ma'ani, al-Bayan, and al-Badi', which are hereinafter referred to as Arabic *Balagah* science. He explained these concepts in his first book "al-Bayan wa al-Tabyin" which attracted the attention of other linguists in the same discipline he was at that time. In this book he also tells the views of Arabs and ajam (non-Arabs) regarding the science of *Balaghah*. In the book al-Hayawan he analyzes several forms of al-bayan found in the Qur'an, as in his book Nadhm al-Qur'an which discusses his *balaghah* observations. Al-Jahidh did not define *balaghah* in detail through his observations,

but illustrated the definition through various clear examples which were then followed by the subsequent generations. [25]

There is a statement from *balaghah* experts after the al-jahidh period written in the book al-Balaghah al-'Arabiah wa Tarikhuha. It is a statement showed al-Jahidh's position and his scientific contribution to linguistic studies, especially from his concept of *balaghah*. In many of his works, al-Jahidh always includes these scientific disciplines. He lived at the end of the 2nd *Hijriah* century and the beginning of the 3rd century, which was the periodization of the science glorification and the era of social assimilation that occurred among the Arabs, Indians, Persians and Greeks. This phenomenon has helped create a new atmosphere in the style of thought and social changes at that time. The decision from Caliph Harun al-Rasyid and al-Ma'mun who were very interested in science gave special positions to intellectuals and ulama, by providing special services to them, were the main factors in attracting the attention of scholars to come and settle in Baghdad. [25]

During the time of al-Ma'mun (198 – 218 H./813 – 833 M.) a new school of theology was born: the Mu'tazilah school where Al-Jahidh was one of its figures. This school of thought makes logical arguments using Greek philosophy and Aristotelian logic as its guide. This became a special concern for the *Balaghah* values among the Mu'tazilah. This was done with the aim to attract public interest in this school of thought, until the Mu'tazilah School appointed to be the official school of thought during the time of Al-Ma'mun [26]. Watching the development of the study of Arabic language and literature at that time, which, among other things, relied on the elements of beauty and logic of a word, increasingly enlivened the discipline of *Balaghah* among Mu'tazilah theologians and Arab society. It is the reason what makes linguistics and writers, including al-Jahidh initiated key concepts and study *Balaghah* more deeply. One concrete proof of al-Jahidh's contribution to the field of *balaghah* is the book al-Bayan wa al-Tabyin and al-Hayawan

In-depth study related to science of Balaghah is a new study phenomenon which started by al-Jahidh. In its initial time, Balaghah was not divided into three elements like today (ma'ani, bayan, and badi'). Furthermore, Al-Jahidh was considered to be the initiator of the Arabic al-Bayan concept, as acknowledged by Taha Hussien when he commented on the book al-Bayan wa al-Tabyin [27]. In this book, al-Jahidh touches a lot Balaghah issues which later became the basis of scientific disciplines and basic principles for subsequent generations. In the book of al-Bayan wa al-Tabyin, al-Jahidh provides views on the limits of rhetorical expressions, also in his concept, al-Jahidh provides many examples in formats of poetry and prose contained stages of balaghah which are part of the science of bayan and *fasahah*. Apart from that, al-Jahidh in that book also touches on the views of figures in the previous era also in his time regarding the science of Balaghah, including the view of al-Itabi, namely "everyone who able to (make) understand the meaning his words to others without repetition, confusion, cut in parts or assistance from others', then he is considered an expert on Balaghah [28].

On the other hand, al-Jahidh narrated the definition of Balaghah according to the Greeks, Persians, Romans and Indians [29]. For al-Jahidh when a Persian was asked about what is Balaghah, he answered; know the fasal and wasal. Then a Greek was asked, what is Balaghah, he answered; correcting parts and selections of conversation. A Roman was asked what Balaghah was, he answered; be wise in choosing starting points and have so many words when push into a corner. Meanwhile, when an Indian was asked what Balaghah was, he answered; real evidence (*daleel*), opportunities taken and wise decisions [28]. Thus, seeing how al-Jahidh observed the views and definitions of Balaghah from previous figures, was able to legitimize him as a pioneer of Arabic Balaghah science. Although for al-Jahidh this concept was not mentioned in detail but from looking at the writings in several of his works, it helped many Balaghah scholars after his era to categorize and organize Balaghah study to this day.

Looking at the *mazhab* (school of thought) of Balaghah, the intellectuals have put a special designation for the field that studies problem of expressions meaning, the situation of speakers and the listeners. Result study from this designation terms as the science of al- Ma'ani which refers from the Balaghah embryo. In this regard, al-Jahidh developed several conceptual frameworks for Balaghah; first, matters related to utterances, speeches and how to express speech; second, the state and condition of the speaker, the language style of speaking, the choice of language used; third, the fluency of words and expressions free from tanafur al-huruf, which are usually used and have a clear nahwu structure to the listener's thoughts; fourth, taking care of the needs of the situation, because every place demands an appropriate expression; fifth, choosing the right expression according to the situation [25]. These rational reasonings that has been initiated by al-Jahidh helps Balaghah experts to continue study and lay down complete rules related to the study of Balaghah. Among the experts who put their foundation of science based on the conceptual framework of al-Jahidh was Imam Abd al-Qohir al-Jurjani, who quotes many things from concept of al-Jahidh in his book Dala'il al-I'jaz and Abu Hilal al-Asykari in his book Sirr al-Sina 'atin.

In relation to tasybih and isti'aroh, al-Jahidhs stated there is a classification and difference between them. The use of those terms had been mentioned in his works with a statement of one name that able to include everything that can reveal the meaning and make it easier for the listener to understand the speaker's meaning

---

[28], because for al-Jahidh, al-Bayan has an aim for mutual understanding between two parties about a meaning. In the book of al-Hayawan, it is mentioned that al-Jahidh himself was the person to use the term al-mitsl, which is a synonym of the term al-majaz. Al-Jahidh makes al- mitsl a hyponym or special word from the term al-haqiqah. As in the case of the expression "fire of war", for al-Jahidh what is meant is another fire out from the denotation meaning. This is based on the meaning of al-mitsl, not the meaning of al-haqiqi. Al-Jahidh then gives an example in the verse as follows:

يداه يد تنهل بالخير والندى # وأخرى شديد بالأعادى ضريرها

وناراه نار كل ومدفع # وأخرى يصيب المجرمين سعيرها

(Al-Jahidz, 1965, p. 73) [20]

One side of his hand gives goodness and favor # While the other hand gives harm to the enemy

One of the fires is the fire of hardship and poverty # While the other fire burns the evildoers

In reviewing this poem, Ibnu Mayyadat said; It is very clear that al-Jahidh uses al- mitsl hyponym from al-haqiqah, when al-Jahidh said; "there is fire that can be understood based on al-mitsl, not based on al-haqiqah. Thus, al-Jahidh in his work al- Bayan wa al-Tabyin, elaborated the science of bayan with several terms, namely tasybih, isti'arah, kinayah, haqiqah, and majaz. In other respects, al-Jahidh also alludes specifically to the study of al-Badi' knowledge which has currently developed within the study of Balaghah. Al-Badi' at that time had grown widely among the poets of his time. For al-Jahidh, al-Badi' is only limited in its use among the Arabs, that is why their language surpasses all languages and matches all speech. A poet who roams and pursues poetry uses al-Badi' work well and al-Itbai also follows the way of Basyasyar in using al-Badi' in his poetry. [20]

In al-Jahidh's perspective, al-Badi' knowledge includes several forms, such as saja', iqtibas, uslub al-hakim and the flow of speech. Within this conceptual framework, al-Jahidh has reviewed it and included several examples in his book. This is a fundamental reason of the conceptual framework that discusses the elements of Balaghah helps subsequent figures to create new terms in the study of Balaghah. Thus, Balaghah science reviewers acknowledge and legitimize that al-Jahidh has had an influence on the development of Balaghah science. The conceptual framework that has been built by al-Jahidh gave a profound contribution for subsequent generations to put more structured and perfect terms and rules in the science of Balaghah, thus giving birth to key concepts, namely al-Ma'ani, al-Bayan, and al-Badi'. This is in line with the acknowledgement from Syauqi Daif and Taha Hussein that al-Jahidh was the founder of the science of Balaghah and had great social and intellectual influence in various branches of science among his masses.

3.2.2. From a linguistic concept to classification of meaning

Discussions about language is inseparable from the elements related to it, such as language structures which includes sentence structure, word meaning, and other related elements. In this aspect, through language a person can convey a message or purpose to the speech partner. Thus, studying language will always be in contact with semantics and pragmatics, and within language studies, various branches of science began to emerge in the modern era, where language experts developed their studies from one science to a new science. Likewise with semantics and pragmatics as new scientific discipline in the 19th century, the linguistic researchers studied language not only through sentence structure, but also examine the problem of meaning conveyed by speakers or speech partners.

Language is a communication tool for people to express their goals. Both parts are interrelated because there will be no language without users and vice versa. Language flourished according to times and all devices that accompany its users. Therefore, the language that develops in society shows the level of progress of that society's civilization. As mentioned by Syauqi Doif in the book Tarikh al-Adab al-Arabi with an emphasis of language is a sign of civilization advancement from a society. Language revealed numerous actions carried out in the activities of citizens in society, because it is impossible to describe society without language, as well as describe the development of language without involving society. In order to find an appropriate description of a language, it must include the community that speaks that language [11]. Thus, a linguistic concept must discuss the understanding of meaning between speakers and speech partners.

In this matter, the al-Jahidh's thoughts, starting from linguistic concepts to the classification of meaning have been outlined in detail within several of his works. In the book al-Bayan wa al-Tabyin, he provides differences between the studies of al-Bayan and al- Balaghah. The aim of the al-Bayan study is to provide clarity regarding the understanding of the meaning of Arabic expressions or words, both in oral form and written form so that correct understanding occurs between speakers and listeners. In this work, al-Jahidh classifies al-

Bayan to the study of lexical meaning (*lafad*), sign meaning (*isyaroh*), written meaning (*al-khaat*), convention meaning (*al-aqd*), and pragmatics or circumstances (*al-haal*), which is then be termed as meaning of *nusbah* (*al-nusbah*). Meanwhile, al-Balaghah examines the literary issues both from the perspective of worship and language in specific way. Al-Bayan tends to be more align to general linguistic study in terms of Arabic literature compared to al-Balaghah [30]. The basic argument for this theory is al-Bayan explains more about the meaning of language in general, while al- Balaghah focuses more on language style (*uslub*) and meaning (*dalalah*).

For balaghah, al-Jahidh explained several outlines, including; first, balaghah for the Persians was a study of *washal* knowledge or language conjunctions; second, balaghah for the Greeks examines the validity from the classification and choice of language rhetoric; third, balaghah for the Romans spoke about the beauty of speech and the language instinct; fourth, for Indian scientists, balaghah is used to explain the meaning, the correct use of time and the beauty of signage. Al-Jahidh also provided limitations regarding al-Bayan, as for him al-Bayan is a name of term for discussing or explaining something until it reaches satisfying meaning without any hidden dhomir obstacles. That way, the listener truly understands the essence of the expression or words and produces an understanding between the speaker and the listener [30].

Furthermore, regarding meaning, al-Jahidh classifies it into five aspects; first, the lexical meaning in the form of the meaning of words in Arabic, such as the meaning of denotatum (*al-hakiki*), the meaning of *murodif*, the meaning of conotatum (*majazi*) and so on. Second, the *isyarah* meaning is in the form of sign language by signage from head, hands, eyes and forehead. In sign language, human body parts can be used as a means of communication, as well as the body movement. For example, in Arab, if you want to invite someone to come closer when two people are positioning far apart, you can do the invitation by waving a sword. However, if you raise your whip or sword upwards and swinging it, this is a signal to give a threat or a challenge to the Arabs. Thrid, the writing meaning as stated by Allah SWT in Surah al- 'Alaq: 3-5.

((اقرأ وربك الأكرم # الذى علم بالقلم # علم الإنان ما لم يعلم #))

Arabic writers and linguistic experts agree that al-Qalam language or written language is more beautiful and has a more lasting influence than spoken language. Fourth, the convention meaning, a meaning of agreement by language users such as language in theoretical sciences in mathematics, physics, chemistry and so on. Fifth, the pragmatic meaning, a meaning that describes the condition of a language speaker without using lexical language or body sign language, such as describing the languages of dead people, sleeping people, people talking and even describing the language created by God or the language of nature.

In its development, Dr, Badawy Tabanih formulated the al-Bayan classification as an elaboration of the five aspects of meaning formulated by al-Jahidh, including; Bayan al-I'tibarah as the description of reference substances without using spoken language as an object of study for scientists and researchers who discuss natural phenomena. Then, bayanul i'tiqad, a description of language which created by awakening inner self thought resulted from human thinking activities related to reference language expressions. Bayan al-Ibarah, as an aspect describing language orally, such as in conversation or in a speech. The final classification is bayan al-kitab that discusses of the language delivery in writing, whether in the form of poetry (*syi'ir*), prose, or scientific articles. [31]

In that sense, al-Jahidh's thoughts regarding the essence of meaning in his linguistic concept have an important urgency in communication. To achieve correct understanding in communication, it requires a way of speaking on intonation issues and following the patterns used by native speakers. The book of al-Bayan wa al-Tabyin has mentioned it as al-Jahidh says:

الصمت. يذكر الجاحظ أن الصمت عيب من عيوب الكلام.وكان يزيد بن جابر، قاضى الأزارقة بعد المقعطل، يقال له

الصموت: لأنه لما طال صمته ثقل عليه الكلام، فكان لسانه يلتوي، ولا يكاد يبين، من طول التفكر ولزوم الصمت.

(Al-Jahidz, 1423, p. 38) [28]

The quotation above is a statement about communication which must be expressed in clear speech and be able to (make) understand or understandable by the interlocutor (the speech partners), not just by gestures, or worse, let alone by silence attitude. Al-Jahidh's statement above served as an allusion to Yazin bin Jabir, one of the officials after Muq'athil. Yazid was a quite individual so that when he has been silent for too long makes conversation be difficult to start and lead to almost nothing that can be explained where his ratio of thought seems to stop. Al-Jahidh really highlighted on stuttering and errors in speaking as mentioned in the book of al-Bayan wa al-Tabyin, it is written that al-Jahidh asked for protection to avoid both.

اللهم إنا نعوذ بك من فتنة القول كما نعوذ بك من فتنة العمل، ونعوذ بك من التكلف لما لا نحسن كما نعوذ بك من العجب بما

نحسن، ونعوذ بك من السلاطة والهذر كما نعوذ بك من العي والحصر. وقديما ما تعوذوا بالله من شر هما، وتضرعوا الى الله في

السلامة منهما.

(Al-Jahidh, 1423, p. 03) [28]

The quotation above is al-Jahidh's prayer that written in the book of al-Bayan wa al- Tabyin, asking for protection from verbal mistakes and mistakes while carrying out work, asking for protection from excessive things and frenzy in job offers that so seductive and to be harsh in words to others. From the prayer, al-Jahidh asked to be kept away from stuttering and slurred speech, so that he studied linguistics and rhetoric to avoid both. Related to this prayer, al-Jahidh explains in the following verse of his poem.

قد قال النمر بن ولب: اعذ ني رب من حصر وعي ومن نفس أعالجها علاج

(Al-Jahidh, 1423, p. 07) [28]

This poem reflected al-Jahidh's manifestation from avoiding stuttering and making mistakes in speaking. This marked the beginning of al-Jahidh's tittle of someone who is clever at rhetoric. Based on the data presented above, al-Jahidh's contribution and his social influence in the field of science has been proven empirically. Starting from his concept that have been built in the field of Balaghah which later became the basis for the emergence of key concepts of al-ma'ani, al-Bayan, and Al-Badi'. From this structural framework, al-Jahidh also began to classify meaning, as for him, words in certain contexts and situations can contain different meanings and al-Jahidh had successfully making a method in his balaghah science to produce and understand a meaning.

IV. CONCLUSION

From the exposition of thoughts and linguistic concept of al-Jahidh as a writer and linguist who lived in the middle age of Islam, several conclusions can be drawn from this research:

First, the intellectuality of al-Jahidh in the linguistic field study is visible from the integration result between logic and rhetoric, and in understanding texts, for al-Jahidh, requires several conditions that must be observed: 1) *al-bayan wa thalaqat al-lisan* (rhetoric and fluency in speaking); 2) *al-bayan wa husn ikhtiyar al-lafdz* (rhetoric and skill in words selection/words diction); 3) *al-bayan wa kasf al-ma'na* (rhetoric and revealing meaning); 4) *al-bayan wa al- balaghah* (rhetoric and science of Balaghah); 5) *al-bayan sulthat* (rhetoric is power). In correlation to language style and meaning, especially in the Qur'an, for al-Jahidh, choice of meaning in Al-Qur'an is very carefully selected to show the correct meaning. Although sometimes there are two words that denotatively have the same meaning, actually one of them indicates the meaning of the other. The structure of the Qur'an has an expertise standard in placing words to their place in the frame of the desired theme. According to al-Jahidh, the superiority of the language of the Qur'an is the words selection and preservation of differences between the words themselves. Words that apparently have similar meanings or synonyms do not necessarily indicate the same meaning.

Second, the contribution and social influences of al-Jahidh can be seen in his ideas about the key concept of Balaghah. In al-Bayan wa al-Tabyin and al-Hayawan, the key concepts are: 1) *Al-Ma'ani*, the knowledge served as the embryo of Balaghah where al-Jahidh built his conceptual framework: first, things related to speech, utterances and ways of expressing speech; second, the circumstances and conditions of the speaker, the language style of the narrative, the choice of language used; third, the fluency of the sentence and free expression of tanafur al-huruf, and having a *nahwu* structure that is clear to the listener; fourth, keeping the order/atmosphere of the situation, because every place requires an appropriate expression; fifth, choose the correct words with an arrangement that suits the desired situation; 2) *Al-Bayan*, a key concept that aimed to mutual understanding between speakers and listeners about a meaning. In the book al- Hayawan, it is stated that al-Jahidh was the first person to use the term al-mitsl, a synonym for the term al-majaz. Al-Jahidh made al-mitsl a hyponym or special word for the term al-haqiqah; 3) *Al-Badi'*, a key concept which includes several forms, such as saja', iqtibas, uslub al-hakim and the flow of speech. Another influence is the classification of meaning where al-Jahidh classifies al- Bayan with the study of lexical meaning (*lafad*), sign meaning (*isyaroh*), written meaning (*al- khaat*), convention meaning (*al-aqd*), and pragmatics or circumstances (*al- haal*) which is then summarized into the meaning of nusbah (*al-nusbah*).

REFERENCES

[1]. Holilulloh, A., 2020. Kontribusi pemikiran nahwu Imam Sibawaih dan Ibrahim Mushtafa dalam linguistik arab. Alfaz (Arabic Literatures for Academic Zealots). **8**(1): pp. 35–56.

[2]. Aribowo, L., 2018. Neurolinguistik: Menerapkan konsep dan teori linguistik. Deskripsi Bahasa. **1**(1): pp. 44–49.

[3]. Aribowo, L., 2012. Afasiologi: Perspektif linguistik. In: International Seminar Language Maintenance and Shift II. ISSN: 2088-6799, 5-6 Juli 2012. Hotel Pandanaran Semarang.

[4]. Orozco, L. D., and del Castillo, L. F., 2016. Hydrodynamic behavior of suspensions of polar particles. Encycl. Surf. Colloid Sci. pp. 3070–3091.

[5]. Atabik, A., 2020. Teori makna dalam struktur linguistik arab perspektif mufasir masa klasik. Jurnal Theologia. **31**(1): pp. 65–86.

[6]. Ilyas, M. A., 2018. Diskursus pemikiran Al-Jahiz mengenai gangguan berbahasa. Arabiyatuna: Jurnal Bahasa Arab. **2**(2): pp. 201–218.

[7]. Fatoni, A. S., 2020. Teori al-nazm menurut al-jahiz, al-khattabi, al-baqillani dan al-jurjani dalam stilistika tradisi arab. Jurnal El-Hikam. **13**(2): pp. 237-276.

[8]. Siregar, M. N., and Fitriani, F., 2019. Problematika terjemah menurut Al-Jahiz. Indonesian Journal of Arabic Studies. **1**(2): pp. 17.

[9]. Muflihah, M., 2021. Al Uyub al harakiyyah wa al uyub al bayaniyyah inda al jahiz. Lisania: Journal of Arabic Education and Literatur. **5**(1): pp. 88–109.

[10]. Zaim, M., 2014. "Metode penelitian bahasa: Pendekatan struktural". Padang: FBS UNP Press.

[11]. Ḍhaif, S., 2004. Tarikh al-adab al-arabi al-ashr al-abasy. Cairo: Dar Ma'arif.

[12]. Ḍhaif, S., 1119. Al-balāghah taṭawwur wa tārīkh. Cairo: Dar Ma'arif.

[13]. Ḍhaif, S., 1119. Tārīkh al-adab 'aṣrul islāmī. Cairo: Dar Ma'arif.

[14]. Mathlub, A. and Bashir, H., 1999. "Al-Balāghah wa al-tathbīq". Irak: Dar Irāqy.

[15]. Al-Sharqowi, R., 1999. "Balāghah al-'aṭfi fī al-Qur'ān dirāsah uslūbiyyah". Beirut: Dar al Nahdhah al- Arabiyah.

[16]. Musyafaah, N. L., 2009. Filsafat epistemologi Islam Muhammad Abid Al Jabiri. Al Afkar: Jurnal Kajian Keislaman. **17**(2): pp. 12–21.

[17]. Hadikusuma, W., 2018. Epistemologi bayani, irfani dan burhani al-jabiri dan relevansinya bagi studi agama untuk resolusi konflik dan peacebuilding. Jurnal Ilmiah Syi'ar. **18**(1): pp. 1–19.

[18]. Aisyah, M. U., 2016. Dauru jahiz fi darsi sauthi arabi. Jurnal Dirasat Ulum Insaniyah Wa Islamiyah. **2**.

[19]. Qalyubi, S., 2013. "Stilistika bahasa dan sastra arab". Yogyakarta: Karya Media.

[20]. Al-Jahidz., 1965. "Al-Hayawan, Juz III". Beirut: al-Halabi, t.t.

[21]. Jabar, J., 1958. "Al-Jahiz wa mujtama' 'asrih". Beirut: al-Matabacah al-Katholikiyyah.

[22]. Ahmad Hasan al-Zayyat., 1978. "Tarikh al-adab al-arabi". Cairo: Dar al-Thaqafah.

[23]. Bin Ismail, S., 2013. Peranan dan sumbangan Al-Jahiz dalam perkembangan ilmu balaghah arab kajian ke atas buku Al-Bayan Wa Al-Tabyin dan Al-Hayawan, the role and contribution of Al-Jahiz in the Development of Arabic Balaghah Knowledge: A study of al-bayan wa al-tabyin and al-hayawan. 'Ulūm Islāmiyyah Journal. **197**(1559): pp. 1–18.

[24]. Abu Bakar Ahmad bin 'Ali al-Khatib al-Baghdadi., 1990. "Tarikh baghdad, 9th edition". Beirut: Dar al-Kitab al-'Arabi.

[25]. Mohammad Ali, A. A., 1989. "Al-Balaghah al-'arabiah wa tarikhuha".

[26]. Al-Yasu'i., 1946. "Al-nuz'ah al-kalamijyah fi uslub al-jahiz". Cairo: Dar al-Ma'arif.

[27]. Almujalli, H., 2014. "The importance of Ka'b ibn Zuhayr's Burdah to classical and modern Islamic Poetry. Massachusetts: A thesis presented to the Near Eastern and Judaic Studies Department, Graduate School of Arts and Sciences, Brandeis University, Waltham.

[28]. Al-Jahidh., 1423. "Al-bayan wa tabyin". Beirut: Darul Maktabah Hilal.

[29]. Atiq, A. A., 1985. "Fi al-balaghah al-arabiah". Beirut: Dar Ulum al-Arabiyah.

[30]. Tabanih, A. B., 1968. "Al-Bayanu al-arabi: Dirasati fi tatawuri al-fikrati al-balagati inda al-arab wa manahijiha wa masadiriha al-kubra". Cairo: Maktabah al-Anjalu al-Misriyah.

[31]. Mu'izzuddin, M., 2008. Ba'du muhtawiyat kitab al-bayan wa at-tabtini liljahiz. Tsaqafah. **6**(2): pp. 184–192.