

# The linguistic Influence of Aljurjani's Theory of Nazm on Western Linguistic Studies: De Saussure and Chomsky as Case Study

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## Abstract

Abdul Qahir al- Jurjani (471 or 474 AH.) imprinted his influence on linguistic scholars of Arabic syntax, grammar, and rhetoric in medieval Islam. He launched his theory of Nazm (construction) to correct a linguistic fallacy of a classical Araic theory in giving *lafz* (words) a priority over meaning. Al Nazm theory was implemented in his two works *Dala'il al I'jaz* and *Asrar al Balagha* which got wide spread across Muslim World and Europe during Abbaside caliphate. Since then, Western linguistic sciences were affected by Al Jurjani's ideas and principles among others. The present study aims to uncover the linguistic influence of theory of Nazm theory on Ferdinand de Saussure and Naum Chomsky within the fields of linguistics. It seeks to argue descriptively the aspects of convergence between Al Nazm theory and the theories that de Saussure and Chomsky established or developed. The study concludes that both de Saussure and Chomsky have implicitly influenced by Al Nazm theory and its principal essence. Obviously, Al Jurjani's themes and ideas have been an extraordinary source of inspiration to theorize different theories like *langue/ parole*, *competence/ performance*, and many others.

Key words: (Nazm, ma'na al nahu, ma'na al ma'na, lafz, langue).

## الأثر اللغوي لنظرية النظم عند الجرجاني على الدراسات اللغوية الغربية

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### المخلص

ترك عبد القاهر الجرجاني (٤٧١ أو ٤٧٤ هـ) بصمته على علماء اللغة العربية في النحو والصرف والبلاغة في العصور الإسلامية الوسطى. وقد طرح نظريته في النظم لتصحيح مغالطة لغوية في نظرية اللغة العربية الكلاسيكية التي كانت تُعطي الأولوية للكلمات على المعنى. وقد طبقت نظرية النظم في كتابيه "دلائل الإعجاز" و"أسرار البلاغة"، اللذين انتشرا على نطاق واسع في العالم الإسلامي وأوروبا خلال الخلافة العباسية. منذ ذلك الحين، تأثرت العلوم اللغوية الغربية بأفكار ومبادئ الجرجاني، من بين أمور أخرى. تهدف هذه الدراسة إلى الكشف عن التأثير اللغوي لنظرية النظم على فرديناند دي سوسير ونعوم تشومسكي في مجال اللغويات. وتسعى إلى عرض جوانب التقارب بين نظرية النظم والنظريات التي وضعها أو طورها دي سوسير وتشومسكي. وتخلص الدراسة إلى أن كلاً من دي سوسير وتشومسكي قد تأثرا ضمناً بنظرية النظم وجوهرها. ومن الواضح أن أفكار الجرجاني ومواضيعه كانت مصدر إلهام استثنائي لوضع نظريات مختلفة، مثل اللغة/الكلام، والكفاءة/الأداء، وغيرها الكثير.

الكلمات المفتاحية: (النظم، معنى النظم، معنى المعنى، اللفظ، اللغة).

### Introduction

Abdul Qahir Al Jurjani is the most famous scholar in Arabic grammar since 4<sup>th</sup> century till nowadays. He has been a linguistic source of syntax, grammar, and rhetoric to quote from and derive new theories and conceptions. His books of *Dala'il al I'jaz* (Signs of Inimitability) and *Asrar al Balagha* (Secrets of Eloquence) are considered the pinnacle sources in Arabic linguistic heritage studied by different Arabic and non-Arabic grammarians. The theory of Nazm

which was the core message in *Dalail al I'jaz* spread widely across Islamic states and arrived to Western culture through translated books from Spain and Abbasside Caliphate.

His ideas and theories were implicitly adopted by Western scholars such de Saussure, Firth, and Chomsky among others as they launched theories which were not existed before in their own languages. This study goes after the linguistic impact of Al Jurjan's theory of Nazm upon both scholars the Swiss de Saussure and the American Naum Chomsky respectively. It is hypothesized that de Saussure's theories of langue /parole, sign, and signifier/signified have their roots in the theory of Nazm. Moreover, universal grammar, deep and surface structure, and competence and performance all of which Chomsky produced in English converge with Al Nazm basics and perspectives.

Al Jurjani discussed the case of *lafz* (words or utterances) and *ma'na* (meaning) as tied relation. Additionally, he focused on layers of meaning to be arranged previously in psyche before considering grammatical regulations inside a speaker's intellect. For him, the wired complex relation of *lafz*, grammatical meanings, and meaning of meaning is resulted in a final total form of an image of meaning which is the Nazm process. These terms and principles one could infer from linguistic arguments of de Saussure and Chomsky.

### **History of Arabic Influence**

In the 12th century after the Crusades, Europeans had a significant interest in learning Islam in general and Arabic language in particular. Arabic for Europeans was the key to enter a world of rich knowledge especially in medical sciences and Greek philosophy. During the Arab occupation of Spain, Toledo in particular was a center of the translation of Arabic versions of Aristotle into Latin. Robins (1967) states that "several of the scholastics knew and studied Aristotelian philosophy through Latin translations rather than in the original Greek, and the commentaries by Arabic scholars, of whom Averroes and Avicenna are the best known, contributed to their interpretation". In fact, Arabic books on Greek philosophy and medicine are very complete and the door to enter these intellectual

properties is the Islamic Empire in Cordoba. Serious attention of European scholars on Arabic studies began in the 16th century and stimulated by the intensive contact between Europeans and Arabs as well as easy access to Arabic manuscripts. This situation occurred in Spain after the re-occupation of Granada by the Christians (Jones, 1988). The interest in Arabic also occurred in various other European countries, which previously had absolutely no interest and contact with the Muslim world. This wave began in the 17th century with the establishment of various centers of Arabic language studies such as in Rome, Vienna, London, Breslau, Heidelberg, and Paris (Yoyo and Abdul Mukhlis, 2019).

Chomsky is a Jewish scholar in linguistics as his father was, and he inherited a massive range of knowledge about Semitic languages such Hebrew and Arabic from his father domain of study. Chomsky finished his master thesis which discussed and studied the morphological forms of Hebrew. Notably, Jewish linguists in Andalusia wrote their language grammar syntactically and morphologically based on Arabic grammar way. As a result, Hebrew grammar was formulated in the same manner of Arabic as an identical copy of it. Then, it was translated into Hebrew and European languages by Jewish linguists during Andalusian age (Ali, 2010).

During the 14<sup>th</sup> century, Arabic sciences of syntax, morphology, and rhetoric were formally studied at University of Paris. In the 17<sup>th</sup> century, some of Arabic linguistic books and sciences had transmitted to the French School of Cartesian Linguistics named (Port Royal). This school mostly got benefited from Arabic syntax and its schools of thoughts with which Chomsky had significantly affected. Moreover, in Hebrew, we find many grammatical aspects like fronting (*taqdim*), postponement (*ta'khir*), interpretation (*ta'will*), omission (*hathif*), addition (*zyiadah*), and other aspects of Arabic grammar (ibid).

At early age, Chomsky got some knowledge about Arabic grammar as he declared honestly. He says: "before I started studying linguistics, I worked on some linguistic researches of Semitic languages and I still remember my study of *Ajrumiyah*" (Al-Rejubi, 2017). Chomsky was

inspired with these aspects and applied them to English language, in his book *Syntactic Structure* (1957) which was the pinnacle of modern linguistics. Thereafter, he launched his revolutionary linguistic theory named *Transformational Generative Grammar* (TGG) in (1964) refuting linguistic Behaviorism of Skinner and structural linguistics of Bloomfield (Chaudhary and Singh, 2024).

Chomsky was affected by the Swiss scholar de Saussure's thoughts and ideas in linguistics. Chomsky adopted the duality of de Saussure's theory in linguistics (*langue* and *parole*). According to de Saussure, language can be studied in its inner faces; *langue* and *parole*. *Langue* which represents social habits that each individual has in mind involving unconscious rules and norms within society. *Parole*, in the other hand, represents a concrete representation of linguistic expressions that individuals of a language community act with each other (Amal and Setiyawan, 2024). Another duality that de Saussure proposed in his study of semiology is *significant* and *signifie* or signified and signifier. Coincidentally, the term semiology has roots in Arabic language, Quran, and poetry. For him, language is a system of signs, in which each sign represents an idea. Yet, de Saussure considers the so-called signified and signifier as inseparably components of a given sign in which one denotes the other. Additionally, a sign gives meaning only within its context and it is impossible for them to be separated. For de Saussure, meaning of signs depends on the relationship among signifier, signified and the context (Carrasco, 2015).

Following de Saussure, Chomsky in his theory of syntax proposed a dual system to language analysis, competence and performance. The first means the underlying ability of speaker's mind to process language. While, the second means the actual representation of language user when he utters. Competence pertains the semantic interpretation and deep structure of linguistic expressions. Performance, on the other hand represents the surface structure of phonological processes that speakers produce. It is what Chomsky presents in his 'Aspects of the Theory of Syntax' which forms the

milestone of transformational grammar that consist of rules determine the deep structure and combine it with the surface structure (Alfadly and Moawad, 2018).

### **Theory of Nazm**

Theory of Nazm (construction) is the central idea of Abdul Qahir Al Jurjani's book (Kitab I'jaz al Quran) Book of Quranic Immutability which was the shortened as (Dala'il al I'jaz) "Signs of Inimitability" (471 AH.) Shakir (1984) states in his introduction to (Dala'il al I'jaz), it was written by unknown author in (568 AH.) after his death in (472 AH.) nearly ninety-seven years (Al Jurjani, 471). This book was a refutation against the traditional school of Mutazilites dominated doctrine at that time which attributed the superiority of words or expressions over meanings. This school, headed by al Qadhi Abdul Jabbar (415 H), adopted religious theology of Islam towards Quran as not Allah's attribute, rather as a created thing like other created entities. Al Jahiz, who is another Mutazilite linguistic scholar, concerned with fluent verbal utterances or words as a basic source of rhetoric over the importance of meaning. He says that "meanings laid on the road as easy to have by Arabs, Persians, and Bedouins" (Shalgoum, 2015: 3). In contrast, Al Jurjani, who belongs to opponent doctrine Ash'arites, rejected Mutazilites doctrine stating that words or utterances are servants of meanings appendant to them. He confirms that Quranic I'jaz lies in its rhetorical construction in which words and utterances are adjacently attached, composed, and grammatically transformed to convey the eloquent meaning (ibid).

Furthermore, Al Jurjani (471 AH) defines Nazm (construction) as "words are orderly constructed with each other in which they are syntactically and interrelatedly affected after you arranged meanings in psyche and accepted intellectually" (52). For him, words of speech (kalam) are inconceivably organized out of the grammatical and syntactical relations, as the composer of speech knows such relations and is confined to. In his theory of Nazm, Al Jurjani mentioned many linguistic terms such as relation, arrangement, construction, composition, placement or adjacency, and forming (bin Aishu, 2019).

The theory of Nazm is a hierarchal network of relations within which cognitive processes interfere with psychological sensation to release verbal and phonetic representations.

### **Theory of Nazm and Modern Linguistics.**

Al Jurjani addressed many linguistic issues in his discussion of theory of Nazm that reflect the insights resulted from his linguistic thinking. He supplied language studies with conceptions such grammatical meaning, syntactic rules, and transformation. Al Jurjani also talked as best the conception of context and its effect on meaning change which in turn layered directly and indirectly at two levels as. His views heavily magnetized minds of modern Western linguists such as de Saussure and Chomsky, among others, who existed different theories in fields of linguistics. Al Nazm theory was a spring of many themes and ideas with which they developed their pioneer theories in the study of linguistics. There are some aspects of convergence between theory of Nazm and the theories that de Saussure and Chomsky discovered which can be outlined as follows:

#### **1. Language and Speech Distinction**

Human language for any group of people is the collection of their intellectual and cultural knowledge. It comprises a set of rules and regulations that organize how the language is used, and these are commonly accepted among that group members. These language rules include phonetic, morphological, semantic, and syntactic systems that have built up as the language grew and developed reaching the level it's recently (bin Hindi, 2025).

Communication among members of the group happens through the actual use of these rules and regulations, which is called speech. Speech is the individual use of the language by its speakers. Meanwhile, language itself contains multiple and varied meanings stored in dictionaries and lexicons. Language and speech are closely connected and complement each other, as one stands for the other. According to linguists, however, language is broader and bigger than speech. de Saussure connects language and speech, defining their boundaries and roles. For him, language is "a system of linguistic

habits which enables an individual to understand and to be understood"(Baskin. Trans, 1959: 77). Moreover, de Saussure distinguished between language and speech, especially in linguistic study. He separated the underlying linguistic system (langue) shared by a community from the actual use of that system (parole) by individual speakers. They are closely connected; one stands for the other interdependently. Saussure sees language as both the instrument and the product of the speech, yet, this mutual dependence does not prevent language and speech from being definitely two distinct things (ibid). Langue represents the linguistic competence inside the individual's mind including the abstract rules of grammar, phonology, and lexicon where s/he speaks and understands within language community. While parole represents the immediate accessible data executed as tangible use of language by that individual (Robbins, 1976).

Similarly, centuries ago, Al Jurjani also distinguishes between language and speech in accordance with many modern Western linguists in different linguistic domains and specialties. This is obviously discussed in his theory of Nazm and what the speaker acts before and during his speech production. He views speech as:

The arrangement of words to each other based on grammatical relationships, because the speaker chooses the order of words mentally in a certain succession to be accord with the image of meaning in psyche. Then, it doesn't take time thinking how to utter words or utterances since they are bearers of meanings (Al Jurjani, 471:54)

Accordingly, Al Jurjani dogmatized that language is the representation by individuals of a speech community, and it contains words and meanings a long with the grammatical structures that organize it known by its group members. The quality of speech (discourse) does not merely based on words or grammatical arrangement shared by members of speech community. Rather, words are organized according to certain context that distinguishes one speaker from another as a quality of speech (discourse). He puts it as:

Realize that words (of discourse) are not organized and constructed grammatically unless they are harmonized coherently built on each other preceded by meanings organizing in psyche. This process is known and shared by members of speech community (Ibid: 55).

## 2. Context and Meaning

Both Al Jurjani and de Saussure agree that language is studied due its linguistic context between producer and receiver of discourse. For al Jurjani, words or utterances are without value unless they are syntactically arranged and coherently tied, then they are each valuable doing their jobs (bin Hindi, 2025). The context for de Saussure is intrinsically determinant in all his dichotomies signifier/ signified, langue/ parole, and syntagmatic/ paradigmatic relations. context controls the meaning to be determined to some extent that signifier/ signified relationships are reshaped. Saussure adds: "as a unit of meaning, the passage is both open to and inseparably one with its immediate linguistic context and the social practice that articulates it" (Chollier, 2014). Hence, construction can be pre-existed by a passage or its meaning. Its full understanding relies entirely on a context of situation. Contemporary linguists such Malinowski (1923) and Firth (1949) have divided context into two kinds, a linguistic context and a non-linguistic one, perhaps conventionally called 'situational context'.

For Chomsky, meaning of words or sentences often depends on the situation they're used in (the context). Context helps to clarify ambiguous meanings and guides how we understand what's being said. The wide range of meanings and their multiple sources come from the fact that the grammatical phenomena enhance the semantic element. Some relate to the context of the linguistic text, while others relate to the context of the situation. Chomsky's TGG theory considers the context as basic unit of speech and analyze grammatical structures due to that context. Chomsky mentions two types of rules: free context rules and fixed context rules. By free context rules, Chomsky means linguistic rules that apply outside of context, while fixed context rules

are those proposed with respect to a specific context (Zanous, ed, 2023).

Likewise, centuries ago, Al Jurjani put importantly a focus on context emphasizing its significance in the process of meaning communication and comprehension implementation, along with its importance in 'Nazm' theory. For him, words of speech are determined by linguistic and non-linguistic factors so as to pertain and finally achieve expressive and communicative values as such (Al Harithy, 1987). The role of context to play is to arrange the meanings of these words as an expressive image (*surat al ma'na*). He puts it as:

It is conceivable that with two names which conventionally apply to the same thing one of them is more adequate to express it and to reveal its image of meaning than the other. We find the word at its highest degree of eloquence in one context and we see this word very odd in numerous other contexts devoid of any share of eloquence. (Al Jurjani, 471: 44).

In (Nazm) theory, Al Jurjani centralized the role of context at which a speaker intends the meaning to be indirectly interpreted by listener that requires cultural knowledge. He says, for example, when you say 'I saw a line', you refer to 'a brave man' who has the attributes of being a line, not an animal. The intended meaning, then, is the bravery of man, hard-hearted and strength. Such attributes are evidently interpreted only when image of meaning determined by the context of what is been uttered (Gunaydin, 2008).

### 3. Competence and Performance

In his theory of Transformational Grammar, Chomsky introduced terms and concepts such as competence and performance that represent two sides in understanding human language. These terms build up the milestone of Chomsky's linguistic theory. In competence, he defines it as the underlying competence of the language users, that is the deep structure of speech. While performance is the actual linguistic use of language, that is what the speaker actually utters. It represents the

surface structure of human speech. Chomsky puts emphasis on competence putting it as a set of definite grammatical rules of transformation that are mapped into indefinite well-formed surface structures (Alfadly and Moawad, 2018).

Al Jurjani falls in with Chomsky that a speaker has a linguistic competence which is the unconscious knowledge about grammatical rules of a language enabling him to produce well-formed sentences. Al Jurjani relates speech (*kalam*) to meanings and rules of syntax (*ma'ani al nahu*) existed in Arabic speakers' mind. He sets it as " this the ways in which words (of speech) are related and attached to each other, and this is seen by virtue of meanings of syntax (syntactic meanings) and its grammatical rules" (al Jurjani, 471: 8). Hence, a language user cannot consider the meanings of words isolated from grammatical and syntactical relations. Thus, it is impossible for a man to think of the meaning of a verb without intending to relate it to a noun, for instance (Al-Harithy, 1985).

If Chomsky seeks about linguistic competence, al Jurjani seeks about *Nazm* (construction) within which competence is exemplified. In his concept of grammar, al Jurjani focuses on the construction (*Nazm*) and the accuracy of grammatical interrelation of language units to create speech (*kalam*). This idea is close to Chomsky's view, who links the relationship between linguistic factors that govern speech performance. Both of them explore the reality of the language phenomenon and how a word relates to its counterparts and possible substitutes according to the context's restrictions (bin Hindi, 2025). Al Jurjani speaks about forming or constructing speech as a psychological intellectual process to form meaning that indirectly relates to deep structure, Al Jurjani states that:

"the way of constructing speech is like the way of forming and crafting jewelry, and that the course that the meaning being conveyed takes looks like the course of the substance on which the craftsmanship and shaping takes place, such as silver or gold that is made into a ring or a

bracelet...it is the way you choose the meaning one intends"(245).

Al Jurjani views Nazm (construction) as syntactic arrangement of words or utterances restricted to grammatical rules (surface structure) preceded by the arrangement of meanings in his or her psyche (deep structure). That is, constructed words or sentences abide to psychological and intellectual process of meanings organizing so as to achieve what the speaker intends (Amayra, 2004).

#### 4. Deep and Surface Structures

In his study of language, al Jurjani shrewdly discerns to the concept of deep and surface structures as he elaborates the role of meanings. In the process of discourse comprehension, there is a literal meaning that you directly reach from meaning of words or utterances (*lafz*), yet there is a metaphorical meaning you indirectly reach. This the way al Jurjani speaks about deep and surface structure. The metaphorical meaning 'meaning of meaning' (*ma'na al ma'na*) requires a certain amount of linguistic familiarity with the poet's social and cultural norms and values, hence, deep structure. For example, the phrase '*na'um adhuha*' literary means 'the lady who is lazy and sleeps in forenoon', but it is used to describe the lady who is served and lives in an ease and luxury. Additionally, the phrase '*kathir ramad al-qidr*' with literal meaning is the one whose pot has plenty of ash, indirectly means the generosity of a person, i.e., the more ashes one left, the more cooked food he supplied (Gunaydin, 2008).

Similarly, Chomsky's generative grammar, precisely speaking, "is a system of rules relating semantic representation, deep structure, and the generated structures to physical signals or perceptual representations, surface structure" (1972: 68). This system of rules connects different levels of representations including semantic (deep structure) and phonetic (surface structure), or physical signals with perceptual representations. He suggests that the first deep structure is semantically-based whereas the second surface structure is syntactically-based alternative. Henc, transformational operations of generative grammar consist a quadrupling formula, semantic

representation (S), deep structure (Pi), surface structure (Pn), and phonetic representation (P). For Chomsky, semantic interpretation determines semantic representation from deep structure, while phonological rules determine phonetic representation from surface structure (ibid).

Consequently, Chomsky came in agreement with Al Jurjani in the quadrupling of these terms. Al Jurjani adopted a quadruple of syntactic and semantic representation of Nazm theory, such as, meaning of grammar (*ma'na al nahu*), meaning of words (meaning of lafz), and meaning of meaning (*ma'na al ma'na*), and the contextual adjacency of words. The mapping of these quadruples begins with the arrangement of meanings in the psyche as images determined by both linguistic context and rules of syntactic structures. According to him, the construction of speech is achieved into two levels: firstly, syntactic structure determined by the grammatical arrangement of words order (deep structure), secondly, the metaphorical structure determined by contextual coherence of adjacent words (surface structure). Thus, the concepts of deep and surface structures were the corner stone of Al Jurjani's theory of Nazm in which he interrelates words or utterances (lafz) governed by grammatical order and the image meanings (*ma'na al ma'na*) in the psyche determined by linguistic conventional signs. For example, *Zaid hit Amr heavily on Friday* with its meaning, the meaning doesn't change even though you change its order as *on Fridy, Amr was hit heavily*" (Al Jurjani, 471: 107). Speech (or discourse) is no more than the interrelatedness of words one to another within syntactic patterns. Yet, they are governed by the meanings arrangement in (*nafs*) psyche due to someone infers in his intellect depending on linguistic and conventional context (ibid).

### **5. Signifier, Signified, and The Sign**

Al Jurjani lined tripling formula consists of words and utterances (lafz), and meanings of these words as signifier, with third part which is the image of meaning as signified content. He shifted from merely semantic content of words as signifiers into a combination of the grammatical word order and adjacent words to build one form of

syntactic-semantic signification. This form (signifier) represents the direct or literal meaning of which you can reach from the outer form of constructed speech (al kalam al manzum) (Harb,2015). Then the content of message of speech based on meaning of meaning of which a discourse receiver can indirectly comprehend. It is a metaphorical or hidden meaning (signified) resulted from unfamiliar use of potential syntactic organizing of speech (Girri, 2017). Al Jurjani says: "Speech (kalam) is of two types, the meaning and the meaning of meaning. By the meaning is what you understand from the immediate expression...By the meaning of meaning is a comprehend of a certain meaning leads you then to another meaning, you reach the purpose..."(457: 20).

According to Harb (2015), Al Jurjani views speech construction (Nazm) to be organized at three levels. First, the level of word at which words (lafz) and meaning (*ma'na*) are interrelated (sign, signifier, signified). Second, the level of sentence at which form and content are syntactically interrelated. Third, the level that represents the construction itself (Nazm) at which the previous two levels are stated in a final picture within psyche and reasoned in intellect of both speaker and listener. It is a wordsmithery of speech construction to achieve the purpose of a unified meaning resulted from adjacent words syntactically organized in a sentence (Harb, 2015).

In the same context, de Saussure proposed in his study of semiology concepts of *significant* and *signifie* or signified and signifier. The notion of semiology is broader than linguistics and defines it as "a scientific branch pertaining to psychology and sociology and semiological facts pertain to social psychology and are governed by socio-psychological laws" (Paskaleva, 2023: 5). For him language is a sign system and linguistics is a special form of semiology, since signs are complex objects composed of relations that consist of formal structure of analogy (ibid). Thus, de Saussure aligns himself with Al Jurjani in linking a tripling of psychology with sociology and language that composes the bases of semiology. Both of them focus on

psychological state of a speaker and listener along with sociological norms and values shared by language community.

Theory of sign, according to Saussure, focuses on internal structure related to a process of cognitive thinking of human minds to create the material or abstract signs of their environments or surroundings. However, the created linguistic signs in the language system helps human beings to communicate with each other within language community. Hence, language is not a reflection of reality but rather a construction of it since language is a system of signs that reflect this reality (Chandler, 2007). This idea was called image of meaning (*surat al ma'na*) by Al Jurjani in his theory of Nazm (construction). He proved that a process of the creation of this image in an individual's psyche used in expressing the metaphorical meaning deploys forms such as Tashbih, Kinaya to grasp words associations. He says:

"Realize that I use the term 'image' to express an intellectual concept by analogy with a visual object. We know that the difference between members of the same species lies in their image; a man, for instance, differs from another man by virtue of some distinctive features in their images, Similarly, as we realize intellectually that the meaning in a line of poetry has distinctive features not present in another" (Al Jurjani, 357: 5.8).

Here it is the signs through which image of meaning (*surat al ma'na*) denotes an existed meaning an individual's intellect realizes and the psyche accepts.

For de Saussure, language is system of signs that is arbitrary and conventional in nature. These signs reflect the social institutional aspect of language since such signs originate in human convention (Konrad, 1968). He affirms that there is no clear, direct, inherent relation between the signifier and the signified, hence, between the sound of a word and the notion to which it refers (Chandler, 2007). This idea was asserted by Al Jurjani that language is a system of relations which is

conventional and its linguistic signs are arbitrary. Accordingly, a word does not possess any inherent relationship to its referent.

## 6. Language and Cognitive Psychology

Cognitive psychology studies how people think, remember, create, and speak. Al Jurjani based his theory heavily upon mental processes and psychological state so as the meaning of speech is conveyed comprehensively. Similarly, this complex procedure was significantly given its role in speech production and comprehension by Chomsky. Hence, speech construction is a complex wired net of cognition, psychology, and the process of speech production deploying organs of speech. For Al Jurjani, speech constructing (Nazm) is the arrangement of grammatical meanings in speaker's psyche which is the psychological cognition of meanings. Accordingly, grammatical rules or syntactic meanings (*ma'na al nahu*) lie in the intellect of language user, while the meanings of speech or meaning of meaning is controlled by his or her psyche. He puts it as:

"Before you produce a word to denote a meaning, it must abide to grammatical rules and regulations that one word is syntactically attached to other one... in which you achieve predication, interrogation, or warning. You may find two words and one of them is familiar to be grammatically fit to your intellect" (471: 44-45).

Hence, Al Jurjani gives a space for the speaker's intellect a control over word order via grammatical relations the speaker has in his cognition. The familiarity that al Jurjani talks about relates with meaning sense of which psychological state controls. For him, the meaning is the basic unit of speech construction since it is the overall purpose to achieve. He talks about image of meaning (*surat al ma'na*) as the first step in constructing of discourse (kalam) after which the underlying structure of grammar takes place. For instance, if we change the sentence structure of 'Zaid hit Amr' as we substitute Amr as the agent of hitting, the meaning will be changed. However, this transformational process is preceded by the speaker's intention which is

inevitably a psychological need. Al Jurjani declares "since words are the bearers of the meanings it is inevitable that words should take the same positions as their meanings as ordered in psyche"(55). That is, the meaning-image asks for a meaning of a word to be ordered first in psyche, the word which refers to it should be placed first in the sentence.

In a similar manner, Chomsky developed a theory of cognitive psychology which concerns the way people understand, perceive, and think or even to solve problems. The central point of this theory stands up on the mind to process the received information through senses. This point at which cognition and psychology interchange and affect each other as a result to receiving or transmitting information. The mental operations directly form and manipulate the underlying syntactic structures that restrict linguistic representation of surface structures (Costly, 2013). Acquiring knowledge of language requires internal system of rules with which sound and meaning are related. The internalized system of rules within mental mechanisms determines how an utterance is used in a certain context. Chomsky's universal grammar is merely reflection of human mind as he states "the study of universal grammar is the study of the nature of human intellectual capacities" (2006: 24). According to him, Knowledge of a language includes three levels, first, the level at which a speaker is able to assign deep structures of grammatical rules, second level involves surface structures in which infinite sentences are appropriately related these rules, and finally the level with which both deep and surface structures accord with assigned semantic and phonetic interpretation (ibid).

### **Conclusion**

It can be concluded that theory of Nazm and Al Jurjani's themes and ideas are extraordinary source to take from or inspiring by many different Western linguistic scholars. The Swiss linguist Ferdinand de Saussure and the American linguist Noam Chomsky were ones who directly or indirectly inspired by Al Jurjani's theory of Nazm. For instance, de Saussure dichotomy of langue/ parole was merely a

reflection of what Al Jurjani produced in his elaboration of meaning of *lafz* (words) and constructing of speech (*kalam*). Moreover, other conception de Saussure adopted was *signifier/ signified* relation which imitates Al Jurjani's conceptions of literal meaning of words or utterances and meaning of meaning, i.e., direct and indirect meaning. For example, the phrase *na'um al dhuha* literary means the lazy lady that sleeps until before noon, yet it indirectly means the served living in luxury lady. De Saussure's work at Port Royal School in Paris made him so close to Arabic linguistic books and sources since this institution was teaching Arabic studies during the 17<sup>th</sup> century. The point of convergence lays in that *lafz* in Nazm refers to the 'signifier', and *ma'na* refers to the 'signified' in de Saussure terminology. This understanding of the term *lafz*, however, as merely a 'signifier' is what al-Jurjānī consistently insists to follow the process of meaning arrangement in psyche as 'signified meaning'. Moreover, the arbitrariness of signifier and signified is mostly clear point of agreement since Al Jurjani discussed this point in *Dala'il al I'jaz* ' if you say I saw a lion, you signify a brave man assigning to him attributes of being a lion.

Chomsky, on the other hand, has explicitly or implicitly borrowed some ideas or standpoints from Al Jurjani's theory of Nazm, putting in mind the aspects of resemblance between Arabic and Hebrew languages. Since Hebrew grammar was formulated in the same manner of Arabic as an identical copy, Chomsky knows much more about Arabic syntax, grammar, morphology, and even rhetoric. He launched his theory of transformational generative grammar based on rules of transformation such as rearrangement, substitution, addition and deletion. Al Jurjani, however, insisted that speech constructing (*nazm al kalam*) requires attachment of words according to meanings of grammar (*man'a al nahu*) and its rules and regulations. For example, in the sentence *I go if you go, if you did so, I would go, I am going if you are, I am doing so if are going*, is reordered as necessity of what a speaker intends in his mind. In addition, deep and surface structures that Chomsky produced are similar to those of Al Jurjani's conceptions

of meaning of words (*ma'na lafz*) and meaning of grammar as surface structure. While Nazm (construction) implemented in the image of meaning (*surat al ma'na*) in psyche (*nafs*) as deep structure.

In summing up, it is evident to grasp Al Jurjani's linguistic imprints on de Saussure and Chomsky. Both of them accord with Al Jurjani that language is a system of relations with which people connect, understand, and inform each other in representing worldview. Such relations include syntactic structures, grammatical rules, signs, and social, psychological aspects of language in order to fill their needs of life.

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