The Interlocutor and Addressee Interaction in “Dalail al-I'jaz” by Abd al-Qahir al-Jurjani

La Pragmatique du Locuteur et du Destinataire dans les Preuves des Miracles d'Abd al-Qahir al-Jurjani

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Abstract:

Through this study, titled "The Interlocutor and Addressee Interaction in Dalail al-I'jaz by Abd al-Qahir al-Jurjani," we aim to examine a representative heritage text, namely the book Dalail al-I'jaz, in order to update the propositions it contains, which intersect with contemporary discourse analysis. Our research is based on the prior assumption that there are manifestations of discursive issues in the thought of Abd al-Qahir, which prompted us to attempt to elucidate them in his work and the methodology he employs.

Keywords: discursiveness, interlocutor, addressee, Dalail al-I'jaz,

Résumé:

À travers cette étude que nous intitulée : « La pragmatique du locuteur et du destinataire dans les preuves des miracles d'Abd al-Qahir al-Jurjani », nous cherchons à donner une lecture à un corpus patrimonial représenté dans le livre des preuves des miracles afin de mettre à jour les propositions qui y sont contenues et qui se croisent avec la leçon de pragmatique contemporaine. Notre recherche repose sur une présomption, qui est l’existence de manifestations de questions pragmatiques dans la pensée d'Abd al-Qahir.

Mots-clés : pragmatique, locuteur, destinataire, preuves des miracles,

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1. Introduction:

The perspective of specialized Arabic studies and the integration of the pragmatic approach does not imply its complete absence in previous studies in general. It has been mentioned and addressed in various forms, consciously or unconsciously, through different presentation methods. It may stem from the necessity of the linguistic approach itself or the requirement of analyzing and interpreting discourse in its various forms and fields. The early scholars in linguistic, rhetorical, and critical works, in general, showed great interest inpragmaticphenomena. This indicates that revisiting our Arab heritage helps us establish a conceptual and methodological framework. Today, pragmatics is nothing but a suitable approach to studying this heritage. It receives significant attention from sciences concerned with human beings and their linguistic thought, making it worthy of pioneering research and reflection journals. Pragmatic research attracts many researchers from diverse fields as it prioritizes issues of linguistic usage and human communication. This confirms that discursiveness is a natural evolution of previous studies, with a fundamental and substantial difference lying in the current historical context, which facilitates the diversity of sciences and knowledge that contemporary pragmatic analysis can encompass.

In our contemplation of the perspectives of Arab rhetoricians, we notice their focus on the concept of meaning in their research. This demonstrates their awareness of the importance of context in both its verbal and potential aspects, namely linguistic and situational contexts. They also paid attention to significance in determining the relationships between the parties of discourse, namely the speaker and the addressee. They regarded words as the intentional means to understand the speaker's intention, thus directing their attention and meticulous care towards studying indications and speech situations related to the conditions and circumstances of the text in terms of occurrence and significance. This exploration aims to reveal the intended meaning and precisely delimit its scope within the situational and linguistic usage, along with its associated cognitive aspect concerning truth and

figurative language. These topics elucidate the Arab rhetorical studies interest in linguistic words and their widespread usage in various linguistic environments and specific contexts.

Based on the foregoing, we attempt to establish a dialogic connection with one of the prominent figures of Arab heritage, namely Abd al-Qahir al-Jurjani. This connection involves exploring the manifestations of discursive issues in his book "Dalā'il al-I‘jāz" (Indications of Inimitability), with a particular focus on his theory of systems as an attempt to employ some of the foundations of this linguistic school and apply its textual dimensions through the theory of systems, which relies on linguistic mechanisms and components. In this study, we will embark on some central questions and inquiries, using them as a foundation to understand the nature of rhetorical studies, uncover the roots and dimensions of theorization, and reveal the manifestations of pragmatic phenomena in "Dalā'il al-I‘jāz" and its connection with contemporary pragmatic analysis. We will outline some broad lines to encompass the subject from various aspects. Among the questions we will address are the following:

What is the concept of pragmatics? Does "Dalā'il al-I‘jāz" by Abd al-Qahir al-Jurjani contain roots and foundations for a pragmatctheory?

The significance of this study lies in its treatment of a theory that is considered one of the most important linguistic theories, with its value in the field of linguistic studies. It has been regarded as a pinnacle in grammar and rhetoric, both in the past and the present. Furthermore, this approach's longevity and comprehensiveness in addressing its issues add to its importance. To answer our questions, we will follow the following plan: First of all we will study the concept of discursiveness and second we will deal with the manifestations of discursiveness in "Dalā'il al-I‘jāz» by Abd al-Qahir al-Jurjani.

2. Definition of Discursiveness

Providing a comprehensive definition of pragmatics that encompasses all its aspects is a challenging task. It is a linguistic subject and a theory that is still under construction. On the one hand, it involves various cognitive

sources. (بوجادي, 2009, p. 63)Each principle of pragmatics has an originating source. For example, the theory of speech acts emerged from the analytical philosophy tradition, while the theory of conversation originated from the philosophy of Paul Grice.

Additionally, the theory of relevance emerged from cognitive psychology (صحراوي, 2005, p. 17). Pragmatics also intersects with many other disciplines, which leads each researcher to define it based on their specialization. Therefore, we will limit ourselves to presenting the most important definitions that have been proposed.

Charles Morris, an American philosopher, was the first to use the term pragmaticsin 1938 when he distinguished between the science of structures and the Syntax and pragmatic semantics. According to Morris, pragmatics"deals with the relationship between signs and their users"(أرمنيكو 1986, p. 8). The birth of pragmatics as a field of study can be traced back to 1955 when John Austin delivered his lectures at Harvard University titled "William James Lectures." The cognitive program of pragmatics began with figures such as Chomsky, Miller, Newell, Simon, Minsky, and McCulloch (موشلار, 2003, pp. 28-29).

Pragmatics is a widely used term among scholars and researchers, known by various names. It carries two fundamental meanings in the French language: "sensible" (perceptible) and "congruent with reality." In English, the term "pragmatic" generally refers to matters and actual events (بلانشيه, 2007: p. 17). Despite the diversity of definitions, pragmatics, in its conceptual sense, is a cognitive linguistic field.

There is another linguistic definition proposed by Marie Diller and Francois Recanati. They suggest that pragmatics is "the study of language use in discourses as evidence of its discursive capacity"(أرمنيكو, 1986: p. 8). This means that pragmatics seeks to uncover the communicative potential achieved by linguistic expressions and explores the meanings facilitated by language in its usage. This aligns with the definition of Francis Jacques, who views pragmatics as addressing language as a phenomenon encompassing discourse, communication, and society together (أرمنيكو, 1986: p. 8). Francoise Armengaud sees pragmatics as a rich and relatively new

discipline that lacks clear boundaries. It occupies a vital position at the crossroads of philosophical and linguistic research (أرمنيكو, 1986: p. 7).

In Arabic, it is said, "People exchange certain things among themselves, indicating the meaning of their transmission and circulation among them. It is also known that the concepts of transmission and circulation are used within the scope of spoken language... It is said that words are attributed to their speakers, meaning that they were narrated by them... It is also said that words 'circulate on tongues,' meaning they spread among people... The linguistic use of transmission and circulation signifies communication, while their experimental use signifies interaction between actors... Thus, pragmatics encompasses two aspects: communication and interaction, where speech is connected to action" (الرحمانعبد, p. 244).

The term «tada’ulia»' "pragmatics" was first used by the Moroccan philosopher TahaAbderrahman, who states, "In 1970, we chose the term «tada’ulia»' as an equivalent to the Western term 'pragmatics,' because it fulfills its rightful meaning, encompassing both usage and interaction. Since then, it has gained acceptance among scholars who have incorporated it into their research" (الرحمان, 2000: p. 28). He further explains that pragmatics specializes in describing "all aspects of communication and interaction between heritage makers from the general public and their specific context... The domain of discursiveness in the heritage experience refers to the locus of communication and interaction between heritage makers"(عبد الرحمان, p. 244).

Pragmatics studies linguistic communication within its social framework by examining the conditions and factors contributing to the production of linguistic acts, as well as investigating their effectiveness and practical effects, as Austin has suggested. In this context, Salah Fadel states, "Pragmatics, therefore, deals with the necessary conditions and appropriate rules between speech acts and the requirements of their respective situations, i.e., the relationship between the text and the context". (فضل, 1996: pp. 24-25).

Among the definitions that contribute to enriching the conceptual framework of discourse analysis, Masoud Sahrawi's definition asserts that

discourse analysis is a linguistic discipline that examines the relationship between linguistic activity and its users, the successful methods and strategies of using linguistic markers, the various contexts and social layers within which discourse is produced, and the investigation of factors that make discourse a clear and successful communicative message, as well as the exploration of reasons for failure in communication in natural languages, etc. (صحراوي, 2005: p. 5). In light of this definition, it is evident that the fundamental task of discourse analysis is concerned with understanding and interpreting the strong relationship between the linguistic markers used in discourses and their users within different communicative contexts and social layers. Furthermore, it involves investigating the approaches and strategies that lead to successful utterances, as well as studying the causal factors behind the failure of constructive and effective communication among individuals.

This definition directly leads us to the context of Dr. Mohammed Anani's definition, who considers pragmatics as the study of language use in various real-life contexts, scientifically analyzing its exchange and its relationship with its users. This implies that context is a fundamental element in pragmatics and is included in its definition (الصراف, 2010: p. 4). There are evident convergences between these two definitions in their focus on studying language use within specific contexts.

Based on the previous definitions, it can be concluded that pragmatics addresses the limitations experienced by structuralist and generative studies, as the latter, particularly generative linguistics, observed the existence of complex phenomena that cannot be accurately described and analyzed without considering the linguistic contexts in which they occur (الصراف, 2010: p. 6). This is strongly emphasized in pragmatics approach, where context, both linguistic and non-linguistic, plays a crucial role.

Furthermore, from the presented definitions, it becomes apparent that pragmatics as a flourishing field of study, has not yet been precisely defined, and researchers have not reached a consensus regarding its assumptions and terminology. It finds itself at a crossroads, intersecting with several cognitive sciences, including linguistics, philosophy and logic, semiotics, psychology, and sociology. This intersection has enriched pragmaticsas a

discipline, while also leading to the unity and interconnectedness of its conceptual apparatus.

Secondly, among the manifestations of pragmatics in "Dalā'il al-I'jāz" (Signs of Inimitability) is the examination of pragmaticinteraction, which continues to captivate the attention of numerous scholars and has been of interest to all communities due to its close relationship with the addressee and the means of communication. It is considered one of the most significant issues that both ancient and modern scholars have been concerned with. Despite some differences between ancient rhetorical studies and modern discourse analysis, we cannot deny the points of convergence, particularly the emphasis on the importance of the relationship between the text and the context, the addressee's situation or position.

Abd al-Qahir al-Jurjani (471 AH) is regarded as one of the pioneering figures who contributed to the establishment of Arabic rhetorical studies, owing to his significant contributions in the production and enrichment of Arab thought. This was achieved through his extensive knowledge and cultural accomplishments in the fields of grammar and linguistics, especially regarding the duality of expression and meaning.

Jurjani recognized the function of language as a means of communication and address, and as a vessel for thought. He understood that effective communication can only be achieved through words that possess specific meanings and connotations comprehensible to the recipient, in accordance with the intentions of the speech producer, without ambiguity or confusion. Due to the intersections between Jurjani's work in his book "Dalā'il al-I'jāz" (Signs of Inimitability) and the theoretical framework of pragmatics among Western linguists, we have attempted to delve into the Arab rhetorical heritage to uncover some manifestations of pragmatics in the Signs of Inimitability. However, due to the breadth of the research and the inability to fully explore all aspects in this study, we focused solely on thepragmatics of the speaker and the addressee.

3. Pragmatics of the Interlocutor and the Addressee:

Modern pragmatics has focused on the foundation of "the speaker and the addressee," based on the idea that discourse is directed from and towards one of the parties involved. It also takes into account linguistic interaction, which guides and determines the trajectory of speech. In this regard, Leach argues that we cannot claim to understand speech without considering the conditions surrounding its production, especially the elements of the speaker and the addressee, whom he considers important and essential aspects in communicative situations.

It is worth noting that Muslim rhetoricians, particularly in the field of semantics, have made efforts to elucidate the roles of the speaker and the addressee and their functions in facilitating and directing the communicative process. They define the semantic and discursive trajectory. Additionally, grammarians, especially the ancient ones, have given equal importance to the speaker and the addressee in their studies and research (بوجادي, 2009: p. 220). Abd al-Qahir al-Jurjani, in his book "Dalā'il al-I'jāz" (Signs of Inimitability), also pays particular attention to the situations of the speaker and the addressee and the surrounding circumstances. He places them within the scope of this interest and assigns them a significant position in theorizing the concept of discourse and its applications.

3.1 Interlocutor’s Pragmatics

The careful attention of al-Jurjani to the speaker is evident through the multitude of titles attributed to them, including: the speaker, the informant, the author, the poet, the composer, the creator, the utterer, and the language formulator. In his discussion of discourse, he emphasizes the speaker as an informant about their thoughts and mind, expressing their purposes and intentions. He states, "It is inconceivable for a report to exist without an informant who issues it, receives it from their side, and has a relation to it. The responsibility for it rests on the informant. Thus, the informant is described as truthful if it is true and as a liar if it is false. Can't you see that it is known that affirmation and negation are not established until they are established and negated by the informant? The informant becomes the one

who combines and determines them, the one who completes and lacks them, and the one who agrees and disagrees with them, being right and wrong, good and bad. In summary, reports and all speech meanings are created by humans within themselves. They are directed by their thoughts, converse with their hearts, and are reviewed by their minds. They are described as purposes and intentions, with the greatest of them being the report" (الجرجاني, 2002: p. 287).

Furthermore, he emphasizes the significance of meanings, concluding that the true meanings and simple benefits of speech ultimately rely on the speaker. He states, "Since it has been established that reports and all speech meanings are created by humans within themselves, directed by their thoughts, converse with their hearts, and reviewed by them, know that the benefit in understanding them is derived from the originator, emanating from the intended recipient. When it is said that an action is the subject of a report, the meaning is not that it is the subject. Rather, when you associate it with a noun denoting reason, it is understood that the judgementregarding the meaning derived from that action is attributed to the name itself. This is your role as the speaker" (الجرجاني, 2002: p. 497).

Due to the importance of the speaker's presence in the discourse process, al-Jurjani emphasizes the necessity of considering the meanings of grammar for the integrity of structures. These meanings play a role in organizing the meanings within the speaker themselves before they are uttered or written. He states, "The order in structures is nothing but the consideration of the meaning of grammar between words. You organize the meanings within yourself first, and then you follow the arrangement of words in your pronunciation. If we assume, hypothetically, that words are devoid of meanings, it would be inconceivable for them to require organization and arrangement, as they would be extremely forceful and prominent. However, you see those who insist on the matter of wording, as they cannot help but organize the structure within the words. You see a person among them who realizes and knows that a person cannot produce orderly words without first contemplating the meanings and arranging them within themselves, as we have instructed you." (الجرجاني, 2002: pp. 417-419).

Therefore, the task of the speaker is focused on embodying the meanings of grammar that arise from psychological meanings and formulating them in speech, presenting them in structures and advantages. This is where the artistic characteristics of verbal achievement are realized, as indicated by the term "maziyya" (advantage). The speaker assumes the role of the agent in the discourse and has a relationship with the addressee to whom the act of speech is directed(بلخير, 2003: p. 33).

Al-Jurjani considers the speaker as the fundamental pillar in the process of communication, and he discusses this in his book "Dalā'il al-I'jāz" in many instances where he emphasizes the importance of the speaker and their precedence over the listener in the communicative process. One example is his addressing of the speaker rather than the listener, stating: "When you understand this in metaphorical expressions, the purpose of which is to establish a meaning that the listener does not know from the wording. The clarification of this is that you should know that when you say, 'I saw a lion,' your intention is to establish to the person that he is equal to a lion in terms of bravery, courage, and strength... Then you should know that when the listener comprehends this meaning, he does not comprehend it from the word 'lion,' but rather from its meaning, which is that he knows there is no meaning in calling him a lion while knowing that he is a human, except that you intended to convey the intensity of his resemblance to a lion... conveying to him the illusion that he is actually a lion" (الجرجاني, 2002: p. 275).

Regarding the practical procedures applied to texts, al-Jurjani makes an effort to understand the speaker's intention and evoke the surrounding and related contexts. In his analysis of the verses of the Noble Qur'an, he emphasizes the necessity of examining the differences between structures that may seem to convey the same meaning. This is done in order to understand the intended message of Allah and recognize the miraculous nature of the structure of the Qur'an, as well as to demonstrate his perspective on the concept of structure, he balances between various structured and unstructured Arabic expressions, and he prefers one structure over another based on the intention of the author. He states: "Know that their claim that interpretation must be like the one being interpreted is only

valid if they deny what we have clarified, that meanings can be varied through different expressions. They argue this to claim that there is no difference between metaphor and explicit statement, and that the effect of the meaning is the same in both metaphorical and literal expressions. They also try to invalidate what the wise have applied in terms of metaphor, which is undoubtedly more eloquent than the literal truth" (الجرجاني, 2002: pp. 417-419).

They claim that our statement in Arabic, "Tall in height and tall in stature," and the meaning in IbnHirma's verse, "There are no followers except those close in time," are similar to your statement, "I am hospitable." If you were to say, "I saw a lion," it wouldn't be stronger than saying, "I saw a man who is courageous to the extent that he is not inferior to a lion." You wouldn't have intended in the meaning to claim that he is actually a lion, nor did you exaggerate in describing him. In order for them to claim that there is no advantage or superiority to their statement, "I threw his rope onto his boat,"in Arabic over your interpretation of it as, "I left him and didn't care about what he wanted to do," and so that they don't find a difference in the statement of Allah, "And they drank [the calf] into their hearts," (القرآن الكريم, البقرة, آية92) being interpreted as, "Their love for the calf intensified and dominated their hearts," and the form of the meaning in the Arabic statement, "And my head turned completely white," (القرآن الكريم, سورة مريم, آية3) being similar to someone saying, "And my entire head turned white." And so that they don't see a difference between His saying, "So they did not profit by their trading," (القرآن الكريم, سورة البقرة, آية 16) and "So they did not profit from their trading," and so that they don't commit all the abominations we have shown you in it (الجرجاني, 2002: p. 397-398).

Through these examples, we can see the commitment of Al-Jurjani to the success of the communication process between the parties and the proper use of language. The speaker's attentiveness and skilful use of language play a crucial role in establishing the desired communication. The speaker does not have control over the language's vocabulary since it falls under the purview of the language's creator. However, their role lies in demonstrating their linguistic competence and utilizing it effectively during language

interactions (communicative competence) to excel in communication and express their opinions. "Language contributes to the communication process by providing the communicators with raw linguistic material. The linguistic competence of the speaker, on the other hand, ensures the construction of a well-structured conveyed message, fulfilling the tasks of informing and conveying ideas and achieving effective communication and understanding between the speaker and the addressees" (علي, 2007: p. 152).

The Jurjani perspective on the value of the speaker and their role in language usage focuses on eloquence, independent of the language's creator. According to Jurjani, eloquence is achieved through proper organization and adherence to the principles of grammar and syntax, rather than being limited to the distinction between formal and colloquial language as defined by previous scholars. However, Jurjani's emphasis on the speaker does not imply the absence of the addressee from his discourse. The addressee also holds some importance as long as they are the recipient of the speech.

3.2 The Communicative Role of the Addressee:

The role of the addressee is not less significant than that of the speaker, as perceived by Jurjani. He frequently uses the term "listener" to refer to the addressee and employs it to indicate the recipient of the speech. He uses it to refer to the future addressee in his discussions of the evidences of inimitability in the chapter titled "Indeed" (Innama). He states, "If it is said that you have based your entire speech on 'innama,' it is because 'innama' is known to the listener, and you mentioned it not for him to understand, but rather to inform him. We often find it in speech, and the purpose of the statement following it is for the listener to be aware of a certain matter in which he may have erred" (الجرجاني, 2002: p. 228).

Jurjani believes that the addressee is invited to benefit from the intention conveyed by the speaker in their speech, as if they are engaged in the process of deconstructing the meaning and reconstructing it through mental operations and appropriate interpretive reasoning based on the context. This allows the addressee, through their intellect and taste, to discern the implications of the speaker's discourse, showcasing their proficiency in accurate interpretation. Jurjani, in the chapter on expression and composition, emphasizes the significance of the addressee's background

knowledge, stating, "Know that this discourse does not meet the addressee's expectations or find acceptance unless they possess refined taste and knowledge. They should be aware that what is implied in the discourse is inherently beautiful and eloquent. Their perception of the discourse may vary upon contemplation, as they may find it pleasing at times and displeasing at others. When they appreciate its merit, they pay attention to its position"(الجرجاني, 2002: p. 291).

The presence of the speaker necessarily requires the existence of the addressee. Although the speaker is the originator and producer of the discourse, distinguished by their eloquence and unique qualities, the addressee is the one for whom the discourse is created and to whom it is directed. They actively participate in the production of discourse, even if indirectly. The speaker, when considering the context of the discourse, the addressee's circumstances, the manner of delivering the information, and the types of requests presented, acknowledges the addressee's role. In various conversational circumstances, the speaker continually takes into account the addressee, even if only on a mental level, even if they are not physically present (بوجادي, 2009: p. 175).

According to Jurjani, the addressee, in his view, is a participatory interlocutor in the process of communication. They not only receive the discourse directed towards them but also contribute to constructing an appropriate understanding of the speech through two mechanisms: inference and interpretation. This contribution aims to successfully culminate the communicative process, which is a relative success dependent on the relationship between the communicative parties and the degree of each party's contribution to activating the communication.

Here, we recall Grice's principle of cooperation, which manifests his idea that "the contributions of the speakers in conversations are governed by a general principle implicitly accepted by the interlocutors during the conversation" (موشلار, 2010: p. 214). The general implicit principle referred to here is the principle of cooperation, and cooperation, according to Grice, means "the speaker's fulfillment of the contribution expected of them according to the manner in which the conversation has unfolded and the

direction it has taken"(موشلار, 2010: p. 214). The implication of the principle of cooperation is "that the interlocutors collaborate in achieving the purpose of engaging in communication" (رحيمة, 2009: p. 138). In other words, the foundation of cooperation lies in the goal and purpose of achieving the desired outcome of the communicative process. The principle of cooperation entails granting the interlocutors their rights in the communicative process, ensuring equality between the interlocutors and cooperation among them.

Specifically, the idea of cooperation can be further supported by four general maxims related to the quantity, quality, relevance, and manner of information provided. These maxims are referred to as the conversation maxims (موشلار , 2010: p. 214). Grice established these rules and maxims of discourse based on the principle of cooperation. Furthermore, we also find that the principle of cooperation "requires assuming that the addressee has respected it in order to interpret what the speaker intends"(موشلار, 2010: p. 214).

Grice formulates this principle as follows: "Your contributions to the conversation should occur in accordance with the requirements of the linguistic discourse you are engaged in or its accepted direction" (رحيمة, 2009: p. 138). This principle aims to foster cooperation between the speaker and the addressee in achieving the desired goal of the speech. This goal may be predetermined before entering into the communicative process or may be determined during the course of the interaction. The proficiency of the addressee is no less important than that of the speaker because every effective system contains intricacies and hidden aspects that conceal their effort, in order to avoid drawing attention to them, so that the addressee remains unaware of their presence. Even when the speaker intends to be accurate, they may unintentionally utter something that suggests an error due to the intensity of the ambiguity (الجرجاني, 2002: p. 285).

Al-Jurjani also discusses the addressee's anticipation and enjoyment of the discourse, which is attributed to the form employed by the speaker towards the addressee. Here, we refer to the mechanisms employed by the speaker in their speech, including the devices of ambiguity that captivate the addressee's curiosity to uncover the hidden meaning and implication behind

the structure of the discourse. Therefore, it is accurate to consider the addressee as an active participant in the process of communication, and they are also influential. They engage in mental processes that are no less important than those of the speaker, as they listen or read, infer, establish connections, and interpret.

4. Conclusion:

In conclusion, based on the aforementioned discussion, it can be stated thatAbd al-Qahir al-Jurjani's book "Dalail al-I'jaz" (Indications of Inimitability) was a ground breaking work in the field of Arabic literary criticism.His analysis and the elements he focused on, along with his examination of evidence, align with the analyses and interpretations presented by contemporary discourse analysts.

According to al-Jurjani, the speaker is the foundation of the speech situation and bears the responsibility for the discourse. The speaker's behavior is influenced by the social context, the addressee's situation, and their social background in general.The addressee is complementary to and completes the discourse. Without the addressee, the speech situation remains incomplete, and the addressee is responsible for interpreting the discourse according to its social context.

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