The Mental Metaphor in al-Jurjani
A Cognitive-Pragmatic Approach

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Abstract:

Al-Jurjani discussed the issue of metaphor in language, dividing it into two categories: literal metaphor, which relates to the language and the words themselves, and conceptual metaphor, which relates to attribution and context. He emphasized that conceptual metaphorical meanings only appear through the context in which they are used, especially in relation to the speaker's intentions.

Modern linguists have raised the same issue by establishing modern theories (dialogical implication, speech act theory, conceptual metaphor), and their research was similar to that of al-Jurjani. What are the features of al-Jurjani's discursive and epistemological thinking? The aim of this research is to highlight the insight of ancient Arab scholars, as exemplified by al-Jurjani, and their penetrating view of the study of language and its sciences. We have been able to demonstrate this by comparing the two approaches (Arabic rhetoric and cognitive pragmatics).

Keywords: Metaphor, mental metaphor, linguistic metaphor, cognitive linguistics, conversational implicative, conceptual metaphor

1 ; INTRODUCTION

De Saussure neglected the study of context in his structural theory, limiting himself to studying the structure of language in isolation from its surroundings. These studies continued until the emergence of pragmatic

linguistics, whose pioneers reacted this approach and emphasized the role of context in the study of indirect meanings. Metaphor was one of the most important issues that pragmatists were interested in studying because it is directly related to the speaker's intentions in producing discourse. After them came the epistemologists, who emphasized that metaphor is mental rather than linguistic.

However, this pragmatic and epistemological approach to metaphor was not new in terms of its proposition; rather, the ancient Arabs had a say in this matter. Al-Jurjani was the most prominent proponent of this idea when he established his theory of systems.

Abd al-Qahir al-Jurjani spoke about metaphor in the context of establishing his theory, and he highlighted the intellectual metaphor because he was interested in the speaker's structure and the meanings hidden within himself from the use of statements that contradict their apparent meanings and that are only clear through the context of their use, which is the core of the discursive and epistemological study. However, the difference lies in the fact that al-Jurjani's thinking was pragmatic, as can be understood from his presentation of the subject. Pragmatics and epistemology, on the other hand, established scientific theories such as Austin and Searle's theory of speech acts, Paul Grice's theory of conversational implicature, and Lakoff and Johnson's theory of conceptual metaphor.

This research will focus on answering a key question: Was al-Jurjani's thinking pragmatic and epistemological in a manner similar to that of later thinkers? To answer this question, we began with sub-questions such as: How did al-Jurjani view mental metaphor? What is conversational implication, and what are the similarities between it and al-Jurjani's mental metaphor?

In this research, we relied on the descriptive analytical approach with the help of the comparative approach. The main objective of this work was to emphasize that Arab scholars were not superficial in their research, limiting themselves to the boundaries of language; rather, they had a profound view that went beyond the superficial structure of language to its deep structure and distant meanings.

1The pragmatic dimension of metaphor according to al-Jurjani:

1-1The concept of metaphor according to al-Jurjani:

A. Definition of metaphor:

Metaphor is defined as: “A word used in a sense other than its original meaning, with a context that indicates that the original meaning is not intended.”(Al-Hashimi, , 2019;p251)

Metaphor is the most widely used and relied upon rhetorical device in the Arabic language, because language was created primarily for communication through which the speaker seeks to influence the listener. This influence can only be achieved by using techniques that have a significant impact on the recipient, and the best of these techniques is the use of unnatural language that carries indirect meanings. Therefore, metaphor was the most widely used rhetorical device, because it relies on transferring or borrowing a word that has a specific meaning to another meaning for which there is no corresponding word (term) to express it. However, this transfer is not random; rather, it is based on the similarity between the two meanings, i.e., the original meaning of the word and the transferred meaning.

-1-Types of metaphor:

Al-Jurjani says: “Know that there are two types of metaphor: metaphor through language and metaphor through meaning and reason...” (Jurjani, 1988**.** P362**).**

Rhetoricians have adopted Al-Jurjani's division of metaphor into two basic categories: linguistic and rational.

A. Linguistic metaphor: This is what was discussed in the definition, i.e., transferring a word from its original meaning to another meaning because of a similarity between them.

B. Intellectual metaphor:

Abd al-Qahir al-Jurjani says: “If we describe the sentence as a metaphor, it is through reason, because the descriptions attached to the sentences cannot be attributed to the language itself or to the creator of the language; since composition is the attribution of an action to a name or a

name to a name, and this occurs with the intention of the speaker.”(ibid.p263)

Al-Jurjani's definition of metaphor in this way gives it a modern pragmatic character, since the mental metaphor relates to the speaker's intention in using it, which is considered the most important element of context, the focus of pragmatic studies, all definitions agree is “the science of language use.” which focuses on the basic elements of context (the speaker and the listener). Therefore, metaphor is not related to the structure of language, but rather to the meanings in the speaker's mind and how they use language to translate those meanings and convey them to the listener in order to influence and persuade them.

Al-Jurjani's linking of metaphor to meaning is indirectly linked to the speaker; that is, the transfer of a word from one meaning to another in speech is appropriate to the speaker's intention, John Searle saiys: " What matters to us is linguistic behavior, which is derived from intentionality and not the other way around, as it is intentionality that controls verbal actions in determining their forms and creating the possibility of their meaning." (Muftah 1992:, p. 165)

Therefore, the weaving of the threads of discourse is linked to the speaker's structure and intentions, directed to the recipient in order to convince him of his ideas and opinions. The recipient's function is to analyze these figurative statements and understand the purpose of their production and delivery to him.

The realization of mental metaphor depends on six different relationships:

1-Causality: The prince cut off the thief's hand. In reality, the prince did not cut off the thief's hand himself, but he issued the order, so the action was attributed to him.

2-Origin: Ali went mad. In this statement, there is a metaphor because it was Ahmad who became so angry that he went mad, so the madness was attributed to the source as a metaphor.

3-Locus: The eye shed tears of saxdness. This is a metaphor because it is the tears that flow, not the eye.

4-Temporality: Autumn dropped the leaves from the trees. Here there is a temporal metaphorical relationship because the leaves fall in the autumn season.

5-Active: The active verb becomes passive, as in the verse (حجابا مستورا) in Surah Al-Isra, verse 45. Originally, the veil is a cover and not a veil.

6-Passive: Allah says (in a life of contentment), originally life is something to be content with, not something that is content, so the active participle became the passive participle.

In summary, there are two types of metaphor: linguistic, which appears in the use of a word for a meaning other than its original meaning because of a relationship, and mental, which is related to the whole statement, not to a single word.

Therefore, the difference between the two types is that the first is related to the word, and the second is related to sentences and statements. The mental metaphor relates to the speaker, his mind, and his intention in producing speech in a specific context. The purpose is to persuade and influence the recipient, and success in the process of persuasion and influence depends on the power of the linguistic and rhetorical techniques used by the speaker and the strength of their argumentation, as we will explain in the following sections.

2-**Metaphor in modern linguistics:**

2-1-Metaphor in discourse analysis:

Jack Muschler and Anne Reboul state: “A statement is metaphorical if and only if the meaning of the sentence does not correspond to the meaning of the speaker's statement.”(Muscler and Reboul2016 , p. 50)

The researchers believe that figurative speech can only be achieved by deviating from the original meaning of the sentence, because the statement relates to the mind, intention, and purpose of the speaker. This concept was previously discussed by Al-Jurjani in his definition of mental metaphor, which linked the indirect meaning of the statement to the speaker's purpose rather than to the structure of the sentence.

2-2-Al-Jurjani's concept of conversational implicature:

Perhaps we find that the theory of conversational implicature is the most appropriate of the pragmatic theories for clarifying this requirement specific to the issue of metaphor among modern linguists.

Conversational implicative results from a breach of one of the principles of cooperation established by Paul Grice for the production of correct discourse and the achievement of successful communication. However, the absence of one of these principles leads to the production of implicit meanings that require the recipient to interpret and explain the speaker's discourse in order to understand its meaning.

> Al-Ayashi Al-Adwari says in this context: “The phenomenon of conversational implicature establishes a type of communication that can be described as unspoken (implicit) communication, on the grounds that the speaker says one thing and means another, just as the listener hears one thing and understands another.”(Adouari, ., 2011 , p. 07.)

Furthermore, “conversational implicature forms a link between the original literal meaning and the meaning implied in the knowledge of the meaning.”

We note that the definition of conversational implicature in modern pragmatics is what Al-Jurjani arrived at in his book Dalail al-I'jaz when he spoke of mental metaphor, saying: " Know that the path of metaphor (...) is that you mention the word and do not want its meaning, but you want a meaning that is similar or analogous to it (...) And since you have understood this, know that there is metaphor in speech. (...) The word is left to its apparent meaning, and its meaning is intended in itself...9 His statement (meaning what is synonymous or similar to it) agrees with the essence of conversational implication, which is concerned with implied meaning.

Conversational implication is therefore the modern form of the mental metaphor that Al-Jurjani spoke of in his rhetoric, considering that it is a style based on indirect, implicit meaning that only becomes apparent through interpretation, analysis, and exegesis.

Al-Jurjani did not limit his discussion of metaphor to theory alone; he reinforced his view with practical examples, the analysis of which was implicitly based on modern discourse issues. Since we have included the theory of conversational implicature, we will refer to Paul Grice's principle of cooperation in order to study Al-Jurjani's analysis of the examples he included.

2.3-Paul Grice's principle of cooperation:

1. Paul Grice made conversation a logic based on two basic concepts: conversational implicature and the principle of cooperation. Grice defines the principle of cooperation as follows: Let your contribution to the conversation be consistent with what is required of you at the stage in which it is taking place, in terms of the agreed objectives or direction of the conversation in which you are participating."(Grice, p. 618).

The principle of cooperation refers to the positive interaction between interlocutors during the communicative process in a manner consistent with the content of the discourse. To further clarify this principle, Grice established four basic maxims:

1-The principle of quantity: This relates to the amount of information provided, which must be appropriate to the subject; that is, it should not be too little, so that the recipient does not lack information, nor should it be more than is required, so as not to cause confusion in the recipient's mind.

2-The principle of quality: Grice believes that the contribution of the interlocutors must be sincere; that is, false information cannot be presented to the recipient without a convincing argument.

3- The principle of style or method: Clear language should be used, organized in terms of its presentation to the recipient and adhering to appropriate brevity without compromising meaning.

According to Grace, adherence to these rules by both parties to the discourse makes the communication process successful and clear. However, violating any of these principles leads to ambiguity for the recipient,

causing them to search for the speaker's intention; that is, searching for the implied meaning here results in conversational entailment. In short, conversational entailment occurs when one of the principles of cooperation is absent.

4--Principle of appropriateness: Communicators should ensure that their statements are appropriate to the judicial content of the discourse.

Examples from al-Jurjani's analyses:

Al-Jurjani used a number of examples and models to illustrate the concept of mental metaphor, analyzing them in an implicitly modern conversational manner.

The first example

2. He says: “To strike Zayd is not a command to Zayd in language, nor is (strike) a command to the man you are addressing and accepting (...) but rather to you, O speaker.”(Al-Jurjani, p. 357.)
3. Al-Jurjani explains that metaphor generally relates to the speaker's intention in producing the discourse and not to the language itself. In this example, he emphasizes his communicative thinking because the example appears as a direct, true statement, but the meaning here is attributed to the speaker's intention, “but rather to you, O speaker.” from the use of this verb (ض.ر.ب) in the imperative form, which is what Searle talked about in his theory of speech acts when he referred to the issue of the bearer and the subject, and link them to the performative act, he carefully analyzed and divided into propositional content and performative force. According to al-Jurjani, the act of hitting is the propositional content (hitting), and the implicit performative force is the command that is directly related to the speaker's intention (hit) (let him hit). To further emphasize this, the Encyclopedic Dictionary of Pragmatics gives the following example: (Can you pass me the salt?) According to Searle, the speaker performed two linguistic acts, the first of which was the act of requesting (requesting the salt) The second is the question or interrogation using the conjunction (هل) (whether) (Al-Jurjani, p. 357).

4. To further emphasize that Al-Jurjani had a pragmatic approach in his discussion of mental metaphor, we return to Paul Grice, who emphasized the speaker's intention and meaning when he said: " To say that the speaker meant something through a particular sentence means that the speaker intended, when uttering this sentence, to influence the listener to understand his intention.“ Al-Jurjani summarized this statement by saying, ”Rather, it is you, O speaker." (Al-Jurjani, Asrār al-Balāghah, p. 355.)

The second example:

5. Al-Jurjani says: “The spring brought forth or created spring (...) This is permissible in terms of reason, not in terms of language (...) For we want a reasonable meaning, which is that spring is the cause of bringing forth.”(Al-Jurjani, Asrār al-Balāghah, p. 293).

Al-Jurjani emphasizes that the metaphor here is intellectual and intentional and does not relate to the structure of language, and his discussion of this point is lengthy. In summary, the metaphor here is conceptual and relates to two meanings, one of which is apparent, namely that spring causes grass to grow, and the other is implied, which is that the arrival of spring is the cause of grass growing; that is, the relationship is causal. Al-Jarjani's statement in this example represents the essence of Paul Grice's conversational maxim, which is based primarily on the idea of implied meaning arising from the difference between the apparent meaning of the sentence and the speaker's intention and meaning in saying it. Therefore, the speaker here violated the principle of quantity—the first principle of cooperation—which necessitated the existence of an implied meaning that the recipient had to search for through analysis, interpretation, and exegesis.

In summary, al-Jurjani's view of metaphor in general, and mental metaphor in particular, was a purely pragmatic view consistent with modern pragmatic studies, which focused on two fundamental issues:

A.Context: the fundamental element in determining the meanings of statements and the speaker's intentions, which is considered the most important contextual element.

B-Implicit meanings: The discourse analysis focused on the issue of indirect implicit meanings related to the speaker's intentions, going beyond the study of language structure and the relationship between different constructions.

2-The cognitive dimension of metaphor in al-Jurjani:

2-1-Cognitive linguistics:

Ronald Langacker says: "Cognitive linguistics does not deserve this name simply because it declares that language is part of cognition and that linguistic research contributes to understanding the human mind.... Cognitive linguistics is distinguished within the functional framework by its focus on the semiotic function of language. It fully acknowledges the roots of language in social interaction, but insists that all its functions, even its interactive function, are completely subject to meaning... (Langacke., 2018, p. 23)

Cognitive linguistics is a field of linguistics that studies and analyzes language through two different dimensions: the conceptual cognitive dimension, which relates to the mechanisms of the human mind, and the pragmatic dimension, which is the semantic dimension of language and relates to its basic function of communication.

2-2-Metaphor in cognitive linguistics:

Cognitive linguists have studied the issue of metaphor and have limited this rhetorical device to the metaphor, which they have termed “conceptual metaphor.”

> George Lakoff and Mark Johnson wrote a book entitled Metaphors We Live By. In it, we explain that metaphor is an integral part of the mind, and that all mental constructs built by humans are metaphorical; in other words, metaphor is a mental tool whose function is cognitive, shaping ideas and meanings. Lakoff and Johnson say: "... We have noticed that

> metaphor is present in all areas of our daily lives. It is not limited to language alone, but is also found in our thinking and in the actions we take. The normal conceptual framework that guides our thinking and behavior is fundamentally metaphorical in nature."(Lakoff and Johnson, p. 21).

From this, we find that metaphor is not only a linguistic process, but also a cognitive process that exists in the mind, perceiving the world and things, and establishing the mental and intellectual systems of human beings.

2-3-The cognitive thought of mental metaphor according to al-Jurjani:

The term “mental metaphor” immediately reminds the reader that the Arabs were pioneers in the issues studied by cognitive linguistics regarding metaphor and metonymy. Returning to the definition included in this research paper—Al-Jurjani's definition of mental metaphor—it is clear that his thinking was cognitive and discursive. This can be illustrated through his analysis of a set of examples of mental metaphor and its relationships, and comparing them with types of conceptual metaphor in cognitive linguistics studies.

> Al-Jurjani discussed the issue of metaphor and reality in his book Asrar al-Balagha (The Secrets of Eloquence), and we include metaphor here because it is a metaphor, in his words: " “What is said in metaphor is said in simile, because it is nothing other than that, but the difference is that metaphor is more general, since every simile is a metaphor, but not every metaphor is a simile.”(Al-Jurjani, , p. 357).

Returning to metaphor and reality, we find that he referred to three types of them, and what was related to mental metaphor, which is the highest in rank because its meanings can only be understood by the mind and perception, he says: "... Know that this type is the level at which metaphor reaches its highest honor (...) Only those with pure hearts, sharp

minds (...) and souls ready to understand wisdom and recognize the distinction in speech can see it..."(ibid;p355).

"He is honey if you have made him a source of joy. In speech, there is a metaphor between two perceivables (honey) and (human), meaning that you find in a person everything that pleases you and satisfies you, and your days are sweet with him like the sweetness of honey when you eat it. C- The rational with the rational: Al-Jurjani says that in this context, the analogy is between the rational and the rational; that is, between two mental concepts; he clarifies it with an example (such-and-such is alive of heart). This means that the man is good at understanding, intelligent, and has the ability to distinguish truth from falsehood, and this is due to the knowledge that this man acquires. Al-Jurjani's view is similar to that of modern cognitive linguists, and his three divisions represent the traditional structure of the modern conceptual metaphor established by Lakoff and Johnson, which are as follows:

1- The structural metaphor: It refers to constructing a specific concept based on another concept. This means that the relationship between the meanings arises through the mental concepts; this is what Al-Jurjani said (the relationship of the rational to the rational takes the analogy from the rational to the rational). The researchers employed several examples, the most notable of which is (argument is war), and they assigned to this metaphor two domains (source) and (target): Source domain = war Target domain = argument The relationship = that the argument is a metaphorical war, its weapons are the arguments and evidence that the debater must possess in order to triumph over the other party. This meaning was derived from our perceptions of the war that breaks out in the field; where both sides use strong and advanced weapons and well-studied strategies to prevail.

2- The directional metaphor: "There is another type of metaphor, and in this concept, a certain idea is not constructed through another idea but rather organizes a complete system of interrelated concepts, and this system is called directional metaphors; as most of them are related to spatial direction: above, below, in front of, behind, etc." These spatial directions are determined by our bodies, which give the concepts a spatial direction,

such as the example provided by Al-Jurjani: such-and-such is close to my heart, where the word close implies a direction specified by a part of the body (the heart). It can be said that this metaphor represents the second category confirmed by Abdul Qahir Al-Jurjani (the perceivable by the rational).

3- The ontological metaphor: This metaphor is based on "understanding our experiences through things and materials... And when we manage to identify our experiences as a being or materials, we can refer to them, define them, collect them, and quantify them. Thus, we consider them things belonging to our logic." The ontological metaphor starts from the perceivable linked to personal experiences to reach the understanding of the abstract, and it can be said that it starts from visible things to understand the non-visible (what is beyond existence), and ontological metaphors are used for various needs. The differences between these types of metaphors reflect these differences. Example No. (13): Inflation as a Being.

1- Inflation reduces our standard of living.

2- Inflation must be fought. Lakoff and Johnson state: "All these cases allow us to consider inflation as a being with its structure and form that can be referred to, that we can identify a specific part of it, and that we can see it as a cause, and that we can act cautiously towards it. Such metaphors allow us to present a rational analysis of our experiences." The embodiment of the abstract image (inflation) in a perceivable image (being) helps the audience reach the desired meaning. This proposition was previously established by Abdul Qahir Al-Jurjani in the second category (the perceivable by the perceivable). Metaphor between language and reason Your day is fasting, and your night is standing: Al-Jurjani says: "You see a metaphor (...) but not in the essence of the words and the very nature of the terms, but in the judgments applied to them... Do you not see that you did not abstract in your saying the same (fasting) and (standing) but in that you applied them as news to the day and the night..." Al-Jurjani indicates that the metaphor here is not linguistic, but rather pertains to thought and reason; logically, it is not the day that fasts and the night that stands; rather, it is the human, but the action was attributed to time; meaning that a person

fasts during the day and stands during the night, thus the relationship was temporal. Al-Jurjani's statement: "Do you not see that you did not abstract in your saying the same (fasting) and (standing) but in that you applied them as news to the day and the night..." matches what Lakoff stated in the modern cognitive approach, where he speaks about the conceptual metaphor, emphasizing that the metaphor does not pertain only to words; that is, it is not just a linguistic matter; rather, it extends to being a matter of reason and thought. However, this orientation does not diminish the importance of language (definition) as a fundamental part of our conceptual system. Lakoff implicitly agreed with Al-Jurjani in his orientation that metaphor does not pertain to the structure of the word but rather to the context of its use, so (fasting) and (standing) are terms that indicate the original meaning for which they were placed, but the meaning changes when attributed to the day and night. The second model: "My night sleeps, and my concern appears." Al-Jurjani says in this context: "It is not hard for a rational person to realize that the state of the meaning and its position in the saying: My night sleeps and my concern appears, is not like its state if you left the metaphor I slept in my night and my concern appeared." The saying in this model is a metaphor understood by reason; and it has been clarified through Al-Jurjani's comparison between the direct literal statement (I slept in my night) and the metaphorical statement (my night sleeps and my concern appears). Here, a cognitive distinction can appear in the ontological metaphor specifically through the personification metaphor, where the abstract is likened to the tangible; in this case, the night is likened to a human in sleep since sleep is specific to people and not to the night.

Conclusion:

Many modern Arabs have been influenced by contemporary linguistic research, unaware that everything presented in these studies was already present in the writings of ancient Arab scholars, with Al-Jurjani being one of the most prominent of those geniuses whose thought was ahead of its time through the theory of arrangement, which constitutes a qualitative shift in Arabic rhetoric. Therefore, we wanted, as previously indicated, to highlight this matter in our research paper, and among the most significant results reached are:

1- The metonymy and the mental metaphor are complementary; one cannot exist without the other, even if this is not clear; since understanding the metonymy (linguistic) requires understanding the implicit meaning, whether it is related to the word itself, and the mental metaphor cannot be achieved except through the structure of the sentence and the interrelation of the words among themselves.
2- The first result was a personal effort confirmed by the book "Secrets of Rhetoric" by Al-Jurjani, which was followed by Lakoff and Johnson who pointed to the same idea, and here we find that Al-Jurjani was a cognitive conversationalist.
3- The conceptual metaphor is the modern image that corresponds to the mental metaphor in Al-Jurjani in many instances, the most prominent of which is that its linguistic appearance does not suggest the existence of a metaphor except through thinking and analysis, and how he analyzes various models was a strong argument proving that his thought was a cognitive conversationalist.
4- Al-Jurjani made the hidden meanings in the mental metaphor related to the speaker's structure and intent, and this issue was one of the most important issues emphasized by modern theorists such as Searle and Paul Grice."

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