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**THE ISSUE OF PRONUNCIATION AND MEANING IN  
CONTEMPORARY ISLAMIC CRITICISM, WALEED KASAB AS  
EXAMPLE**

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**Introduction**

The issue of pronunciation and meaning is one of the critical issues that preoccupied the old critics, and controversy raged between them in defining the term for each of them in giving the literary text its artistic value. Views on it varied, some of them made "meaning" the most important component of a literary work and the strongest support for its success while underestimating the importance of the pronunciation, and some attributed it to the pronunciation, and some combined them. Among those who were known to have the meaning and to give it precedence over the word are Abu Amr al-Shaibani, al-Amidi, Abu Tammam, al-Mutanabi, Ibn al-Rumi, and Ibn al-Atheer. And they put it in importance after the meaning, and they based this opinion on the fact that the meanings are the guide for people and their goal, and the words are only a means to this end. And the opposite side are the supporters of the pronunciation, who put the word virtue, and care about its right, and see that the true evaluation of literature is based on formulation, for they have the words that the sentences meet the characteristics set for artistic formulation by the writer so that the speech is from the door of his entry into literature, and critics are those who combine the pronunciation and meaning Alike and do not differentiate between them, or trying to overcome one over the other, or that the artistic value of the writer appears in one without the other, which is the ideal view of art. This is what the ancient Arab critics put forward from their views on the issue of pronunciation and meaning, and they are close to each other. On the importance of pronunciation and meaning in literary work, even if this theory developed and became with Abdul Qaher Al-Jarjani in the name of (systems) theory.

## **The first requirement**

### **The issue of pronunciation and meaning according to Al-Jahiz and the opinions of Dr. Walid Kassab about it**

Al-Jahiz is considered one of the most famous writers of the third century and the most prolific of them in his books and writings, and one of the greatest writers in dealing with literary, intellectual and social topics. Books and sciences are more than Al-Jahiz, for he never had a book in his hand that did not complete his reading, whoever he was, to the extent that he used to rent the shops of paperworkers and spend the night in them to look.”

In this regard, Dr. Walid Kassab said: (This issue is one of the literary issues that has taken its share of the critics’ attention. Hardly one of the ancient literary sources is devoid of exposure to this issue, or reference to it. The pronunciation is on the side of the meaning, so most Arab critics tend to give the word preference over the meaning, and give it the lead.

Don't think death is the death of wearBoth are death but this

Death is the question of menMore severe than that humiliating question <sup>(1)</sup>

And he said in the response his famous phrase: (The Sheikh went to the approval of the meanings, and the meanings are presented in the way, known by the non-Arab, the Arab, the Bedouin, the villager and the civilian, but the issue is in the establishment of weight, the choice of pronunciation, the ease of exit, the abundance of water, the correctness of printing, and the quality of casting, for poetry is craftsmanship, and striking Of weaving, and a kind of photography).

The ancient critics have given the word precedence over the meaning, that is: the word is taking precedence over the meaning, and at the same time another group of critics went to make the meaning precede the word, and our critic Dr. complementary to the other.

Professor Al-Qassab went on to explain Al-Jahiz’s statement and said: (From then on, he misrepresented Al-Jahiz’s saying in a way other than what its owner wanted for him, and the people deluded him into giving preference to the word over the meaning, giving him the advantage and precedence, and deluding him by subtracting the value of the meaning and neglecting his affair, and degrading his value, and since then also he put Al-Jahiz is at the head of the owners of the pronunciation and its victors, and in fact, Al-Jahiz has carried the burden of one of the most serious literary issues, and has been given the responsibility of a literary trend that had the farthest and most profound impact.

Professor Al-Qassab points out that Al-Jahiz is not as the critics imagined that he is one of the owners of the word on the meaning, and he went to what some critics have said that Al-Jahiz is one of the supporters of the word and the meaning at the same time.

Then he said: (And in order to do justice to the man, we will try to clarify - as much as possible - his correct position on the issue of words and meanings. Words, because the meanings are simplified to no end, and extended to infinity, and the nouns of meanings are limited and counted, and the sum is limited.

The matter that we see is the accusation by critics of Al-Jahiz in the primacy of the word over the meaning. He found the relationship of pronunciation and meaning to be a close relationship as the relationship of the body of a living being with one of its members, and as he mentioned I go to what Dr. Al-Qassab went to in a statement that Al-Jahiz combines the pronunciation and meaning, not the one who took the word and left the meaning.

Concerning Al-Jahiz's position on translating poetry, Professor Al-Qassab said: "He sees that poetry cannot be translated, because when it is transformed, its syllables are cut off, its weight is lost, its goodness is lost, and it falls into a place of wonderment. Then he said: (The word, according to Al-Jahiz, has qualities that endear it to the soul and make it affect it, so when (the utterance was also generous in itself, chosen of its kind, free from curiosity, free of complexity, endearing to the soul, contacting the mind, and being sympathetic to the minds).

Perhaps Dr. Al-Qassab wanted to clarify through his presentation of the characteristics of the utterance that Al-Jahiz spoke about that he was not one of the supporters of the utterance on the meaning; Rather, he made the term adjectives and wanted to prove that the word is not isolated from the meaning, but for each gender has characteristics, and Al-Jahiz when he is unique in the characteristics of the utterance without the meaning, which Al-Qassab described as endearing is the one who deluded the ancient critics and made them fall short in understanding the meaning of Al-Jahiz, and for this the researcher supports what he brought Dr. Al-Qassab in his count Al-Jahiz is not a supporter of the word at the expense of the meaning, nor vice versa. Rather, he explained the characteristics of each race of the people, and the opinion adopted by al-Qassab is the most correct and most likely.

Also among the attributes are: (The word should not be colloquial, and it should not be slang, so it should not be savage, unless the speaker is a Bedouin Bedouin, for the savage of speech is understood by the savage of people, just as the soloist understands the jargon of the soloist, and people's speech is in layers. People themselves are in layers, so it is from the words that are generous and ridiculous, and the good and the good, and the ugly and the sublime... and with all they talk, and with all they praise and reproach) <sup>(2)</sup>.

Then he said: (As it seems to us, Al-Jahiz's concern with words is his response to Al-Attabi in the definition of rhetoric. He makes the figure any virtue, for a non-Arab may understand his intention, but with crooked words, and the mute may understand his intention. His right, that he is condemned to eloquence, how was he after we understood him? And we understood the meaning of the words of the Nabati who was told to him. Why did you buy this ass? He said: "Ride it and give birth to me.

The thing that we see with Dr. Al-Qassab is that the definition of rhetoric in Al-Attabi was deficient, and he was based on the saying of Al-Jahiz; Because this definition that al-Attabi brought did not make eloquence, form and pronunciation important, while other critics believe that rhetoric has conditions that do not neglect eloquence, pronunciation and form, and Dr. Al-Qassab agrees with what the critics came with in this position.

Here, Professor Al-Qassab says: (These are sayings by Al-Jahiz, you feel his interest in the word, and his sense of his status and position, but does this mean that Al-Jahiz wasted the value of the meaning, or did not pay attention to it? In fact, it is unfair to accuse Al-Jahiz of that, for he never neglected the value of the meaning; Interested in it, very care about it. In his own writings, this is

attested, and in his sayings there is something that depicts and refers to this care. Al-Jahiz mentions the strange and wonderful meanings, the honorable noble, and the wonderful inventor, and how poets dispute these meanings among themselves, and each of them claims that they are the daughters of his ideas. Evidence of the value, honor and prestige of the meaning. He says: "No poet is known on earth who has preceded in his resemblance to a perfect affliction, or in a strange meaning, or in the meaning of an honorable and generous, or in a wonderful inventor, except for all of the poets who came after him or with him, if he does not repeat his word, so he steals some of it or claims it." In its entirety, he does not allow himself to seek help from the meaning, and makes himself a partner in it.

Dr. Al-Qassab points out that Al-Jahiz was among those who gave the term importance, as the influential word has its meaning closer to the soul. That the utterance leads to the meaning he wants. From this it becomes clear that the utterance and the meaning are inseparable, as is the relationship between form and content. Thus, Dr. Al-Qassab proved that Al-Jahiz did not neglect the meaning, but rather combined them.

As for Al-Jahiz's opinion about the theft of meanings, Al-Qassab said: "Then Al-Jahiz sees after that that there are meanings that cannot be stolen, such as Antara's description of flies. It is good to say, so he informed of his compulsion for that meaning, and of his confusion in it, that it became evidence of his bad nature in poetry. Antarah said:

Then you see the flies singing by themselves

chirp sharpening his arm by his arm

jest like the verb of a mustache chant

The action of the landfill on the leprosy trigger

Then he said: (The hair of Antara, which does not steal, is evidence that the secret is in the meaning, not in the pronunciation) <sup>(3)</sup>.

In this regard, Dr. Walid Kassab goes to what the critics have said that every poet has his own style of saying poetry and it is impossible to steal this style from a person, and that he mentions a very important opinion that every writer has a style and this style expresses the meanings he wants, as the words It can be put in other places, but the meaning is the style of expressing the meaning of that writer. It is easy to come up with words, but the meanings are difficult to express the meaning that that writer wanted.

What we notice in the words of Professor Al-Qassab: (It seems that Al-Jahiz felt quite clearly in many of his sayings the congruence between the utterance and the meaning, and the intensity of their cohesion. The predestination of meanings, so many of them are for many, few for few, noble for noble, and absurd for their absurd .

Thus, we find that Professor Al-Qassab sees the pronunciation and the meaning of Al-Jahiz as an indivisible part, meaning that the utterance is identical to its meaning, its good intention and its effect on the soul.

Then he says: (Al-Jahiz feels this coherence between the word and the meaning more and more when he sees that the honorable meaning has no value alone, and does not have the effect on the souls, as it is not presented in an eloquent, sound word far from compulsion and affection. Nature, far from coercion, free from difference, protected from pretentiousness, the heart's favor is made of rain in the generous soil.<sup>(4)</sup>

Dr. Al-Qassab wanted to clarify what Al-Jahiz mentioned that the noble meaning, i.e.: (the sublime) of the meaning had no importance as there was no word indicative of it, and that the honorable meaning is not of value unless there is a word that suggests it, if we take two examples of poets The first is the statement of Zuhair Ibn Abi Salma:

And I know what is in today and yesterday before it.

But I have no knowledge of what will happen tomorrow.

The poet, by employing the words and bringing them in conjunction with the intended meaning, these words express the meaning that the poet wanted that the knowledge of the unseen is specific to the Lord of the worlds. If we take this house:

And a war grave in a deserted place

And not near the grave of war is a grave <sup>(5)</sup>

Where we notice that the words in this poetic verse are discordant and the meaning is remote, which makes it difficult to understand.

Al-Qassab conveys Al-Jahiz's feeling by saying: (Al-Jahiz clearly feels that each type of hadith has a suitable type of wording, not every word is suitable for expressing the intended meaning; The words of the speakers, for example, should not be used in other than their place, so it is not permissible for an individual to use them, for example, in his speeches to people, or in a message to them, and it is not permissible for him to address those who do not understand with the general words of the speakers.

Through what Dr. Al-Qassab presented to this issue, as if he wanted to show that the language of the writer is not the language of the doctor, just as the language of the Bedouin is not the language of the villager. This is what is echoed by the famous saying of Al-Jahiz (that every station has an article), meaning: that each gender has its own language, and this is what Dr. Al-Qassab agrees with the critics in this regard.

Accordingly, our critic Dr. Walid Qassab says: (In fact, this idea of Al-Jahiz will be the basis for the definition of rhetoric later on, and it is (taking into account what the situation requires) in this definition except from the inspiration of Al-Jahiz's saying: (Every station has an article), a definition that depends on the problem of words for their meanings, Which will later be the basis of the hair shaft.

Then he says: (Through this quick tour, we notice that Al-Jahiz never lost the meaning, and he did not underestimate his right, and his interest in the word does not mean his neglect of the meaning as we have seen, and no one denies after that the value of formulation in the literary

work. Whatever the matter, Al-Jahiz did not neglect the meaning. And he did not underestimate him, as many critics who came after him imagined.

Through what has been mentioned, it can be summed up to say that Al-Jahiz was not a supporter of the word at the expense of the meaning. Rather, he made the two - the expression and the meaning - as one piece that cannot be divided between them. The opinions of Professor Al-Qassab are different from what they came with.

Dr. Al-Qassab said: (The truth is that this theory of Al-Jahiz later became a danger to technical standards without Al-Jahiz being responsible for it. And she gave it the first importance and gave it the privilege and honor, and did not give the meaning much credit, but the form became the only measure of good literature.

It is clear from what Dr. Al-Qassab put forward that the critics' understanding of making Al-Jahiz victorious of the word at the expense of the meaning was a wrong understanding as many people dealt with it, then Dr. Al-Qassab believes that these critics were illusory in making Al-Jahiz a supporter of the word, which made them care about form at the expense of content.

This is what Muhammad Hadi al-Tarabulsi arrived at that previous critical studies were characterized by superficiality, as they were concerned with the form and neglected the core issues (content) and wanted to prove that those who imagined this opinion were not fair to Al-Jahiz, which came with limited consequences as they paid attention to the form and neglected the content, and this opinion agrees What Dr. Al-Qassab brought.

### **The second requirement**

Those who adopt the views of Al-Jahiz in its distorted form, and the opinions of those who are fair to him, and the commentary of Al-Qassab around them

Many critics and researchers were deluded in understanding Al-Jahiz through (the meanings are presented) to build on this that he is one of the owners of the word over the meaning, then came Al-Askari who adopted Al-Jahiz theory in its distorted form according to Professor Al-Qassab's description of it. the correct .

Advocates of Al-Jahiz's distorted views:

In this regard, Professor Al-Qassab informs us of the most prominent person who adopted the theory of Al-Jahiz, and the first thing he started with was Abu Hilal Al-Askari by saying: A severe exaggeration, Abu Hilal quoted Al-Jahiz's same phrases, and exaggerated them, and Abu Hilal tries to prove the value of words in the artwork, and that the secret of beauty lies in them. and the message) <sup>(6)</sup>.

Dr. Al-Qassab has clarified an issue that is closest to maliciousness on the views of Al-Jahiz, and whoever adopted this erroneous opinion, which was understood by critics and a number of people, that Al-Jahiz is one of the supporters of the term over the meaning, and Abu Hilal Al-Askari in his book Al-Sina'atin adopted this view, which made Al-Jahiz one of the supporters of the term on the The meaning, but Al-Askari added to that when he made the secret of beauty lies only in the word and that the literary work has no value except in the word, as Abu Hilal made the merit of words at the expense of the meaning in the aspect of differentiation, for example, he

made the advantage of the sermon and the message in the decoration of words, here Al-Qassab did not agree military opinion; Because he is certain in his opinion that Al-Jahiz is not as Al-Askari understood him, and the researcher sees that the merit of the utterance does not affect unless it performs its meaning, i.e., that the words do not lead to beauty unless their meanings are expressed.

Moreover, Al-Askari is not the only one who adopted this theory in its distorted form: (Abu Hilal Al-Askari is not the only one who took – or nearly – the same expressions of Al-Jahiz and exaggerated them and exaggerated them, but Abu Qasim Al-Isfahani who we see repeating in the fifth century that all people share in Knowing the meanings, for they are presented in front of everyone's eyes, and in front of their thoughts.

## 2. Those who are fair to the opinions of Al-Jahiz:

There are those who are fair to Al-Jahiz critics and put the advantage of the term and the meaning together, and here we find Dr. Al-Qassab going to what those critics who did justice to Al-Jahiz went to: (Perhaps the only one who understood Al-Jahiz's theory, and tried to direct it in the right direction was Abdul-Qaher Al-Jarjani, he felt how Al-Jahiz's theory became - which has been misunderstood - a danger to rhetoric, and technical standards, because the care of the form has dominated the attention of all people until they see in it the first source of beauty, and compete in the good formulation and mastery at the expense of meanings and ideas, and critics' attention to words has reached that they see the single word as advantages Recipes for virtue and beauty.

As for Abd al-Qaher, he could not accept that, and he saw that a single word does not acquire a virtue over another word unless one of them is "familiar in use and that is strange and savage, or that the letters of these are lighter, and their mixing is better and what hardens the tongue further".

Through what Al-Qassab mentioned, one of the critics who did justice to Al-Jahiz was Abdul-Qaher Al-Jarjani.

Rather, the pronunciation and the meaning are one thing, but it was mentioned by critics and those who followed their path that the words are higher than the meanings and ideas was not fair to Al-Jahiz, and that the single word did not gain an advantage over another word unless it was used and strange, and that the letters of the word were less than the other word and this Contrary to what was mentioned by the critics who did not do justice to Al-Jahiz and made the singular term unacceptable advantages.

Then he said: (As for other than that, the singular word has no merit at all, it has no merit or honour, but rather it acquires the advantage and goodness when it is organized with other vocabulary in the context of a sentence or a structure. Before it were words that were judged with merit and virtue, and therefore the words (do not differ in terms of abstract words, nor in terms of singular words, and that the words prove to them - virtue and otherwise in the suitability of the meaning of the word to the meaning of the next, or something similar that is not clearly related to it Pronunciation) <sup>(7)</sup>.

And it can be summed up to say that Al-Qassab went according to Al-Jarjani's opinion in the fairness of Al-Jahiz, that it did not have the advantage of the singular word unless it was

combined and intertwined with the word before and after it in the context of the sentence, so it has the advantage and the pronunciation, and this makes me agree with what Al-Qassab brought.

Then, Dr. Al-Qassab spoke about Al-Jahiz in his talk about the meanings presented on the road by saying:

He gave the word credit and honor. He did not want this singular expression that has no value, but rather he wanted something further, deeper and more important, he wanted the image that occurs in the meaning, and this is the meaning of Al-Jahiz's saying about poetry: It is a formulation and a kind of imagery, this formulation is not They are the singular words, but the images that occur in the meanings.

Al-Jahiz did not mean the priority of the word over the meaning, rather his intention was further in the word that is of importance, and this importance comes when the word expresses its meaning.

In this regard, Al-Qassab conveys the words of Abdul-Qaher Al-Jarjani: "The scholars (the scholars) (did not make the pronunciation obligatory what they required of virtue, and they mean the pronunciation of the tongue, and the bells of letters, but they made it like a placement among themselves to say: the pronunciation, and they want the image that occurs in the meaning and the specificity that occurred in it. What Al-Jahiz meant when he said: The Sheikh went to applaud the meanings, and the meanings are in the middle of the road, known to the Arab, the foreigner, the urban, and the Bedouin.

It is manifested through al-Jarjani's saying that what al-Jahiz wanted was to show that the word draws the picture that creates the meaning, and that is why neither al-Jahiz nor al-Jarjani, whom he is fair, did not differentiate between the utterance and the meaning.

Then he says: (What Abdul-Qaher said until now is an explanation of the meaning of formulation in the saying of Al-Jahiz. But what is the meaning of Al-Jahiz's saying: And the meanings are presented in the way? What meanings are these?) ()

Dr. Al-Qassab told us what Abdul-Qaher sees in the meanings that Al-Jahiz spoke about by saying: (Abdul-Qaher sees that this meaning that Al-Jahiz is talking about is similar to (the raw material) or the raw material from which the jeweler makes a ring or bracelet, this meaning is (gold). Or (silver), for example, and when you see the ring or bracelet in its complete form, you do not judge it by the gold or silver from which it was made, but you judge it in terms of a fully-made ring or bracelet, for its raw material - gold or silver - is of no value alone. It is something that is thrown on the road, something within the reach of all people, and it becomes a virtue only when its integrated image is given in the form of beautiful workmanship."

In Al-Jarjani's interpretation of Al-Jahiz's saying (the meanings are on the way) that these proposed meanings, like the raw material, did not perform their meaning unless a useful formulation was formulated through the purification of the words expressing their meanings. Rather, he intended the utterance and the meaning formulated in its final form expressing its meaning, and if he meant the utterance, he would not have said (a kind of imagery), i.e., if he wanted to make the utterance more important than the meaning; I will single out a picture for each of them separately, as they are similar to the formulation (gold and silver), you do not look at the raw metal, but rather look at the final image (the ring), and this means that the word and



the meaning are one image, and it is evident through this that Dr. Walid Kassab went to what gold Al-Jurjani.

Regarding the theory, Dr. Al-Qassab said: (In fact, the theory of Al-Jahiz, in this way that Abdul Qaher understood it, and which we believe that Murad Al-Jahiz does not have a word for a meaning, nor a meaning for a word, and both men feel the danger of these two elements that make up beautiful speech, and feel this The coherence between them, just as we cannot separate in our view of the ring between its material from which it was made, the craftsmanship in which it was shown or the ornament that it was worn, so we cannot separate in our theory of poetry between its meaning and its formulation.

between its content and form. This is also consistent with the sayings of Al-Jahiz, in which we saw him believe in this similarity between words and meanings, and that Abdul-Qaher came late, after the theory of Al-Jahiz - in its distorted form - spread among people, and spread among them, and they transmitted it as a call from Al-Jahiz - who is he - By giving priority to the side of the word over the side of the meaning, and an invitation to pay attention to the wording, and to give care to the content or meaning.

It turns out that Al-Qassab, in his opinion, agreed with Al-Jarjani on the issue of the pronunciation and meaning of Al-Jahiz. Rather, he made the word and the meaning one image.

### **The third requirement**

The beauty of poetry in the formulation

There are ways and methods that the poet uses to formulate his ideas, and these methods vary according to the feeling of the writer and his goal of choosing this method from others, these methods may be synthetic (such as the question, the appeal, the introduction, the delay, the omission, the order ... etc.) or they may be graphic Such as (similarity, metaphor, metaphor, ... etc.) and idiosyncratic (implication, quotation, alliteration, repetition, inlay, ... etc.) and the creative poet is the one who is able to show the beauty in his formulation.

In this regard, Dr. Al-Qassab talks about Qudamah, saying: "Qudamah bin Jaafar limits the beauty of poetry to its formulation, so the poet should not be encouraged to present any meaning he wants, whether this meaning is good or bad, low or fine, as long as he has the ability to present it in a beautiful craft and effective formulation. He says: (And all the meanings are subject to the poet, and he can speak about what he likes and prefers, without prohibiting him from a meaning that he wants to talk about, since the meanings of poetry are like the material placed, and poetry in them is like a picture.

There is also in every industry in which there must be something subject that accepts the influence of images, such as wood for carpentry, and silver for crafting. From intonation in it to the desired end) <sup>(9)</sup>.

Qudamah bin Jaafar's opinion came through Dr. Al-Qassab's presentation of him to prove conclusively that beauty is not in the meaning but the advantage in completing the final form, meaning: good formulation and this beauty comes through the harmony of the word with the meaning.

After that, Dr. Al-Qassab spoke about the formulation by saying: (As long as the issue is for formulation and the credit for its refining, it is okay for the poet to contradict himself; rather, this is considered a virtue for him indicating his mastery of craftsmanship. Then he slanders him in a good way, not denounced, and there is no fault in his actions if he is well praised and slandered. Rather, to me, this indicates the poet's strength in craftsmanship and his power over it.<sup>(10)</sup>

Through this proposition adopted by the doctor, he wanted to show that the poet who is skilled in drafting is the one who (can contradict himself) and this saying indicates that the poet is the one who contradicts himself and considers it a virtue, i.e.: This contradiction is as one who extracts from the materials of one substance but with a forged formulation. well-groomed.

Then he said: (As long as the matter is all about formulation, it is not required for the poet to be truthful. He calculated only that with his good work and quality, Qudamah says: that (the poet is not described as being truthful, but rather what is meant by him if he takes in a meaning from the meanings - an object) He was - to master it at the present time, not to demand that he copy what he said at another time.

In this place, Al-Qassab presented Qudamah's saying that the poet does not require that he be truthful, but rather the importance lies in the formulation and quality, so the saying of Qudamah bin Jaafar: (The poet is not required to be truthful...) is similar to what Al-Qadi Al-Jurjani said in the fairness of Al-Mutanabbi in his book Mediation.

Then Dr. Walid Kassab moved to Al-Amidi and said: (Al-Amidi, who tries to be inspired in everything he says in the words of the Arabs, sees that the credit for poetry is due to the words and the wording, because the meanings are present in every nation, and what the poet or the writer brings from the nice meaning, or Brilliant wisdom, or good manners, for it is of no value, and it is extra in splendor of speech, as the advantage is for formulation.

And it has a pick. He says: (The precise meanings are found in every nation, and in every language, and the poetry of the people of knowledge is nothing but good deliberation, closeness of the take, choice of speech, putting words in their places, and that the meaning is mentioned in the usual wording in it, used in its example, and that metaphors and representations are It is appropriate to what was borrowed for it, and not contradictory to its meaning, for speech does not acquire splendor and luster unless it is in this description.

Then he said: (Al-Amidi tells us in another place in the balance: that the publications and the people of rhetoric are unanimously agreed that the credit is not in the meanings, nor in investigating them, and understanding them, but in knowing these meanings, i.e.: in their formulation, and Al-Amidi supports these, and declares his belonging to them. Going is their doctrine, he says: (And the publishers and the people of rhetoric do not have the credit for the investigation of meanings and overflowing with description, but for them the credit is for knowing the meanings and taking pardon from them, as the early ones did, with the quality of casting, and the proximity of what is coming. And the saying in this is their saying And to him I go)<sup>(11)</sup>.

What Al-Qassab mentioned in Al-Amidi's saying that the advantage of the word is not for the meaning, nor for the beauty of poetry, wisdom and splendor, and counted the advantage in the

end to the formulation, that is: the combination of the word with the meaning, which Mr. It refers to Al-Jahiz and Al-Jurjani and those who followed their path.

Concerning people's interest in drafting, Al-Qassab said: "People's interest in drafting is increasing, giving it the first place in artistic work, even if we reached the era of Ibn Rashid, and we found him talking to us about the owners of words and people of meanings, and he mentions that each of these two groups has opinions and doctrines, but (most people on the Prefer the pronunciation over the meaning.

The people's interest in wording increased and remained continuous until Ibn Rashid came, and he indicated that there are those who care about the opinions of the people of the word and the opinions of the people of the meaning. The owners of the meaning, but most people tend to the side of the pronunciation, and this is evident when Dr. Al-Qassab mentioned Ibn Rashid's saying in people's opinions about the pronunciation. It is the transmission of the views of the two sects and those who agreed with them.

And Dr. Al-Qassab mentioned his saying: (and he cites some of the arguments of the owners of the word, he says: (I heard some clever people say, the scholars said: the word is more expensive than the meaning, the greatest value, and the dearest demand, because the meaning is in people's character, the ignorant and the clever are equal, but working on The quality of the words, the good composition, and the correctness of the composition. Do you not see that if a man wanted in praise to liken a man, he would not have made a mistake in comparing the goodness to the rain and the sea, and the footsteps to the lion, and the shining of the sword, and the resolve with the torrent, and the beauty to the sun, and if he does not improve the synthesis of these meanings. In its best solution, from a good pronunciation that combines tenderness, grace, sweetness, sweetness, ease and sweetness, the meaning had no value..

Then he said: (Ibn Rashid quotes the words of his teacher, Abdul Karim Al-Nahshli, who used to (the word influences the meaning a lot in his poetry and composition: soft speech is richer than gentle meanings than soft words than soft speech)).

And when Dr. Al-Qassab spoke about the increasing care in wording, he said: (People's interest in drafting is increasing greatly, even if we reach the later ages, we find a critic like Ibn Khaldun, for example, who almost dispenses with the meaning of every value and attributes all the credit to the words, because they are the origin, and the meanings are subordinate to them, and that The formulation of speech: his poetry and prose, confined to proficiency in the pronunciation, so when a person memorizes it, masters it and masters it in the way that the Arabs used to use it, he becomes an eloquent writer.

He will not find any difficulty in front of him, as meanings are something that comes on the sidelines, and it cannot constitute any difficulty in the literary work. Ibn Khaldun says: (Know that the art of speech in order and prose is in the words, not in the meanings, but the meanings follow them, and they are the origin. Until the queen settles for him in a harmful tongue.. As for the meanings, they are in the pronouns, and also, the meanings are present with each one, and each thought is subject to what he wants and is satisfied with, so it does not need craftsmanship, and the composition of speech to express it is in need of industry as we said.

They serve as templates for meanings, just as the vessels in which water is immersed from the sea include vessels of gold, silver, mother of pearl, glass and porcelain, and water is one in itself, and the quality of vessels filled with water varies according to its gender, not with the difference of water.

Thus, Professor Al-Qassab made it clear in his martyrdom of Ibn Khaldun that the meaning has no value, but the value is in the quality of the utterance, as he counted the meaning according to the utterance, and when the writer combines the two (the pronunciation and the meaning) he becomes an eloquent writer, and from this we are not surprised to find the content marginal (meaning), but By coherence together, i.e.: the harmony of content with form and pronunciation with meaning, formulation and beauty are achieved.

In this regard, Professor Al-Qassab said: (Therefore, it will not be surprising that we find Arabic poetry moving little by little in the way of craftsmanship, and attention to form, and that the view of content becomes marginal, and in the second place <sup>(12)</sup>).

## Results

- 1- Al-Jahiz was not one of the supporters of the wording over the meaning, but rather the coherence of the word with the meaning.
- 2- Al-Jahiz made the merit of the word and meaning in the final formulation.
- 3- What the critics dealt with in their understanding of Al-Jahiz's sayings is limited to the fact that Al-Jahiz is one of the supporters of the pronunciation on the meaning, but on the contrary, he counted the advantage in good formulation and this is what Al-Qassab wanted to prove.
- 4- Do justice to Al-Jarjani Al-Jahiz, as he explained that the advantage of the word is with the meaning, and this is what Al-Jahiz meant.
- 5- Qudamah made the poet's contradiction to himself a sign of his mastery and his ability to formulate well.
- 6- Al-Amidi made the word superior to the meanings, as he counted the advantage of the final form (formulation), which is the combination of the word with the meaning.
- 7- Ibn Rashi al-Qayrawani did not have the credit for expressing his opinion, but he did have the merit of collecting, as he mentioned the opinions of the two schools of thought, the owners of the wording, the owners of meaning, and those who combined them.

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