Reflections on Ibn Jinni's Thought :
Analysis of *words* and *meanings* in Arabic Semantics

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Abstract: Here is no doubt that Ibn Jinni is one of the popular Arab linguistic figures. From various references, it is said that Ibn Jinni is an expert in the science of nahwu (Syntax). One of the monumental works that he gave birth to is *Al-Khashais*. Moreover, several other works support Ibn Jinni's linguistic thinking. One of the interesting studies to explore is *word* and *meaning*, which are in the scope of the macro language and cannot be separated from Arabic linguistic studies. Besides the relationship between *words* and *meaning*, according to Ibn Jinni, the two elements of language were developed as a means of communication, both spoken and written. Therefore, the study of *words* and its meaning needs to be understood from all aspects of language and the socio-cultural context in general. *words* and *meaning* are the subjects of multi-perspective linguistic research giving rise to linguistic studies. Linguistic reflection on lafazh and its meaning is important as a theoretical basis for understanding Arabic texts and for the development of learning Dalalah for Arab scholars or scholars.

Keywords: *Linguistic, Ibnu Jinni, Arabic Semantics*

Introduction

Semantics is one of the disciplines that focuses more on its study of meaning based on references and symbols. This science focuses on the study of meaning in the form of symbols or signs that express a meaning, the relationship of meaning to one another, and its influence on humans and society (Bohas, Guillaume, & Kouloughli, 2016). Semantics, phonology, morphology, and syntax are branches of linguistics. Semantics in Arabic is called '*ilm al-dalâlah*.(Djajasudarma, 1993)

Ibn Jinni is one of the Arab linguists famous for his views on language, especially Arabic, expressed in most of his works. Among his views is the theory of meaning and lafazh, discussed in his book, al-Khashâ'ish. This book is the main reference for this paper in addition to the book al-Dalâlah al-Lugawiyah 'ind al-'Araba by Mujahid (Arifuddin, n.d.).

In this discussion, the views of an English linguist J.R Firth (1890-1960), whom most observers of Western linguistics are considered a pioneer in this field, whereas, in reality, Ibn Jinni had already put forward the basic theoretical framework (Kridalaksana, 2013). It is no exaggeration to say that the linguistic theory of lavish and meaning known today is the theory of Ibn Jinni which has been refined and systematically packaged to fulfill the scientific requirements of a field of study by Firth (Ismail, 2011). However, before that, the author intends to briefly discuss the biography of Ibn Jinni and his works as a reinforcement of the argument that Ibn Jinni is more worthy of the title as a pioneer of the theory meaning and *lafazh*.

There are several studies related to Ibn Jinni related to Arabic linguistics as written by Ismail (Ismail, 2011) in his study entitled The Study of the Contribution of Ibn Jinni's Linguistic Theory on the development of Modern Arabic Linguistics. This research aims to see Ibn Jinni's contribution to the development of Modern Linguistic Theory. Another research was disclosed by Arifuddin (Arifuddin, n.d.) with the theme of Ibn Jinni's phonetic thoughts. This study also aims to see the contribution of Ibn Jinni to the development of Arabic phonetic studies. The result of this study is that Ibn Jinni has made a major contribution to the development of Arabic phonetic studies. He was the first to write material on Arabic phonetics in a special book which he named Shina'atil-I'rab. From the study above, the similarity with previous research is related to Arabic linguistics. While the difference is that in this study the author places more emphasis on the study of Meaning and Words as well as Ibn Jinni's thoughts related to meaning and words in Arabic semantics.

Method

Because this study is part of a qualitative descriptive study, the researcher uses the listening method with library techniques and note-taking techniques to obtain accurate data (Sugiyono, 2013). Meanwhile, for data analysis, descriptive data analysis methods were used with reference study

techniques and content study techniques, while for the presentation of the final data from the research, informal methods were used to be practical with the use of simple language so that they were easy to understand (Nur, 2016).

Result and Discussion

Intellectual Biography of Ibn Jinni

There are several opinions about the year of birth of Ibn Jinni, whose full name is *Abu Fatah Uthman Ibn Jinni al-Mawsûly al-Nahwy* (Bariyyah & Aan, 2020). According to *Muhammad 'Ali Najjar* in the introduction to *al-Khasha'aish*, Ibn Jinni was born before 330 H. While Abu al-Farra' mentions the year 302 H as the year of birth Ibn Jinni. Meanwhile, Ibn Qadhi Shuhbah, in his book, "*Maws'ah Abâqirat al-Islâm*," states that Ibn Jinni died in 392 H at the 70 years. If this opinion is taken as a reference, it is estimated that Ibn Jinni's birth year was 321/322 H. As for the place of his birth, there is no difference of opinion, namely in Mosul, northern Iraq (Hidayatullah, 2017).

In genealogy, Ibn Jinni is descended from a Roman and a Greek who became the assistant of *Sulaiman bin Fahd bin Ahmad al-Azdî*. However, there is no information about when his father came to Mosul or about the profession of his employer. Perhaps because of his status as a servant or to be well received in Arab society (Afandi, 2009). Ibn Jinni attributed his name to his employer's tribe after his father, *Abu Fattah Uthman Ibn Jinni al-Azd*. At the same time, Ibn Ma'kula heard from Isma'il bin Mu'ammal that Ibn Jinni came from *gennaius*, which means: "noble, genius, good in mind and sincere" a sign that his father was an honorable man, and therefore also used the name *Ibn Jinni* .

Ibn Jinni grew up in Mosul, where he began his studies in various basic disciplines from different scholars. The science of Nahwu was learned from *Abu 'Ali al-Hasan bin Ahmad bin 'Abd al-Ghaffar* bin *Sulaiman al-Fârisi al-Baghdâdi*. In addition, Ibn Jinni also studied literature with *Abu Bakr Muhammad bin al-Hasan al-Ru'yani*, *Abu Bakr al-Sijistaniy*, *Muhammad bin Salmah*, and *Abu 'Abbas al-Mubarrid*. As for *i'râb*, he learned from Arabic *fushaha*, such as *Abu 'Abdillah*

Muhammad bin Assaf al-'Aqliy or *Abu 'Abdillah al-Shajariy.* To quench his thirst for knowledge, Ibn Jinni did not hesitate to travel far to Iraq, Syria, and others (Sakhnini, 1984).

Ibn Jinni spent his childhood also in the city of his birth. In Mosul, he also received his basic education, studying *nahwu* with his teacher, *Ahmad bin Muhammad al-Mausili al-Syafi'i*, better he's known as *al-Akhfasy*. After that, he moved to Baghdad and settled there. He studied linguistics for approximately forty years in this city with *Abu 'Ali al-Farisi* (Nandang S & Kosim, 2018). It was so long that Ibn Jinni studied language with *Abu 'Ali*, so they had a very close relationship such as friendship.

In addition, his studying specifically with *Abu 'Ali*, Ibn Jinni also learned a lot from other linguistic figures, especially those related to sourcing language sources (*ruwât al-lughah wa al-adab*), among them was *Abu Bakr Muhammad bin al-Hasan* who was more known as *Ibn Miqsam*, an expert on *qirâ'at* al-Qur'an, *Abu Abdillah Muhammad bin al-'Assaf al-'Uqaili al-Tamimi*, sometimes, Ibn Jinni called him *Abu Abdillah al-Syajari*.

Ibn Jinni lived in the fourth of Hijri century (X century AD), which peaked the development and maturity of the Islamic sciences. In general, scientists in this century mastered one discipline of knowledge and mastered other disciplines. Therefore, it is not an exaggeration if the biographers of Ibn Jinni state that the works of this one character combine linguistic theory, the theory of fiqh principles (*ushûl fiqh*), as well as the theory of *kalâm* (theology) because he is a follower of the Mu'tazilah school. This school is also adhered by his great teacher, Abu Ali al-Farisi. Ibn Jinni lived in Baghdad until he died in 392 H (Ismail, 2011).

Both his contemporaries and the generations of linguists that followed acknowledged Ibn Jinni's mastery and breadth of knowledge of Arabic linguistics. *Abu Tayyib al-Mutanabbi* (d. 354 H), a very famous poet and friend of Ibn Jinni, for example, once commented on Ibn Jinni, "He is a figure whose greatness is not known by many people (Jinni, 1952)." When *al-Mutanabbi* was

asked about the meaning of a word he uttered (in his poetry), or a sign of harakat (*i'râb*) which was considered strange, he always replied, "Ask the squinting sheikh, Ibn Jinni, he will answer all of them." Likewise, *Ahmad bin Mustafa*, in his book, *Miftâh al-Sa'âdah*, states that Ibn Jinni was a very intelligent intellectual, having broad and deep knowledge in the field of *Nahwu* and *Sharaf*. Ibn Jinni is a prolific and prolific linguist. His various works evidence this.

Among his many teachers, Ibn Jinni was closest to and most respected *Abu 'Ali al-Farisi*. He was never against it and often put forward the opinion of *al-Farisi* as a reference in his books. His acquaintance with al-Farisi began when Ibn Jinni asked about changing the letter (waw) to ا (alif) in words قال and قام. Because at that time it was evening so *al-Farisi* did not answer Ibn Jinni's question. It was not until the next day that he was willing to answer, and it became the beginning of a very close relationship between teacher and student (Afandi, 2009).

During his quest for knowledge, Ibn Jinni met *al-Mutanabbi* twice, once in *Aleppo* and *Shiraz* during Caliph *Shaif al-Daulah*. *al-Mutanabbi* had great respect for Ibn Jinni because he was the first to write *Dîwân al-Mutanabbi's syarah* (commentary) in two syarahs: *alkabîr* and *al-shaghîr*.

Ibn Jinni is one of *al-Nahwiyyin* or *Nahwu* experts and an expert in *Sharaf*. However, he seems more interested in neuroscience, evidenced by his great curiosity about changing waw to alif in some Arabic words. In his discussion, Ibn Jinni is the same as *al-Farisi*, embracing Basrah even though he studied at the *Kûfah* school. Therefore he sometimes also quotes the opinion of *al-Tsa'labiy* and *al-Kisâ'i*, figures of the *Kûfah* school, or occasionally expresses the opinion of the Baghdad school, which is a combination of the *Basrah* and *Kûfah* schools (Afandi, 2009).

Among Ibn Jinni's most famous students were: *Abu al-Qasim al-Tsamaniy* (d. 442 H), *Ibn Burhan Abu Aḥmad 'Abd al-Salâ m al-Bashry* (d. 405 H), and *Abu al-Hasan al-Samsamiy* (d. 415 H). Ibn Jinni died in Baghdad on a Friday night in the

month of *Safar* and was buried next to his teacher's grave in Shuniziyah. Ibn Jinni left '*Ali*, '*Â la* and '*Alâ*. According to *Yaqû t al-Hamawi*, the three sons of Ibn Jinni followed in their father's footsteps to become famous linguists and writers.

Ibn Jinni bequeathed many academic works in various fields especially linguistics. *al-Khashâ'ish* is the first book to be printed and published by *Al-Hilal*, Masir, in 1923. Although the book is not yet widespread, its influence is largely among scientists, writers, researchers, and Arabic speakers (Jinni, 1952). Besides *al-Khashâish, al-Numam's* book is also very popular. This book contains ridicule. This book is a syarah of al-Shakiri's book (d. 275 H) published in Europe then the book was entitled كتابنا ﰲ شعر هذيل then changed again to *Kitâbi fi Dîwâni Hudzail* then changed again to *al-Tamâm*, so this book is no longer published. Another work is no less famous, namely the book *Sirr al-Shinâ'ah*. The writings in this book are in the form of manuscripts. Many scholars edited and commented on the book and then printed it, as done by the author of the book *Kasyf al-Zhunûn* by *Abu Abbas bin Ahmad Muhammad al-Isybili*, known as *Ibn al-Hajj* (d. 647 H). Ibn Jinni's intellectual works in more detail can be read in Maws'ah Abâqirat al-Islam (Ismail, 2011).

Basic Theory About the Study of Lafazh and Meaning

The study of meaning cannot be separated from the launch itself. *Lafazh* (Word) and *meaning* are two elements of communication that are always used because lafazh is the embodiment of the meaning that the speaker wants to convey to the interlocutor(Adriana, 2011). However, each *lafazh* does not always represent the same meaning when pronounced. Likewise, meaning can be represented by different words according to the diversity of the speaker, geographical location, time of pronunciation, dialect of the language, and so on. Therefore, when learning about lafazh and its meaning, one should pay attention to the above elements as has been hinted by Ibn Jinni in his book *al-Khashâ'ish* that no two or more languages are the same.

Even if there are words used the same or are synonymous, one of these must have a higher intensity of use, which is usually the original word. Meanwhile, the other words may not be the original words used but are from other languages or dialects. So we can say that two or more synonymous words have equivalents and possible equivalents in different dialects and languages.

According to Ibn Jinni, Synonymous words are due to the process of assimilation and exchange of vocabulary between speakers of languages with different dialects. This diversity of words for meaning makes a language better/more flexible and makes it a universal language and a means of communication or *lingua franca* for society in general (Azimah, 2020).

A word, as mentioned earlier, can also have two or more meanings. Words like this are usually termed polysemy which is equivalent to *musytarak lafzhî*. In contrast to Western scientists who see *polysemy* from speech sounds such as the word *pretty*, which usually means *beautiful*, *so* or *many*, depending on the *siyâq kalam*, Ibn Jinni saw it in terms of letters and vowels. An example is الصدى which means *a state of extreme thirst* when reading *al-Shada* and means *echoes/sounds* that *cross* when the *lam* is removed and read *ashda* (Kridalaksana, 2013).

Based on the description above, it can be emphasized that basically, Ibn Jinni argues that meaning is the result of a thorough analysis of linguistic events that occur in *lafazh*. Therefore, we must examine all aspects of language in studying meaning, including social, phonological, morphological, syntactic, and lexical contexts (Sakhnini, 1984). However, Ibn Jinni's study of *lafazh* and *meaning* emphasizes phonology, morphology, and syntax as described in his book *al-Khashâish*, to be precise in the chapter.

باب الدلالة اللفظية والصناعية والمعنوية

In a literal sense, Ibn Jinni does not mention phonemes, morphemes, or syntax as contemporary linguists do. Here are some of his linguistic thoughts on lafazh and its meaning in a nutshell.

1. الدلالة الإجتماعية (Situation Context)

In الدلالة الإجتماعية, meaning refers to the context of the situation (*siyâq al-kalâm*) and the conditions surrounding linguistic events (Djajasudarma, 1993). Kridalaksana interpreted the context of this situation with a non-linguistic environment which became a tool for detailing the characteristics needed to understand the meaning of speech. In this theory, meaning is a complex relationship between linguistic features of speech and characteristics of social situations. Before Firth, the context of this situation was already known among anthropologists whom *Malinowski* pioneered.

Given the importance of this theory, *Firth* then completes it with the concept of the principles of linguistic situations, namely: b). Symptoms that are closely related to language users, both speakers and listeners describe their nature outwardly or expressions originating from their mental conditions, which include (i) the sentences of the language users or the events of delivering sentences in them. And (ii) events outside the conversation such as actions and behavior and gestures or *body language/gestures*. c). Everything is closely related to attitude. d.) The influence of speech.18 For example, Ibn Jinni suggests sya'ir Na'im ibn al-Harith ibn Yazid al-Sandy

تقول — وصكت وجهها — بيمينها # ابعلي هذا بالرحى المتقاعس

According to Ibn Jinni, there are the following concepts in this verse of poetry (Siompu, 2019): 1). In the second lyric, the talk/linguistic event (*al-ḥadats al-kalâmî*) tells about the astonishment and denial (perpetrators, women). 2). Non-linguistic events (*al-ḥadats ghair al-kalâmî*) are contained in the first lyric, which describes the situation when the actor speaks. 3). Linguistic and non-linguistic currents, namely, when we hear the first lyrics without knowing the situation when the performer speaks, we understand the astonishment and denial of the performer. However, you will be more confident if you tell the

situation when the slap occurred, and the impression will be stronger when you see the incident firsthand (Bariyyah & Aan, 2020).

In his explanation of everything related to attitude/situation, Ibn Jinni gave an example of sya'ir al-Walid ibn 'Uqbah bin Abi Mu'ith:

قاف قالت قفى لها قلنا

The meaning of قاف in the stanza above will be understood if the accompanying situation is told, namely:

قالت قاف: و أمسكت بزمام بغيرها أو عاخنته علينا

Non-linguistic events narrated

وأمسكت بزمام بغيرها

Means الوقوف. Thus, there is no doubt about the meaning of the utterance as an answer to a request and not as a surprise and denial. Furthermore, to explain the urgency of the context of the situation in meaning, Ibn Jinni gives an example رفع عقيرته of the meaning of رفع صوته, so this will not be understood without looking at the context of the situation (Siompu, 2019).

While the influence of meaning and the role of the context of the situation as a linguistic event is replacing linguistic events is exemplified by Ibn Jinni with the word زيدا with the meaning اضرب زيدا, this meaning will be understood by paying attention to the context of the situation (non-linguistic events) namely when the word زيدا is spoken to someone who is holding a sword. Therefore, Ibn Jinni has distinguished lexical meaning from social meaning or the context of the situation even though linguists equate it like Ibrahim Anis.

2. الدلالة الصوتية (Phonology)

Phonology is a branch of linguistics is a science that studies the function of sounds in a particular language that can distinguish the meaning of one

word from another (Arifuddin, n.d.). This phonological meaning can be in phonemes, *stress (nabr)*, and intonation *(tanghîm)*.

Ibn Jinni termed الدلالة الصوتية with *al-dalâlah al-lafzhiyah* which is the more dominant *dalâlah* than the other two, namely *aldalâlah al-shina'iyah* and *al-dalâlah al-Maknawiyah*. For example, the word قام which consists of letters and sound units, namely the sound of *qaf*, *fathah thawîlah (madd)*, *mim* and *fathah*, *Dalâlah lafziyah* means standing or قيام.

That is, the arrangement of letters or phonological units قام refers to the meaning of قيام in the sense that in verbs sometimes the meaning of action. However, if one element of the sound unit is replaced with the letter shad, the sound becomes صام, the meaning will change because there are different phonemes in the two words (Kridalaksana, 2013).

Ibn Jinni also explained the difference in meaning due to the difference in phonemes in one word, such as the word *sha'ida* (صعد with *shâd*), which means going upstairs and *sa'ida* (with *sin*), which means lucky. Based on the phoneme units, الدلالة الصوتية is divided into bound phonemes or segmental phonemes as in the example above and free phonemes or suprasegmental phonemes as *stress (nabr)* and intonation *(tanghîm)*. To find out where the stress is in a word in Arabic, it is necessary first to know the type of *syllable* or *syllable* in Arabic.

There are five *syllables* or مقطع in Arabic *fushhâ*, namely: 1). CV ح ص as ب, 2). CVV ح ح ص like عين, 3). CVC ص ح ص like في, 4). CVVC ص ح ح ص like تبُ, 5). CVCC ص ص ح ص such as بنت. Note: C = *consonant* V = *vowel* ص = ح صحيح = حركة To determine the location of *nabr/stress* in one word, experts have different opinions. For example, according to Dr. Ibrahim Anis, the location of the nabr in an Arabic word can be seen from the type of last *syllable* of the word (Kridalaksana, 2013).

If the last *syllable* is of the fourth or fifth type (CVVC or CVCC), then therein lies the *nabr*. For example: نستعين and, مستقر the nabr is found in the syllables and قرّ. If the last syllable is not of the fourth or fifth type, in other words, it is of the second and third type (CVV or CVC) then that is where the nabr is.

For example يستحيل and, اِستَغْفِرْ, then the location of the nabr is in the *syllables* حي and تغ. If the syllable belongs to the first type (CV), then the position of the nabr is in the third syllable from the end. Like the word جلس, then the nabr is in the syllable جَ. As for *tanghim*/intonation adjusts to the rise and fall of the sound or tone in the sentence so that it changes from the sentence, also changing the meaning.

3. الدلالة الصرفية (Morphology)

الدلالة الصرفية is a part of linguistics that studies morphemes. الدلالة الصرفية is a discipline that studies and analyzes the structure, form, and classification of words (Adriana, 2011). In Arabic studies, morphology is known as sharf science. Morphology is also defined as follows:

<div dir="rtl">أصغر وحدة لغوية ذات معنى فى لغة ما</div>

"The smallest unit of language that has meaning" Ibn Jinni calls it الدلالة الصناعية, which is produced from morphological units in words. As an example of the word فتح, we will find the derivation/isytiqâq of the word, including:

<div dir="rtl">يفتح، فاتح مفتوح، مفتاح</div>

And so forth. All of these words have different meanings. When we observe these words, they consist of two language units with meaning or morphemes, namely the basic morpheme called free morpheme (*free morpheme/morpheme hurr*) and additional morpheme called morpheme bound morpheme (*bound morpheme / muqayyad morpheme*) (Sakhnini, 1984).

Muqayyad morpheme or *bound morpheme* is divided into two, namely: 1). Derivative morphemes (morpheme *isytiqâqiy*) or derivative morphemes are morphemes in the form of additions /*ziyadah* or alterations found in *fi'il mujarrad*. As:

قتل — يقتل — قَتلة — قِتلة — قاتل مقتول... الخ

قتل — قاتل — تقاتل — اقتتل

علم — أعلم — عالم — تعلّم – استعلم

2). *Inflecting morphemes / I'rabiy morphemes* or inflectional morphemes are morphemes in the form of additions to *fi'il, ism*, or adjectives / *syibh al-shifah* of *i'râb*, both in the form of *i'râb* letters and *i'râb* harakat. So, this *i'râbî* morpheme is closely related to the problem of *Nahwu* science. As an example:

الفعل : كتب — كتبا — كتبوا — كتبت — كتبتا — كتبن ... الخ

الاسم : سيّارة — سيّارتان — سيّارات

النعت (الصفة) : عالم — عالمان — عالمون — عالمة — عالمتان – عالمات

This *dalâlah* is related to and dependent on the previous dalâlah. In terms of level, this dalâlah is lower/weaker than the *dalâlah shawtiyyah* both orally and in writing. In the example of the word *qama* above, the *Dalâlah shinâ'iyah* is the time, which is past/*mâdhî*. Ibn Jinni also suggests the important role of a morpheme in the coercion of a word (Azimah, 2020). For example, the letter *mudhara'ah*, in addition to functioning to make words meaningful *hâl* (present) and *istiqbâl* (future), also symbolize *fâ'il* or actors. Likewise, affixation, vocal changes, and other morphological processes will bring about a change in meaning.

4. الدلالة النحوية (Syntax)

The syntax is also known as grammar or language rules. According to R. R. K. Hartmann and F. C. Stork, the syntax is " *The syntax is a branch of grammar that deals with studying the arrangement of words in a sentence and how these*

relationships are represented, for example, word order or word change." From this definition, it can be understood that syntax is part of the grammar/rules of language that examines the position & meaning of a word in a perfect sentence (Azimah, 2020).

الدلالة النحوية or *al-Dalâlah al-Ma'nawiyah* is the meaning produced by a lower level than *al-Dalâlah al-Sharfiyah* (Hayani, 2019). In the same example: *qâma*, the *dalâlah ma'nawiyah* is the culprit: huwa, third-person singular/male because every *fi'il* must have a *fâ'il*. Regarding this *dalâlah nahwiyah*, Ibn Jinni distinguishes between the meaning of *Nahwi* (grammatical meaning) and the meaning of *mu'jamî* (lexical meaning).

For example, Ibn Jinni argued that according to *nahwu* experts, all *fa'il* is *rafa'* and *maf'ûl* is nashab. However, in use, this is not always the case. Because *fâ'il* and *maf'ûl*, according to the essential meaning of lexical meaning, do not have to read *rafa'* and *nashab* (Muid & Rohman, 2019). As in the following examples:

ضُرِبَ زيدٌ

إن زيداً قام

عجبت من قيام زيدٍ

If you look at the example of the first sentence, the word *Zayd* is *marfu'* although, in essence, the word functions as the object of the victim (the person being attacked) (Afandi, 2009). At the same time, in the second sentence, *Zayd* is read as *manshub* even though he is a *fa'il* (perpetrator). Likewise, with the third *Zayd*, which is read *majrur* even though he is essentially a *fa'il* (perpetrator).

Conclusion

From the description above, it can be concluded that the theory of meaning in Ibn Jinni's linguistic thought is based on the processes that occur in *lafazh* according to the context of the situation or social meaning, phonological meaning, morphological, syntactic, and lexical meaning. The meaning of Arabic

is the result of a thorough analysis of linguistic events that occur in *lafazh*, which include: *al-dalâlah al-ijtimâ'iyyah* (the context of the situation), *al-dalâlah alshawtiyyah*, *al-dalâlah al-sharfiyyah*, and *aldalâlah al-nahwiyyah* (nahwi meaning, syntactic meaning).

However, Ibn Jinni's linguistic thinking about *lafazh* and meaning is more emphasized in the study of phonology, morphology, and syntax in using Arabic as a medium of communication, both spoken and written. Ibn Jinni did not mention phonemes, morphemes, or syntax as contemporary linguists do because the linguistic terms were Arabic. Ibn Jinni's linguistic thought is important to develop in the 'ilm aldalâlah learning process to enrich the substance and methodology of Arabic semantic studies in the future.

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