

M. Taha Boyalık. *Dil, Söz ve Fesâhat: Abdülkâhir el-Cürçânî'nin Sözdizimi Nazariyesi* [Language, Speech and Eloquence: Abd al-Qahir al-Jurjani's Theory of Syntax]. Istanbul: Klasik Yayınları, 2016. 264 pages. ISBN: 9786055245979.

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Translated by **Abdulkarim Auwal****

The book under review here by Taha Boyalık, whose main research areas are Qur'anic exegeses, linguistics, philosophy of language, and late-term Islamic thought, is based on the doctoral dissertation he completed in 2014.¹ Boyalık revised and developed the first chapter of his dissertation dealing with the theory of *al-naẓm* (syntax) and published it in 2016 under the title *Dil, Söz ve Fesâhat: Abdülkâhir el-Cürçânî'nin Sözdizimi Nazariyesi* [Language, Speech, & Eloquence: 'Abd al-Qâhir al-Jurjânî's Theory of Syntax]. Apart from the foreword, index, bibliography, and appendices, the book contains an introduction, two chapters, and a conclusion. Prior to focusing on the content in technical terms, the salient features of the first stage of the work can be listed as follows: Written in immersive Turkish, the book is highly systematic and structurally complementary, harmonious in its usage of classical sources and modern studies on different disciplines regarding the subject and strict on the conceptual and critical analyses of 'Abd al-Qâhir al-Jurjânî's texts (d. 471/1078-79).

The introduction presents al-Jurjânî's life story by featuring the motives behind his theory of syntax. For more information, the reader can refer to the used sources. This approach of putting the writer's biography into perspective when tackling the problem at hand is considerably economic in terms of not

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1 Mehmet Taha Boyalık, "Abdülkâhir el-Cürçânî'nin Sözdizimi Teorisi ve Tefsir Geleneğine Etkisi" (PhD diss., Marmara University, Istanbul, 2014).

diverting from the main topic. The first obtrusive point from al-Jurjānī's life is the prevalence of strict Mutazilite's propaganda in Jurjān, where he was born and raised. As a matter of fact, al-Jurjānī opposed this challenge by positioning himself with the Asharites. According to Boyalík, the motive that led al-Jurjānī to literary criticism, rhetoric (*al-balāgha*), and the philosophy of language was to find a way through these fields as an Asharite, that would enable him to critique the Mutazilite's propaganda. For exactly this reason, he was able to produce groundbreaking books in these fields. In addition to the psychological and ideological motives, he found the background of his project in the historical accumulation of the Basran school of language, to which his teacher Abū al-Ḥusayn b. Ḥasan al-Fārisī (5th/11th century) belonged. Within the framework of the Basran school in particular, he was able to find a way toward syntax (*al-naẓm*) through his works on phonemes, morphology, and syntax (17).

In the second part of the introduction titled 'Bir Terkip Olarak Sözdizimi Nazariyesi' [Theory of Syntax as a Composition], Boyalík explains how syntax theory was established from the standpoint of the inimitability of the Qur'ān (*i jāz al-Qur'ān*) using an interesting presentation. According to this exposition, the Qur'ān, which was revealed after the pre-Islamic period of ignorance (*jāhiliyya*) during which poetry and rhetoric were prevalent and effective, challenged the Arabs through its literature. However, because this challenge was unrequited, both al-Jurjānī and other scholars tried to determine what the inimitability of the Qur'ān was. Deeming the eloquence (of the Qur'ān) to be the essence of its inimitability, al-Jurjānī ultimately considered syntax theory to be the only way to elucidate it. Claiming that the debates at the time on the relationship between word and meaning (*lafẓ-ma'nā*) to have been wrongly grounded, al-Jurjānī's effort to better ground the understanding of eloquence based on linguistics and philosophy led him to the formulation of his syntax theory. Boyalík defines syntax theory as a theory meant to consistently explain the eloquence and inimitability of a statement on a linguistic and philosophical basis, which in essence tries to solve the problem of language and the nature of speech (24). Henceforth, al-Jurjānī's approach became the meeting point of two distinct traditions: the grammarians who considered syntax theory to be part of *i'rāb/āmil* [Arabic vowel signs that determine meaning], and the Asharites who considered the theory to be founded in *al-kalām al-nafsī* [internal/inner speech].

The work's first chapter, "Sözdizimi Nazariyesini Hazırlayan Tartışma ve Bilim Gelenekleri" [The Debates and Intellectual Traditions that Readied Syntax Theory],

discusses the motives for the accumulations al-Jurjānī used that led him to his syntax theory. Certainly, the first of these motives is Arabic grammar. The author discusses the period from which Arabic grammar came into existence up until al-Jurjānī's time in terms of the sub-headings of syntax theory and the names that had served in this field. Khalil b. Aḥmad (d. 175/791), one of the founders of Arabic grammar, laid the underlying structures of phonology, morphology, and syntax (*al-naḥw*); and also developed the theory of *āmil* and placed *ta'līl* (deduction) and syllogism at the center of Arabic grammar. During the 4th century AH, Arabic grammar entered a period of maturity by interacting with fields like logic, theology, and legal theory (*uṣūl al-fiqh*). Thus while forming his theory, al-Jurjānī was faced with a tradition of grammar that had already undergone a period of maturation and that had its own partial repertoire of terminology. As a result, al-Jurjānī wrote books that used this tradition's accumulations on morphology and grammar in the early stages of his career. Among these works is *Kitāb al-Muqtaṣid*, in which he presented the grammatical foundations of syntax theory. Based on the claim "*i'rāb* is meaning," he focused on the relationship between *āmil* [the agent of vowel changes in a word] and *ma'mūl* [the recipient of the changes] in sentence structure. He established his theory of *āmil* by focusing on concepts such as *i'rāb*, *binā*, *marfū'āt* (singular: *marfu'*), *mansūbāt* (singular: *mansūb*), *majrūrāt* (singular: *majrūr*), and *tawābi'*. In the debate of whether *i'rāb* is statement or meaning, al-Jurjānī sided with *i'rāb* as meaning, conducting his research within the framework of the main concepts of *i'rāb* and *mabnī* (a term used for the fixed vowels that refer to Arabic words). Indeed, the concept of the meanings of grammar (*al-naḥw*) as one of the central and first-discussed concepts of syntax theory in *Kitāb al-Muqtaṣid* is no coincidence.

Under Chapter 1's sub-chapter 'Sentatik İlişkiler' [Syntactic Relations], Boyalık discusses step by step how *Kitāb al-Muqtaṣid* prepared the way for al-Jurjānī to reach his theory of syntax. *Kitāb al-Muqtaṣid* hence considers *i'rāb* as a phenomenon of meaning just as the Arabic vowel system, the language's prescribed root-branch (*aṣl-far'*) relationship, and the hierarchical structure of grammar are explained through the perspective of meaning. In short, *Kitāb al-Muqtaṣid* intertwines the philosophy of language with grammatical topics, discussing the syntactic relationship in sentence structure in detail. Based on the conclusion reached in this research and the introduction in *al-Dalā'il*, syntax theory is defined as: "the interconnectedness of words (*ta'līq*) and their being rendered as causal one another" (57). He then elaborates on the unification of words and emphasizes that these syntactic relationships in the sentence lead us to the meanings and rules of grammar.

From a historical perspective, the conclusions al-Jurjānī reached cannot be explained by the historical development of Arabic linguistics alone. According to Boyalík, the second element of the accumulation that prepared this syntax theory is actually the discussions between the grammarians and the logicians that took place in the 3rd and 4th centuries. We will not go into the details of these series of discussions as they are well known and contain dozens of indigenous and foreign works. According to Boyalík, however, al-Jurjānī sided with the grammarian al-Sirāfi (d. 979/368) in these debates. Interestingly, al-Sirāfi used the concept of grammar's meanings, to which al-Jurjānī also attributed special importance, while showing the dimensions of grammatical meaning. By furthering his claim, Boyalík emphasizes that al-Jurjānī's system of syntax theory, which was based on *i'rāb and binā* (this term refers to the construction of Arabic words), may even be studied as an answer to the logicians' arguments – which we are unable to elaborate upon here (67–68).

Al-Jurjānī's third step in arriving at the syntax theory was the theological debates revolving around the truth of speech. The key terms in these discussions were the word-oriented perspectives of the Mutazilite theologians and linguists and the Asharites' theory of *al-kalām al-nafsī* (inner/internal speech). While discussing the theories of *al-kalām al-nafsī*, however, Asharite scholars did not leave the context of divine speech when dealing with grammar, the nature of language, and the relationship between language-thought. Precisely on this point is where al-Jurjānī reached important conclusions regarding the essence of speech and language-thought-world relations by compounding his view of *al-kalām al-nafsī* with the grammarian view of *āmil*. In so doing, he turned toward developing an anti-verbalism understanding of speech and eloquence by revealing the relationship between the understandings of rhetoric that reduces speech to the syntax of words and the relationship that explains the eloquence of speech by referencing words.

In the sub-chapter 'Edebî Eleştirî/Belâgat: Sözü'n Fesâhatî' [Literary Criticism/Rhetoric: The Eloquence of Speech], Boyalík examines the topics that each of the leading names of literary criticism have emphasized in the context of word-meaning and how it affected al-Jurjānī when establishing his theory. Among these names, he emphasizes in particular the author of *Kitāb al-Şina'atayn*, Abū Hilāl al-Askarī (d. after 400/1009), for he represents the point of transition from literary criticism to eloquence and al-Askarī, like al-Jurjānī, sees knowledge of eloquence and rhetoric as the only means of revealing the inimitability of the Qur'ān. However, based on al-Jāhiz's (d. 255/869) teaching of "meanings have been thrown on the roads," al-

Askarī pursued a word-oriented path and connected inimitability and eloquence to words. Boyalık not only refers to the names that positively contributed to al-Jurjānī but also touches upon the scholars who had thoughts contrary to al-Jurjānī's theory. These citations/references can be inferred as negative contributors. In particular, al-Jurjānī's contemporary, Ibn Sinān al-Hafāji (d. 466/1073), stands out as the name Boyalık most emphasizes, because al-Hafāji showed the most contradictory approach to al-Jurjānī's syntax theory and thoughts on eloquence. Al-Hafāji's aim was to develop an eloquence theory by adhering to the speech theory Qāḍī 'Abd al-Jabbār (d. 415/1025) had developed. Al-Hafāji, who had adopted the word-oriented understanding of eloquence, rejected the cognitive word claim. According to Boyalık, al-Hafāji combined the Basran Mutazilite School's understanding of speech with the tradition of verbal criticism that prevailed after al-Jāhiz (96). By comparing al-Hafāji and al-Jurjānī, al-Hafāji has taken the Mutazilite theology as the starting point for his eloquence theory.

All these narratives from Boyalık show that no concept, proposition, claim, or theory in history emerges easily or suddenly. This is also true for al-Jurjānī's syntax theory. This debate, which had started to develop since the 2nd century (AH), was especially ramified by Mutazilite theologians through the distinct works they wrote with regard to the inimitability of the Qur'ān in the 3rd century (AH). In the sub-chapter 'Īcāz Mektebi: Sözüñ Īcāzi' [School of Inimitability: The Inimitability of Speech], Boyalık examines dozens of works that had been written up to al-Jurjānī's time from the aspect of their influence on his theory of syntax, including al-Jāhiz's *Naẓm al-Qur'ān*, al-Rummānī's (d. 994/384) *Al-Nukat*, al-Khaṭṭābī's (d. 388/998) *Bayān i jāz al-Qur'ān*, and al-Bāqillānī's (d. 1013/403) *I jāz al-Qur'ān*. According to Boyalık, al-Jurjānī enters into a discussion on the concepts of inimitability and eloquence around the syntax theory, especially with al-Rummānī, al-Bāqillānī, and Qāḍī 'Abd al-Jabbār. As an example, al-Jurjānī's main difference when compared with his two predecessors can be summarized as follows: According to al-Rummanī, inimitability is based on eloquence (*al-faṣāḥa*), and eloquence occurs in syntax. As for al-Bāqillānī, he sees syntax as a separate matter; however, he focuses on proving inimitability without addressing the aspect of the syntax that causes inimitability. Al-Jurjānī, meanwhile, examines the issue of syntax as the main issue and inimitability as secondary (99–112).

Within and in line with this background, al-Jurjānī gives his first indications of syntax theory in *al-Risāla al-Shāfiyya*, which he wrote before *al-Dalā'il* and wherein he addresses the issue of the inimitability of the Qur'ān. However, he does not

deal with the problem of syntax being the source of the inimitability in this study; he only focuses on the reasons why the interlocutors of the Qur'ân didn't attempt to conceive an equivalent to the Qur'ân, even though they had the necessary equipment and had not been precluded. Nevertheless, al-Jurjâni deals with inimitability in this work in terms of eloquence and examines eloquence in terms of syntax. Despite all of this, he waits to handle the grounding and justification of eloquence and syntax in *Dalâ'il al-i 'jâz*.

Starting with the sub-heading 'Dil-Söz Ayrımı' [Language-Speech Distinction] under the first sub-chapter 'Dilbilimsel ve Felsefî Açından Sözdizimi Nazariyesi' [Syntax Theory from a Linguistic and Philosophical Perspective] in Chapter 2 titled 'Sözdizimi Nazariyesinin Dilbilimsel Felsefî ve Edebî Boyutları' [The Linguistic, Philosophical, and Literary Dimensions of Syntax Theory], Boyalık reveals the distinction between language and speech based on al-Jurjâni's two books as follows: Language is the general name of the grammatical structures that allow the word that forms by attaching meaning to its utterance to relate with other words, regardless of who coins the phrase. In short, the speaker of a language finds the language ready; in other words, language is provided because the words and grammatical structure have been readied, whereas speech has grammatical structures with which the speaker chooses to express meaning by attaching one word to another. Al-Jurjâni clearly presents this process. However, as al-Jurjâni puts it, while an emphasis exists on the opinion that the speaker has no influence on the fields of grammar and words, another emphasis is on the view that grammar offers an unlimited production opportunity to the speaker: "It should be known that syntax is formed within and according to the different aspects of the framework of the meanings of grammar and that there is no end limit to the visage and differences of the syntax" (124). A similar situation is observed when dealing with two important concepts such as arbitrariness and reconciliation: Words are arbitrarily created; namely, the order of letters is not set on any rational justification in a word; however, this sequence is not random but conventional (119).

An interesting criticism of al-Jurjâni in this sub-chapter is directed toward the understanding of metaphors (*al-majâz*) that had continued up until his time. He points out that this understanding stems from the confusion between "language" and "use of language (speech)"; and he defines metaphor as the "transfer of the coined meaning in a language to another meaning." However, by creating the concept of the "meaning of meaning" for the first time, al-Jurjâni states that metaphors must show the coined meaning in the language but adds that metaphors can

imply other meanings through some clues (121). In short, al-Jurjānī emphasizes a self-sufficient understanding of language independent of the user; however, the denotation in language takes place according to linguistic assignment. In this context, truth and metaphor occur within the boundaries of linguistic structure and cannot exceed it. With this approach, al-Jurjānī distinguishes language as a field of existence and language as a field of usage (i.e., field of speech). After presenting this distinction, the areas of syntax theory are also determined as a linguistic and philosophical study of language and a literary study of speech.

Under the sub-chapter 'Dil ve Zihin' [Language and the Mind], Boyalık discusses the relationship between language and the mind from the perspective of al-Jurjānī and emphasizes this within the framework of three concepts: the grammatical mentality of meaning, the ontological priority of meaning to the word (in terms of linguistic existence), and the meanings of syntax. In this detailed investigation, the question of who coins the language is pushed to the background, and emphasis is placed on whether speech is verbal or inner/internal. Thus, the basis of the topic is prepared for a philosophical dimension. What al-Jurjānī emphasizes can briefly be summarized as this: No matter who is coining, objects and facts precede their meanings in the mind; mental meanings also include the words chosen in linguistic assignment. With this assertion, al-Jurjānī states that the meanings in the mind came into existence independent from words when languages were not yet available; he therefore acknowledges that linguistic assignment is the basis of languages. Al-Jurjānī, who does not stop at this point, takes a step further and states that, aside from the meanings, grammar also precedes the existence of words in language. So much so that the relations of meaning that precede and necessitate linguistic assignment can be established by means of grammar. Thus, according to al-Jurjānī, *the meanings of syntax* (grammatical functions) are the possibility of connecting two words in a language. According to Boyalık's interpretation, al-Jurjānī means the mental formations and processes of meanings when he says the meanings of syntax. This is because by expressing the grammatical, al-Jurjānī excludes the dictionary meanings of words. By excluding words from the expression of *meanings*, he emphasizes that what is pointed out with this concept is not a word (sound) but a phenomenon of the mind. According to al-Jurjānī, imagining a lexical meaning abstracted from syntactical meanings is impossible, and aligned words cannot make sense without referring to the meanings of syntax.

After clarifying these three concepts, Boyalık tries to show the attitude and positioning of al-Jurjānī against the Mutazilite grammarians and theologians such

as al-Sibawayh, al-Mubarrad, al-Ahfast, al-Qutrub, al-Sirāfi, and Abū ‘Ali al-Fārisi in this regard. In particular, Boyalık shows al-Jurjānī’s stance against Qāḍī ‘Abd al-Jabbār’s theory of speech and eloquence. According to al-Jurjānī, speech essentially is not the sound of words but the syntax of meanings in the mind. According to him, those who dissociate words from the content of the mind and reduce them to a specific sequence of words base their understanding on the sounds of words, not their formation, and hence overlook the syntactical meanings. Undoubtedly, the addressee of this criticism is Qāḍī ‘Abd al-Jabbār. As for al-Jurjānī, words alone have no syntax without grammar. Al-Jurjānī, who objected to language and speech being reduced to a verbal phenomenon, complained about overlooking the prioritization of natural language to its meanings and grammar, which allows meanings to establish relationships. This is because, according to him, that approach ultimately leads to breaking the link between language and thought.

The sub-chapter ‘Dil-Düşünce İlişkisi’ [Language-Thought Relationship], examines al-Jurjānī’s responses to Qāḍī ‘Abd al-Jabbār’s claim that “no relationship exists between language and thought.” According to Qāḍī ‘Abd al-Jabbār, language is only a tool in which thought is transmitted, and thought occurs in the mind independent of language. On the other hand and contrary to Qāḍī ‘Abd al-Jabbār, al-Jurjānī emphasized the “linguistic aspect of thought,” according to Boyalık. Following the claims he summarized under the sub-chapter ‘Dil ile Zihin’ [Language and Mind], Boyalık states that al-Jurjānī, who had created a close relationship between syntax and thought, viewed thought as “the grammatical sequence of meanings in the mind” (148). With this thesis, al-Jurjānī simply refused to see language as a means by which thought is transmitted. This approach of al-Jurjānī is a means by which thought is transmitted to language because thought is a coordination of meanings in the mind, not words. For this reason, after meanings are arranged in the thought process, no follow-up thinking activity occurs in the mind for ordering words. According to Boyalık, this approach of al-Jurjānī compels us to accept thought meanings to simultaneously be the meanings formed in a language. In short, al-Jurjānī does not see language as a means by which thought is transmitted; on the contrary, he sees language as the basis for the existence of thought and defines the act of thinking as a grammatical sequence of mental meanings. Boyalık summarizes his examination in six items in this sub-chapter, which we have briefly mentioned. With these claims, however, he also remarks that al-Jurjānī does not equate language with thought because we also possess non-linguistic thought forms. As such, this emphasis of al-Jurjānī is about the transmission of language from a simple expression of thought to the abode of thought (160).

The sub-chapter 'Dil-Dünya İlişkisi' [Language-World Relationship] states that al-Jurjānī examines this issue consisting of the constative (*al-ikhbār*) and performative (*al-inshā'*) around the concept of *isnād* [more compressive than constative]. The person al-Jurjānī is confronting in this topic is Qāḍī 'Abd al-Jabbār. Nevertheless, al-Jurjānī's handling of the issue is not theological but has the context of linguistics and the philosophy of language. In this respect, both the mental and usage dimensions of meaning and denotation are handled together; linguistic denotation, namely denotation of the constative, the meaning, and the nature of the meaning, are examined together. According to this, language gains presence through linguistic assignment; however, language as such cannot be seen as a simple tool that only provides the representation of the outside world. This is because language, whether external or not, can establish all kinds of relationships of meaning with respect to linguistic structures. With this function, the relation between the words and the *isnād* in speech may also mean both the external and non-external meanings. In other words, the constative can be attached not only to what is but also to what is not, because constative speech ultimately corresponds to a relationship established in the mind. When this relationship is moved to an external environment, whether the relationship corresponds to a fact and/or event requires not only linguistic evidence but also emotional, experiential, and theoretical information about that phenomenon and event. In such a situation, language alone may distort the phenomenon and the event. In addition, although divine speech has no sensational, experiential, or/and theoretical experience, it can be an ontological and epistemological source of information for believers. In short, meaning and the denotation of meaning are not determined from the congruence of fact or the knowledge of the nature of the object. One could say that language neither pictures nor depicts the external world passively, and at the same time that speech represents reality within the boundaries of language.

In the sub-chapter 'Dilin Kullanımı ve Dilin Dünyası' [The Usage of Language and the World of Language], after establishing al-Jurjānī's sphere of linguistic existence as being both separate from and encompassing the sphere of external existence in addition to limiting the linguistic denotation of linguistic structure through grammatical and semantic characteristics, Boyalık examines how linguistic structures offer the speaker an unlimited variety of production. In this research, Boyalık explains how the context of language usage functions, how it reproduces the language, and how expression affects both its occurrence and qualities. Of course, many linguistic elements are added to the syntax in this process such as

adverbs of *al-ḥāl* (a terminology used to show how an action takes place adverbially) and *al-tamyiz* (quantifier), and so on. Although speech has the same constative content, the features of language usage change the structural meaning given by the relationships that occur in the *isnād* and the quality of the expression. In short, al-Jurjānī says, “whenever the sequence of speech changes, the meaning should also change” (189). The world of language transcends the world of external phenomena, given the mental, rational, imaginary, and other such relationships among usage, context, and expression. Facts and events can be mentioned that belong to many different spheres of reality. This also allows language to transcend the truth that results from its congruity with external reality and to sail to different worlds through metaphor and allusion.

In the second sub-chapter ‘Edebî Açıdan Sözdizimi Nazariyesi’ [Syntax Theory in Literary Terms], of the study’s second chapter “Sözdizimi Nazariyesinin Dilbilimsel Felsefî ve Edebî Boyutları” [The Linguistic, Philosophical, and Literary Dimensions of Syntax Theory], Boyalık discusses how al-Jurjānī resolved the debates in the first chapter in terms of inimitability, eloquence, and syntax. Boyalık also examines the relationship between sentence structure (*al-nahw*) and eloquence (*al-bayān*). As a result of this examination, he shows how al-Jurjānī had criticized al-Jāhiz’s and Qāḍī ‘Abd al-Jabbār’s contradictory understanding of eloquence and describes the conceptual web that al-Jurjānī had used to overcome the word-meaning duality as a result of this criticism. As many of the issues have already been addressed while examining the first chapter, we will briefly make do here with mentioning al-Jurjānī’s ideas in reference to the framework Boyalık laid. Al-Jurjānī’s view can be summarized as follows: The source of inimitability is eloquence; even though many elements exist that ensure the eloquence of speech, the main source of eloquence is syntax. Al-Jurjānī takes the most important step to be taken for the construction of this source as he tries to overcome the word-meaning dichotomy that had been debated up until his time by showing the existence of an organic bond between the two. Thus, the literary value of speech is neither in words nor in the content of the meaning; on the contrary, it is in the syntax of the speech constructed by syntactical meanings, in short, “syntactically” (194). In addition, al-Jurjānī establishes the relationship between grammar and *al-bayān* (eloquence), not as had previously been done by focusing on the concept of *i’rāb*, but by centering on the concept of *syntactical meanings*. At this point, the following question may be asked: Is the only source of eloquence the meanings of grammar and syntax? As discussed briefly above, the use of language and the indirect expression of language in this context such as metaphors, allusions, and analogy-based metaphors are

also an essential source of eloquence. In this narrative, eloquence results from the secondary meanings caused by related meaning. Secondary meanings that have no verbal denotation are also referred to as *the meaning of meaning* and are rendered as *semantic denotation*. In this framework, Qāḍī ‘Abd al-Jabbār’s understanding of eloquence, which al-Jurjānī finds contradictory, is strictly criticized. In particular, al-Jurjānī criticizes Qāḍī ‘Abd al-Jabbār’s view of the relationship between eloquence and *i’rāb*. Consequently, the word-meaning duality is lifted with al-Jurjānī’s syntax theory to a new conceptual framework formed by concepts such as word and meaning (i.e., the meanings of syntax and form (*al-ṣūra*) and the relationships between them).

Boyalık presents a thorough summary of his work in the conclusion. He gives a chronological subjective description of *Dalā’il al-i’jāz* in Appendix 1 and concept maps of *Dalā’il al-i’jāz* in Appendix 2. According to Boyalık, these two appendices show us how often and in which section a concept is used. By acting from this demonstration, one can follow al-Jurjānī’s starting points and the conceptual development of *al-Dalā’il*. The conclusion is clear: In the process of starting from the concepts of inimitability and eloquence, al-Jurjānī has reached the founding concepts of syntax theory. In other words, al-Jurjānī passed on from the problem of the source of inimitability in *al-Dāla’il* to the concept of eloquence, and from there to the concept of syntax; he came upon the nature of speech while examining the syntactic nature of speech, thus the nature of language got included in the discussion.

The significance of Boyalık’s work is pointed out above. His book will trigger studies in the philosophy of language, which is embedded in our tradition of classical linguistics in Turkey, as well as in many other fields. As these studies increase, perhaps Boyalık’s views on al-Jurjānī and linguistics will be critiqued, as well as on the philosophy of language. For now, however, the work can be said to be a pioneering one in its field. Despite these features, two points should be mentioned: Firstly, one of the main shortcomings in this book, which can already be seen as the most important work in Turkish, is the lack of an intact terminology, although some are interspersed throughout the text. Boyalık could have spearheaded these problems by preparing a dictionary. Secondly, it would have been better for those who are particularly interested in linguistics and the philosophy of language but who are unfamiliar with the classical terminology and content of these fields, if the book could go beyond occasional references to the contemporary extent of concepts, judgments, and subjects, and elaborate them further.