

## Conclusion

*Ma' nā* is mental content. It was central to the conceptual vocabularies of lexicographers, theologians, logicians, and literary critics. It enabled them to build theories of meaning, cosmology, truth, and beauty at the nexus of language, mind, and reality. Reading the eleventh century through the lens of this concept helps us see how those theories worked.

*Ma' nā* helps us recognize that eleventh-century Arabic lexicography was fundamental to all other scholarly pursuits and that while it was iteratively conservative it was also epistemologically creative. The lexicographers managed a lexicon of precedent that anchored an accurate (*ḥaqīqah*) connection between a vocal form (*lafẓ*) and a mental content (*ma' nā*).

*Ma' nā* helps us grasp that Islamic theology in the eleventh century was lexical and linguistic and at the same time scientific, and targeted at both God and the extramental world. *Ḥaqīqah* was the theologians' goal: to accurately align their mental contents (and their vocal forms) with the truth of the divine creation.

*Ma' nā* helps us understand how Aristotelian logic became, in the eleventh-century Arabic of Ibn Sīnā, a comprehensive epistemology that policed with rigor and success the boundaries between language and mind. *Ḥaqīqah* was the accuracy that this system demanded for both its two primary cognitive steps: conception and assent (*taṣawwur* and *taṣdīq*).

*Ma' nā* helps us realize how a revolutionary theory of poetic affect could be constructed from Aristotelian logic and Arabic grammar. Al-Ġurġānī's literary criticism enabled *ḥaqīqah* to operate in a make-believe world of imagery, where it helped audiences feel the power of metaphor.

*Ma' nā* is the stuff of human cognition. *Ḥaqīqah* is the word for accurate connections between that stuff of cognition and language, or between that stuff of cognition and God, or between that stuff of cognition and the reality of the extra-mental world. *Ma' nā* is what we use when we think about what we can see, or feel, or know. *Ḥaqīqah* is when we get that right.

It has not been my intention in this book to argue that readers should join me in invariably translating *ma' nā* as “mental content” or *ḥaqīqah* as “accuracy.” That has been a thought experiment, in which every time I have written “mental content” in English, the Arabic word has been *ma' nā*, and every time I have written “accuracy,” “accurate,” or “accurately,” the Arabic word has been *ḥaqīqah*. What I have tried to do is advocate for the invariable understanding of *ma' nā* as a stable and useful category located in the mind. In the lexicon, *ma' ānī* are connected with vocal forms. In theology, Ibn Fūrak used *ma' ānī* as conceptual pigeonholes for the correct alignment of God, world, and theologians. In logic, Ibn Sīnā used *ma' ānī* as the Arabic core of universal thought. In poetics, al-Ġurġānī used *ma' ānī* in bundles to explain how poets manipulated the accuracy of the lexicographers. The *ma' ānī* of poetry are not, of course, identical to the *ma' ānī* of theology, but just as in English one can play tag in the morning, play chess in the afternoon, play Hamlet in the evening, and play the fool at night, all the while using “play” as a stable and useful piece of vocabulary, so too was *ma' nā* a stable and useful word in eleventh-century Arabic. The only reason I have invariably translated *ma' nā* as “mental content” is to ensure that I can advance this thesis: *ma' nā* was a stable and meaningful piece of core conceptual vocabulary. It was not a homonym, nor was it vague or ambiguous.

Translating *ma' nā* in exactly the same way wherever it appears is a methodology by which we can engage with the scope of usage in the texts. “Mental content” does a passable job as a translation; it produces some unidiomatic awkwardness, but that is to be expected—because the extent of the work that *ma' nā* did in eleventh-century Arabic cannot be replicated by any one word in English. Nor is this a matter of a single Arabic word being equivalent, in its various usages, to multiple words in English. That is the methodology that I enlist Kuhn to argue against: if we turn *ma' nā* into a set of mutually incompatible English words, we have domesticated it in a different conceptual vocabulary. The alternative strategy that is available for philologists trying to make sense of eleventh-century Arabic texts is to use an invariable translation. In my case, “mental content” helps English readers see the difference between the way Arabic uses *ma' nā* and the way English uses its own conceptual vocabulary of meaning, signification, and so forth. We are dealing with two core conceptual vocabularies, each of which carves reality at different joints. Domestication of the source vocabulary in the target vocabulary is a problem because it obscures this fact. There is a difference between *ma' nā* and meaning. In order to make sense of the theories that Arabic scholars wrote using

*ma' nā*, we need to be constantly aware of that difference. Richard Frank was aware of it. My use of the invariable translation “mental content” is only useful insofar as it highlights this difference.

It is worth repeating that I make no claim for the necessity of an invariable translation of *ma' nā* as “mental content” in future work. Once we know that *ma' nā* was invariably a stable word for content in the mind, we can start to experiment with more idiomatic renderings in English and other European languages. Phrases containing the word *ma' nā* could be translated as “we think of this as,” or “the concept here is,” or “there is a certain content to that argument,” or “this fits into the mental pigeonhole of,” or “this word calls up a bundle of ideas.” All these translation choices are idiomatic English ways of saying “mental content”; they depend on and posit the existence of stable mental contents.

My translation of *ḥaqīqah* as “accurate,” “accurate account,” or “accuracy” goes some way in the same direction. The Arabic word is used in ways that would in English be nominal or adjectival, and I have alternated between the three options above in order to ensure the stability and familiarity of my English syntax. But the core claim I make stands: *ḥaqīqah* can invariably be understood as the claim that something is correct, accurate, or an accurate account. We do not use a word in English that makes the claims about the relationship of mind to world and language that *ḥaqīqah* makes in Arabic. But we do have a lemma, “accuracy,” that captures the claim that *ḥaqīqah* makes in Arabic about those relationships. *Ma' nā* and *ḥaqīqah* are equally foreign to English; the gap between the conceptual vocabulary that they constitute and Anglophone or European conceptual vocabulary is substantial. The difference between *ma' nā* and *ḥaqīqah* lies solely in the disparate availability in English of words that can represent the roles they play in Arabic.

This book has been written to establish a set of connected arguments. The first is that *ma' nā* and *ḥaqīqah* functioned as core conceptual vocabulary in the eleventh-century texts that I have read. The second is that this vocabulary was shared across the four scholarly disciplines of lexicography, theology, logic, and poetics. *Ma' nā* and *ḥaqīqah* were tools used by all scholars. In this book, we have seen four scholars do four different things with the same tools. The scholars were in constant and productive conversation with each other. Ibn Fūrak's theology engaged with ar-Rāḡib's lexicon, as did Ibn Sīnā's logic (which gestured toward Ibn Fūrak's theology), and al-Ġurġānī's poetics built on Ibn Sīnā's theories of essence and cognitive process. Ibn Sīnā called his *ma' nā*-based account of cognition “logic,” and al-Ġurġānī called his *ma' nā*-based account of poetic cognition “grammar.” These were very different projects, but they started from a shared conceptual base and used a single conceptual vocabulary.

This observation has repercussions for how we look at the scholarly disciplines of eleventh-century Arabic. Thinking about *ḥaqīqah* in theology, logic, and poetics helps us see how fundamental lexicography was to all scholarship in Arabic

in the eleventh century and beyond. In theology, the benefit derived from reading Ibn Fūrak with a focus on *ma' nā* and *ḥaqīqah* has been to resolve the apparent blurring of the relationships between language, epistemology, and ontology. The discipline of Islamic theology contained a theoretical assumption about the structure and operation of human cognition that ordered the nexus of language, mind, and reality as follows: *ma' ānī* are stable pigeonholes of mental content, and *ḥaqīqah* is always the moment when those *ma' ānī* accurately connect to words, the world, or God. The potential of these pigeonholes was realized in the Arabic logic of Ibn Sīnā, where *ma' nā* was the core cognitive building block. Human beings conceived of mental contents and then manipulated those mental contents according to logical rules in philosophical endeavors. Adamson has credited Ibn Sīnā with the discovery of mental existence,<sup>1</sup> and my work in this book goes some small way toward locating that development in the usage of *ma' nā* during the eleventh century and earlier, when the word was already a stable term for what existed in the mind. Theology had also shown how *ma' nā* could be used for qualities and attributes, things that do of course exist extramentally as well as in the mind. Ibn Sīnā took an existing piece of Arabic core conceptual vocabulary found everywhere from grammar to literary criticism via theology, brought it into Aristotelian philosophy and logic, and integrated it into his accounts of existence.

Ibn Sīnā's resolutions of questions of epistemology and ontology are useful for us and make sense to us because he was motivated by his work in the philhellenic Aristotelian tradition to establish clear boundaries between language, mind, and reality. For contingent reasons of history and geography, European and Anglophone philosophy and theology have also worked, for at least the last millennium, in that same Greek tradition. But the Islamic theologians who were talking about *ma' ānī* in the eleventh century and earlier did not necessarily care so much about the division of language, mind, and reality made by Aristotle at the start of *De Interpretatione*. *Ma' nā* was at the core of their assumption about this nexus, and they wanted to align their *ma' ānī* with God, not Greeks. Reading for *ma' nā* rather than looking for strictly ontological accounts or fearing linguistic relativism can help us appreciate Ibn Fūrak's physics and cosmology. Today's European and Anglophone conceptual vocabulary shares a genealogical connection to Ibn Sīnā; we all read Aristotle. But we share no such assumptions or vocabulary with Ibn Fūrak, a fact that heightens both the epistemological need and the hermeneutical rewards for reading his theology with close attention to *ma' nā*.

My arguments have some ramifications that extend beyond the scope of this book. The first is that this same Arabic core conceptual vocabulary can also be found across disciplines that appear in this book in passing, most notably grammar

1. Adamson (2017), cf. Panaccio (2017, 95).

and legal theory, but also in exegesis, mysticism (*taṣawwuf*), ethics, and *adab*. I am comfortable advancing this observation despite having not documented it sufficiently. The second is that use of this same core conceptual vocabulary extended well beyond the eleventh century. I have not attempted to document this; chapter 2, on “Precedents,” did show that eleventh-century conceptual vocabulary was consistent with the previous four centuries of Arabic, but I have only briefly gestured toward the centuries of power and progress that followed. It is my contention that the conclusions reached in this book about *maʿnā* and *ḥaqīqah* could be profitably applied to and tested against the vast scholarly projects written in Arabic from the twelfth through the nineteenth century. The “science of lexical placement” founded by al-Īḡī in the fourteenth century is just the most obvious example.

Reading for *maʿnā* also helps us deal with the looming presence of the English word “meaning,” a word that seems to occupy much of the same space as *maʿnā* without ever doing exactly the same work. Using examples from ordinary language, we may quickly observe the difference between *maʿnā* and “meaning” in two phrases: “the meaning of life” in English and *maʿnā al-ḥayāh* in Arabic. In eleventh-century Arabic, “the *maʿnā* of life,” would simply describe the mental content lexically connected to the vocal form “life.” (For Ibn Fāris, that was “the opposite of death”; for Ibn Fūrak and ar-Rāḡib it was also a chance to parse the implications of the word’s application to human beings and to God.)<sup>2</sup> But the English phrase “the meaning of life” comprises everything from divine cosmology to personal destiny. The Arabic genre of *adab* dealt with everything from cosmology to destiny via irony, politics, and rhetoric. *Adab* is therefore about meaning in the English sense. But *adab* is not about *maʿnā*, or at least not to the extent that Classical Arabic literary criticism, eleventh-century Islamic theology, and Arabic logic are about *maʿnā*. This leads us to the observation that although eleventh-century Arabic culture turned to *adab* when faced with the ironies of life or power, it turned to *maʿnā* when faced with truth or beauty. The question of aesthetics was approached via *maʿnā* and *ḥaqīqah* in a theoretical engagement that dealt with mental processes catalyzed by syntax, manipulated by reason, and operating with a grammar and a logic that the poets (and God in his Quran) used to deliver affect.

When I presented a very early version of some of the ideas in this book at Georgetown University in 2015, Jaroslav Stetkevych complained that it was a presentation of theories that missed out everything beyond the spinning circularity of words and word games. This is, I think, true. The meaning that Stetkevych was looking for, and finds, in Classical Arabic poetry is not in play in the disciplines considered in this book. Stetkevych calls much Arabic poetics “uninspired postulations

2. Ibn Fāris (1946–52, 2:122.6f), Ibn Fūrak (1987, 257), ar-Rāḡib (1992), 268f.

of the chief problem of all aesthetic thinking.”<sup>3</sup> How might al-Ġurġānī answer such a challenge? It is possible that he would accept the justice of the observation: Classical Arabic literary theory, the sort of poetics he wrote, was just one of the arenas in which poetry met with critical engagement. Classical Arabic poetry was widely performed in politics and society, and it was performed as constitutive of both politics and society. This was recorded and evaluated in *adab*, and in histories, biographies, and works of ethical and religious devotion. All these performances and records dealt with the meaning sought by Stetkevych. But al-Ġurġānī’s poetics was a different way of dealing with poetry. (Lexicography, where poetry was a proof text for lexical precedent, was different again.) In al-Ġurġānī’s poetics, logical grammar and syntax structured the catalytic creativity of poetry’s vocal forms. It was a rational cognitive world of word games built, with a logic developed by Ibn Sīnā from Aristotle, on top of a theology of mental content and a lexicography of static reference. This poetics identified the chief problem of aesthetic thinking as formal structures of metaphor or syntax that empowered imagination and affect.

Reading for *maʿnā* enables us to thread our way through the tight and technical formal discussions of lexical reference, divine ontology, logical truth, and poetic structure. It gives us accounts of mental content that are tied closely to the vocal forms of words. But at the same time *maʿnā*, accompanied by the value of *ḥaqīqah*, can take us beyond lexical precedent into new logical conclusions, beyond text into the divine realm of God himself, or beyond simple comparison into make-believe imagery. *Maʿnā* was shared between God and the poets. *Maʿnā* was the interaction between human minds and the world.

3. Stetkevych (1979–80, 775).

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