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Paper Authors

**Dr. Hilal Abdul-Raziq Sadiq, Omonova Shakhnoza**



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## THE ROLE OF NON-LINGUISTIC CONTEXS IN COMMUNICATING MEANING AND THE NEED TO EMPLOY IT IN TEACHING ARABIC TO NON-NATIVE SPEAKERS

**Dr. Hilal Abdul-Raziq Sadiq**

PhD in Language Sciences

**Omonova Shakhnoza,**

3-year student of Arabic philology

THE INTERNATIONAL ACADEMY OF ISLAMIC ACADEMY, UZBEKISTAN

**Abstract.** This is a linguistic research that deals with one of the topics of semantics, concerned with the study of meaning, which is the most important level of linguistic knowledge, and the issue of meaning has been the preoccupation of scholars such as linguists, religious scholars, theorists, critics, and even psychologists and sociologists as well. In concepts and terminology circulating around this framework, such as the signs, gestures, and more specifically semiotics and pragmatism, because the topic of the research and the aim of it must appear within the framework of context theory, especially the non-linguistic one, and then clarify what is meant by the non-linguistic context as well as what can be included in it in terms of actions and non-spoken signals and other parameters included in this type.

### INTRODUCTION

Language has one main function, which is the embodiment of ideas in the form of sounds arranged in words, and in a logical arrangement of these words sentences are formed, then the speaker uses those sentences to deliver them to the listeners, and thus communication takes place between the members of the same linguistic group.

But the question that arises here is, is the spoken language in the form of words and sentences able to convey the meaning in an accurate manner that is not tainted by shortening? Can the listener comprehend the intention of the speaker based on vocabulary and sentences only?

To answer this question, we review what Dr. Tamam Hassan said : “When we finish analyzing functions at the level of phonemes, morphology and grammar, and from analyzing the customary relationships

between vocabulary and their meanings at the lexical level, we cannot claim that we have reached an understanding of the semantic meaning, because access in this sense, above all the foregoing, it requires the observation of the social element that is the place, and this social element is very necessary to understand the semantic meaning,<sup>1</sup> The social element that Dr. Tamam Hassan intended is the maqam in which the phrases and sentences are cited, so we find it in the same paragraph that represents the concept of the maqam with the phrase “Welcome to the Beautiful” (أهلا “بالجميلة”) and its multiple meanings that confirm the difference in the intended meaning of the difference in the maqam. The one standing with him differs from the

<sup>1</sup> - د. تمام حسان - اللغة العربية معناها ومبناها - عالم الكتب الطبعة الخامسة 2006 م. ص 342.

one who says this phrase to his wife, so the point of directing this phrase to the horse is the place of taming, and it may be accompanied by patting her shoulder or wiping on her forehead<sup>0</sup>.

As for the wife, the meaning differs according to the social position as well. This phrase may be said in the maqam of flirtation or in the denomination of reprimand or blame for damaging, so standing here at the lexical meaning of the words "welcome" and "beautiful", and on the functional meaning of them and the relationship between them, does not reach us. To the semantic meaning, and our access to this semantic meaning is only by revealing the place in which the text was said.<sup>2</sup>

This meaning, which can only be reached by revealing the place in which the text was spoken, called it the present meaning of the word when he said: "The word exists every time it is used in an atmosphere that temporarily defines its meaning. The context imposes one specific value on the word in spite of it is one of the various meanings that it can refer to, and the context is also the one that extracts the word from the past connotations that the memory allows it to accumulate, and it is the one that creates a "present" value for it<sup>3</sup>.

Through this introduction we can jump directly to the thresholds of the first search and I mean the title, which included the term contexts described as non-linguistic.

The researcher intended to use the word group; because - from a personal point of view - the meaning may reach in more ways than those defined by linguists when dealing with the concept of a non-linguistic context, so the researcher incorporated into this concept the body language as well as the symbol, image, colors and other things that fall within the framework of the group's culture. Single linguistic and its customs and norms.

## FIRST: CONCEPT OF NON-LINGUISTIC CONTEXT

The non-linguistic context is the set of elements that make up the verbal attitude, and these elements include the personality of the speaker and the listener, their cultural composition, the personalities of those who witness speech other than the speaking and the listener - if any - and an explanation of what this relates to linguistic behavior, and the social factors and phenomena related to language and the linguistic behavior of those who participate in the verbal position is like the state of the atmosphere if it has an income, the political situation, and the place of speech. This is the definition of Firth, a British linguist, and in other words, the non-linguistic context is (the language theater)<sup>4</sup>.

The non-linguistic context has multiple levels that control determining the meanings to be conveyed from speech, and from these levels<sup>5</sup>:

- *The psychological or emotional level*: the degree of emotion - strength and

<sup>4</sup> ينظر : أحمد مختار عمر – علم الدلالة ص68 :78-

عالم الكتب – الطبعة الخامسة 1989م

<sup>5</sup> - ينظر في ذلك: ستيفن أولمان – دور الكلمة في اللغة – ترجمة كمال بشر- ص 62 القاهرة 1988م، وكذلك: عبده الراجحي، فقه اللغة في الكتب العربية، دار النهضة العربية، بيروت، 1979، ص167، وكذلك-هدسن، علم اللغة الاجتماعي، ص 35- ترجمة: محمد عبد الغني عياد، الطبعة الثانية -عالم الكتب 1990

<sup>2</sup>د. تمام حسان – المرجع السابق  
<sup>3</sup> - Joseph Vendryes – اللغة – ترجمة عبد الحميد الدواخلي ومحمد القصاص- مكتبة الأنجلو المصرية 1950 – ص231.

weakness - in the speech affects the definition of the meaning. The strength of the emotion confirms, for example, the significance of "anger" or the significance of "intense joy" or the connotation of "sadness", and there are words that the psychological state imposes on the speaker without being the goal behind their use is the actual verification of what they signify. Such as threatening death, slaughtering, or divorce when extreme anger, or unreasonable promise when joy, happiness, romantic situations, etc.

- *The cultural level*: the significance of the word is also influenced - whatever effect - by the cultural level of society in general, and the level of the speaker and the listener in particular. Root ("جذر") in the field of mathematics with a third meaning that differs from its meaning for the farmer and for the linguist, and the word "transgression" ("التعدي") for the people of the language has a connotation that differs from its connotation for the police and judiciary.

- *The level of the situation*: that is, the situation in which the verbal event occurs, so the position has an important consideration in determining the meaning, so the phrase "peace be upon you" ("السلام عليكم") is an Islamic greeting, but this phrase may turn into the meaning of anger and boycott when a discussion rages between two people and one of them despairs from persuading the owner, so he goes angry while saying : "Peace be upon you" ("السلام عليكم") The shrine here distracts its meaning from being an Islamic greeting to the connotation of boycott and anger.

Likewise, the phrase "Praise be to God for safety" ("حمداً لله على السلامة") is said to those who come from a travel, in terms of welcome and hospitality, but the

same phrase turns into a sign of reproach when it is issued by a superior to an employee who is absent or late to work.

## SECOND: OTHER TYPES OF NON-LINGUISTIC CONTEX

Considering that a language is a set of phonemic symbols with which a single linguistic group communicates, semantics is the science that studies the conditions that must be met in the symbol to be able to carry and convey the meaning, and this requires that this science study anything or everything that plays the role of a sign and a symbol, ... such as a sign of a hand or a gesture, or a red face as a sign of shyness, and the image of a blindfolded girl in her hand is a scale to indicate justice.<sup>6</sup>

The ancients of linguists, rhetoricians and commentators understood the value of non-linguistic signs in clarifying the meaning, especially the kinetic signs that accompany speech or singly, as well as the bodies that a person takes when standing up, lying down or sitting, and what the eyes reveal of hidden meanings, says Dr. Muhammad Al-Abd in his book "The Phrase and the Sign" : "Their intellectual tender, which was conveyed to us by the books of the linguistic and rhetorical heritage, confirms to us their acumen regarding the status of reference in verbal behavior and its role in revealing the intentions of the speakers."<sup>7</sup>

Al-Jahiz has alerted in his book "Al-Bayan and Al-Tabiyyin" and Ibn Jinni in his book "Al-Characteristics" to that non-linguistic civilized value that achieves the highest degree of understanding and

<sup>6</sup> أحمد مختار عمر - علم الدلالة (منقول بتصرف) عالم الكتب - الطبعة الخامسة 1998 - ص 11  
<sup>7</sup> محمد سليمان العيد - العبارة والإشارة - دراسة في نظرية الاتصال - مكتبة الآداب الطبعة الأولى 2007.

clarification, which is the value of the sign and the movement that designates the word to become more clear, or to replace it in conveying the meaning.<sup>8</sup>

The examples that clarify the role of sign and physical bodies in conveying meaning are many and are full of heritage books that are concerned with interpretation, hadith and poetry, including in the Qur'an, the Almighty's saying: "And his wife approached with a cry {of alarm} and struck her face and said {I am} a barren old woman" (Adh-Dhariyat; 29) Zamaxshari said: She hit her forehead with the tips of her fingers.<sup>9</sup>

This bodily movement means wonder because the position is the position of glad-tiding of a gifted boy, and this movement itself may express great anxiety and sadness in another place, so smacking the cheeks and cutting clothes are among the movements that accompany cases of loss and death or the occurrence of calamity in some cultures.

As well as the verse: "If you could but see when criminals are hanging their heads before their Lord (saying) "Our Lord, we have seen and heard, so return us (to the world): we will work righteous. Indeed, we are (nor) certain" –{alSajdah -12}., Qurtubi said: hanging their heads: any of remorse, shame, sorrow, humiliation and grief.<sup>10</sup> This physical movement in most languages means shame and humiliation, and we often

find in literary novels that describe the condition of one of its characters when he felt shame or remorse for what came out of it the phrase (lowered his head), meaning he turned his gaze and head to the ground.

In the sunnah of the most famous examples of the use of movements and bodies instead of the word, as stated in the masterpiece "Tuhfat al Ahwadh bi sharhi jami al Tirmidhi" of Abdur Rahman Mubarakpuri and reported by Tirmidhi in his collection "Narrated Abdullah bin Imran Abu al-Qasim al-Makki al-Qurashi said: Tells us Abdul Aziz bin Abu Hazim, from his father, Sahl ibn Sa'd said The Messenger of God, may God's prayers and peace be upon him, said: "I and the one who cares for an orphan in Paradise are like these."<sup>11</sup>

The Prophet intended from this reference to the proximity of the position of the sponsor of the orphan, may God bless him and grant him peace, in Heaven.

Among the examples that came to indicate that the physical appearance has a meaning that helps the phrase to reach the meaning is the hadith of the Prophet, may God's prayers and peace be upon him, who read: "Shall I not foretell you of the greatest of great sins?" Three, they said: Yes, O Messenger of Allah said: «Polytheism, and disobeying parents - and sat down and was leaning, he said - and not false speech», he said, is still repeated until we say: If only silent "<sup>12</sup>

Changing the appearance of the body from a reclining position to a sitting position

<sup>8</sup>ينظر في ذلك: الجاحظ البيان والتبيين- ج1ص75:78 تحقيق عبدالسلام هارون - مكتبة الخانجي مصر - 1998. وكذلك: ابن جنى أبو الفتح عثمان - كتاب الخصائص ج 1 ، ص245 : ، تحقيق محمد عل النجار ، المكتبة العلمية.

<sup>9</sup>الزمخشري - الكشاف - ج4 ص400.  
<sup>10</sup>القرطبي- جامع أحكام القرآن - ج14 ص95- تحقيق: أحمد اليردوني وإبراهيم أطفيش- الناشر: دار الكتب المصرية - القاهرة- الطبعة الثانية، 1384هـ - 1964 م

<sup>11</sup>أبو العلاء محمد عبد الرحمن بن عبد الرحيم المباركفوري - تحفة الأحمدي بشرح جامع الترمذي- ج6 ص36 الناشر: دار الكتب العلمية - بيروت

<sup>12</sup>ينظر: صحيح البخاري المحقق: محمد زهير بن ناصر - دار طوق النجاة (مصورة عن السلطانية بإضافة ترقيم ترقيم محمد فواد عبد الباقي) - الطبعة: الأولى، 1422هـ

indicates that the next big thing, which is false testimony, is one of the great sins that the believers should pay attention to.

In poetry, there are also many examples of those signs and movements that express the meaning more clearly than the phrase. An example of this is what Al-Jahiz mentioned in the statement and the explanation to emphasize the value of the sign:

أشارت بطرف العين خيفة أهلها ... إشارة مذعور ولم  
تتكلم  
فأيقنت أن الطرف قد قال مرحبا ... وأهلا وسهلا بالحبیب  
المتیم

**(She pointed out the corner of the eye, frightening her family ... a frightened signal and did not speak**

**So I realized that the she had said hello ... and welcome to the dead lover)**

The pointing at the tip of the eye gave all these signs to the poet, who realized that the beloved would reciprocate love and adoration, but she crossed the gesture with fear of her family.<sup>13</sup>

Regarding the language of the eyes, Dr. Mahdi Asaad Arar mentioned in his book Al-Bayan without a tongue the words of Aliya, the daughter of the Caliph Al-Mahdi:

صحائفنا إشارتنا وأكثر رسلنا الحدق  
لأن الكتب قد تقرأ ولسنا برسلسنا نثق  
(Our sheets are our sign and most of our messengers stare  
Because books may be read and we do not trust our messengers)

The stare is the gaze with the eye, and she wants to surround her love with secrecy, so she is satisfied with the gaze so that the written messages do not fall into

anyone's hands, and her matter becomes clear.<sup>14</sup>

Thus, it becomes clear to us that signs and bodies are a clear indication of the meaning intended by the speakers and also the saturation of meaning to the listeners, and this is what words and linguistic structures do not achieve in some cases.

### **THIRD: NON-LINGUISTIC CONTEXTS AND LANGUAGE TEACHING**

The grammar or morphological and phonemic structures are not the ends by which the understanding of the meaning is achieved in any language, so most of what this knowledge provides is part of the overall meaning, called the functional meaning, and the dictionary may also be unable to provide the total meaning or the semantic meaning, because the latter is achieved by studying the status and circumstances surrounding the verbal event, as well as the psychological state of the speaker and the listener, and the culture of a single linguistic group that imposes common or agreed standards for non-linguistic contexts, which we mentioned earlier.

Dr. Tamam Hassan gave an example that embodies this situation in the field of learning foreign languages for two types of students, the first type is interested in studying language as rules and laws, and the other type is interested in studying literature, He said: "It happens in our experiences sometimes that we see two who specialize in a foreign language, one of them specializes in the language itself, and the second specializes in its literature. As for the one who specializes in language, he requested a subject that is subject to contracting, and then for quick understanding and quick

<sup>13</sup> - الجاحظ - البيان والتبيين ج 1 ص 83.

<sup>14</sup> - مهدي أسعد عرار- البيان بلا لسان دراسة في لغة الجسد- ص 81 دار الكتب العلمية.

achievement as well, he succeeds in his task with relative ease, as for those who specialize in literature, they will find themselves face to face with the tremendous challenge posed by understanding the different positions that fall within the framework of a culture alien to it, including the subtle complex social, mental, taste and emotional relationships that only children of the environment can understand and react with, Some of them cannot be obtained from simply reading the history of this society or its literature, because the framework of the social culture of every nation imposes from those relationships and connections to attitudes and topics that which only the young people in the same society and culture itself fully understand.<sup>15</sup>

In this text there is an emphasis on the semantic meaning that is related to society, its culture and communicative habits, such as emotions, emotion and thought, and this meaning is achieved by understanding the place, and this is the crisis that learners of the foreign language suffer from, so they make an effort in studying the rules and structures because they represent for them a specific, easy and complete education. Once they have memorized the linguistic laws, and this crisis is exposed to the student himself when he has the opportunity to move to the linguistic environment speaking of the language he is learning, he finds that what he has learned of the rules represents nothing but a silent part of the language, And that the most important thing is to understand the society's culture and customs that will make it capable after a time of producing the verbal action. "These social denominators are the fabric of culture in its general anthropological meaning, not

in its special educational meaning, that is, it is the fabric of customs, traditions, daily actions, popular folklore and popular memory, then feelings and emotions. Popularity, and hence these denominations are not subject to restriction and control, as is the complexity of linguistic systems. "

If we apply this concept to the learner's understanding of the Arabic vocabulary through grammar, dictionary, or intermediate language, then we will discover that he could not reach the semantic meaning intended from the spoken or written phrase.

For example, how can the lexicon or the intermediate language - which is often the mother tongue - interpret some kinetic expressions that lead to meanings far from their verbal form, as is evident from the following table :

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<sup>15</sup>د. تمام حسان – اللغة العربية معناها ومبناها- ص42.

ترجمة العبارة اعتمادا على اللغة الوسيط (الإنجليزية)	المعنى المعجمي <sup>16</sup>	المعنى الدلالي المعتمد على السياق غير اللغوي والمقام الاجتماعي	التعبير
<b>Bite his fingertips</b>	عضض: الع ض: الشد بالأسنان على الشيء بنان: والبنانة الإصبع الواحدة	الندم remorse	عض بنانه
<b>Hold his lips</b>	زَم الشيء يَزُمه زَمًا فانزَم: شدّه شفتيه: الشفتان من الإنسان: طبّقا الفم	الاشمزاز repulsion	زَم شفتيه
<b>Fitch his eyebrows</b>	قطب: جمع ومزج	الغضب anger	قطب حاجبه يه
الترجمة المعروفة للألوان	المعاني المعروفة للألوان	الحزن- (السلام - الصفاء) - (الحب - الدماء) - (المرض - الغيرة) - الرخاء	الألوان ن: الأسود د- الأبيض ض- الأحمر - الأصفر الأخضر

There are many verbal examples whose semantic meaning cannot be reached through the dictionary or translation into another language.

The matter does not stop at expressions and vocabulary, but extends it to morphological constructions that deviate from their original connotations to other connotations required by the situation that was the scene of the verbal event. An example of this is the transfer of the meaning of the subject's name from renewal and occurrence to persistence and imperative if it came as a description of the divine self. It may change over time, but if we read (The World of Unseen and Testimony), then we are here in front of a description that cannot be changed, so the structure came out from its connotation of the subject's name to its connotation of the likeable adjective.

Likewise, a pattern that is activated in some verses of the Holy Quran indicates a meaning other than the meaning of obedience mentioned by the books of exchange. This meaning, (وفاكهة مما): (but the weight here indicated - as I see - the expansion of time in the effectiveness of the act.

The pattern of the subject (وزن الفاعل) also indicated the effect in the example of the pattern of an agent (المفعول) (رجيم بمعنى مرجوم) (الاستعاذة) for example in seeking refuge.

The word "Lord" (رب) in Surat Yusuf came to indicate "God Almighty"

(الله عز وجل) when Yusef called upon his Lord to divert from him the plot of the women who were called by the minister's woman in the Almighty saying: "He said: "My Lord, prison is more to my liking than that to which they invite me" Yusuf-33, and when the speech changed to the prison the

<sup>16</sup> - ينظر لسان العرب لابن منظور في كل مادة من المواد المذكورة.

word of God indicated to the king, when Joseph explained the dream to one of the prison owners in the Almighty saying: "O two companions of prison, as for one of you, he will give drink to his master of wine..." Yusef 41, likewise when he asked him to mention him to his Lord in the Almighty saying: "And he said to the one whom he knew would go free, "Mention me before your master"" Yusef 42.<sup>17</sup>

## CONCLUSION

In the end, what was mentioned in the main body of this research does not diminish the importance of the meanings provided by buildings and grammatical relationships or the lexicon. Rather, the research - which was preceded by many studies in this field - tries to start through the practical experience that the researcher lives in teaching Arabic to non-native speakers. The student needs to know the culture of the language and its connotations related to the social and cultural standing, more than he needs to know the rules and linguistic laws, and the teacher must also be performing with his students, using all he can of the physical signs and expressions of movement to be able to reveal to his students the intended meanings of the words and not resort to mother language only minimalistic.

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<sup>17</sup>- ينظر : الزمخشري جار الله - الكشاف عن حقائق التنزيل ج2/ ص472، 478- دار الكتاب العربي - بيروت الطبعة الثالثة.

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