LANGUAGE AND HUMAN THOUGHT AT DR. ABDUL QADIR ABDUL JALIL: LINGUISTIC STUDY

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Article history:		Abstract:
		Language is a living organism that grows and develops with the movement of human societies that live in the channels of their spaces and exercise their utilitarian, organizational, interactive, personal, exploratory, imaginative, media and symbolic functions. Where it confirms the presence of the social aspect of language, and language as a social phenomenon, used by members of the human group in the processes of intellectual communication, and different life situations, and they differ with them in language performance exercises in a relative and limited way, as well as in their abilities and linguistic ability, and in this research we dealt with the link referred to by Dr. which have a role in the convergence file of linguistic units, it practices communication legitimately and achieves its semantic objectives by possessing the elements of power in the direct live transmission of life meanings in all its spectrums and color segments. Language is an important mode in human life, as it contributes to creating various patterns of communication between humans, and with this characteristic it seeks to make the forms of communication into different cognitive patterns, and the blackness of the pronunciation is not like its whiteness, and I tried in this research to show the views of Dr. Abdul Qadir Abdul Jalil in language and its relationship to human thought, and its role in linguistic communication as it is of great importance in the linguistic impact and linguistic thought in general.

INTRODUCTION

Language and thought have a long history and language has an impact on thought in one way or another. There is no language without thought and there is no thought without language, both of them complement the other. When a person needs language, he should use thought, and when he needs thought, he should return to language. Closely, many studies have indicated that there is agreement, interaction, and correlation between them. And the vocabulary of the language symbolizes a thought, so every word includes an idea, or a mental image that is entrenched in the mind through experience and testing. Humanity, and ideas do not become clear without them, for they are the ones that make thought, while thought makes them, as Delacroix said: "Thought makes language and it makes it." It provides thought with concepts and relationships, and thought helps language to renew.

The perception of the relationship between language and thought in contemporary linguistic studies has become more complex due to the development of studies in linguistics; As these contemporary studies are related to other fields, including: the psychological field, the spiritual field, and the social field, and this overlap between linguistics and psychology led to the emergence of what is known as psychological linguistics; Because language is a manifestation of human behavior.

And this dialectical relationship between language and thought has become the focus of linguistic studies, and similar to researchers who had positions in this field, Dr. Abdul Qadir Abdul Jalil had opinions and research in this field. He was familiar with Western linguistic thought and he touched upon the relationship between language and thought and saw it A human phenomenon that has been associated with human existence since ancient times, and he pointed to the link between language and thought, and saw that language is a scrutinizing tool for thought, expressing the mysteries of the self, and contributing to the dissemination of knowledge, and the creation of communication.

He believed that language is a living organism that grows and develops with the movement of human societies that live in the channels of their spaces and exercise their utilitarian, organizational, interactive, personal, exploratory, imaginative, media and symbolic functions, as it confirms the presence of the social aspect of language. It has dualities in the language, such as the signifier and the signified, the old and the modern, the aphorism and the innovator, the printed and the manufactured, the printing, the workmanship, the originality and the plagiarism, the linguistic structures governed by the structure of the phonemic elements that compose its units, the relationships that indicate the functioning of its grammatical system, and its leadership to move towards areas of semantic fertility, and many The things that this study reveal.

Language and human thought at Dr. Abdul Qadir Abdul Jalil:

The scholars differed in the definition of language and its concept, and they did not agree on a specific concept of it, choosing a definition for it is not an easy process, Ibn Jinni says: About language: (As for it, it is the sounds with which every people expresses their purposes) (Ibn Jinni, 1952:P.33) .

The language: (a system of arbitrary phonetic symbols by which people get acquainted, and these sounds are subject to description in terms of exits or movements made by the articulation apparatus, and in terms of the characteristics and sound phenomena accompanying these verbal phenomena) (Emayrah, 1987). It is a social phenomenon used to achieve understanding between people (Sayed Yousif, 1990: P.51) (A form of communication, whether verbal or non-verbal, and it is a system of spoken sounds, and language is a subject meaning of a sound or a system of phonetic symbols)) (P.56) , and (Edward Sapir) says: "Language is a purely human, non-instinctive means." Absolutely, to communicate thoughts, actions, and desires through a system of symbols that are issued in a voluntary manner (The Promotion of Arabic in the Media; P. 47).

Dr. Abdul Qader Abdul Jalil explained that language is a living organism that grows and develops with the movement of human societies that live in the channels of its spaces and exercise its utilitarian, organizational, interactive, personal, exploratory, imaginative, media and symbolic functions. It confirms the presence of the social aspect of language, and language as a social phenomenon, used by members of the human group in the processes of intellectual communication, exhibition and various life situations, and they contrast with it in language performance exercises in a relative and limited way, as well as in their abilities and linguistic ability. He showed that the link between language and individuals is based on two main pillars, namely (time) and (type), which have a role in the file of the linguistic units' proximity, and it exercises communication legitimately and achieves its semantic goals through its possession of the elements of power in the direct live transmission of the meanings of life in all its spectrums , and its color segments (Blaibel, 2006: p. 51) .

Dr. Abdul-Qader Abdul-Jalil saw ((that linguistic units may extend their life for centuries, may be shortened, and remain in the scale of partial disability, for (linguistic bundles)) in the body of lexicons, yellow papers, and some of them die completely and only remain left of methods, and phrases witness to Existence in a specific time period (p. 52) , he described these units as the case of individuals, born once and die once, and between the duality of birth and death, these linguistic units witness cases of fame and popularity in the quantitative circles of words, clubs and theaters, which employ them in multiple paths, but they may fade and weaken, they agree and become lethargic and wilt, and then they disappear or are left in a desolate corner, and they may migrate in order to be used by a group of groups, and they may travel to spaces that find in their entity acceptance and presence fraught with complacency, and acceptance, and life comes in them to practice their loyal activities, once again. (p.52)

We know that de Saussure has established a formal, synthetic approach to language that relies on the views and ideas (Dur Kayem) in that language is a social phenomenon. of icons ,and not just vocabulary, and these symbols are regular functions in one format, and customarily acquired certain meanings, and these linguistic units (functions) do not completely match the linguistic or physical reality (implications). The phonetic symbols and phrases are an integrated system that includes semantic content (meaning)

Dr. Abdul Qader Abdul Jalil explained that the substance of this language is the word that gains its strength and vitality through the strong correlative relationship between the two surface structures (the signifier) and the deep structure (the signified), and this relationship gives both sides of this equation the ability to exercise its roles within the linguistic system, and the doctor saw Abdul Qadir Abdul Jalil that these linguistic units whenever they become weak for any reason, it leads to the dismantling of its infrastructure, and weakens its atomic elements, which makes others able to fulfill its semantic obligations in human thought, and he attributed this to the lack of coalition between the factors of time and gender, which are governed by different issues, including what is related to cultures, and inferential thought observatories, and inductive reasoning, which plays roles in changing the skins of units sometimes, differing in essence and presentation, in order to create new generations, possessing the ability to meet the needs of individuals and groups (Blaibel, 2001: p. 51 & Abdul Jalil, 2006: p. 51, 52).In his definition of language, de Saussure added another meaning in addition to what Ibn Jinni proved in his definition of language, which is the presence of a set of necessary experiences in the brains of members of society to enable them to practice the faculty of language (De Saussure, 1985: p. 38,39)

Binary structure in language:

Modernists added characteristics to the language, such as creativity in language, dual structure (dual organization), linguistic transformation, and traditional transition (Chomsky, 1985: p3, 4 & Lines, 1987: p. 49, 57).

De Saussure defined this duality (the signifier and the signified) by saying: (One indivisible entity, with two connected faces, and fused, the one side and the back of the paper fused) (Saussure, 1985: p. 362).

Dr. Abdul Qadir Abdul Jalil explained that (the signifier and the moul) in the concept of language according to De Saussure as an organized system of signs, the sign is at the union of a sound image (the signifier) and the portable mental image (the signified). The first includes the physical system, that is, the sound or tangible elements, while the second includes the mental system because it is an idea· (Blaibel, 2001: p. 51 & Abdul Jalil, 2010: p. 56)

Dr. Abdul-Qadir Abdul-Jalil believed that Arabic rhetoric treated other dualities towards: (the old and the updated), (the tradition and the innovator), (the printed and the manufactured) or (printing and workmanship) and (originality and plagiarism) and he saw that the man of rhetoric is the self-critic, to surround him With the tools of standard measures in the grammatical and morphological material, and their variations in the circles of their systems, because he boldly practices his impressionistic vision that seeks to reveal the mechanism of poetic expression, and how to produce it because rhetoric was seeking to indicate the functional vision in its aesthetic and creative aspects, then he added that the poetic field is the productive text on which they established the limits of their evidence, and recorded their mental and actual struggles without entering the circle of expressive possibilities.

Then Dr. Abd al-Qadir Abd al-Jalil stated that rhetoric found itself governed by the laws of creativity; Where the value factor is the means of presenting the text to the recipient, and the production of eloquent speech must be subject to audio and semantic specifications that enable it to carry the identity of eloquence and statement, to monitor the vibration, and the fluctuation of the relationship between the signifier and the signified (P. 57, 58). Brooke said: "The distinction between light and darkness is easy in general, although no one can draw the line between night and day".(Shrim, 1987: p. 66) .

Dr. Abdel-Qader Abdel-Jalil saw that the problem of this pair through (the triangle of language, rhetoric and criticism) is due to the equilibrium way in which the two sides of this duality are used in the various fields of knowledge, and it is trying to dismantle the partial atomic tendency of the topography of the language and its description within the linguistic market crossings, and this duality has entered The files of philosophers and logicians and their contention by semantics, and the conflict of sayings in this duality in Greek civilization is Plato, who sees in language a natural phenomenon, man has nothing to do with its existence while Aristotle sees it: a social phenomenon (Blaibel, 2001: p. 53), Dr. Abdul Qadir Abdul Jalil said: "It seems that Plato's opinion, which was taken by the magic of the word, and its transparency, is a sophist seed, through which he wanted to give an attribute of sanctification in order to camouflage, ambiguity, and magic, in order to give him a greater space in dealing with words and structures"(P. 54).

Dr. Abdul-Qadir Abdul-Jalil saw that the contemporary linguist (Henry Sweet) had followed the same visions of Al-Amidi when he decided that the vocal sequences, which confirm the presence of words, with different indications (Zakaria, p. 16 , Blaibel, 2001 & Abdul Jalil, 2010: p. 73).

Dr. Abdel Qader Abdel Jalil explained that linguistics is correct analogous to the science of speech, but the people of the tongue, directed the speech towards the studies of dialectical logic and some doctrinal matters, and its followers became called "the speakers" and linguistics continued to be called what corresponds to the English term "science of the Language Linguistics".

Lanson and Mayet said: "Language is a complex thing whose study is related to several sciences: physical science, because language consists of sounds, physiology, because those sounds are generated by muscular movements, and the ear can perceive them, and psychology, because the combination of these movements is due to psychological facts) (Lanson and Mayet, 1982: p. 93).

Dr. Abdel-Qader Abdel-Jalil saw that the two professors (Lanson and Mayet) in their definition of language grammatically and functionally with the rest of the sciences and human knowledge, and added that language, in order to achieve its function in communicating for a social phenomenon as the subject of the original linguistics, must be based on the opinion of (Lanson) and (Mayeh) from the study of language as an acoustic, muscular, or sensory phenomenon that is subject to movements, sensory perception, or understanding issued sounds, but as a means of communication between organisms that meet in groups (Blaibel, 2001, 2006 & Abdul Jalil, 2010: p. 73).

Dr. Abdel-Qader Abdel-Jalil said: ((We would like to emphasize that the nature of Arabic thinking is deductive, while in English it is inductive, so it is from the first that the adjective must follow the descriptive: Black Book and Livre noir for the French, while the second is for the French. The English, for what is described to them is the adjective in the syntactic arrangement (Black book), and that the sentence is nominal to them, and actual to the Arab) (Abdul Jalil, 1998: P. 73)

Dr. Abdul Qadir Abdul Jalil tended to what (Robbins) confirmed that the study of the specific language (the tongue), such as the Arabic, English, French, German and other tongues, was employed temporally by (De Saussure) in two ways, which are what is termed (synchronic). And (consecutive) or historical, so the first is synchronic, descriptive, harmonic, contemporary or instantaneous, which is the study of language in a specific time, and the description of the relationships that exist between things, within the environment, it performs its functions and acquires its value without any interference by the factor of time, and its extended movement in the linguistic perspective b (the structure of linguistic systems in its descriptive aspects, and the second is (cascade, or evolutionary, or historical, which is the study of the specific language through successive stages of time and its vertical axis rises within the environment of the movement of relations between successive thing (Abdul Jalil, 2010: p. 319 , Abdil Jalil: p. 96 & Abdul Jalil, 2001: pp. 46, 47). Dr. Abdul Qadir Abdul Jalil believed that this duality is gaining

its importance as it relates to directing linguistic research methods and analyzes (Abdul Jalil, 2010: p. 95 , Abdil Jalil: p. 96 & Abdul Jalil, 2001: p. 46).

The duality of the commutative axis and the systemic axis:

Duality of the substitutive axis and the systemic axis, which is one of the binaries of (De Saussure) when he differentiates between the linguistic groups available in memory and which form a substitutive vertical axis, and the linguistic groups present in the sentence, which form a horizontal systemic axis, and in order to understand the meaning of the words contained in the sentence, it is necessary to look at the two axes together (Qaddor, 2011: p. 24).

And Dr. Abdul Qader Abdul Jalil explained that (the linguistic memory group), which is called (the central group), because it is the knowledge store of the language, and it is called the (substitution group) or (the definitional group).As for the second group, it is called (the systemic), and it represents the linguistic structures and their normative rules of flow within the boundaries of the text. Accordingly, the significance cannot be mature and productive. Unless there is a connection and overlap between the meeting points on the surface of the ocean, and within the structures of the circles, as well as the opposition and the replacement of the kinetic aspects, and the employment of its productive energies, and Dr. Abdel Qader Abdel Jalil indicated that the beholder of the vision (De Saussure), stands on the fact that the man's doctrine is generally concerned with segmentation and classification (.

Dr. Abdel-Qader Abdel-Jalil confirms that de Saussure's interest in segmentation and classification was confirmed by Chomsky by saying: "The only two appropriate approaches to linguistic analysis are (fragmentation) and (classification) (Chomsky, 2009:p. 31).

Chomsky added: "These models are either (horizontal), that is, the patterns of motor succession in the speech stream, or vertical – that is, the relationships between units that occupy the same position in the speech stream" (p. 31).

And Dr. Abdul Qadir Abdul Jalil saw "that linguistic structures are governed by the structure of the phonetic elements, which compose its units, and the relationships that indicate the course of its grammatical system, and its leadership to move towards areas of semantic fertility "(Abdil jalil, 2006: p. 97 & Abdul Jalil, 2002:p. 50).

Bilingualism and personality:

Among the dichotomies that Dr. Abdel Qader Abdel Jalil touched upon (bilingualism and personality), it was found that the link between language and individuals is based on two axes: time and gender. This language is a distinct teacher in the tissues of the lives of individuals and groups. The journey begins with them from birth until the eternal blinking of the eyelid, and this Language differs in terms of its pronunciation and verbal expressions, use of vocabulary; The characteristics of the vocal outputs and their production at the level of the vocabulary and the rhetorical text that takes place between the creators and the speakers, and that the difference in this language is like the difference in the personalities of individuals with their behaviors (Abdul Jalil, 2002: p. 78). And that the sociology of language in the opinion of (Vendres) confirms that it is "the ideal linguistic image, which imposes itself on all individuals in the same group" (Vendres, 1950: p. 306).

Dr. Abdel-Qader Abdel-Jalil believed that the variation of the human species in terms of childhood, youth, old age, and old age affects to a large extent the characteristics of sounds and the movement of language, in the balance of constants and variables. Some of the personalities whose methods of performance are distinguished by sobriety, calmness, transparency, and parallelism, with tones that evoke The human ear is satisfied, making it receptive to other personalities and having the ability to build balanced, prestigious relationships with the various tissues of society. As for some other individuals, they use language in ways that cause dissatisfaction and acceptance within the social system. It is just to start talking with others, as it transmits in the recipients states of hatred, disgust, and annoyance. resonance, and the different levels of vocal chords (biologically), in addition to the degrees of stress and intonation, which some individuals practice while performing the verbal act, as they present them to others (recipients) who have levels, either distinguished by lack of integrity, and charged with hatred, or vice versa (Abdul Jalil, 2006: p. 78, 79)

And he showed that the levels of education, the social and family environment, the ways of dealing, the situations of poverty and wealth, hunger, disease, the nature of the environment, urban or Bedouin, and the degree of culture of individuals within the community system, are all matters that make the language of individuals composed and characterized by desirable or annoying qualities in addition to professions and crafts. Those practiced by individuals have distinct roles in imparting certain pigments to their languages (their spoken dialects) (Abdul Jalil, 2006: p. 79)

Bilingualism and color:

Dr. Abdul Qadir Abdul Jalil spoke about (bilingualism and color), and naming colors is a next stage for distinguishing and recognizing colors, and there is no harm in the existence of distinction without the existence of naming, and it is reasonable that the first person had noticed the contrast between colors, and linked some colors In some of his natural observations, he distinguished the color of the plant, which is green, from its color, which is yellow,He distinguished the color of the sky from the color of sand, and the color of the water from the color of blood. He was alerted to the color of the sun at sunset, and he was drawn to the multi-colored plants and flowers, but

perhaps he did not notice the color as an independent conception, until after he used it in decoration or for religious purposes; Because the alert to color as an independent identity must precede the label (Mukhtar, 1987:p.19).

Dr. Abdul Qadir Abdul Jalil considered that this duality "has been accompanied by the limits of things and their omens from the first moment, which shook the eyes of humanity with the jurisprudence of life and the essence of existence. The night was black, the day was white, the sea was blue, the fire was red, and the trees were green, all are evidences of a connection The chromatic phenomenon in human thought, and the expressions that he and his compatriots were humbled by during their daily periods of futility (Abdul Jalil, 2006: p. 83).
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And (Lazarus Geiger) was the first to say that there is a global succession in the acquisition of color by basic words in his lecture which he gave in 1867, in which he asked, "Have human organs been performing their functions for thousands of years in the same way they are doing now, or were they in a time immemorial incapable of performing their functions?" Some of its current functions? And he concluded that (the human sense of color could not have begun with the same accuracy that we see on it now, after he conducted a philological study of ancient Greek, Persian and Indian literatures) (Mukhtar, 1987:p. 22),Geiger concluded, that man became aware of colors in the same order in which the spectrum group appears, beginning with colors with longitudinal waves... This means that the sense of yellow was born before the sense of green, but he noticed the recognition of neutral colors appeared early, and he noticed that language does not recognize the idea that says Black is not a color, so he described it as the most contrasting color in the early times of red (Mukhtar, 1987:p. 22).

Dr. Abdul-Qader Abdul-Jalil saw that ((with the growth of thought, the multiplicity of its paths, the advancement of the human mind, the multiplicity of its methods, the reasons for daily living, the diversity of behavior, customs, traditions, cultures, the diversity of civilizations, the forms of professions, sciences, and knowledge, the need arose for (the language of color).), an expressive singular, and a representative case that approximates the boundaries of things, and succeeds in supplying semantic dimensions, monitoring the requirements of individuals, and their nomenclature, within the perimeter of the essence of the facts with the need to conform to the necessary indicative stability to the entities of things(Abdul Jalil, 2006: pp. 83, 84).

Dr. Abdel-Qader Abdel-Jalil believed that the Arabs used the language of description to denote the degree of color, so they said in the red: purple red (for exaggeration), bright red (for very red), and bright red for the one whose redness is pure, pure and bright, and dark red for the one (whose red is black) and red with Blackness in the Arabic text, expressive scenes that reflect the strength of semantics towards: Asfha (black impregnated with red) and Ahwa (red to black), adbes (between black and red), and Kamit (redness mixed with black), Dr. Abdul Qadir Abdul Jalil noted the predominance of the morphological form (do) over the characteristics of colors; The reason for this is the Arab's keenness and accuracy in semantic differentiation, accurate diagnosis of color values, as well as the distinction between the stability of the adjective, and the intensity of its representation of the adjective. al-Shaddiq), Ashman (the pure black), and Dahmsan (the black bone) (p. 86)).

But Dr. (Daoud Abda) said: "Despite the predominance of using the weight (do) over the adjective color, we cannot agree with what was said about the significance of this weight on the basicity of color, and if we accepted this interpretation, we would have to include it under colors. The basic colors are dozens of colors, from which the adjective is given by the weight (do), and all of them are considered secondary colors, or from the branches of colors (Mukhtar, 1987: p. 59) .

Dr. Abdul-Qader Abdul-Jalil indicated that the Arabic language had known throughout its chronological age, many words for colors, and their derivatives, in addition to their Arabization, and their borrowing of color features from other languages and the connotations of colors among Arabs (Bahr, Bahri, Bahrani), red and intense, described by Ibn Sayyida. It is similar to the color of pure hollow blood, reddish, and according to Ibn Manzur, it is very red as if it is related to the sea, and it is the seat of the womb (Abdul Jalil, 2006: pp. 83, 84).

Bilingualism and Intellect:

Among the dualities referred to by Dr. Abdul-Qader Abdul-Jalil is (bilingualism and thought), and we know that the psychologist (Vygotsky) is the best enlightening analysis of the interaction between thought and language, as his book (Think and Language) was published in 1934, and was translated into English in 1962, and Vygotsky believes that language Two independent functions: external communication with fellow human beings, which is equivalent in importance to the internal use of one's thoughts, and that the miracle of human perception is that both of these two systems use the same linguistic code, and then one can be translated into the other with some degree of success (Green, 1992:p. 114) .
The American linguist B. Lee whorf said: ((Language is not just a means of expressing ideas, but it is in itself that make up those ideas) (Abdul Jalil, 2006: p. 65).

Dr. Abdel Qader Abdel Jalil explained that: "Every language has a specific color in expressing the existences of the universe and the names of things, and it has multiple ways of extending the influence of words in the semantic field, because language is based on a specific symbolic logic and signs that have specific semantic orientations. And they wove it on her dress, then put on it the units of language, and walked behind its sects, for language is the machine of thought and the most important tools of release, rather it is the main tool in the ladder of its data, along with other languages such as plastic arts, and others" (Abdul Jalil, 2006: pp. 83, 84).

Dr. Abdul Qadir Abdul Jalil explained that what he referred to, that the Arabs said the number of the heads of the issue, and the people against the number of (individuals) and the people of Mexico said (Akali - meaning the house of water) when they saw the ship coming to them for the first time, and described the Red Indians (the Persians). With a (magic dog) when they saw it for the first time (Zaidan, 1969: p. 109 & Abdul Jalil, 2006: p. 66).

(Vendres) sees that the ocean of ideas is more expansive, comprehensive and expansive than the ocean of language where there are fewer words than there are ideas (Vendres, 1950: p. 301)

As for Dr. Abdel-Qader Abdel-Jalil, ideas are confined to a circle of ambiguous content, and language is what unveils and reveals the eras of matters for the children of human society (Abdul Jalil, 2006: p. 66)

Then Dr. Abdul Qadir Abdul Jalil added that some researchers have argued that human feelings and feelings existed in man since his creation, and grew until they were integrated by nutrients related to culture and different aspects of civilization, and the language in this context is next to it, until the medium or evidence that indicates the smallness of these Feelings in the spaces of the originator and recipient, and their methods in the various communication processes (Abdul Jalil, 2006: p. 66).

Dr. Nayef Kharma conveyed the opinion of (Worf) who blames the failure of the fire workers; Because they neglected the oil drums marked with (empty), which were the cause of the fires, although they were empty of oil, but they were filled with gases and vapors left by the oil, which caused the ignition. The fact of meaning (empty or empty), which affected the thinking of the workers, causing them to neglect it. This means that there is no language without thought (Kharma, 1987:p. 217 & Abdul Jalil, 2006: p. 66).

Dr. Abdul Qadir Abdul Jalil said: ((What he saw in the circle of this dialogue, (the two sides of the coin) - (thinking) is (the language), and the meaning of that is that what is located in the space of the mind of the creator, whether it is in the implicit (substructure) structure. Or the motor behavior of the individual, centered in the receiver's space, along the surface and deep structures, because this touches the essence of the verbal process, which in turn is the practical application of standards, systems, and standards of the linguistic system (Abdul Jalil, 2006: p. 66).

And he added by saying: ((But we do not deny that in the space of the linguistic missionary there is a temporal difference between (constructing thinking) and declaring it, and declaring it through spoken speech) (Abdul Jalil, 2006: p. 66).

Vygotsky, in his book, Thought and Language, tried to unravel the entanglement between parallel development - which is despite that mutual influence between language and thought, and his theory is based on that thought and language begin as two separate and independent activities in every newborn child As in animals, thinking continues without using language and this is embodied in the child's attempts during the first months to solve problems such as touching objects, and opening doors, as well as the incoherent sounds that the child makes without thinking, in which he seeks to satisfy social goals such as attracting attention and pleasing adults and in seeing (Vigo Tesky) the decisive moment in the second year of life.When the independent curve of thought occurs before the language stage, and the independent curve of language is in the stage of mental operations, and when these two curves meet, a new type of behavior appears, at this point ((the thought becomes verbal and speech is rational) (Green, 1992: p. 124).

Dr. Abdel Qader Abdel Jalil believed that the two sides of this duality, from the philosophical, logical, linguistic and psychological aspects, are subject to overlapping networks of variables that direct its formative philosophy, not towards (the parallel axis), but towards (a pendulum movement) in which the limits of distance and convergence are available, according to scales time, and the plurality of colors in its orbit, in cultures at various levels, then he saw that the processes of separating the two pillars of this duality, by (the behaviorists) on the basis of the infrastructure (thinking) and the metaphysical (spoken speech), due to their different methods during the period of study, analysis and examination of the spectra of this duality, which logically contributed to obtaining one-sided results, each of which has its different characteristics (Abdul Jalil, 2006: p. 69)

Bilingualism and culture:

Dr. Abdel Qader Abdel Jalil referred to the bilingualism of language and culture and saw that the relationship that binds the two sides of this duality is based on a series of dynamic, interactive dimensions, which depends on the essence of the duality of influence and vulnerability, and in this context, the semantic blogs reveal the depth of interaction between the two ends of this duality, which is meant by language considering the pole of the mill, And the group of cultures of one society, such as the Arab society in the Arabian Peninsula, which is attracted by many customs, common behaviors, and has multiple dialects (shifting change), and he saw that it was she who produced for us this huge amount of spectra of semantic relations such as synonymy, verbal common, contrast, and sculpture, and colored many aspects of Its semantic uses in its multiple colors (Abdul Jalil, 2006: pp. 83, 84)

Sapir, linking his vision between language and culture, emphasized that language is one of control, and one of the signs of social construction, and that it paves the way for that by means of a specific system of well-known symbols, agreed upon through cognitive behavior (Robins, 1997 , Shanoqa, 2008: p. 89 & Muamen, 2002: p. 8)

Therefore, (Sapir) was interested in anthropology, linguistics, literature, art and music, and he said not to separate the linguistic study from the rest of the manifestations of human behavior, and from psychology, and sociology, so he focused on the human side of language and its cultural dimension, and on the priority of thought over will and feelings and on the scientific side. It is evident in the interest in working on the strong link between anthropology and linguistics in pre-literary Amerindian language research. Sapir was [56] , versus (Bloomfield) scientifically; Because

Bloomfield has a strict scientific orientation in his mechanical interpretation of science, according to his interest in methodology and formal analysis, while Sapir interviewed him to explore his relations with literature, music, anthropology and psychology, urging the issue of the impact of language on human life, and Sapir looked at language through its relationship to life and thought in particular. This is due to his being influenced by the ideas of the German linguist (Wilhem Humboldt), who linked linguistic study to nationalism, but he tended to establish a holistic theory within the framework of a background in which he realized that language is a faculty of the work of the mind, and a creative force in thinking that elevates human work to excellence in intelligence and creativity. In a way that differs from the mechanism of animal language, which does not go beyond instinctive responsiveness (Robins, 1997: p. 282 & Shanoqa, 2008:p. 90).

Dr. Abdul Qadir Abdul Jalil concluded, through the assumptions of behavioral theorists and anthropologists, that the members of the same society live in one common culture, speak a common language, have one religious, political, economic, and social history, and have cultural and civilizational inheritances in education, science and knowledge. In this type of community, the common cultural values are at the top of the pyramid of the cultures of their people, reflecting all the negative and positive cases in them, Because it possesses all the necessities of power, it colors its multiple networks and imprints them in a distinct form, and directs its life paths for all its daily vocabulary, and its ability lies in the aspect of its possession of the necessary tools, and the possibility of interaction of its standards that change everything that goes on in the minds of the peoples who speak it, and the mind is the pole on which the millstones of linguistic production revolve (Abdul Jalil, 2006: pp. 81, 82)

Dr. Abdul-Qader Abdul-Jalil added that this duality does not apply to societies that speak one language, such as Britain, New Zealand, Ireland, Australia, America and others who speak the English language, and the reasons are that the reason lies in the different cultures and histories of these peoples, political and social, and even their demographic nature. and its societal structures (p. 82).

Bilingual and gender:

Dr. Abdul-Qader Abdul-Jalil showed another type of duality, which is (bilingualism and gender) and he saw that it "appears during speaking the language, some vocal differences between males and females within different age levels, so the voices of women and children are more sharp than the voices of men, because the chords The voice of women is more accurate, less coarse, and tighter, which makes them color the voice with such sharpness, accuracy, and subtlety (p. 87).

This is what Ibn Sina referred to when he made the heavy and sharp voice a characteristic of the human voice, and he intended by this the degree of the voice, for the heavy one is the thick voice like the voices of men, and the sharp is what resembles the voice of women and the difference between them in the opinion of the modernists is caused by the frequency ratio or the number of vibrations per second The number of vibrations per second with a heavy sound is much less than that with a sharp sound, and he mentioned this characteristic in his letter (p. 87).

Dr. Abdul Qadir Abdul Jalil believed that the tendency of the Arabic language to employ the aspect of transcendence in all approaches to life (predominance of the masculine over the feminine), affected the directing of linguistic connotations for both women and men, given that the masculine is an origin and the feminine is a branch of it, and some customs, traditions, and customs have influenced In many societies, especially in Arabic, there are many differences in the language of women and men. By pointing out that the whole woman is awrah (in her speech, dress, and behavior), which affected the generation of epithets (for example) in the field of mentioning the wife,they said: The woman, the sanctity, the family, the talisman, the love, the children, the family, and others. This view of the inferiority of women accompanied some societies in terms of ability, efficiency, energy, endurance, and everything else, which led to the man's control over political and cultural decision-making centers. and social in most societies (Abdul Jalil, 2010: pp. 88, 89)

Bilingual and custom:

As for bilingualism and custom, Dr. Abdel Qader Abdel Jalil explained that it is related to the issue of the movement of languages, the meeting of their factions and the birth of their parts, based on what was presented by the science of comparative philological studies in the field of studying the history of languages, their qualities, and characteristics in the light of the stereotypical classification, which was the group of Hamitic-Semitic languages (Afro-Asiatic), which is the Semitic languages, and the Hamitic languages are (the Chadic languages, the ancient Egyptian languages, the Berber languages, and the Cushitic languages. The second group is the Hamitic languages, the third is the Semitic languages, and the third Indo-European) Abdul Jalil, 2006: p. 91)

Dual power and performance:

He touched on the duality of ability and performance, and Dr. Abdul Qadir Abdul Jalil explained that this duality was brought by Chomsky in contrast to de Saussure's (language - speech), and the first is called linguistic ability or mastery, and the second is verbal performance or linguistic performance, and the first goes to the ability vector Where it grows in the individual and enables him to express and come up with an infinite number of sentences, and Chomsky calls it "linguistic knowledge" or "innate ability." The specific investigation of the verbal or written linguistic mastery that varies according to the circumstances of the speech or the speaker with the rules of the language in agreement or disagreement (Abdul Jalil, 2006: p. 94 & Abdul Jalil, 2001: p. 52)

The duality of model and social reality:

Then Dr. Abdul Qadir Abdul Jalil touched on (the duality of the model and verbal reality), which is one of the binaries used by (Edward Sapir); And Dr. Abdul Qadir Abdul Jalil explained that this duality appeared in his book (The Language), in which Sapir is considered one of the pillars of modern linguistics.Dr. Abdel-Qader Abdel-Jalil pointed out that when Sapir talked about the phoneme or what he calls the phonemic model, he sees the active element within the linguistic form (spoken speech), which includes the rules and laws that govern the construction of morphological formulas (words) within the structure and monitor all its changes in the event of its transfer from a building To another, then there is a model, and there is a verbal reality, and the linguist has to go to study this form and highlight the psychological value of the linguistic significance (Abdul Jalil, 2006: p. 98. & Abdul Jalil, 2001: pp. 55, 56).

Dual form and substance:

Dr. Abdul Qadir Abdul Jalil saw that these two terms (language and substance) were used in the writings of philosophers and logicians, and he indicated that some linguists used them to record the movement of opposition and opposition between different linguistic units, when they extend within the singular and compound context in the structure of the text, and the philosophers used these two terms in their speech (Form and Essence) in their talk about the reality of things, then he added that some critics practiced this duality in contemporary readings of some literary texts, and they point out the duality of form and content and their relationship to the unity of integration, and the objective equivalent (Abdul Jalil, 2006: p. 95 & Abdul Jalil, 2001: p. 45)

Trilingualism, speech and saying:

Dr. Abdul Qadir Abdul Jalil spoke about (the trilogy of language, speech and saying), and we know that Arab scholars were interested in defining the language and clarifying its nature. Where he said: ((As for its limits, they are sounds in which every people expresses their purposes)) Bin Jinni, 1952: p. 34). Therefore, the definition of language according to Ibn Jinni is three things (Zakria, 1992: p. 60)

1- Language is made of sounds.
2- Language is a means of expressing the purposes of peoples.
3- Diversity and multiplicity of languages according to their nations and speakers.

And Ibn Khaldun defined it in his introduction by saying: "I know that the language in what is known to him is the speaker's expression of his intent, and that phrase is a linguistic action arising from the intent to benefit speech (Ibn Khaldun, 2004:p. 1264) .Then Ibn Khaldun confirms that language is only the means of human expression in general, as he says: ((Each of them - the people of the Maghreb, Andalusia and the East - reach in their language to an intended performance and to express what is in themselves, and this is the meaning of the tongue and language) (Ibn Khaldun, 2004:p. 1284).Ibn Khaldun also mentions that the speaker is intended to benefit the listener in his conscience with a complete benefit and is indicated by a precise indication (Ibn Khaldun, 2004:p. 1218).

Dr. Abdul Qadir Abdul Jalil saw that Ibn Jinni, in his definition of language, was exposed to the nature of language, its phonemic elements and expressive functions, and Ibn Khaldun mixed the function with the essence and the limits and did not depart from the general perspective of the language according to Ibn Jinni, and saw that Ibn Jinni's attempt to explain the linguistic phenomenon, It is most likely in the balance of functions, as it is based on the duality of time and gender, represented by human relations with members of the human group, and the sense of his presence through communication with them(Abdul Jalil, 2006: p. 99 & Abdul Jalil, 2001: p. 61)

It seems to me that Ibn Khaldun's previous definition of the concept of language is an accurate definition, in many respects, consistent with the latest findings of contemporary Western linguists, despite the temporal distance between him and them.

And Ibn Sinan al-Khafaji knew the language and said: "Language is what the people are humble about in terms of speech" (Alkhafajy, 1969: p. 33) .And Ibn al-Hajib defined it by saying: ((The limit of language is every word that has a meaning) (Alsoyoty, 1325: p. 8)

Ibn Hazm sees in the language "the bridge of humanity to all abstract values" (Alandalusy, 1914:p. 28) ,And Dr. Abdul Qadir Abdul Jalil considered that this trend is a general philosophical orientation (Abdul Jalil, 2006: p. 99 & Abdul Jalil, 2001: p. 62)

,And speech according to Ibn Jinni "It is every word independent of itself, useful in its meaning, and it is what the grammarians call (the sentences), and as for the saying, it is what was complete like a sentence, and incomplete like a singular word, so every word is a saying, and every saying is not a word" (Ibn Jinni, 1952: p. 17).

Dr. Abdul Qadir Abdul Jalil saw that Ibn Jinni's vision is consistent with the logic of the modern linguistic theory and the speech of Ibn Faris (what he heard and what he understood) (Ibn Faris, 1993: p. 8).Others said the words are composed indicating the meaning of (Ibn Faris, 1993: pp. 8, 28).

Ibn Malik said:

Our words are a useful word as straight…….A noun, a verb, and then the letter of the word.

One word and the whole word…………….And a word with a word that may lead.

According to the grammarians, the word is useful, and it is better to remain silent about it, and the saying pervades everything that is spoken (Ibn Aqeel, 1980: pp. 11, 12)

Therefore, Dr. Abdel-Qader Abdel-Jalil explained that, according to them, the sentences serve purposes, and are organized into various coalitions, according to linguistic criteria of multiple significance, and they vary between

simple and compound sentences, between what was incomplete and what was complete, and which are independent in their construction and not independent, and all of this from In order to perform the systematic functional act and achieve its goals and objectives, through contrast, and overlap in linguistic contexts governed by the origins of the craftsmanship of the methods of performing human action, and in these combinations, the central image of performance must be clear,And staying away from the marginal, where it has only a small percentage of the positive dynamic force, which leads to a low level of construction; For this reason, Arab linguists, foremost among them the grammarians, were keen to achieve the systemic level in its farthest paths, and to take care of its value material, with the possibility of achieving the centrality of performance, for the semantic verb (Abdul Jalil, 2006: p. 101, Abdul Jalil, 2001: p. 61 & Abdul Jalil, 2009: p. 184)

Dr. Abdel-Qader Abdel-Jalil added that the ancient people emphasize the functional meaning, which means defining the performance of the word, in the middle of the combined sentence structure in grammatical groups, such as the gender, number, time, place, definition, denunciation, and semantic group, and these can be shown by morphemes (Abdul Jalil, 1998: p. 106, Abdul Jalil, 2006: p. 101 & Abdul Jalil, 2001: p. 184)

So Dr. Abdel-Qader Abdel-Jalil noted that the French critic (Roland Barthes) is following the traces of (De Saussure), in his vision of language, tongue, and speech when he decides that they are not one thing, and that speech is multi-forms with varying resistances distributed at the same time among several fields, including the physicist, the physiological and the psychological belong at the same time to what is individual and to what is social (De Saussure, 1985: p. 29)

Bart says: "Speech covers the purely individual part of language, and the tongue, if one may say, is a language without speech. It is a combined institution and a system of values at the same time. It is the societal part of idle talk, and it is not within the power of the individual alone to create it, or to change it, and it is essentially a social contract, to which everyone who desires to communicate must submit to it completely)) (Barth, 1987: p. 34)

Therefore, according to Bart, speech is "an individual act of choice and investigation, and it consists first of all of the structures through which the speaking subject is able to use the cipher of the tongue, in order to express its own thought" (Abdul Jalil, 2006: p.106 & Abdul Jalil, 2001: p. 70)

Dr. Abdul Qadir Abdul Jalil said ((whatever the pure linguistic vision of the subject of language, tongue and speech, it does not deviate to the majority of linguists from the essentiality and abstraction of the first, and its independence from the individual, and from the second's dependence on individual ability, degrees of intelligence and tongue in the concept of linguists when they dialogue Language, and speech is a system of language that consists of a set of elements, linked by the bonds of grammatical, phonetic, functional and philological connotations [Barth, 1987: p.]

Dr. Abdul Qader Abdul Jalil indicated that the course of descriptive studies in the field of language has proceeded according to the necessity of the independence of each language, when carrying out its studies linguistically.According to her own case, this view was advocated by (Edward Sapir) following in the footsteps of his teacher (Franz Bose) through his book (The Introduction to the American Indian Languages), where he was preoccupied with the phonological and morphological description of the languages he studies (Abdul Jalil, 2009: p. 106 & Abdul Jalil, 2006: p. 70).

As for (Bloomfield), he saw in language an essence based on psychological behavior, in his application of the principle of (response) and (stimulus). Morphology), and systems of structures, in order to equal the complete analytical structure. Then he added that these three (language, speech, and saying) received wide interest from the people of the tongue, and they treated them according to different perspectives in the data of language, jurisprudence and semantics, and they appeared clearly in the works of the modern people of the tongue, and they were divided Its way is clear, based on the degrees of correlation between this trilogy and the entity of the constituent elements, and the nature of language (Abdul Jalil, 2009: p. 106 & Abdul Jalil, 2006: p. 70)

Dr. Abdel Qader Abdel Jalil was not satisfied with this amount of dualities and triads, but he also touched on other dualities such as (the duality of masculine and feminine), (the duality of denunciation and definition), (the duality of nominative and verb) and (dual verb and infinitive) and in the triads (the triad of fatha, kasra and damma) - The short vowels - the (three-way of the alif, the waw and the yaa) - the long vowels, and the (three-way of monotheism, dualism, and plural) - the linguistic number family, and the (three-way of noun, verb and letter) and (the trilogy of evidence, signifier, and signified) (Abdul Jalil, 2009: p. 40, 73)

We do not want to go into depth in explaining the pictorial dimension of it. This is what Dr. Abdul Qader Abdul Jalil has detailed in his writing (Linguistic Sounds), (Phonetic Morphology) and (Phonetic Engineering) and we touched on this in the chapter on Sound and Morphology. By touching on it.

RESULTS

1- We see that Dr. Abdul Qadir Abdul Jalil has a reading of human thought and its relationship with language is based on scientific observation, so he started studying language as a phonemic phenomenon and a means of communication.

2- Dr. Abdel-Qader Abdel-Jalil considered that the duality of synchronicity and succession advocated by Dsousser acquires its importance as it relates to directing linguistic research methods and analyzes.

3- Dr. Abdul-Qader Abdul-Jalil saw that (the group of linguistic memory) is called (the central group) because it is the knowledge store of the language and is called (the substitution group) or (the definitional group). within the bounds of the text.

4- (Bilingualism and personality) is one of the dualities that Dr. Abdel Qader Abdel Jalil touched upon. The link between language and individuals is based on two axes, namely, time and gender, and that language is a distinct teacher in the tissues of the lives of individuals and groups, with whom the journey begins from birth until the blindness of the eyelid Eternal, and this language differs in terms of its performance of pronunciation, verbal expressions, and the use of linguistic vocabulary; The characteristics of the vocal outputs and their production at the level of the vocabulary and the rhetorical text that revolves between the creators and the speakers, and that the difference in this language is like the difference in the personalities of individuals in their behavior.

5- It became clear through this study that the relationship between language and thought is governed by these dichotomies that the study referred to as duality of signifier and signified, bilingualism and personality, duality of the substitutive and systemic axis, bilingualism and color, bilingualism and thought, bilingualism and culture, bilingualism and gender, bilingualism and custom, bilingualism and the essence, and many of the dualities and triads that the study dealt with.

6- The functional meaning is what is meant by determining the performance of the word, in the middle of the syntax of the combined sentence in the grammatical groups, such as the gender group, number, time, place, definition, denunciation, and semantic group, and these can be shown by morphemes.

7- Dr. Abdel-Qader Abdel-Jalil was not satisfied with this amount of dualities and triads, but he also touched on other dualities such as (the duality of masculine and feminine), (the duality of denunciation and definition), (the nominative and the verb duality), and (the duality of the verb and the infinitive) and to the triads (the triad of fatha, kasra and damma)) - the short vowels - and (the triad of alif, waw, and ya) - the long vowels, and (the triptych of monotheism, dualism and plurality) - the linguistic number family, and (the triptych of noun, verb and letter) and this reveals the pure linguistic vision of it about the relationship of language with human thought.

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