

THE EPISTEMOLOGICAL FOUNDATIONS OF THE THEORY OF MEANING IN ARABIC GRAMMAR, THE FUNDAMENTALIST LESSON AS A MODEL

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ABSTRACT

The fundamentalist lesson is one of the important tributaries of the theory of meaning in linguistic and grammatical studies. Because it is the knowledge that allows the jurist, by means of a set of rules, to extract rulings from legal texts, and language was one of the main mechanisms in extracting the meaning of the text. The primary concern of the fundamentalists has been to control the relationship between words and meanings. Hence, the views put forward by the fundamentalists regarding the meaning are considered among the epistemological foundations for understanding the text, those principles which Arab linguists have used to understand the purposes of discourse in Arabic texts. This research tries to shed light on the fundamental linguistic conceptual network and how the origins of Yun deal with language and meaning.

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THE MEANING OF THE FUNDAMENTALISTS

The science of assets knows that ((the set of rules that show the jurist the methods of extracting rulings from legal evidence, whether those methods are verbal to know the connotations of legal expressions on their meanings ... or they are intangible, such as extracting causes from texts and circulating them, and showing the methods of extracting them),⁽¹⁾ ((... and in its definition it was also said that it is: ((knowledge that is researched from rules whose result lies in the way of deducing the legal ruling)),⁽²⁾ and some later scholars defined it as knowledge of common rules in the inferential analogy of jurisprudence.⁽³⁾

These definitions explicitly indicate that the science of origins tries texts according to a conceptual vision whose various mechanisms have combined to derive the legal ruling, and language was one of the main and important mechanisms in extracting the meaning of the text and exploring its depths to reach the rulings, and the evidence that language is the first key to deciphering the text is that The fundamentalists open their fundamentalist books with the linguistic investigations, or what they have called "the examination of words."

In admonishing words Purists addressed the relationship between the word and meaning, they

are in this spring from their perception of the subject taught them the same, because the knowledge of the assets if he was interested in studying ((faces indication of evidence of the legal provisions, and the evidence here is the text of any Koran and the Sunna, the first concern for the owners of this Knowledge will be to control the relationship between the word and the meaning in the discourse they deal with, which is the legal discourse, and since this speech was mentioned in an Arabic tongue, the control process must extend to this tongue as a whole.⁽⁴⁾ ((

The fundamentalists dealt with the relationship between word and meaning according to two levels, the first of which is theoretical and the second is practical. The discussion at the theoretical level focused on three issues: the origin of language, the permissibility or lack thereof in the language and the difference in the significance of legal names,⁽⁵⁾ which are issues related to the metaphysical aspect of language once And it is related to the relativity of each saying and not to subject it to the criteria of the absolute, once again, and therefore some of the later ones tried to turn away from some of these issues, such as saying the origin of the language or unwillingness to delve into it.⁽⁶⁾

As for the practical aspect, it revolved around the orbit of the interpretation of the legal discourse and the types of the meaning of the word

on the meaning, an aspect in which the fundamentalists tried to bridge the relationship between the word and the meaning, leading to the investment of judgments, and a rational approach to the structure of the science of origins ((The meaning of this duality represents the mental dominance of the semantics of texts or The effectiveness of the perceptual and deductive mind in linking to the entity of words, or functions, and thus this duality in the rational perspective and intellectual knowledge vanishes⁽⁷⁾)).

On the level of abstract meaning is remained the dominant language when fundamentalists, and was not see them echo what put in philosophical thought, after the meaning indicates mental existence, meant is they)) called the same meanings as abstract in the mind that stripped them of all the attendant The material and its requirements in the external (Zaid) who strips him of all that is attached to it is expressed in the meaning, whether a word is used for it or not, used in it or not, and when used this abstract meaning descends to the external world of existence as well, by mediating the expression, as if the speaker gives the meaning outside, Therefore, it was said that a thing has parts of existence that are considered verbal existence⁽⁸⁾)). Accordingly “, the vision of meaning for the fundamentalists - after the basic research subject - is subject to a special curriculum that differs from the approach of grammarians, especially in defining and composing the word ... This view is referred to Saying them with self-based meanings in conjunction with the audible syllables .⁽⁹⁾ ((

The issue of self-existing meanings established the idea of intent or will in speech, and on the basis of this understanding the fundamentalists divided the sign into two parts: a conceptual connotation and a validation indication, and the origin of this division for them is that the connotation is subordinate to the will, and thus this is the specific significance of each section, so the conceptual significance ((It is that a person's mind moves to the meaning of the word as soon as it comes from a word, even if he knows that the word did not mean it, as the mind moves to the true meaning when using the word in a metaphorical sense, even though the real meaning is not intended for the speaker, and the mind moves to the meaning from the word issued by the Sahih. Or sleeper or fallacy)).⁽¹⁰⁾

As for tasqiyah, it is the indication of the word that the meaning is intended for the speaker in the expression and intended to be used in it.⁽¹¹⁾

The meaning of the words on their meanings for the fundamentalists is concerned with the credible connotation alone, because their appearance in the fact that these meanings are the intention of the speaker follows the will inevitably. As for the conceptual significance, it is outside the circle of willpower or intentionality.⁽¹²⁾ Perhaps the idea of the will in its first appearance was verbal than fundamentalist, as the Mu'tazila believed that the communication takes place in the form of verbs of speech that include informing, interrogating, commanding and prohibiting, and these verbal actions presuppose the presence of the addressee and the temporal position of the communicative, and this means the age of the addressee, so they said the creation of the Qur'an.⁽¹³⁾ The Ash'ari responded to the words of the Mu'tazilites by separating them between two types of speech:

A- Psychological speech, which is the issue that the speaker wants to inform.

B - Linguistic verification of psychological speech, which they call the phrase.⁽¹⁴⁾

At the level of applied Mu'tazila to see it , for example , who is to do a formula three wills beset:⁽¹⁵⁾

- 1- Willing to pronounce the verb.
- 2- Wanting to indicate the matter.
- 3- The will to obtain obedience from the addressee.

The Ash'ari confessed the first type of will, and denied the other two, because the speaker's intention is not a means to signify the matter or other meanings, so the signification is not understood from the intention of the speaker, but rather by clues to the circumstances, or by the situation in the expression of the truth and the presumption in the expression of metaphor..⁽¹⁶⁾ The basic structures of communication, which constitute the context of the text, and participate in the production of the discourse, four things, the first: is the speaker or producer of the text, the second is the recipient or receiver of the text, then the subject to be communicated, and the fourth is the place and time of the communicative event and what is known as the denominator.⁽¹⁷⁾ And since the speech starts from the producer of the text to his future in order to clarify the meaning in a place and time, the fundamentalists divided the significance by considering the speaker and the listener into two parts as a real sign and an additional or relative significance ((The true connotation is subordinate to the speaker's intent and will, and this connotation does not differ, and the additional is dependent on the

listener's understanding and awareness, the quality of his thought and his opinion. And the clarity of his mind, and his knowledge of the expressions and their order, and this significance differs in varying degrees according to the differences of those who hear about it)).⁽¹⁸⁾

Whatever the matter of establishing the meaning and submitting it to the will and intent of the speaker, the relativism of the understanding of the meaning for the recipient is something that is fulfilled by the fundamentalists in front of the text, whether it is the Qur'an or an effect. Ibn al-Qayyim indicated: ((People differ in the ranks of understanding, and some of them understand from the verse judiciously. Or two judgments, and some of them understand ten rulings, or more than that, and some of them are limited in understanding to mere wording without its context, without its gesture and its indication, its alertness and its consideration, and more specifically of this and the kindest of its inclusion in another text related to it, so that it is understood from its association with it an excessive amount on that word alone, and this wondrous door in understanding the Koran does not at n it has only rarely of the scholars, the mind may not feel this attachment and this attachment to him.⁽¹⁹⁾ ((The argument of the fundamentalists considers the role of the listener in reproducing meaning in response to those who said that fundamentalists were concerned with significance and did not care about evidence, and they attribute this to the fact that the reason for this is related to the idea that fundamentalists see language as a system of connotations and not a system of evidence or signs as it is for Saussure and his followers among modern linguists.⁽²⁰⁾

The authors of this opinion attempted to establish a distinction on the basis that Saussure viewed language as a system of evidence or signs realized in an event field called speech. As for the scholars of origins, they viewed language as a complex system that partly belongs to the first position) with its two types, general and specific .(On the one hand, and its other part belongs to actual use.⁽²¹⁾ The article of the fundamentalists with a different understanding of the meaning, and the role of the active subject in understanding it and reproducing it again meets with what the modern linguists have proposed in the issue of the participant enunciator, as the concept of the participant enunciator falls within the interactive perception of the language which sees that every discourse is a collective construct, and that the pronouncement is, in fact, a pronouncement. Joint because the two parties play an active role in it.⁽²²⁾

Therefore, the process of ((reading with this understanding is not based on emptiness, rather it takes place on the basis of an idea prior to the text on the one hand, and from the interaction of this idea and its meeting with the objective structure of the text consisting mainly of modest references to it on the other hand, and this objective structure is what directs action. Reading and its restriction, because the process of reading is not purely subjective, nor 100% objective, but rather an activity that oscillates between these two poles, and this is what prompted us to say: There is no absolute essence in the text, rather there is a continuous renewal in the content of the texts)).⁽²³⁾ This does not mean that the fundamentalist is trying to fill the text with a meaning dictated by a taste or a special impressionistic understanding. If the text from the semiotic perspective is not a series of final expressions, but rather a fabric of white spaces and gaps that the reader must fill,⁽²⁴⁾ then the Qur'anic text when The fundamentalists do not submit to this because ((The intention and intent of the street with what is spoken is a constant matter that does not change. The intentions of the street can be inferred by many means that are not limited to words. As for people's understanding of what they listen to the street speech, it varies according to their chances of quality of thought, clarity of mind, and culture) And familiarity with the language and so on).⁽²⁵⁾ (

In spite of the existence of this intersection between semiotics and fundamentalists, this does not mean that one of them denies the other from the circle of understanding the meaning. Rather, there are those who see an existing relationship that can be clearly established between the science of origins and the science of semiotics, if we can subject the divisions of the fundamentalists to a symbolic logic. ((The buildingdeals with in the signs or the semiology of origins, the composition of expressions and expressions that belong to the standard language, that is, the legal, moral or political language, and then arranging them in a specific format that allows by means of the rules to derive sub-judgments from original principles ... As for the knowledge of meaning, on the one hand, it moves from The connotations of the singular words are to control the connotations of the compound words and on the other hand ... it is concerned with determining the validity of judgments and requiring some of them in terms of congruence and overlapping of their meanings, while the science of pragmatism is concerned with knowing who improves and abuses judgments and who accepts them, i.e. knowledge of the relationship between the legislator and the obligate..⁽²⁶⁾

Perhaps the most prominent achievement made by the fundamentalists in dealing with meaning is the interest in the theory of the context, and the study of the text according to its contexts in which it is mentioned, whether the context is historical, cultural, or linguistic, and this was evident through their dealings with the significance and its divisions. A real and additional connotation, and considering the completeness of the meaning assigned to it the word to the connotation of conformity, inclusion and commitment, and considering the inclusion of the word for its members to the general, private and common, and considering the use and its prevalence and the change of meaning from time to time, and from environment to environment, to the truth and metaphor, the methods of knowing the meaning take form Textually as it is divided into the phrase text, the reference to the text, the content of the text, and the necessity of the text.⁽²⁷⁾

There is no doubt that this last application is a textual classification of the connotation, as it deals with the connotation within the text, and the contextual connotations that surround it, and the evidence that they tried to understand the meaning from the text itself is that they synthesized every connotation with the term of the text⁽²⁸⁾ and this concern was with the unity of the text. Because ((Notice that the context has an active role in the method of creating the phrase and directing the meaning ... and one can claim without illusion or exaggeration that the science of origins in general is a search for meaning in terms and sentences, text and context)).⁽²⁹⁾

If the text is a series of linguistic signs that are organized in a linear form aiming to produce specific connotations,⁽³⁰⁾ then these connotations can only be surrounded by the context of the text, and they are not lost on the fundamentalists. ((The context context is what is taken from the later Speech indicating the specific meaning of the intended or previous one..⁽³¹⁾

And in single words reflect a conceptual concept Astjelb because of a word meaning, and those related to the question of the situation, or meaning lexicographer. But if the terms move to the composition, then they are not subject to another issue, as the context sheds on it in the place of the conversational verb new connotations, as ((the context guides to the clarification of the synthesis and the designation of the possible, the cutting of the improbability of the intended, the specification of the year, the limitation of the absolute, the diversity of connotation, This is one of the greatest clues

indicating the speaker's intent, so whoever neglects it is wrong in his view, and errs in his debate.⁽³²⁾

The fundamentalists, when they study the context, distinguish between two types of it that govern the meaning of the text, one of which is the non-linguistic context, and the second is the linguistic context that starts from the linguistic text and itself to return to it, directing its meaning.

1- The non-linguistic context

Many scholars believe that the language, even if it falls under the authority of the context, and whatever the effect of this context in clarifying the meaning of the text, but that is not sufficient to understand the meaning in all cases.⁽³³⁾ Rather, the text may be conditional for its understanding of things outside of it, to which we are obliged to understand Text, and this type of text cross-referencing the modern linguists call the non-linguistic context, adverbial context, or magisterial.⁽³⁴⁾ This context alert him Fundamentalists since they started overlooking Wen Al Z text Quranic to take provisions from it, as the indication of the text is not revealed only through linguistic analysis to build the text, and to return to the context of coming off, and the significance of any text it is only the result of the process of interaction between both sides of the language And the incident in which the text⁽³⁵⁾ was said () and wasting one of the two sides hinders the interpreter from discovering the significance and meaning. Focusing on the linguistic structure without accounting for the cultural context brings us into labyrinths of closed analyzes, and focusing on the context without regard to the structure and composition of the text brings us back to The concept of simulation..⁽³⁶⁾

The concept of the non-linguistic context prompted the fundamentalists to pay attention to verbal positions and therefore they turned to the study of the reasons for the revelation of its role in uncovering the meaning of the text as a duality that attracted an understanding of the meaning, because they were aware that by studying the reasons for the revelation of the text, the meaning of the text becomes clear. Al-Wahidhi says: ((It is not possible to know the interpretation of the verse. without standing on her story, and the statement of descent, the son of an accurate slave and said the reasons for seepage and for a strong way in understanding the meanings of the Qur'an..⁽³⁷⁾

Therefore, understanding the intended meaning requires the listener to know the literal

meaning of the sentence or speech and then place it in the context in which it was said, or what is called the context of the case ,⁽³⁸⁾ because (((Interest in the context that was revealed in the Qur'anic text and the reasons for revelation) leads ... to bring closer the sound understanding of the text. And observing the order of revelation is considered very necessary in the verses of rulings , and legislations in particular, and if it were not for this, the scholars and jurists would have fallen into the dilemma of contradictions between the verses that were revealed regarding prohibitions.

The fundamentalist was fully aware that the difference in the context ((would lead to a difference in interpretation and understanding, and accordingly, understanding the context of the texts takes a dual role, on the one hand it allows the reader to place different possibilities for understanding the text within the context in which it is assumed that the text has been contained in it, so it multiplies. The possibilities are plurality of readers, and on the other hand, the context limits the field of possible interpretations, and supports the intended interpretation, seeking to preserve the text from erroneous interpretations).⁽⁴⁰⁾ (The interest of the fundamentalists in the verbal positions and contexts governing the linguistic text is evident in their commentary on another issue surrounding the text, which is the issue of the public and the private. Indeed , in advanced developing his movement through history, and no doubt that most of what is stated in the Qur'an regarding the provisions and legislation can be viewed through this bilateral public and private .⁽⁴¹⁾ ((which he called fundamentalists by saying the lesson generality word is not about the population BP says Suyuti)) : and evidence counting the general word that the protest companions and others in the proceedings of the general body of the verses revealed to the special reasons common Maiaa among them said: Greer ...: that in some books of God: that God devotees of their tongues sweeter than honey, and their hearts a matter of patience, Muhammad ibn Ka'b said: This is in the Book of God ((and among the people are those whom you like to say in this worldly life ⁽⁴²⁾ ((the verse, so Saeed said: You knew about whom it was revealed, so Muhammad bin Kaab said: A verse is revealed to the man and then it is general⁽⁴³⁾ (((This fundamentalist understanding was established as a result of the comprehension process of the approved text W, as ((The Qur'an has an extension in terms of its applicability to the authenticated facts and its state, so the verse of it does not pertain to the source of its descent, but it takes place in every resource that unites with the source of revelation as an angel, like

proverbs that do not pertain to their first resources, but go beyond them to what suits them, and this meaning is called The Qur'an is running)).⁽⁴⁴⁾

2- The linguistic context

Linguists define the linguistic context as ((The text in which the word is mentioned, and the various linguistic elements it contains are useful in revealing the functional meaning of this word.⁽⁴⁵⁾ . The linguistic context or the internal framework of the language includes the location of the word from the systems, but the basic effect of the context is to determine the value of the word and its connotations in the systems)) .⁽⁴⁶⁾ The role of the internal context is not limited to what is in the text of the subject and object, its arrangement and the meaning it gives, as it studies that as well as the effect of the linguistic context on the selection of some alternatives (formulas) that affect the linguistic variables, which is a probabilistic effect ... depends on elements of language in the text of the mentioned previous sentence , or later of , and in the same sentence transforms the meaning of another element to signify unknown to him, as in the verse: ((God 's command not Tstjloh)) came⁽⁴⁷⁾ where he is a sentence not Tstjloh presumption of linguistic contextual verb behavior (came) from significant to proceed to the significance for the future ,⁽⁴⁸⁾ ((and this text study be any text that are in accordance with visions centering the first h and for the role of the word carries meaning , which can not be ignored under any circumstances, and the second is studying The word is consistent with the words around it of the text in line with the intentionality of the language, since the intention of the speaker means that the speaker has the control over the pre-determination of the meanings to be communicated to the reader, and hence the reader's effectiveness is limited to understanding and realizing what is predetermined meanings in the texts ,⁽⁴⁹⁾ because ((seek words of this art of a stand - alone, resulting in which the writer to choose the Vocalize not only to make it conform to the meaning, but to improve the understanding of his need as well, so he must - then - take into account the type of his subject and the level of his reader or his cultural hearer ,⁽⁵⁰⁾ ((so the meaning is related to an intentional consciousness, especially if it is related to readers, models, or intelligent people in their attempt. Trolling meanings according to tribal data ,⁽⁵¹⁾ and this intended awareness requires monitoring the difference of intentions according to the different denominations, and since these denominations vary in the diversity of

connotations, then the inclusion of meaning in different forms is only achieved in mental connotations, so that the transition between meanings is due to the connections between them of one of them. For the other in some way, and accordingly the methods vary according to the ability of the creator to transfer the word from the field of the situation to another field that depends on the mind that can perceive the diversity of the occasion according to the diversity of the positions, then according to the fulfillment of the speech exactly as it is intended, then according to the connotation, i.e. the association of each word with what Before and after it.

In dealing with the linguistic context of the fundamentalists, there were two theories governing the meaning of the text. The first of them relied on the context of the surah itself to interpret and direct the meaning, which they call the authenticity of the context. Examples include their interpretation (Al-Kawthar) in the Almighty saying :}I give you the multitude{⁽⁵²⁾That he is the offspring, citing what God Almighty says:}If your will is the most untimely{⁽⁵³⁾Al-Tabataba'ei said: ((The one who is cut off is the one who has no punishment, so that would be like a continuous presumption that what is meant is the offspring.⁽⁵⁴⁾ ((

As for the other theory, it looked at the great contextual unit after the Qur'an ,that it is all one text , and this is something that some researchers considered one of the most important features of pretentious thinking in the science of usul al-fiqh, as it is not correct to consider a Qur'an text on its own, just as it is not correct to cut a verse and want to explain it. Regardless of the overall context, because the verse may have appeared in a Qur'an surah, its meaning is only clear by including another verse in another surah.

An example of this is the Almighty saying :}And we commanded a person to his parents kindly, which his mother carried compulsively, and gave birth to him by force, his bearing and his separation by three months{⁽⁵⁵⁾And God Almighty says :}Mothers breastfeed their children about two full years {⁽⁶⁵⁾

Adding the meaning of this verse to that, the jurists concluded that the minimum period of pregnancy is six months , and if the wife gives birth to a child six months ago, the husband has the right to deny it.⁽⁵⁷⁾

Among the researches that the fundamentalists have built on the unity of

the Qur'anic context, the study of the absolute and the restricted , the jurists agree on the burden of the absolute over the restricted if they are united in the ruling and the cause, for example, the Almighty saying:}The dead, the blood, and the meat of pork were forbidden to you.{⁽⁵⁸⁾The blood in this verse is absolute, but it is restricted in another surah.

Among the sources for the Qur'anic text to be a major contextual unit that interprets some of the provisions of the outline and the outline, for the whole is the text whose meaning includes several rulings that have been collected in it and can only be known in an explicit manner, or it is the text in which the meanings are crowded and the meanings are suspected of suspicion that is not perceived by the phrase itself. Rather, by referring to inquiry, then request and reflection.⁽⁵⁹⁾

The fundamentalists attribute the reasons for aggregation to many things, including verbal sharing, such as the eye, which indicates more than one meaning, or for the reluctance to recite the conscience over what preceded it, as in the Almighty saying :}To him shall the good word come up, and the righteous work shall lift it up{⁽⁶⁰⁾since it is possible that the pronoun in) raising it (will return to what the pronoun has returned to (to him) which is God Almighty, then the meaning is that God Almighty raises the good speech , and it is possible that it will return to the good speech, so the meaning is that the good speech is monotheism He is the one who raises good deeds, since there is no validity to work except with faith.⁽⁶¹⁾

The reason for aggregation may be due to the hesitation of the adjective, and that is about if Zaid was not skilled in medicine, for example, and he is skilled in others, so if I said: Zaid is a skilled doctor ((He hesitates to mean by him that he is skilled in medicine, then the speech is a lie , and he indicates that something else is intended. So it is truthfulness, and the parsing differs according to the meaning in both cases, so the word ((Maher)) is an adjective of the doctor in the first, and a second report by Zaid in the second case.⁽⁶²⁾ ((

According Purists context evidence determined by the orientation meaning through whether context initially any dealing with the Sura on its own, or the context was entirely in the sense that the entire Qur'an major unit Contextual these clues and its details mentioned by the fundamentalists ,some involving knowledge assets with linguistic studies, and some of Mokhtsat science Assets alone .

From that, they divided context clues into verbal clues and denominator clues, and verbal clues are divided into:

-1 Connected evidence :It is according to the fundamentalists ((everything related to another word, so it nullifies its appearance and directs the general meaning to the destination context that is consistent with it)) ,⁽⁶³⁾ and this means that the context eliminates the semantic appearance of the lexical, and imposes another meaning. An example of this is the interpretation of the Almighty's saying:} From the evil of the sneaking whisperer & Who whispers in the issuance of the people & From heaven and people { .⁽⁶⁴⁾ Is that the one who whispers are the devils of mankind and the jinn ?Or that the waswas goes to the devil alone, so if ((We said: The obsession is the speech of the soul, and this is a presumption that he who does it is the devil in the known sense, because the demons of mankind do not whisper, but rather speak an audible speech, so it is not an obsessive one, in addition to the fact that the betrayal is the recipe for the devil and the demons of mankind is not Ikhnsn, then Vxiatin mankind is intentional from Sura, but should this evidence related to pregnancy ((obsessive - whisperer)) on the jinn, because the devil ((it was one of the jinn Vvsag from the command of his Lord .

-2 Separate clues :it is a presumption that is not related to speech in one context, but rather comes separate from it ,that is ,it comes after the completion of the speech ,⁽⁶⁷⁾ and what is most evident in this context is in the Qur'an text if each surah is seen as an independent contextual unit, so the verse comes to carry Judging by, then a verse in another surah comes out that clarifies its meaning, which is what is known fundamentally in its entirety and is clearly stated and has been mentioned previously.

As for their study of the Maqaman clues, the fundamentalists were interested in matters including:

1- The status of the speaker :The fundamentalists discussed it under the title Maqam of Evidence because they differentiated in their dealings with the text between two denominators: the denominator of proof is looking at the text according to its linguistic meaning, that is, the conceptual significance, as each word in the context indicates its meaning in the origin of the language.⁽⁶⁸⁾ As for the place of proof, it is taking into account the state of the speaker whomay deviate by linguistic use due to the

circumstances surrounding the speech, and with a theoretical approach, we can say that the relationship between the place of proof and the place of proof represents the relationship between language and speech for the modernists.

2- Authenticity of appearance :The fundamentalists have distinguished in their dealing with the vocabulary between two issues, the first is when the word is out of context, which is what they expressed by taking the initiative ((and what is meant by the word initiation is the drift of the meaning from the same word, abstracting from every presumption))⁽⁶⁹⁾ And so they said ((Initiation is a real sig.⁽⁷⁰⁾

As for the second, it is when the word is in its context, which is what they expressed on the originality of appearance (((and its source is whether the word appears in a special meaning, not on the face of the text in it, which does not tolerate the disagreement with him, but he was carrying a will other than the apparent, then the basic principle at that time is to carry the speech on It appears in it⁽⁷¹⁾ ((In other words it is ((The appearance of the case of the speaker in the will of the closest meaning to the word is an argument)).⁽⁷²⁾

This means that this presumption depends in most of the synthetic methods , to clarify the meaning and advance the probability , so the word) (with the probability of metaphor is apparent in fact and with the possibility of assignment is apparent in general, and with the possibility of restriction is apparent in the launch and with the discretion is apparent in its lack) .⁽⁷³⁾

In the study of the originality of appearance, the fundamentalists determined that this emergence is not subjective, but rather an objective appearance ((It has a specific reality represented in every mind that moves according to language relations and methods of general expression)).⁽⁷⁴⁾

Conclusion

1. The science of Islamic principles used to judge texts according to a conceptual vision, the various mechanisms of which were combined to derive legal rulings, and language was one of the main and important mechanisms in extracting the meaning of the text and exploring its depths to reach the rulings.
2. Language and meaning are the two important keys to deciphering the texts, and the evidence is

that fundamentalists open their fundamentalist books with linguistic investigations or what they termed the terminology.

3. the fundamentalists are studying the relationship of meaning according wordy first tier includes theoretical origin of language and passport measurement and whether or not the difference in the significance of names Shara J of.
4. The other is my application, which deals with the interpretation of the legal discourse and the types of the meaning of the word on the meaning.
5. The fundamentalists 'view of meaning was an echo - for the most part - of what philosophical thought provided by the dimension of meaning inverting mental existence.
6. Fundamentalists have been concerned with the role of the listener in reproducing meaning.
7. The context and interest in it is the most prominent achievement made by the fundamentalists in dealing with meaning, as they studied the text according to the contexts in which it was mentioned, whether the context was cultural, historical or linguistic.

Margins

- (1) The origins of the fern: 1/13.
- (2) Introductions and warnings in explaining the fundamentals of jurisprudence, Sheikh Mahmoud Qansu: 1/35.
- (3) The Assets Investigation Department, a report on the research of the martyr Muhammad Baqir al-Sadr: 33.
- (4) The Structure of the Arab Mind: 54.
- (5) See: The semantic research of Ibn Sina: 75.
- (6) See: The Phrase Examiner, Report of the Researches of Muhammad Baqir Al-Sadr: 45.
- (7) Semantic search when Ibn Sina: 75. 76
- (8) The best reports (Research Reports of Al-Naini), Mr. Abu Al-Qasim Al-Khoei: 1/13.
- (9) Methods of linguistic research between heritage and modern linguistics, d .Ali Zuwain: 117.
- (10) Introductions and Cautions: 1/153.
- (11) See: Same source.153/1 :
- (12) See: The Grammatical Research of the Fundamentalists, Mustafa Jamal al-Din: 11.

(13) See: The Science of Islamic Intervention, Muhammad Muhammad Yunus Ali: 60.

(14) Seen: Same source.60 :

(15th) See: The Evidence for the Sciences of the Qur'an: Al-Juwayni: 1/204.

(16) See: The science of Islamic discourse: 61.

(17) See: The Effectiveness of Reading and the Problem of Defining the Qur'an Text: Muhammad bin Ahmad Jahlan: 140.

(18) Flags of the signatories of the Lord of the Worlds, the son fatawa values: 1/250. 251

(19) Same source. 254/1 :

(20) See: the science of Islamic discourse: 187.

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