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Semantics in Usuli's Usage

## Abstract

The topic is related to the pragmatic of the physicality of the word and the spirituality of the meaning from the Usoul's point of view. It deals on the pragmatic side, which has acquired accurate scientific concepts such as the similar, the coherent, the abrogating, the abrogated, the spoken, the apprehended, the absolute, the restricted, and other terms that can only be understood in the context of grammatical meaning. The research is related to the Usuli consideration of the user and the individual situation of the deductive approach to meaning for the Usoulis. Then the meaning of the text in the context of the word and meaning, which this latter shows is that the principle in the words of the legislator and the texts of its rulings is that they are templates for their exposed meaning. Also, the research in its depth aims to achieve the consideration of the circulating of the word and the meaning through the conceptual relationship of the meanings, wisdoms and reasons, through which we may make the text controlled by precise scientific rules instead of the two authorities: the authority of the reader and the authority of the text. The view was clear from the title, Which in itself represents the moderation in the application instead of the sharp conflict between the Usuli's schools, like the school of the Mutakalimoun, which overly use rationality in terms of interpretation and meaning. On the other hand, the school that advocated the Arabs' standard of understanding and revelation. Thus, the research revealed a middle stage between the two schools according to scientific foundations.

**Keywords:** Grammatical meaning, word and meaning, *Usul Al-Fiqh*, pragmatic linguistic, linguistic application.

## Preface

Pragmatic linguistics is one of the latest linguistic trends that have emerged and flourished in the arena of contemporary linguistics. After linguistics had limited its research to the structural and generative aspects; it is concerned with studying the levels of language and its internal procedures (structural aspect), and in the context of what is termed the "linguistics of the situation", pragmatic linguistics came to treat in return the so-called "linguistics of use". That happens through the origins of the relationship between the word and the meaning. The observer of the world linguistic heritage clearly notices the duality of word and meaning, a phenomenon that has been persistent in languages since ancient times.

Referring to the ancient linguistic lesson, we see that they focused on two dimensions in dealing with semantics, namely the pronunciation and meaning (the signifier and the signified). This view is considered natural.

When humans want to record what they see in an artistic way and use drawing. They found that they use the two most superficial and prominent dimensions of the objects around them, so they began to depict things around them, relying on a drawing of the dimensions of the length and width of those objects. That simplicity of the representation, we do not judge it as true or false in itself, - rather the judgment may fall while application - it is only a level of recording of the images that exist. Likewise, the linguist, when he wanted to study the words around him, he studied them at the level of sound, lexicon, and morphology. He also dealt with some issues about the relationship between word and meaning that took place in the orbit of this first level, so most of the rulings say that the relationship is dual. This study aims to achieve goals related to the linguistic application and its *Usoul's* point of view on grammatical application. That happens by observing the *Usuli* rules aimed at linking relation between the word and the meaning in the Usuli terms with which the text is described; it represents major axes in the

science of *Usoul Fiqh*. Some of which are related to the word, and some are related to the meaning. Through this, the subject can be approached according to the descriptive analytical method, as it is appropriate to the components of the subject and its dimensions analysis in order to know the methods of lingual application of grammatical meaning to *Usoulis*. All this takes place on a general plan, which is represented in two main axes:

### The first topic

Linguistics of word, meaning and pragmatic.

### The second topic

The pragmatic of the word, meaning and the origins of the relationship.

## Conclusion

### The first topic

Linguistics of word, meaning and pragmatic.

### The first requirement

The logic of pragmatic between word and meaning:

#### 1. Pragmatic Linguistics

It's one of the latest linguistic trends that have emerged and flourished in the field of modern and contemporary linguistic studies. In the context of what is termed "the linguistics of the situation", pragmatic linguistics came to treat in return the so-called "linguistics of use." Perhaps this is what made it more precise and accurate, as it is to study the language when it is used in different places, and according to the purposes of the speakers and the conditions of the addressees.<sup>i</sup> Pragmatics is a precious and new lesson, but it has clear limits. Pragmatics, the most vital lesson, lies at the crossroads of philosophical and linguistic studies.<sup>ii</sup>

The oldest definition of pragmatic linguistics is that of Charles Morris 1938 AD: "Pragmatics is part of semiotics that deals with the relationship between signs and the users of these signs. This broad definition goes beyond the linguistic domain to the semiotic, and beyond the human domain to the animal and mechanical domain."<sup>iii</sup>

#### 2. The physicality of the word and the spirituality of the meaning

This argument about the issue of duality between words and meaning and the division around it, we find it a complex phenomenon in our heritage between a group that advocates the word like Al-Jahiz, when he says: "The meanings are presented everywhere known by non-Arabic speaker and the Arab, the bedouin and villager, but the issue is in making the rhythm, the choice of word, the ease of pronunciation, the correctness of impression and the quality of the structure".<sup>iv</sup>

And a group goes on to say that there is natural relationship between the word and the meaning, such as Ibn Rashi who says: "The word is a body,

and its spirit is the meaning, and its connection is like the connection of the soul to the body; it's weakened by his weakness and strengthened by its strength. If the meaning is valid and some of the word is defective, then it is a deficiency of the poetry... if the whole meaning is distorted and corrupted, the word will remain dead and useless."<sup>v</sup>

And a third group went to reject the differentiation between the word and the meaning, such as Abd al-Qaher al-Jurjani.

#### 3. The movement of the word and the logic of the meaning

The text may have "different interpretations" and that leads to many "ways" of understanding, and the "meanings" vary, especially the Qur'anic text, which is one of the signs of its miraculousness: its semantic richness. It bears within its immutable text that does not change, different forms of awareness of it, in a strange fluctuation between what is a "definitive text" and what has more than one meaning"; Rather, we find that scholars strive to develop the faculties of readers, starting with the commentators themselves.

This is what we notice from people in the levels of understanding the Qur'an; "Among them are those who understand one or two rulings from the verse. Some understand ten or more rulings from it, and some of them confine their understanding to mere words without its context, without its inferences and hints...

#### The second requirement: the Usouli consideration of the used meaning and the singular situation

Al-Shatibi stated that "every sane person knows that the intent of the speech is not to understand the phrase, rather, it is the understanding of what is expressed and what is meant by it, and no sane person doubts that."<sup>vi</sup>

Then he confirms that what is considered by the *Usoulis* in rulings is the meaning in use, not the individual situation, as he says: "they consider the general formulas according to what they signify in the singular situation (of the word), and they did not consider the used situation, but when they took the inference on the rulings, they came to consider it, each according to what he saw, or an interpretation that he chose. What was explained above is inferred from their consideration of the formulas in use, and there is no disagreement between us and them, except what is understood by those who do not know their purposes."<sup>vii</sup>

#### 1. The deductive method and the question of meaning

The "Linguistic understanding of rhetoric" is established in Islamic thought to search for the meaning of the text because speech, which is the expression and discourse, is its secret and spirit in expressing the meaning."<sup>viii</sup>

The interpreter "demands" the meaning. The grammarian "provides the tool" in order to display

it. The jurist or the scholar of *Usoul* "codifies" the method of deduction from it, and the method of reasoning from it. Everyone is looking for a "full understanding" based on the linguistic phenomenon, or linguistic rhetoric!! Al-Shatibi says: "It is necessary to take care of understanding the meaning of the discourse because it is intended and meant, and on it the discourse is based from the beginning. This view is often neglected in relation to the Qura'n and the Sunnah, so its peculiarities and meanings are sought in a way that is not appropriate. Thus, it is hidden from the researcher, and it is not understood by the one who did not comprehend the intentions of the Arabs. The text in the Islamic religion is a means of highlighting the meanings, discovering it, and pulling it to signs that indicate it, so that it can be conveyed and used according to the intentions of the speakers. Hence, it is not permissible to "manipulate" the intent of the text before accurate knowledge of its words and meanings, and exactly realize relationships between them."<sup>ix</sup>

## 2. The word and text reasoning

The research on the implication of the text based on a broad extrapolation process of the types of relationships that exist between the word and the literal meaning in rhetoric, with the intention to adjust and formulate in rules. As for the search on the meaning of text reasoning, or the "meaning of rhetoric" according to the expression of some *Usoulis*, it revolves around one main axis, which is the *Qiyas* (analogy)... with adoption of text reasoning by some means. somehow is a kind of dependence."<sup>x</sup> Rhetoric analysis is based on: "understanding the requirements and analogues of it, and what the speaker means by his words, and knowing the limits of his rhetoric, so that nothing can be included except what is intended, and nothing of what is intended comes out of it. Since what was meant by rhetoric was: indicating the listener, and his understanding of what the speaker wants from his words, and to show him what is in himself of meanings, this was dependent on two things: the speaker's statement and the listener's ability to understand. If the statement did not come from the speaker, or it came, but the listener was not able to understand, then the intention of the speaker would not be achieved.

## 3. The word and intent of the text

what is meant by it: the meaning of discourse, the aim of it, and the intent of the speaker for which he created his discourse, and "the purposes of the text" i.e.: the goals for which it was set to achieve, and may be expressed as:

1. Meanings.
2. Or wisdoms.
3. Or causes.

"Allah, the Most High, placed words among His servants, defining and denoting what is in their minds. If one of them wants something from the other, he defines it by his intention, and what is in himself, and arranges for those wills and purposes their rulings by means of words.

If these are some areas of exchange between the word and the meaning, in the next section, we will tackle that relationship between the word and the meaning, then its origins and trends.

The second topic: the interchange of the word, meaning and the origins of the relationship

The first requirement: the origins of the relationship between the word and the meaning

## 1. Origin and relationship between language and Usul al-Fiqh

it is a clearly defined relationship starting from the cause of language collecting. The reason for collecting language is the reason for codifying the science of *Usul al-Fiqh* itself, given that the stage is one, and the reasons are the same. There are common axes between the two sciences, and they are many, including the illiteracy of Sharia. Is it related to the purpose or the cause? Then the *Fiqh* of know-how and the narration, in addition to the general and specific contexts, then the conflict of word and meaning, and other multiple axes, which means that the question is always asked, are the words molds of meanings or antagonists of meanings? The relationship between the word and the meaning is criticized. Abd al-Qaher al-Jurjani explains in his denunciation to distinguish the word from the meaning and give preference to the form of the meaning in the context rather than the word in itself.<sup>xi</sup> Likewise, the generalities of Islamic *Fiqh*: it "considers purposes and meanings, not words and structures." And "the legal rulings are concerned with intended implication, not with spoken forms."<sup>xii</sup> And that the essence of the meaning of "words" over their "meanings" is: the apparent meaning that comes to mind, and what is used according to the "returns" of the Arabs in terms of speech and understanding. It is not permissible for speech to be carried contrary to its apparent meaning, except with the help of "evidences." If the "evidences" disappear, it is certain that the apparent meaning is intended.<sup>xiii</sup>

## 2. The nature of the relationship between objects and words

If we want to put a conception of the nature of pragmatics, we have to go back to the origins of the relationship between word and meaning. The one who looks at the world linguistic heritage clearly notices the duality of word and meaning. This phenomenon has been consistent in languages since ancient times. This relationship is clear in the semantic contrast between the fundamentalist terms from the point of view of meaning to the pragmatic of the word: the term "homonymous" has two meanings, as opposed to monosemy, which has one meaning, and the *Na's* that carries only one meaning, as opposed to the *Ṭahyr*, which carries two meanings, and the *Mujmal* whose meaning is not understood from its word, which needs clarification

by the interpreter, and *Al-Wad'a*, making the word a guide to the meaning, and its opposite is *Al-Haml*, which is the understanding of the listener what the speaker intends from the word. And this is the case with most of the *Usulis* terms that carried a strong connotation in the relationship between the word and the meaning.

However, this relationship is linked to two main aspects, as is manifested in the following requirement.

The second requirement: the aspect of the word and meaning in the *Usulis* connotation

## 1. In terms of the pronunciation

The knowledge of the *Usul* for those who deal with the legal ruling is an inescapable necessity. Otherwise, the matter will lead to the manipulation of the wording of the Sharia. Accordingly, the Shariah ruling is taken from the text on multiple sides.

The relationship between the legal text and *Usul Al-fiqh* must be understood by everyone, and the disagreement in the interpretation of the text was the result of way of looking at the texts:

- a. Either from the circle of the word.
- b. Or from the circle of the text understanding.
- c. Or from the circle of work in understanding these texts.

Linguistic application encompasses this disagreement as it encompasses understanding of the text and preserves its words. Thus, *Fiqh* of implimentation preserves the constants, keeps pace with development and change, and keeps pace with renewal.

## 2. Meaning side

The meaning here is not the meaning of the word or the connotation, but rather the intent, the motive, and all the sub-bases of the word. The case is to understand the intent of the legislator from this guide. The meaning is proven from the Prophet's words and approved it, and this is *Al-Fiqh*. Here *Al-Fiqh* appears, and that is why *Al-Juwayni* (478 AH) used to say: "Whoever does not come from this direction is not a jurist." The Companions who went to Banu Qurayza extracted the meaning and said the Prophet only has wanted speed from us. This is a meaning from the text, which is to extract the intent of speed. Likewise, Umar ibn al-Khattab extracted from the reconciled hearts the meaning of strengthening Islam. In order for the ruling to be carried on its motive, which investigates the reason for the occurrence, it is necessary that the relation between them appears.

And Imam Al-Ghazali (505 AH) listed the methods of deduction in "four:

1. Words' indication on things by its utterance.
2. Words' indication on things by its structure.
3. Words' indication on things by its content.
4. Words' indication on things by its concept, its implication and necessity, or its reasoning, and the meaning deduced from it."<sup>xiv</sup> It means that the meanings are of two types:

- a. "Meanings are the daughters of words" taken from the original position of the words.
- b. And "meanings are the daughters of meanings"!!<sup>xv</sup> are taken from "the content of speech" and "channel of communication"<sup>xvi</sup>

## Conclusion

After this general presentation of the research and the discussion of its details in the previous two axes, I conclude with a summary and the general results.

## General summary

It can be said that the development of the linguistic aspect depends on the study of the relationship between words among themselves in terms of syntactic and grammatical relationships. And work to find the syntactic system of the sentence, and the laws that are subject to it. With the maturation of the laws of the sentence and the clarity of its features, the linguistic lesson turned to study the meanings of words on a new level, where words are studied in their contexts, differentiating between the meaning and its word. *Usulis* terms are based on concepts resulting from tracing the semantics of words in terms of clarity and concealment. Thus, the difference between the "*Na-s*" and "*Thahyr*". *Ana-s*, his evidence is its word, and possibility it does not direct to it. *Al-Thahyr* is what is understood by the listener from the first instant, and possibiity directed to it. There is also a difference between *Na-s* related to the semantics of the words, which corresponds to the *Thahyr*, and *Na-s* whose meaning is intended in the general custom, which is: every word has an understanding of the meaning. Both *Al-Na-s* and *Al-Thayr* result in a definitive application, unlike the *Al-Mujmal*, *Al-A'am*, and *Al-Mufas-ar*. The latter differs from *Al-Mufa:ssar*, so that the latter has "controls" related to "the rules of language" and "the logic of meaning." These and other terms have developed in relation to the word and meaning in linguistics through the different eras that have developed in the context of various sciences. What the modern man has reached in the field of linguistic study was what was recently known as **computational linguistics**, which is now considered one of the most prominent linguistic sciences.

## General results

- The general relationship between speech and intent, either a relationship of "conformity" or "contravention" or "possibility".
- Linguistic application of gramatical meaning differs between the linguistics of the situation and the linguistics of perception.
- The meaning to *Usulis* is the signified, the intent, and the motive.
- The pragmatics features to *Usulis* are based on legal rulings in reality.
- The meaning to *Usulis* is stronger, which is what is intended from the first place.



- The overlap of thought and language is a philosophy based on the thesis Are words the opponents of meanings or are the defenses of meanings?

### Conflict of interest

The authors declare that they have no conflict of interest

### Data availability statement

My manuscript has no associated data

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