The Traditional Method and Linguistic Theories: A study of Precedent and Accuracy

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Abstract

This research discusses some contemporary linguistic theories such as pragmatics and context theory, and their mechanisms in reading text. It primarily focuses on the traditional method, which considers context and intention as one of the most important tools in directing meaning. It also examines meaning from various perspectives, including those related to legal text and linguistic studies, as well as the speaker's and listener's intentions. In doing so, it surpasses linguistic theories that have recently realized that linguistic communication is not only based on situational elements, but also on pragmatic elements that contribute to revealing meaning. The research also emphasizes the ability of the traditional method to control the meaning of texts and preserve their uniqueness and intended purposes.

Keywords: *linguistic theories, traditional method, pragmatics, context theory.*

Introduction

Modern linguistic theories have emerged related to the analysis and reading of texts, calling for a reconsideration of traditional mechanisms used in the interpretation of religious texts, arguing that sciences are renewed to highlight the value of creativity. The repetition of the arguments of the ancients is not conducive to a new generative reading of meaning.

If we delve into the depths of the Usulic approach and its mechanisms for reading religious and cognitive texts, we find it to be a field of linguistic knowledge that has proven to be pioneering in producing mechanisms for understanding texts and grasping meanings. In fact, we discovered that the objective analysis adopted by the Usulic approach can be used in all cognitive realms that can be referred to as discourse or text.

The focus of the Usulic lesson on current textual, verbal, and contextual evidence that helps to determine the intended meaning and adjust it, reduces the possibility of fluctuating meanings, and emphasizes the importance of both precedents and precision in reading.

The term "Al-Sabq" refers to the precedence of the usuliy lesson over the English contextual theory, which has recently invoked contextual elements. As for "Al-Dabt", it refers to the ability of usuliy contextual mechanisms to regulate cognitive reading as a whole.

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If we focus on the verbal action and other linguistic elements that attempt to go beyond the limits of semantics to study the speaker's intention, we find that the usuliy approach has a prominent precedent over the transactional linguistics, as established by Al-Shatibi, supported by the theory of purposes, whose components were formulated by the usuliyin before him.

The intervention raises the following issue:

What is the position of the transactional and contextual theory in the usuliy lesson? And to what extent can the usuliy lesson regulate the reading and interpretation of the text?

To address this topic, I followed the following preliminary plan:

First topic: The concept of text in the usuliy and linguistic lessons.

Second topic: Mechanisms of reading the text in the usuliy lesson.

Third topic: Transactional and contextual theory: a reading in concept and methodology.

Conclusion

Results and recommendations.

First topic: The Concept of Text in the Traditional and Linguistic Approaches

First: The Concept of Text in the Traditional Approach The concept of text in the traditional approach raises the issue of meaning and interpretation, as a word may have multiple meanings. If we refer to language dictionaries, we find that the three-letter root (n, s, s) has two meanings: elevation and height, and the second meaning refers to the extreme limit and purpose. To maintain the connection between elevation and appearance, the text refers to what is apparent in their wording.[3]

Therefore, the text is what appears on the surface to the end, as is the case with the appearance of the platform. That is why we found Al-Baji. Ibn Faris and Ibn al-Samaani define the text as [4]"what is raised in its expression to its utmost limits," while Al-Baji and Ibn al-Samaani define the text as "what is raised in its expression to its utmost limits .[5].

1-   The text is one of the levels of meaning

If we look at Al-Shafi'i's use of the term "text", we can understand the meaning of the level of meaning from clarity. Al-Shafi'i distinguishes in his language between the text and the meaning, as he describes the Quran: "Verily, Allah has clarified in it what is permissible and what is forbidden, what is praiseworthy and what is blameworthy, what is worship and what is disobedience, whether by text or by meaning[6] In his book Al-Risalah and Al-Am, it was noticed that Imam Al-Shafi'i uses the term "al-nass" in a genitive construction, as in "nass al-kitab," "nass al-tanzil," "nass al-khabar," and "nass al-sunnah." Therefore, this term remained the common usage in the language of the advanced scholars of Usul. Imam Ahmad defined it with the same meaning as Imam Al-Shafi'i. [7].

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[3]   Ibn Farris (Abu al-Hasan, Ahmad bin Farris bin Zakariya), Mu'jam Muqayyis al-Lughah, edited by Abdul Salam Harun, Beirut, Dar al-Fikr, 1979, vol. 5, p. 356 .

[4]Al-Baji (Abu al-Walid Sulaiman bin Khalaf), Al-Hudud fi al-Usul, Al-Zughbi Printing and Publishing Institution, 1973, p. 42

[5]Al-Shafi'i (Mohammad bin Idris), Ahkam al-Quran, Beirut, Dar al-Kutub al-Ilmiyah, 1400 AH, vol. 1, p

[6]Al-Shafi'i (Mohammad bin Idris), Ahkam al-Quran, Beirut, Dar al-Kutub al-Ilmiyah, 1400 AH, vol. 1, p. 18.

[7]Al-Taimiya, Al-Masouda, p. 574.

The Hanafis also used the term "text" to refer to the highest level of clarity in expression. They divided words into those that clearly indicate meaning and those that are more obscure, and they regarded the text that reaches the highest level of clarity as definitive and not subject to further interpretation, such as numerical names. This meaning became widespread in the latter half of the fourth century, as discussed by al-Jassas, Abu Ali al-Tabari, al-Baqillani, and others.

2- **"**An-Nass" can also refer to the legal discourse or speech in Islamic jurisprudence.

The meaning of "text" began to appear among the scholars of Usul Al-Fiqh[8] (principles of Islamic jurisprudence) in the mid-fifth century AH. Evidence of this can be seen in what was reported from Ibn Hazm Al-Zahiri when he said: "The text is the wording that appears in the Quran or Sunnah that is used as evidence for the rulings of things. [9] " Also, Al-Ghazali referred to the text when he said: [10] "We indicated by the text to the Quran and Sunnah".

bn Daqiq [11]al-'Eid and al-Zarkashi referred to this concept by saying, "The text is simply the wording of the Quran and the Sunnah[12] . ".

The concept of "text" (al-nass) among the Usuliyun evolved to include any discourse that conveys a meaning. Qadi Abdul Jabbar indicated this meaning when he said: "The text is a discourse that enables one to know the intended meaning[13]

1-The contemporary linguistic discourse

For a long time, Western linguistic studies were confined to words and sentences until contemporary textual linguistics emerged in the second half of the 20th century. It focused on the text as a field of study, convinced that analyzing a text in isolation from its context would remain limited and insufficient to reach the intended meanings. Contemporary textual studies have been given various names, some claiming synonymy while others claim difference. Some call it "text linguistics," "discourse linguistics," "text direction," "text theory," "textual grammar," among others. However, as mentioned, textual linguistics is represented in the scientific and objective methodology that makes the text a subject of interest and study, while discourse linguistics, or "discourse analysis," studies texts in their contexts. Studying the structure of a text by referring it to the circumstances of its production means conceptualizing it as a discourse[14]. Researchers in linguistics believe that discourse analysis is the specialization that studies verbal productions within the framework of their production circumstances. The latter is considered integral parts of meaning and the way discourse is formed[15] .

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[8]Al-Ghazali, Abu Hamid Muhammad bin Muhammad, Al-Munkhul in Ta'liqat Al-Usul, edited by Muhammad Hasan Hito, Damascus, Dar Al-Fikr, 2nd edition, 1400 AH, p. 463.

[9] Ibn Hazm, Abu Muhammad Ali bin Ahmad, Al-Ihkam fi Usul Al-Ahkam, Cairo, Dar Al-Hadith, 1404 AH, vol. 8, p. 564.

[10]By "al-zuhur (ظهور) "here, I mean its appearance and prominence. Otherwise, the term was also used by the earlier scholars like Imam Malik, Malik bin Anas, in Al-Muwatta, edited by Muhammad Fuad Abdul-Baqi, Egypt, Dar Ihya Al-Turath Al-Arabi, vol. 2, n.d., p. 708 ..

[11]The quote was mentioned by Al-Suyuti (Ali bin Abi Bakr) in his book "Al-Ibaha fi Sharh Al-Manhaj" and was cited by Al-Sabki (Ali bin Abd al-Kafi) in his book "Al-Ibhaj fi Sharh Al-Manhaj". The edition referenced is published by Dar Al-Kutub Al-Ilmiyah in Beirut in 1404 AH (1984 CE), volume 1, page 215 .

[12]Al-Zarkashi (Mohammed ibn Bahadir) Al-Bahr Al-Muhit, Qatar, Ministry of Endowments and Islamic Affairs, 1413 AH, 1992 AD, p. 7.

[13]Al-Basri, Abu al-Hasan (Muhammad bin Ali bin al-Tayyib) al-Mu'tamad fi Usul al-Fiqh, edited by Khalil al-Mays, Beirut, Dar al-Kutub al-Ilmiyyah, vol. 2, p. 420

[14]Mary Ann Pouwer and Georges-Elia Sarfati, Major Linguistic Theories from Comparative Grammar to Generative Grammar, p. 328.

[15] ibid

If we want to search for the meaning of "text" in linguistic studies, we face the problem of the multiplicity and diversity of definitions that acquire a self-character and individual efforts. Most of them are complex and contradictory, which makes it difficult to find a common and comprehensive definition. Moreover, some expanded the concept of "text" to include artistic, musical, and engineering works. For instance, Dr. Salah Fadl defined a text as "not just language or mere communication, not just writing or a sequence of interconnected sentences, but it also takes into account external circumstances of events, time, and place. It consists of that and more[16] ".

Some contemporary critics have criticized the difficulty of the concept of text due to the multiplicity of criteria for its definition and its approaches, as well as the diversity of forms, locations, and purposes that are available under the term "text[17] ".

Some contemporary scholars have gone as far as to deem it impossible to define the concept of "text" due to its continuous dynamism. Wolfgang Iser, for example, stated: "The literary text is not a definable entity; if it is anything, it is a dynamic event..[18]

" Researcher Nesrine Bouamrani also noted in her article that the confusion extends beyond just the terminology and reaches a state of confusion in the concepts themselves. This presents a problem in establishing factors of consistency and coherence and determining the precise relationship that connects these two terms. Is consistency parallel to coherence or does it contain it, or is it a complement to it[19] ?

Second: Mechanisms for reading the text in the usul lesson

The linguistic lesson sought to trace the dynamics and fluctuations of meaning within its internal and external directions. The usul lesson was characterized by reading mechanisms for the text that attempt to access the meanings and connotations of the discourse. The usul lesson was not limited to the boundaries of words and sentences in its tools, which means not standing at the limits of the apparent language, but it has proved many diverse aspects surrounding the text such as interest in the speaker, the addressee, the place, and time, which is the essence of what the interactional perspective called for. Here, we reveal the precedence of the usul lesson in highlighting these tools to understand the text and reach the speaker's intention.

The expansion of the usul scholars' view towards the cognitive text in general, using precise interpretation tools with the regulations of its concepts familiar to the Arabs, and also carrying texts contrary to their appearances, as well as invoking contextual tools, makes us prove every time the precedence of the usul lesson over contextual and interactional theories because it was the first to focus on everything surrounding the communication process.

1-Knowledge of the Arabic language and its norms:

The environment in which the Quranic text was produced is rooted in the Arab culture, which is why traditionalists emphasize the significant role that Arabic norms play in interpreting the legal discourse and determining the intended meaning. The shared or

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[16]Salah Fadl, "Balagha Al-Khitab wa 'Ilm Al-Nass" (The Rhetoric of Discourse and the Science of Text), National Council for Culture, Arts and Letters, Kuwait, p. 229.
[17]l-Azhar Al-Zanad, "Nusij Al-Nass Fima Yakunu Bihi Al-Malfoth Nusan" (The Structure of Text in What is Expressed Verbally), Arab Cultural Center, Beirut, 1st edition, 1994, p. 8.
[18]Wolfgang Iser, "Tajribat fi Al-Adab" (Experiences in Literature), translated by Hamid Al-Hamidani and Al-Jilali Al-Kadia, Maktabat Al-Manahil Publications, 1994, p. 8
[19]Bouamrani, Nassrine. "The Textual Linguistic Term among Moroccans: Between Situation and Use." Supervised by Ahmed Belhout. Al-Hiwar Al-Fikri, vol. 13, no. 15, 2018, pp. 11.

possible meanings, as well as the Arabic norms, are considered to be revealing and influential in determining the intended meaning.

Imam Shafi'i affirmed this approach when he said, "I began with what I described, that the Quran was revealed in the Arabic language alone, because no one knows the meaning of the book's sentences better than those who have a broad knowledge of the Arabic language and its many nuances, faces, and collective meanings. Knowledge of the language removes ambiguities that are present for those who are ignorant of its tongue".

Shafi'i's statement indicates that the Arabic language is the foundation for studying legal discourse, meaning that the Quranic text can only be understood within the context of Arabic meanings and styles of expression[20]. If the words used have been clearly identified as Arabic either originally or through usage by Arabs, even after the word was not initially Arabic, the meaning and styles of expression must be comprehended in relation to the Arabic language [21].

One of the most precise ways to understand the intended meaning and determine the sense of the foundational text is to turn to the customary usage of the Arabs. Al-Shatibi clarified this meaning, saying: "If we say that the Quran was revealed in the Arabic language and that it is Arabic, and that there is no non-Arabic in it, it means that it was revealed in the language customary among the Arabs, in their specific expressions and styles of meaning, and that they speak in the common language that is meant by its apparent meaning, and in the common language that is meant by its specific meaning. And when the common language is meant by its specific meaning, the apparent meaning is meant by what is not apparent, and all of this is known from the beginning, middle, or end of the speech, and all of this is known to them, without any doubt about any of it. Therefore, if this is the case, then the Quran, in its meanings and styles, is in this order. Just as the language of some non-Arabs cannot be understood from the perspective of the Arabic language, the language of the Arabs cannot be understood from the perspective of understanding the language of non-Arabs due to differences in situations and styles [22]".

The concept of "al-ma'ahood" (the customary) refers to the knowledge and understanding that is shared by the speaker and interpreter about the linguistic topic, which they acquire naturally and intuitively as a result of belonging to a certain social group that brings them together with other members in various experiences of emotional, cultural, and other aspects[23].

1-Interpretation and its importance in determining the path of meanings

Understanding the meaning remains one of the main objectives of the usul al-fiqh lesson. Therefore, usuliyun (scholars of usul al-fiqh) worked on establishing rules for understanding the legal discourse, and one of the most important tools that determine the paths of meaning is interpretation. Therefore, usuliyun sought to regulate its rules and determinants.

The concept of interpretation.

The term "interpretation" has been mentioned in different meanings in linguistic dictionaries, including "explanation of what something is meant to convey" [24]according

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[20]Yahiya Ramadan, Reading in the Strategic and Procedural Foundational Discourse, Modern Book World, Jordan, 1st edition, 2007, p. 92.

[21]Al-Shafi'i (Muhammad ibn Idris), The Epistle on the Foundations of Islamic Jurisprudence, Al-Hilbi Library, Egypt, 1st edition, 1940, p. 50.

[22]Al-Shatibi (Abu Ishaq), Al-Muwafaqat, Ibn Affan Publishing House, Kingdom of Saudi Arabia, 1st edition, 1997, p. 52.

[23]Yahya Ramadan, "Reading in the Fundamentalist Discourse", p. 111.

[24]Al-Jawhari (Ismail ibn Hammad), Al-Sihah. Beirut, Dar Al-Ilm Lil-Malayin, 1st edition, 1956, p. 1628.

to Al-Jawhari, and "a possibility supported by evidence that becomes more likely than the apparent meaning suggested" according to Imam Al-Ghazali.[25]

The concept of interpretation, as known in Western studies, was originally associated with the interpretation of sacred religious texts, but it quickly moved on to include all texts, including literary texts, within the entire humanities. As for the issue of interpretation in the field of Usul al-Fiqh (Islamic jurisprudence), it is governed by the rules of the author's purpose in writing the text. Ultimately, interpretation is not an absolute act, it is controlled by the interpreter. The researcher Yehia Ramadan expressed this meaning by saying, "The rules do not only regulate the process of production but also the process of interpretation. It is not reasonable to leave the text to the violence of the reader who is arrogant in his ability, consumed by his passions and obsessed with his desires and pleasures, and who tries to exclude the text so that it conforms to what he wants." This is the closed interpretation that does not give the reader authority over the text, but rather returns the interpreter to the text.[26] .

This approach was led by scholars such as Schleiermacher and Wilhelm Dilthey.

There are those who adopt the banner of open-ended interpretation, which is an interpretation that has no limits. This approach has brought the psychological confusion of the speaker and the socio-historical circumstances surrounding the text into the linguistic structure of the text. This has led to skepticism not only about the language, but also about the speaker's intention, viewing it as evasive, lacking unity and consistency, and saying things that have no meaning.

This kind of interpretation has turned into an act of violence against the discourse, forcing it to speak what is not intended. Reading has become a double reading, and interpretation needs to separate from the text and distance itself from it, rather than unify and identify with it[27]

A- Principles of Interpretation in Usul Al-Fiqh (Islamic Jurisprudence)

There is no room for interpretation in definite legal rulings (Qat'iyyat), which are the firmly established legislative rules. Therefore, the scope of interpretation in Usul Al-Fiqh (Islamic Jurisprudence) is narrow, unlike what is present in Hermeneutics. The interpretation in Usul Al-Fiqh is based on considering the indications that may change the apparent meaning to the probable meaning. When the recipient tries to interpret a word from its apparent meaning to another meaning, he must have evidence to rely on in this interpretation. The evidence that changes the apparent meaning to the probable meaning may be an indication, and the indication may be related or unrelated to the apparent meaning that needs interpretation .[28] .

Furthermore, Usuli interpretation does not neglect the purposes of the Shariah. It is evident from the limitations imposed on the process of interpretation that it is a methodical and regulated process that takes into account the intentions of the speaker within the context, purposes, circumstances, and evidences.

B- Indications are an important tool for reading.

In this context, the priority of Usuliyin (scholars of Islamic legal theory) is evident in revealing the inadequacy of structural methodologies that have long focused on

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[25]Al-Ghazali (Abu Hamid), Al-Mustasfa min 'Ilm al-Usul. Beirut, Dar Al-Kotob Al-Ilmiyah, Lebanon, 1st edition, p. 389.

[26]Yahya Ramadan, Reading in the Original Discourse, p. 458

[27]Abdulhamid Hima, The First Meeting on Modern Approaches to Language and Literature Studies, The Interpretive Reading: Mechanisms and Boundaries, October 27, 2011, University of Kasdi Merbah, Ouargla, p. 5

[28]Abdul Karim Al-Namlah, "Et-haf Thowi Al-Basa'ir Bisharh Rawdah Al-Nazir," Dar Al-Asima Publishing and Distribution, Saudi Arabia, 1st edition, 1996, vol. 5, p. 88 .

highlighting meanings within the verbal construction of sentences. The Usuliyin lesson reveals that indications outside of language are very important in revealing meanings. The evidence for this is that the Usuliyin did not neglect the state and situation of the speaker during the process of communication. They did not ignore the transmission of hadiths conveying the state of the Prophet Muhammad (peace be upon him) when he spoke in anger, pleasure, indifference, or enthusiasm, as well as hand movements, gestures, and other actions. Because language is narrower than thought, the speaker may resort to gestures and movements to express meanings or to supplement what he feels is lacking in words to express his intent. Also, the desire to emphasize brevity may prompt the speaker to supplement his speech with gestures, signs, and facial expressions to convey what he wants the listener to understand.[29]

1-Context:

Context is a tool that regulates the text and determines the speaker's intention from their speech. Therefore, we confirm that the works of the traditionalists were unmatched in creating the cognitive links of contemporary linguistic lessons, especially those schools that ultimately failed to deal with the word, sentence, and abstract linguistic structure in isolation from its context and overall purpose. If we move to the orientation of the traditionalists towards their study of word issues, we find that their attention has focused on considering the word as a means of understanding and a tool for reference based on the idea that the purpose of the discourse is not to agree on the expression, but rather to search for its intended meaning. Their requirement for reference is a way out of the neglected, as is possible with linguists [30]

If one looks at the scope of the principles of vocabulary studies, they will notice without a doubt that they were not studied in isolation from their meanings. Their research was characterized by breadth and inclusiveness, as they were viewed in different contexts. It will become clear to us, as we proceed, that semantic research in the field of principles is based on scientific considerations. In his treatise, Imam Al-Shafi'i addressed the context and was aware of its importance in understanding and grasping the meanings of texts. He said in his treatise: "Indeed, Allah addressed the Arabs with His book in their language, according to what they know of its meanings. And it was part of what they know of its meanings that their language has an expansive quality, and that it is His nature to address something in it generally, with what is intended by the general being the outwardly apparent. And He dispenses with the latter by means of the former. Also, there are cases in which something generally intended has a specific meaning, and something apparently intended is known in its context to mean something other than its apparent meaning. All of this knowledge is present in the beginning, middle, or end of the speech[31].

Then he discussed the topic of context in another section under the title: "The chapter that explains the context of its meaning." He said: "Allah the Almighty said: 'And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath - when their fish came to them openly on their sabbath day, and the day they did not have sabbath, they did not come to them. Thus did We give them trial because they were defiantly disobedient.'" (Quran 7:163)[32]

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[29]No'man Jghaim, "Methods for Discovering the Purposes of Islamic Law", Dar al-Nafa'is, Jordan, 1st edition, 2001, p.84.

[30] Al-Issnawi said: "The clarification of this [matter] depends on the fact that Allah, exalted be He, cannot address us with negligence or with what contradicts the apparent [meaning], because if it were permissible, it would be difficult to deduce the ruling from the words." Al-Issnawi (Abdulrahim bin Al-Hasan), End of Al-Sul: Explanation of Minhaj Al-Usul, Beirut, Dar Al-Kutub Al-Ilmiyyah, 1420 AH, 1999 CE, vol. 1, p. 235.

[31] Al-Shafi'i, Al-Risala, pp. 62-63.

[32] Al-A'raf, verse 163

Imam Shafi'i mentioned that the intended meaning of the verse is only the people of the village, because the village is not normal or sinful in aggression on the Sabbath or otherwise. Rather, he meant by aggression the people of the village who were committing sins[33]« .

Al-Shafi'i explained that the intended meaning of the verse refers specifically to the people of the village, as the village itself is not inherently disobedient or sinful in observing the Sabbath or in any other way. Rather, it is the people of the village who engage in disobedience due to their own sins.

This interpretation is based on the context of the verse, which is a known concept in Arab literature. One objection to this interpretation is that al-Shafi'i intended this topic in a book of principles that covers general and specific issues, absolute and qualified statements, commandments and prohibitions, and the rulings that arise from analogical reasoning. Therefore, it should be understood that this implication has an impact on legal rulings, just like any other implication.

Al-Ghazali also dedicated a specific title in his book "Al-Mustasfa" to the context, called the fourth type of inference. This refers to the unspoken implications of a statement that are derived from the context of the discourse and its intended meaning. By doing so, al-Ghazali pointed to the indicators of circumstances, or what is known in linguistic studies as the context of the situation and its role in determining meaning.

It is also worth noting that al-Shatibi was also concerned with the context and the consideration of the Sharia as a comprehensive framework.

The Maqasidi approach to evidence according to Shatibi cannot be properly understood except by considering the Shariah as a complete and integrated system, like a healthy and well-proportioned human being[34]. Shatibi emphasizes this by saying, "The source of evidence among the firmly rooted scholars is that the Shariah should be taken as a single entity according to what has been established of its general principles and specific details arranged therein [35] .

The Maqasidi approach to the principles of evidence, as espoused by Shatibi, can only be understood by viewing the Shari'a as a complete and integrated framework, like a healthy, balanced human being. Shatibi emphasizes two elements in this regard:

Attention to the words, considering their context and what they contain of reasons and indications that point to judgments and the systems of judgments in a comprehensive and valid purpose.

Directing attention towards the overall objectives and general meanings rather than partial evidence.

He supports this by saying, "The Shari'a is like a healthy, balanced human being. Just as a person cannot be considered a true human being until he or she speaks, not with the hand alone, nor the foot alone, nor the head alone, nor the tongue alone, but with the entirety that makes him or her a human being, likewise the Shari'a cannot be called upon to pass judgment unless it is taken as a whole, not based on any evidence, even if that evidence seems to us, at first sight, to be conclusive, for it is only a delusion, not a reality[36]

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[33] Al-Shafi'i, Al-Risala, pp. 62-63.
[34] previous source
[35] previous source 245
[36] Al-I'tisam, Part 1, pg. 245

The Transactional and Contextual Theory - An Examination of the Concept and Methodology.

The Moroccan researcher Taha Abdelrahman defined the concept of pragmatic field in his translation of the term "pragmatique". It refers to the way people use language among themselves, conveying meaning that is circulated and exchanged among them. It is also known that the concepts of transmission and circulation are used in the realm of spoken language as they are used in the realm of sensory experience, and transmission and circulation here refer to communication and interaction[37]

Jack Moschler defines pragmatics in the introduction to the encyclopedia of pragmatics as the use of language, as opposed to the study of the linguistic system, which is the focus of linguistics. Therefore, pragmatics does not study the linguistic structure itself, but rather studies language in use, in various social contexts, as a specific speech act directed from a speaker to an addressee in a specific communicative situation to achieve a specific communicative purpose.

Pragmatics focuses on intention and purpose in the communicative process, and I have previously mentioned the primacy of intention in the pragmatic analysis. The main characteristics of pragmatics can be summarized as follows.

Pragmatics is based on the study of linguistic usage.

It studies the relationship between language and the context and practical conditions in which language is used, as well as the social dimensions that govern discourse.

It studies how the recipient perceives the speaker's intention.

It deals with the vital aspects of semiotics, meaning all psychological and social phenomena that appear in the use of signs.

As previously mentioned, all of these are non-linguistic clues that were given precedence in the pragmatic analysis and are considered communicative contexts directed towards meanings and connotations.

-1The Contextual School

The theory of context is the cornerstone of the sociolinguistic school founded by Hymes in Britain. This school has deepened its research on the social linguistic function, and in his theory, he emphasizes the sociolinguistic rules, which embody the culture of society in its interaction with pure language or the culture of society in which discourse is produced in a scientific, cognitive, and historical context.

If we want to analyze some of what Hymes has pointed out, we find that Imam al-Shatibi had previously focused on the Arabs' customary use of language, describing them as a linguistic community that produces discourse and characterizes it with its own stamp, distinguishing it from other linguistic discourses. The Arabic language in its use determines the linguistic character of the customary practice, while the customary practice gives the language its social character.

This is the same issue that Umberto Eco addressed, referring to the conditions of words in their interaction with the culture of society, and he discussed it in his encyclopedia, considering it a limiting interpretation to reject interpretations that are based on what the cultural group is accustomed to in its linguistic discourse.

Eco considers the nature of this multiplicity as limited by the rules of interpretation and its standards, whether related to linguistic and cultural constraints on the text or the reader's encyclopedic knowledge. Multiplicity does not mean infinity because

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[37]jan Michel : la pragmatique outil pour l`anayse litteraire ,armand colin ,paris 1998P4

interpretation is subject to textual laws and strategies that guide this multiplicity, erasing potential and theoretically justified interpretive paths. This is not far from what al-Shafi'i called for, and he founded the theory of language.

Conclusion:

The Arabic heritage did not suffer from the problem of reading texts due to the existence of reading tools based on the rules of the language itself and its well-known comprehension and communication rules, as well as its reliance on the principles of jurisprudence, which are considered the rules of understanding in every knowledge text, and which are based on context and the overall intended context. However, the real problem is the confusion that linguistics schools have faced in the past and present. The following results have been reached:

The efforts of the jurists began to become clear in their not focusing solely on the study of the linguistic semantic connotation, but rather on all the requirements surrounding it, considering that word meanings are not in and of themselves, but rather belong to the speaker's intention.

Context is the most prominent tool for juristic inference in revealing the semantic objectives of the text, and its importance emerged in the semantics discussions among jurists, calling for more attention to it.

Al-Shatibi considered the conventional Arabic to be a limiting interpretive structure that guards against the arbitrary confusion in the search for meanings, which is the methodological mistake that the grammatical and decompositionist schools fell into in considering the text as a closed structure that seeks its meanings only within the words. This is the mistake made by researchers such as Muhammad Shahrour and Hajj Hamad, whose readings were considered to be a clear violation of interpretation within the scope of language and its meanings.

Al-Shatibi focused on the intentional dimension and the secrets of legislation and its overall meanings in directing meanings, and he called, in his theory of the intended context, to regulate the compositional meaning and to exceed the individual meaning if it contradicts it.

The error of contemporary readings lies in their attempt to adapt individual linguistic meanings. They want to focus on the meaning that the reader understands, rather than on the speaker's objective in the discourse, neglecting all external tools of situation and speech in directing the meaning.

The discussions of context and the rules that the jurists reached, directed towards the intended meanings of the texts, are among the most important topics that the student of knowledge must be able to master, especially in an era where various contemporary readings have spread with their different grammatical and decompositionist orientations.

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