

The linguistic efforts of Sheikh Al-Naraqī in his book Anis Al-Mujtahidin

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Abstract

The study of language is very significant in Usul al-Fiqh. Because the inference of a legal judgement is linked to knowledge of the legal language, the fruit of the inference of a legal ruling cannot be understood accurately and soundly unless both linguistic controls and legal principles are taken into consideration. Because they are so closely tied to the meanings of the spoken and silent words, the majority of fundamentalists paid particular attention to analyzing the significance of the words that were spoken and the significance of the concepts that were understood. Our Sheikh Al-Naraqī studied them in his book “Anis Al-Mujtahidin.” With this research, we will try to present the linguistic efforts of Sheikh Al-Naraqī in his book “Anis Al-Mujtahidin”

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Introduction

In the name of God, the Most Gracious, the Most Merciful. But after.. Muhammad Mahdi Al-Naraqī (1128 - 1209 AH) is a Shiite scholar, known as Al-Mohaqqiq Al-Naraki, and the founder of the Scientific Hawza in the city of Kashan. Fundamentals of two parts, investigated by the Center for Islamic Science and Culture and the Center for the Revival of Islamic Heritage, he said in the introduction to his book: With diligence, and access to it without it is Qatad’s drill”.The Narraqi investigator differs from his peers in an encyclopedia of knowledge, as he enjoys scientific and social superiority, not limited to jurisprudence and principles and their presentation, as he is most of science and art. We see him as a scholar in literature, language, jurisprudence, hadith, man, knowledge, wisdom, speech, literature, morals, mathematics, and stardom, as evidenced by his many different works. He is almost considered one of the prominent scholars in the twelfth and thirteenth centuries AH, and we will try through this research to study the linguistic efforts of Sheikh Al-Naraqī in his mentioned book, asking the Almighty God for success and payment.

Boot

It was said in the reality of denotation in the language: A source for a name from the auctioneer that combines the seller and the buyer and breaks. And we find that they have brought its meaning close to guidance, so it was said [Al-Dal] is close to guidance. They also used the signifier in the sense of denoting.

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The signification of breaking the signifier and opening it is what the pronunciation requires when using it.

The signification by opening the signifier and breaking it, collecting evidence for the source of proof “i.e., Arshad and the signification is by opening the signifier and breaking it, and it is said “adl” so hope and the noun “the signifier” with the emphasis of the lam.

So and so "indicates" so and so, meaning he trusts him.

The signifier is feminine. The signifier is the plural of the four functions, which are line, sign, contract, and accusative.

Definition of semantics for fundamentalists

One of the most famous definitions of the fundamentalists is: “It is the fact that something must be understood in order to understand something else.” The first word “something” denotes the signifier and the second the signified, and the basis of the correlation between them if it is a situation. Natural as they are both verbal and non-verbal.

Significance in the books of the fundamentalists branched to

1. The signification branched into a verbal situational sign, such as the word “killing” to signify the loss of the soul, and a non-verbal situational signification, for example, from the traffic lights to signify the traffic system.
2. The signification branched into a verbal mental sign, such as the sign of the voice on the presence of a word at the time of pronunciation, and also a non-verbal mental sign, such as the sign of the universe for the existence of the Creator.
3. It was divided into a natural sign, such as the sign of the patient's moaning due to the pain he has. It corresponds to a natural, non-verbal sign, such as the indication of some symptoms of certain diseases in the body.

It, in turn, is divided into three sections conformity, implication and commitment

Matching sign: It is the signification of the utterance for the completeness of its name and what is meant by it is the connotation of the utterance with its complete meaning, which is the real lexical connotation that was placed for the utterance in the origin of the language, and the pronunciation is identical to the meaning as the meaning of the human utterance of the speaking animal

The implication sign: It is the signification of the word for a part that means and it is called the sign of implication because it includes what is denoted by It is more common in the language than the denotation of imputation, and we see that the connotation of imputation is close to (the sent metaphor) but with its partial relationship.

The sign of commitment: like the lion's sign of courage, it is the sign of the word for its necessity, and this meaning that is necessary in my mind is inseparable from the real meaning and its example is the lion's sign of courage the word courage that indicates (the lion) the well-known animal and it is a word inherent to it, when Firing and hearing the utterance moves the original meaning (the lion) to the necessary meaning (courage), and it has been called the sign of commitment “because the utterance denotes what is indicated by necessity by moving the mind from the utterance to the intended meaning, and it is the courage that this utterance

revealed to the mind.” It is known mentally and not directly from the utterance, and the significance of commitment is close to the metonymy in its meaning according to the ancient rhetoricians, or (recall) in the concept of the modern critics and rhetoricians, and both the indication of commitment and the indication of implication share that both are in the second place, “they must have an identical indication,

Thus, they are after the original meaning, in contrast to the connotation of conformity, and there is no need for it to include or adhere to “the part is necessary for it from every obligatory.

These three sections are the basis on which the semantics in their idiomatic sense are based, “because the semantics that the commentators turn to as they are indications for taking the status of rulings from the texts or understanding the intended meaning in general is based on this division and builds upon it.” Interpreters and Mujtahids is the existence of these three sections. In their approach to the linguistic significance, the commentators meant to deal with the meaning more than they were concerned with the words and methods, because their goal is to arrive at deducing the legal rulings from the semantics of the Qur’anic verses in an accurate manner, especially since our language was characterized by flexibility and spaciousness, which led to the difference in the interpretation of the semantics and opening The chapter on disagreement among the exegetes in directing the semantics of the Qur’anic texts, especially since most of them seem to indicate more than one opinion, so each of them tried to prove his opinion on the linguistic connotations and their interpretations.

Operative and Intelligible

The spoken language: “The speaker pronounces the pronunciation: he speaks. The Manatiq: The speech and God has pronounced it and pronounced it, that is: He spoke and spoke, and a clear speaking book.

Lapid said

Or a new sect on its tablets, the raised and sealed spokes

And the words of everything: area, and from him, the Almighty says: (Teach us the logic of birds)

Ibn Saydah said: Logic may be used in other than man

The concept is a language: “A noun of an object of understanding: it is your knowledge of a thing in the heart, understanding it with understanding and understanding, and I understood a thing: my intellect, I knew it, and understood speech: understood it one thing after another, and a man of understanding: quick to understand.

And regarding their conception according to the fundamentalists, we are satisfied with Al-Naraki’s definition of them: “The spoken word”: what the utterance indicates in the place of the pronunciation, i.e. it is a legal ruling for the mentioned, or some of his conditions, whether he himself is mentioned or not. What is meant by pronunciation is the linguistic meaning; there is no role and “concept”: what the word indicates, not in the place of the pronunciation. That is, it is a ruling or a case for the silent one. Then the uttered is either explicit, which is what the wording is put for it; It is indicated either by matching or by implication or not explicit. He is the opposite. That is, unless the word is put to it. Rather, it was necessary from what was set for him; it indicates commitment to him.

Al-Naraqî referred to the division of the operative into two parts, namely the explicit utterance and the non-explicit utterance, and the induction indicated that the latter has three types to indicate the intended meaning:

The first: the significance of the requirement, we chose from their definitions of it what Al-Shawkani said: "It is what depends on honesty, mental health, or legitimacy, even though that is the intention of the speaker which is the main meaning around which their definitions revolve, towards {and ask the village} And "He was lifted from my nation and forgetfulness due to his inability to "blame" or something like that in the first place. He was a liar, and by not appreciating the word "people" in the second; mentally unhealthy.

Secondly: the signification of "gesturing and warning." Ibn al-Hajeb defined gesture as: "A conjunction of a judgment that if it had no analogue for explanation, it would be far away." Their destiny is bliss.

The third: The signification of "the sign" is known by Al-Naraqî, who says: "What is not intended for the speaker, as the indication of the Almighty's saying: {And his pregnancy and his weaning last for a month} with his saying: {And his weaning is in two years} that the minimum period of pregnancy is six months. And the significance of the saying of the Most High: {May the night of impure fasting be glorified for you} along with his saying: "Now go with them" to His saying: {until the white thread makes clear to you from the black thread the black thread is permissible. It is not intended from the verses. But it was necessary from the permissibility of obsessing over the night with obscenity.

So we conclude from these definitions that the validity and truthfulness of speech, whether it is from a legal or rational point of view, is linked to a meaning outside the word connotation and arbitrariness in applying their limits to it.

We tend to say that dividing one of them necessitates dividing the other, because the signified is the meaning that is fixed by signification, so by dividing the signified into them, the signification is divided according to it.

The concept is divided into two parts

(Section) First: «The Concept of Consent», Al-Amdi referred to its definition as: "what the meaning of the pronunciation in the place of silence is in agreement with its meaning in the place of the pronunciation." It is called the content of the speech and the melody of the speech, and its origin is the warning with the lowest on the highest.

(The second section) «The concept of dissenting» He said in the definition of Ibn al-Hajib that: "What is silent about is contrary to what is mentioned in the ruling, both in affirmation and denial." He has the most beautiful sections by saying:

The concept of the condition, towards: "If he enters, honor him" is understood from him not honoring him if he does not enter.

And the concept of an adjective, such as: "Zakat is given on the feeding sheep" is understood from it that there is no zakat on the animal.

The concept of a special number. Like: (Flog them with eighty lashes) His concept is that more than eighty is not obligatory. the concept of purpose; Like: {It is not lawful for him

afterwards until she marries another husband. Likewise: (Do not approach them until they are purified)

The concept of exception, such as: “There is no god but God,” is understood to mean the denial of divinity from other than God.

And a concept. Towards: “Actions are by intentions.” Understands the invalidity of actions without intention. The concept of limitation; towards: “The scholar is Zayd.” Its meaning is the denial of knowledge from others. The concept of time and place. Such as: “I do it on this day” or “in this place,” meaning negating the action in a different time and place.

And the concept of the title, which is the negation of the ruling on what the name did not address, and it is the weakest of concepts, and therefore he did not say with his authenticity, for example: “There is zakat on sheep,” its concept on saying that it is authoritative is the denial of zakat on non-sheep,

And from it is the concept of a derivative noun denoting gender, such as his saying: “Do not sell food for food.” The categories of these concepts require several things, and their details are:

The first condition: that the priority of those not mentioned in the ruling should not appear; Or equating it with the uttered, otherwise it would be necessary to prove it in the silence about it, then it is not correct for it to be a concept of disagreement, rather it is a concept of agreement, and its example is if the master said to his servant in the position of temptation to honor those who enter his house: “If the most despicable people come, then honor him”.

The second condition: that the usual majority exit, such as: {And your stepchildren who are in your chambers} Denial of judgment for those who are not in the stone.

The third condition: that the location of the record should not be an answer to the questioner’s question about the aforementioned, so the answer is according to it, and there is no Is there a need for the listener from his statement, as if the questioner asked about zakat on sheep? It is answered that: “Zakat is due on the slaughtered sheep,” just as the ruling is apparent in the slaughtered sheep rather than the feed.

The fourth condition: It must not be to ward off the illusion that the ruling will not address it. As in the Almighty’s saying: (And do not say your children out of fear of poverty)

The fifth condition: that the mention of the restriction should not be to inform the ruling of the aforementioned by the text, and everything else by examination.

The sixth condition: that the restriction be independent, and it has no other benefit than the absence of the ruling in the unspoken, and it does not make sense for it to be mentioned in the form of dependence on something else, such as: {And do not engage with them while you are worshipping in the mosques} because its evidence is the absence of the ruling. In it for the benefit of the restriction and other than the specification of the ruling is negated.

Condition concept

The subject of the dispute is the authoritativeness of the concept of the condition, so the public () went to the fact that the concept of the condition is an argument, and the ruling is

negated when the condition is absent. A group of including Al-Murtada , said that the concept of the condition is not an argument.

Al-Naraqī outlines the most important inferences of the second doctrine and first responds to them in terms of language with what came from its definition in the intermediate dictionary and its connection to the customary and legal significance, so he says:

To us: the condition is a language that negates the conditional by its negation, so if it is proven that it is a condition then it is obligatory, and also our saying: “If he enters, honor him” is the same as our saying: “The condition is in honoring him to enter” by convention. This is what is tantamount to, and if it is customarily so, it will be like that for tomorrow, due to the originality of non-transmission, so it is motivated to say that the naming “if” is the letter of a conditional idiomatic as the nominative and accusative.

And about their saying that the majority of the use of the conditional tool in the rulings is in the causation, so he does not need what was mentioned he responds to him by arranging it on the cause more better, because the absence of the cause requires the absence of the cause. Including proving the financial right with a witness, two women, two witnesses, a witness and an oath, so the judgment is attached to one of them, as God Almighty says: (And take two witnesses from among your men) The cause at that time was one of them, and the negation of the cause depends on the negation of all of them. Because the significance of the concept of “one of them” is not executed except by the absence of all, and the saying that the unseen does not contradict the mentioned, requires the lack of benefit from the specialization of the condition by mentioning, so it is like saying: “If a person is white, he does not know the unseen,” in contrast to the apparent specialization that calls for interest, The saying not to benefit is negated by the original and the imposition, and to protect the words of rhetoricians from idle talk, it is necessary to rule by its evidence.

They argued that it came to prove the situation with its benefit, rather it is invalid, because the way to prove it is transmission, it is answered by preventing them from establishing the situation with interest. Rather, it was proof of him by extrapolation from them that if the word had one specific benefit, and its evidence is that it proved the significance of the warning and the gesture, when paired with a ruling. The benefit is first to say that the concept is authentic, careful about the fact that the speech is not useful.

And about the protest of some of those who deny the validity of the concept by declaring that there is no picture that is devoid of a benefit from the foregoing benefits, and this is considered sufficient to preserve speech about idle talk. It is useless to mention and discuss it, because of the appearance of its impulse. He says:

We also have: What was narrated that some of the Companions said to the Prophet: Why do we shorten our prayer when we have been secure, and God Almighty has said: { There is no sin on you if you shorten the prayer if you fear it. Allah said: “Allah, So accept his charity.” The inference is that they are from restricting the shortening of prayer in a state of fear and not limiting it when there is no fear, and the Prophet (peace and blessings of Allaah be upon him) approved it for him. They are based on the accompanying obligation to complete it and not on the meaning of the concept It is contrary to the initiator, and the principle is shortening without completing it, according to the narrator that the prayer is two rak’ahs while traveling and at home.

After extrapolating and presenting the doctrines of the scholars and the evidence of each party in the subject of the dispute, we prefer in what preceded the doctrine of the public the first doctrine that establishes the concept of the condition, which stipulates that restricting the judgment to the condition indicates, in the concept of contravention, the absence of the judgment by the absence of the condition, in the utterance indicating the confirmation of the judgment with the establishment of the condition.

Adjective Concept

Scholars have divided the doctrines of the authoritative concept of the adjective into three categories:

The first doctrine: consider it a pilgrimage, and what is considered in their view is that the ruling is attached to it requires the negation of the ruling when it is negated, and it was said by both the Malikis, the Shafi'is and many of the scholars of the public

The second doctrine: He did not consider it an argument, and it was chosen by the Hanafis, the Mu'tazilites, and a large number of theologians (), such as al-Razi and al-Murtada (). And our Sheikh Naraqī.

The third doctrine: consider it an argument in three forms, without others:

The first picture: What is elucidating, such as his saying, "Zakat is paid on the sheep." It was reported as a statement of his saying: "Take charity from their sheep".

The second picture: With regard to teaching and preparing the rule, for example, his saying“ : (ﷺ) If the two parties differ in destiny or attribute, then let them ally themselves and leave each other ”.

The third picture: In the entry except for the adjective below it. Like judging two witnesses. It indicates that it is not proven by a single witness. Because he was included in the two witnesses. Al-Naraqī discusses the evidence for the deniers and the conditionalists, saying:

To us: he is the one who initiates about his saying: "The dead Jew does not see" and therefore he censures his saying by convention that the dead Muslim also does not see.

We also have some of the evidence presented above in the concept of the condition and what was presented in the chapter on analogy that the order, over the description, feels causality, and the original is the negation of another cause, so the ruling is negated by its negation.

And what was transferred Abu Ubaidah, when he heard his saying (may God's prayers and peace be upon him): "For me the one who is found solves his punishment and his honor" and "the rich man is unjust," he said: This indicates that for me the one who is found does not solve his punishment and honor. The longing of the non-rich is not unjust. A saying like it is an argument in the proverbs of the maqam; Because most of the language is proven by the slayings of his likes from the writers, and what has been reported of denial of the most frightening has not been proven.

And from the evidence of the negator at all, if it is proven that the ruling on the adjective indicates the negation of the ruling when the adjective is negligible It is not the subject of the

description - the unspoken - is not the same as the utterance to be a match or its part, for then the connotation becomes the uttered, not the intelligible, so it is implied, and it is not necessary for it, because there is no precedent for the customary and mental understanding between the confirmation of the ruling in its attribute and its absence in the other.

The answer to him is that the negation of the three connotations is fixed by the obligatory connotation, and his denial of customary necessity is his stubbornness, because the suspension of the judgment on the attribute requires its negation when the attribute is negated and is indicated by the path of necessity.

He argued that if it was indicated by - the one about which it was not reported - it would be indicated by the language, which is not proven in it except by transmission, so there must be frequent transmission, and there is no dispute that the transmission is not authoritative by means of units. the ignorant in it. It is legally and linguistically apparent. And his answer is not to accept it as not to act on conjecture, especially in fundamental issues so proving them sometimes requires definitiveness in the like of language and custom, and sometimes by conjecture like the aforementioned proverb and the same with external evidence.

And among them: that if it was correct, it would not be correct to pay the regular and paid zakat, just as it is not correct and hit him.” necessary contradiction.

The answer: to dismiss the phenomena from their meanings for evidence that does not necessitate a contradiction; Rather, it is obligatory to exchange in categorical matters” and therefore it is not permissible in the concept of consent.

Including: that if the concept is established, there is a need for contradiction when contradicting, as in the Almighty’s saying: {And do not eat usury doubled and doubled}; As the concept of not forbidding a little of it. The prohibition is fixed in many and few. The conflict is different from the original; And if it is not proven, it is not necessary, and what necessitates a conflict of the origin is preferred, and the answer is: that the conflict of the origin must be resolved if the evidence is proven.” The quality is the absence of evidence other than it, and from the foregoing it has been proven to us that restricting the description to mentioning and attaching the judgment to it, and the benefit from it is limited to the absence of the judgment when the attribute is absent.

Concept of Number

What is meant by the concept of number is the attachment of the ruling to a specific number, which indicates the absence of the ruling in other than that number.

The first doctrine: He said that the concept of number is an absolute proof.

The second doctrine: He said that the concept of number is absolutely not authentic.

The adherents of the doctrine inferred the words of the Messenger of God (peace be upon him): “I will add more than seventy” after the revelation of the Almighty’s verse: {If you ask forgiveness for him seventy times, God will not forgive them} and it was understood from him that the denial of forgiveness was conditional on it. and it is possible that God forgives them for what the Prophet (ﷺ) exceeded the seventy of seeking forgiveness, as evidenced by his saying (I will add more than seventy) and it indicates that the Prophet (ﷺ) understood from him that the ruling on what exceeded the seventy is contrary to his ruling.

This inference is refuted by the fact that the seventy market in the verse to specify, but rather indicates exaggeration and exaggeration, and what exceeded the seventy of the same ruling, and perhaps the Messenger of God was aware that it was not intended in connection with it, so he kept it on the permissibility, and the origin of the permissibility is that the Messenger suspected the answer, so they understood from him The use of the number in the verse to multiply and not to specify.

Al-Zamakhshari says in this regard: “And the seventy are neighbors who follow the parable in their talk of multiplication. Ali Ibn Talib said:

Al-Aas and Ibn Al-Aasy would have become seventy thousand knotted forelocks ”.

The adherents of the first doctrine also inferred in his saying“ : (ﷺ) The purification of the vessel of one of you if a dog licks it is to wash it seven times, one of them with earth.” Contrasting with him, and with his (ﷺ) saying, “five sucklings are forbidden and the concept of violating it indicated that it should not be increased or decreased. Individual owners of the second doctrine freely, which indicates the violation.

And the truth is that it should be said: The suspension of something on a special number is either because it is a reason for its existence, or its absence, or without that, if it is a cause for its existence, such as saying: “Purification of a vessel” indicates its negation of what is the cause, and its confirmation in the excess. Because there is a reason for it.

And if it is a reason for its absence, it indicates its existence at least. to the absence of what is the cause, and its absence at most; for the existence of a defect in it, such as the hadith of the two men; Where it is understood from it that the lesser carries malice rather than the most, and if it is not a cause, then the thing suspended on it is what is affirmative or non-existent. In the plus without the minus in terms of consideration only; The prohibition of hitting one hundred indicates the prohibition of hitting two hundred for the presence of the forbidden in it; The imperfect does not only indicate a negation or a confirmation.

Al-Naraqī confirms that its prohibition actually occurs insofar as it is within the forbidden, and it is possible that it indicates its prohibition, even if it is considered only.

Either in other than the prohibition of a mandate or permit or offer. And it stipulated that it be established in the imperfect, considering that it is a reality within it, so there is no indication of it in it by considering it only in excess of something.

and with Our support for the madhhab chosen by our sheikh, and we answer with the words of al-Shawkani, “And the truth is what the ancients went to.” However, it has been proven to us that the number does not always have an intelligibility that contradicts it.

Concept of Purpose

Our Sheikh Al-Naraqī says that the concept of the end is stronger than the concept of the condition, because the restriction to it states that what follows it contradicts what precedes it. They had three doctrines.

The first doctrine: He said that the concept of purpose is an argument. Al-Naraqī joined them

The second doctrine: He did not say it.

The third doctrine: He said if he is of his own kind, he enters, and if not, he does not enter.

Al-Naraqi and the audience discussed their most important arguments and we will present them in the form of points:

1. The provers inferred that the suspension of the judgment on the purpose must be for a benefit, and this was represented by a violation of what followed us before it in the judgment.
2. The assertion of the affirmative that all benefits are equal in the absence of presumption, so the previous inference does not have any priority over the rest of the aforementioned benefits, it is justified to say it when there is no presumption, it is answered that it is weak inference, because it is the precursor when the presumption is lost. And her denial is arrogance
3. Among the evidence for the nafoon is the saying “fast until the night,” which indicates that the end of the obligation of fasting is the coming of the night. If it is proven that it is obligatory after his coming, then it is not at the end of the night when it is obligatory, so it is contrary to the uttered in this. It is replied to him that what is meant by it is the end of the obligatory fast at the beginning of the night, so this does not mean that it is not obligatory after it, rather it may be required extensively after it as well, but he was silent about it for the benefit, unlike the initiative, especially if the matter is related to the law.

It should not be said: If the imposition of an obligation to be established after the coming of the night was in disagreement with the uttered, then this concept would be one of the uttered phrases, because if the last of the obligatory fasting was intended what ends with it and is interrupted by it, then the concept has become pronounced, although it is necessary that the speech at that time be figurative with the statement that the incomprehensible is not understood. And no one said it, and if what is meant by it is what it ends with, whether it is cut off or not, then it is not necessary to differ from the uttered.

Because we say: What is meant by it is the ultimate without condition of anything, without noticing that its ruling itself or its aftermath is different from that of what precedes it, and without noticing that it or what comes after it is more general than agreeing or opposing it. Rather, it has been observed without specifying or generalizing, and it is claimed that the being of a thing is finite, necessitating that it itself or what comes after it be in contradiction to what preceded it in the ruling. Nor is speaking figuratively declaring the incomprehensible.

In view of what some scholars have said that the concept of purpose is unanimously agreed upon, we prefer what the majority of the adherents of the first doctrine held, and we use the words of al-Shawkani to prove what we have chosen: Concerning beyond the goal, he said: That is why they unanimously agreed to call it a goal, and this suspension of language is known.

Exclusive concept

The concept of restriction in the term fundamentalists is to prove the opposite of the uttered ruling for the one who is silent about it in a formula, otherwise, and the like. As for the specialization of its statement, our Sheikh Al-Naraqi mentioned it by saying: “There is no doubt

that “except” and “only” benefit the restriction, except that “except” is useful in the literal sense, and “only” is useful in the sense.

The first is indicated by the use of al-Fusha’, and the transmission from the imams of grammar and interpretation.

On the second, it is not permissible: “It is only added that he is standing, not sitting” and it is permissible “Only Zaid is standing and not sitting”, and the use of an explicit negation and the exception when the addressee insists on denial and not using “but” is “with him ”

And the people differed in the authoritativeness of the works of its formulas, and among them was the negator, “It is only” to be counted, because he does not see a difference between their sayings “Zayd is standing” and “Indeed, Zaid is standing.” Some of them said that it is useful for the uttered without the concept, because there is no difference between “Your God is God” and “There is no god for you but God ”

Sentence counting methods

The scholars of meanings said that presenting what is surrounded by delay is useful for limitation, and the method of obtaining it according to the customary among grammarians, from presenting the verb’s related items to it, such as the object, the adverb, and the distinction, or the predicate subject to the predicate, such as: “Tamimi is me.” It also includes the presentation of the intangible subject; towards: “I knew” and “a man who knew.” Contrary to the fundamentalists, they did not pay attention to this section in their books, due to the possibility of its coming in many places other than the list, so their attention to him was two other sections:

The first section: to define the subject, whether it is a genus or adjective noun, and the predicate becomes something more specific than it is understood, and there is no dispute whether it is a science or otherwise, towards: “the scholar Zaid,” “my friend Amr,” “the man is immortal,” and “the generosity in The Arabs” and “the imams are from Quraysh.”

It’s opposite, towards: “Zayd Al-Alam.”

Al-Naraqı believes that they benefit from limiting the concept without the utterance; According to the sayings of the imams of Al-Ma’ani and the investigators of the fundamentalists, and he says in his details:

“As for the first, because the identifier of what was apparent in the generality and the nationality according to what is the law of rhetoric did not benefit the union of the genus with the described according to existence. It is the meaning of exclusivity. How? It is not related to the covenant and gender, because there is no direct presumption to the covenant, and it is not permissible to tell about the total truth that it is a partial Zaid, which is not permissible. Humanity is for the Persians, or if it is not made apparent in general - as is the law of inference - then it does not help to limit it, rather the least certain is taken, and therefore the people of logic make it in the power of the particular.

As for the second, because it is not related to the negation at all, it does not make sense to indicate it, this i then Some of the people said: They do not benefit from limitation.

And some of them see that his statement is limited to the uttered and not the concept, and the Naraqı does not say what they hold on to from the vain and ambiguous, and he says that it is corrupt.

Concepts of time and place

He makes some of the previous proofs authoritative for the concept of time and place, and what is meant by the pronunciation of their proof is the indication of the pronunciation that is not in the place of the pronunciation, that anything other than the time and place that is uttered in them contradicts them in the ruling. "Do it." Then he modified and said: "Do it on this day" or "this place" became a ban on him in other than that, and if the agent disobeyed his words and did otherwise, it is not correct. As if his act were one of rhythms or contracts a hero.

And from the defendant's saying: "I do not have to hand over this money today." It was said: It is not an acknowledgment, because the requirement of acknowledgment is not proven by the concept, and the purpose of the concept is that it is necessary on other than that day. Or if it is proven before that, then it is necessary to prove the response. And by not proving it, he is obliged to perform it, then Al-Naraqī warns that the statement of disagreement about the validity of the concept and its lack thereof, is in the case where the concept is contrary to the original, and there is no fruit for the dispute in it if it is in agreement with the original, because the concept is proven with the original innocence and if he does not declare its authenticity.

Surname Concept

Opinions differed as to whether or not to work with it. Among them was the one who said his authenticity (), which is the saying of Al-Daqqāq, and a group of Hanbalis, and some of them see it as not an argument, and it is the doctrine of the public and Shafi'is, and Al-Naraqī also chose it, and the public inferred that it is not authentic, that if the concept of the title was an argument And the attachment of the judgment to him (), indicates the absence of the judgment in the event that that title, i.e. the name, is missing, that is, it does not indicate the negation of the judgment about what the name did not address, and it has already been mentioned that the evidence for considering the concept included speech on idle talk without it. The title has lost this consideration; and by taking it out, speech is disrupted. And if it was a true argument, it would necessitate disbelief in their saying: "Zayd is present because it indicates the negation of existence from all, even from God Almighty. Or "knowledgeable," or "capable" and "Issa is the Messenger of God".

Those of the first opinion argued that privatization must have a benefit. Also, the response of the one who said to his opponent: "She is not an adulterer" can be understood as referring to adultery to the opponent's mother; The proof of this can only be done with the concept of the title, which did not come from him.

Al-Naraqī must understand that it is understood from the present evidence - which is the quarrel and the intent to harm - and not from the title, and he mentions the example of its branching, the specialization of one of the group whom we delegate to sell or otherwise with the call to prayer is not a reversal of his absence, and he concludes his speech with this topic with a sin in which he mentions "The judgment suspended on a name is sufficient." In it is to limit himself to what he has in his lowest ranks, and his face is apparent, and to say that the end of it must be a precaution; there is no point in it, for if a man is required to make a peace contract or something else to merchandise something to someone else in the particular country, it is sufficient for him to deliver it in the first part of the country. Like him

Conclusion

In conclusion, we can conclude from our research the following:

1. One of the most famous definitions of the fundamentalists of semantics: “It is the fact that something must be understood in order to understand something else.” Natural as they are both verbal and non-verbal.
2. The fundamentalists divided the significance into three sections. These three sections are the basis on which the semantics are based in their idiomatic sense, “because the semantics that the commentators turn to, considering that they are indications for taking the status of rulings from the texts or understanding the intended meaning in general, are based on and build upon this division”.
3. Our language was characterized by flexibility and expansiveness, which led to a difference in the interpretation of semantics and opened the door to disagreement among the exegetes in directing the semantics of the Qur’anic texts, especially since most of them seem to indicate more than one opinion, so each of them tried to prove his opinion on the linguistic connotations and their interpretations.
4. The concept as defined by Al-Naraqī is what the word indicates, not in the place of pronunciation. That is, it is a ruling or a case for the silent one. Then the uttered is either explicit, which is what the wording is put for it; It is indicated either by matching or by implication. or not explicit. He is the opposite. That is, unless the word is put to it. Rather, it was necessary from what was set for him; It indicates commitment.
5. As for the pronunciation “what the utterance indicates in the place of the pronunciation, i.e., it is a legal ruling for the mentioned, or some of his conditions, whether he himself is mentioned or not. The generalization is to enter the non-explicit utterance, because it is not mentioned by itself. What is meant by pronunciation is its linguistic meaning, so there is no role”.

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