

"Ibn Al-Jazari and his Verbal Opinions on Meaning."

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Abstract

The research explores the notion that as long as an adjective remains noticeable without the addition of the letter "taa", if the phonetics dominate to the extent that the meaning becomes unnoticed due to its description, the "taa" is introduced. When this term becomes a noun for the referred object, such that the confirmation or negation of its existence is not noticeable, they considered it to be true. The study addresses that the words introduced by religious law are few, and their inclusion in the Qur'an does not disqualify it from being labeled as Arabic, just as someone who composes a poem in Persian containing a few Arabic words, the poem is still considered Persian despite the inclusion of those few Arabic words. The significance of the research lies in demonstrating that the Qur'an contains no non-Arabic words, as evidenced by words found in the Qur'an that are not Arabic, such as "al-Mashka" which is Abyssinian, "al-Qistas" which is Roman, and "al-Istibraaq" and "al-Sajeel" which are Persian. The research emphasizes the validation of the four truths, including their legitimacy. It is known that, aside from linguistic truth from the perspective of transmission, deviation from the original is a point of contention. If the wording fluctuates between being transmitted or remaining consistent with linguistic truth, the originality is to remain because what was fixed in the past remains the default. It is a continuation, and it is an assumption of the current situation, which is evidence indicating the continuation of what was before. The study concludes that if metaphorical usage is established, it indicates deviation from the original because it relies on many prerequisites, leading to its improbability. It requires the original context, alignment between the topic with its wording, and the metaphorical meaning, as well as the transfer of the word to that meaning. Its indication is contingent upon circumstantial or conditional evidence, and the implication of such evidence is obscure, possibly causing misunderstanding due to its ambiguity.

Keywords: Ibn al-Jazari, Islamic Sciences, Verbal Opinions, Meaning.

INTRODUCTION

The science of principles of Islamic jurisprudence stands as the most noble among the sciences of Sharia, the most distinguished, beneficial, and far-reaching. It is the refuge sought by eminent scholars when formulating legal issues and assessing evidence. Al-Ghazali stated that the most honorable sciences are those in which hearing and intellect are combined, where opinion and Sharia are intertwined, and principles of Islamic jurisprudence falls under this category. It draws from the essence of Sharia and intellect equally, neither purely speculative nor blindly traditional, as to be rejected by Sharia or based solely on blind adherence, unsupported by reason.

The importance of deducing legal rulings and understanding them lies at the heart of scholars' endeavors, contingent upon knowledge of the foundational principles upon which they are built. of principles of Islamic jurisprudence distinguishes the innovative jurist, the fruitful jurist, and the knowledgeable student. It is needed by the scrutinizer of evidence and is indispensable in reconciling divergent opinions and conflicting statements. It unveils the method followed by the predecessors of this Ummah (Muslim community) in deducing legal rulings from its evidence, thus manifesting the blessed efforts, righteous deeds, profound knowledge, and unique scientific approach in constructing rulings upon solid foundations and established principles. This leads to the satisfaction of absolving our eminent scholars from any reproach regarding their established judgments.

The research argues that principles of Islamic jurisprudence is indispensable for a jurist, exegete, traditionist, or legal expert. The examination of legal evidences cannot occur without an understanding of the implications of their terms extracted from them. It necessitates an understanding of the specific and general, the absolute and restricted, the general and detailed, the abrogating and abrogated, the literal and inferred, reconciling conflicting texts in the researcher's view, weighing evidence, sources of legal derivation, its degrees, distinguishing sound

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from unsound judgments, and prioritizing opinions over others. This ensures peace of mind regarding the soundness of rulings, safeguards against deviation and whims, strengthens confidence in the jurisprudence of the scholars of the Ummah, reflecting the clarity of their minds, nobility of their souls, firmness of their steps, excellence of their thinking, and sincerity of their intentions. How could it be otherwise for those who preceded other nations in establishing the foundations of the science of principles of Islamic jurisprudence and the science of Hadith terminology?

The research emphasizes that principles of Islamic jurisprudence is a noble science, characterized by strong construction, firm pillars, solid foundations, abundant sources, and a close connection to religion. It is the path to discerning between the lawful and the prohibited. Despite its difficulty, it provides sweetness in study, pleasure in research, and a desire for further understanding. This requires patience, perseverance, self-struggle, overcoming obstacles, and realizing its goals. The researcher may read pages and feel as if he is sculpting in stone, yet may not grasp the essence he seeks. Without determination, he may stumble, but if he returns, reads again and again, he may find some of what he aspires to. If he persists, he will achieve what he hopes for, realizing his expectations. This is only for those who love this type of knowledge.

The nature of this research necessitates an introduction, two sections, and a conclusion. In the introduction, we discussed the importance of the topic and the reason for its selection, while the first section tackled the concept of truth. The second section delved into the meaning of metaphor. Finally, we concluded with a summary of the most important results we have reached. Ultimately, we ask Allah to grant us success in outlining a clear picture of this research, which may be viewed from various angles. Our hope in Allah is great that among them will not be a superficial view that judges it hastily.

First Issue: The Concept of Truth Considering Meaning

Definition of Truth

Truth is the term used for what is formulated in the terminology of communication. It signifies what is established from the truth, that which is affirmed. For instance, the phrase "truth of a thing" means its affirmation. The active participle form is used for emphasis in the activeness of both the subject and object, hence becoming a subject and an object. If it is a subject, it is affirmed, and if it is an object, it is established. It's evident that this term originates from affirmation, then it was transferred to the congruent form because it is more suitable for affirmation than the non-congruent. Subsequently, it was transferred to the term used in the terminology of communication, indicating that the term "truth" is in the third level of transfer².

Existence of Linguistic and Customary Truth

Linguistic Truth Undoubtedly, Arabs coined words and used them in their meanings, such as the word "lion" and others.

General Customary Truth Just as people of custom use the term "dabba" derived from "dabib" for a donkey in Egypt, it wouldn't be understood as referring to anything else universally. In Iraq, it refers to a horse. The general customary truth has thus been established³

Specific Customary Truth Scholars of specialized sciences have designated specific meanings with specific terms, such as in the specialization of principles of Islamic jurisprudence where "al-qalb" denotes placing one aspect of a thing in place of another. This is contrary to the claim that the Quran is not entirely Arabic.⁴

Responses to Those claiming that the Quran is not entirely Arabic

They argue that what is described as Arabic only refers to a part of the Quran. Evidence for this is that someone who swears not to recite the Quran except partially does not violate their oath, indicating that the Quran is not wholly considered Arabic. The rebuttal is that if the Quran were entirely considered Arabic, such an oath would not be valid.

They also argue that the few words introduced by Sharia do not disqualify the Quran from being labeled as Arabic, just as a poem in Persian containing a few Arabic words is still considered Persian. The response is that

these few words exempt the text from being described as entirely Arabic, as evidenced by the validity of saying, "It is Arabic, except for those words." This validates the exception.⁵

Another argument is that these words are considered Arabic because Arabs pronounced them in sentences, and it's not necessary for them to be used in meanings known to Arabs or in their metaphoric expressions. The response is that language is attributed to specific groups based on the meanings conveyed by words, not merely their pronunciation, hence their usage in situations relevant to their context or metaphor⁶

They argue that the Quran should not contain any non-Arabic words. This claim is refuted by words found in the Quran that are not Arabic, such as "al-mashka"⁷ being Abyssinian, "al-qistas"⁸ Roman, and "al-istibraq"⁹ and "al-sajil"¹⁰ being Persian.

Response to That ¹¹These words were put forth by the Arabs with these meanings, and others put forth these words with these meanings as well. Therefore, they are attributed to both languages, and thus, they are considered Arabic due to the Arabs' formulation of them.¹²

Fourth: Transference is Contrary to the Original

Proving the four truths, including the legal truth, it has been understood that anything other than the linguistic truth falls under the category of transference, contrary to the original. This means that the evidence indicates otherwise. If a word is in question as to whether it has been transferred or remains in its original linguistic sense, the default is to maintain its original sense. This is because what was established in the past is presumed to continue, which is known as the presumption of continuity. This principle supports the notion that what was will remain as it was.

Additionally, it is stated that transference depends on more premises, while maintaining the original sense depends on fewer premises. Therefore, what relies on more premises is considered weaker compared to what relies on fewer premises. To elaborate: transference requires an initial setting, the abrogation of that initial setting, and a second setting. Thus, it depends on three premises. Conversely, the original sense relies only on the initial setting, making transference less preferable.¹³

Fifth: Existence of Legal Terms

The legal truths have been established by evidence of their occurrence, and they are broader than being mere nouns, verbs, or letters. The terms include:

Coinciding Terms:** These have a common general meaning among their members, and they are equally applicable to all, such as "Hajj."

Common Terms:** There is a difference of opinion regarding their existence, but the correct view is that they do exist, such as "Salat." They are applied to individuals without a common meaning among them; rather, the only commonality is the term itself. For example, "Salat" is used for prayers that include all their pillars, prayers that have lost some of their essential actions, such as the funeral prayer, or prayers that have lost their verbal pillars, such as the prayer of the mute. There is no spiritual connection between them.

The Mu'tazilites categorized legal terms into those applied to actions, such as "Salat," and those applied to actors, such as "Mu'min" (believer), "Kafir" (disbeliever), and "Fasiq" (sinner), labeling the former as religious and the latter as legal terms.

Regarding legal letters: Have any letters been transmitted by Sharia? This has not been found through investigation. As for legal verbs, they occurred according to the transmission of their sources, such as pray "Salat" being transmitted as he prayed "Salla," and likewise for he fasted "Saam" and others.¹⁴

Sixth: Contract Formulations as Creations

Among the branches of transference is also speech in the formulations of contracts, such as saying "I sell" or "I buy" or "I rent." The question arises: are these statements informative or creations? The truth is that they are creations for various reasons, including that if they were informative, they would be either about the past, the present, or the future, all of which are invalid. This is because if they were about the past or the present,

they would not accept a condition, as conditioning the future, such as saying, "If you enter the house, you are divorced," is about the future. If divorce were about the past or the present, it would not have been conditioned, but it was conditioned, so it cannot be about the past or the present, and it is not permissible for it to be about the future because it does not exceed saying, "I will sell you" or "I will divorce you," and if he had said that, nothing would have happened, and likewise for its meaning.

Among the reasons is that if they were informative, they would either be true or false. If they are false, they are not taken into consideration, and if they are true, their truthfulness is either by their subject happening or something else. It is not permissible for their meaning to be determined by their happening because the happening of their meaning is contingent on their truthfulness. If their truthfulness is contingent on their happening, then the opposite would be necessary. It is not permissible for their truthfulness to be determined by the happening of something else by consensus.

If they were informative, the divorce of revocable divorce would not have happened because its divorce has already happened. So, its second divorce would be an informative statement about it, making it like intending your divorce for revocable divorce, which is an informative statement.¹⁶

Second: Figurative Expression in Terms of Meaning

First: Definition of Figurative Expression

Its root is "majūz," a passive participle form, with the addition of the letter "waw" as a turning point, and a participle that becomes a noun, such as "the one who has need," and a noun of place, such as "the seat of the midwife." Then, the participle was transferred and made into an active participle, just as the just ('adl), which is a noun of the act, was transferred until it became an active participle, as if it were said, "permissible." Then, the just ('adl), which is the noun of the act, was transferred until it became an active participle, as if it were said, "permissible." Then, it was transferred to the word used in a meaning other than its literal one, suitable for the intended meaning, and this limit of figurative expression also includes the four types of metaphorical expressions.¹⁷

Second: Types of Figurative Expressions

There is no doubt that figurative expression occurs in other than the Qur'an¹⁸, such as in vocabulary, like the lion being used for a brave man:

Only the compound: like the mentioned house in the text, because each of the terms of his saying:

The young became old, and the old perished. He ploughed in the morning and sowed in the evening.

is used in its subject matter, but attributing youth and aging to these things is figurative, because the one who grays and perishes is Allah the Exalted.

Both singular and compound, as in his saying: "You revived me with your appearance," where "reviving" means "delighting," and "appearance" means "seeing." This is figurative in terms of vocabulary, and attributing delight to seeing is figurative, because Allah the Exalted is the one who causes it.

Third: Evidence against the use of Figurative Expression in the Qur'an

Ibn Dāwūd al-Zāhirī argued against the use of figurative expression in the speech of Allah the Exalted and the speech of His Messenger, citing the verse: "So they found therein a wall about to collapse, and he straightened it,"¹⁹ expressing the intention to make it collapse by His will, because the one who intends something rushes towards it, and intention is a reality that is only present in the living, and there is no life in a wall. Ibn Dāwūd argued that the use of figurative expression in the speech of Allah the Exalted and the speech of the Messenger of Allah ﷺ is inappropriate, because when the reality goes beyond the intention, figurative expression fails.²⁰

They said: Because if metaphor were to enter into the speech of Allah, it would be permissible to describe Him as metaphorical, and that is not permissible.

In response to that, it was stated: Metaphor is used in conjunction with context, and there is no confusion when there is context. As for the names of Allah, we say: The use of names depends on permission, and permission has not been granted for the use of this term. We acknowledge that the names of Allah are not subject to permission, but the condition for their use is that there should be no prevention. Here, prevention exists, which is that the use of the term "metaphorical" implies something that is not permissible for Him, so it was not used for that reason. Because "metaphorical" in usage refers to someone who is expansive in their speech, lenient in their expressions, and goes beyond what is appropriate in their use. Therefore, it was avoided due to the possibility of misunderstanding.²¹

Fourth: Condition of Relevance

In the use of figurative expression, there must be relevance, because the word was not placed for the meaning it is transferred to. If there was no relationship between it and the subject matter it refers to, its use in a specific meaning over another would be without justification, so there must be a relationship. This relationship includes:

The relationship of cause to effect, and causes are four:

An inherent cause, such as saying the valley flowed, for the valley does not flow, but it has the potential for water to flow in it.

A formal cause, like naming the hand power, because in it, the effects of the ability to grasp, extend, take, and push are evident.

An effective cause, like saying the clouds descended, and the clouds are the same as the cloud, but what caused the rain is the cloud, but the cloud was given the action because Allah the Exalted made it so.²²

The final cause, like naming grapes wine, because the ultimate goal of what wine is known for.²³

The relationship of the caused to its cause, like naming a deadly disease and great humiliation death, so the name of death is attributed to them because they cause it, so the name of the cause is attributed to the caused, and attributing the name of the cause to the caused is more appropriate than attributing the name of the caused to its cause, because when the cause is present, its cause is determined, and from determining the cause, determining the effect is not necessary, as it can be added to another, because it is possible for it to occur due to the friction of two bodies.²⁴

Fifth: Figurative Expression Contrary to the Original

If figurative expression is established, then know that it is contrary to the original, because it is contingent on many premises, so its negation is more probable, as it requires the original setting, the appropriateness between the word and the intended figurative meaning, and the transfer of the word to that meaning. Also, its indication is contingent on verbal or actual contextual indications, and the indication of the indication is hidden, and due to its hiddenness, there may be a flaw in understanding. So, if a word is transferred to a meaning and it prevails in what it is transferred to, like the word of divorce, for the letters *ṭā*, *lām*, and *qāf*, however arranged, indicate the breaking of the bond, either perceptually or non-perceptually. So, when the Shariah transferred it to the breaking of the marriage bond and it prevailed in it, it became a legal reality and a figurative linguistic expression, as it was specialized. Each of reality and figurative expression has strength and weakness. As for reality, it is strong in itself, but weak when compared to the figurative expression, and as for the figurative expression, it is strong in its prevalence, but weak in being figurative. They are equal in the eyes of some people, as they balance strength and weakness from both sides. Abu Hanifah said that the predominant reality is preferable, and Abu Yusuf said that the predominant figurative expression is preferable.²⁵

Sixth: Reasons for Using Figurative Expression

The reason for resorting to figurative expression instead of the reality may be due to the word or the meaning:

Regarding the word

It may be because of its essence, as the reality of the word is heavy on the tongue due to the heaviness of the composition of its letters, or the contradiction in its structure, or the heaviness of its weight. For example, the word "alkhunfaqiqa" (the dashing) is used, and it is a difficult word.

It may be due to an incidental aspect of the word, as the figurative use of the word is suitable for poetry, recitation, personification, and all types of literary embellishment.

Regarding the Meaning

It may be due to its exaltation, like their saying, "Peace be upon the high council," which is greater than saying, "Peace be upon you," as a sign of respect.

It may be for derogation, like naming the satisfying of a need with excrement placed in a safe place, or for additional clarification, as when you want to emphasize what is in the listener's mind from Zaid's bravery, you say, "Zaid is like a lion," which establishes Zaid's bravery in the listener's mind, which would not be established if you said, "A lion came to you," or "I saw a lion," because in the first case, you affirm Zaid's bravery, and in the statement, there is an indication that it is not inherent in him, and in the second case, you make it a characteristic of the type whose individuals are characterized by the necessary bravery for that type.²⁶

Seventh: The Word May Neither be Real nor Figurative

Since reality is the word used in what it was placed for, and figurative expression is the word used in something other than what it was placed for due to a relationship, if the initial placement before its use cannot be described as either real or figurative due to non-use, and the signs are not a linguistic, legal, general, or specific reality because nothing of them can be affirmed, nor are they figurative for anything else, and the word may be both real and figurative with respect to two usages:

Using the term "animal" when referring only to a donkey is a figurative linguistic expression because it is used for something other than its subject matter, as the subject matter of "animal" includes all animals. So, its use only for some is figurative, and it is a general factual reality based on what is established. Reality is known by the precedence of the mind to attribute it to a meaning, as it precedes the mind when hearing the word "lion" to mean the predatory animal. Similarly, the attribution of the word to the meaning without a contextual indication that necessitates its attribution to it is deemed a reality. Its indication from the indication is evidence of reality, while the sign of figurative expression is using the word in a way that is impossible to be real, like the saying of Allah the Exalted: "And ask the city,"²⁷ because questioning is only for those who understand, and the city, which is a construction, does not understand. Likewise, using the word in a meaning forgotten from its original usage, like using "animal" for a donkey outside of Egypt, is a reality in Persian due to its prevalence there, as the prevalence of "animal" in the donkey in Egypt, so it is known to be figurative.²⁸

THE RESULTS

There must be a moment of contemplation and reflection on the achievements of the research and its findings after its completion in the form we have outlined. We can say:

As long as the attribute is noticeable and does not enter the Ta (التاء), if the word dominates to the extent that the meaning for which it is described is not noticed, the Ta is introduced. When this word becomes a name for the designated object to the extent that the existence or non-existence is not noticed, they said it is a reality.

The words introduced by the Sharia are few, so it is not considered non-Arabic just because the Quran contains them, just as if someone composed a poem in Persian containing a few Arabic words, the poem would still be considered Persian, despite containing those few Arabic words.

It is necessary that there be nothing in the Quran that is not Arabic. Your argument is contradicted by words found in the Quran that are not Arabic, such as the word "المشكاة" which is Abyssinian, "القسطاس" which is Greek, and "الإستبرق" and "السجيل" which are Persian.

Establishing the four truths, including the legal truth, it is known that anything other than the linguistic truth from the perspective of transmission is against the principle, meaning that if the word is in doubt between being transmitted or remaining in the linguistic truth, the origin is to remain, because what was established in the past is the origin of its continuation, and this is the assumption of continuity, which is evidence of the continuation of what was.

If the figurative meaning is established, then know that it is against the principle because it is contingent on many prerequisites, so its non-existence is more likely because it requires the initial context and the appropriateness between the subject to which the word refers and the figurative meaning, and the transfer of the word to that meaning, because its indication is contingent on the verbal or situational indication, and the indication of the indication is hidden, and perhaps due to its hiddenness, there may be a flaw in understanding.

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