

Context and its Role in Explaining The Significance of Structure

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Abstract

For the context of both types of language with its potential within the context of the text and the current context, with its multiple capabilities that determine its significance, including the speaker's intention or habit of speaking, or his form, his shape, features, signs, and gestures, all of which are elements of the context of the situation. All these elements, all of which are elements of the context of the situation, in addition to the elements of the linguistic context, are of great importance in demonstrating the significance of the structures by structures here I mean (the plural of the structure) of sentences or sentence as a full-fledged construct. If this is determined, can the semantics of some structures indicate a certain meaning, while the context indicates linguistically, currently, or both, that this structure has another meaning or connotation other than this semantics, Can the significance of a sentence with a single syntactic form differ as it moves its text from one context to another? These are two important things that these lines of this research will examine, explaining before that what the linguistic context and the current context are. This research will follow the descriptive approach and the analytical method. The research came in a preamble and two sections followed by a conclusion including the results of the research. The research included several results, including: To uncover the meaning, it is necessary to know the speaker's intention through the various indicators, because the significance of words is not inherent in themselves, but is dependent on the speaker's purpose and will. The text alone does not indicate the meaning, but it is necessary to discern other evidence that represents what we call the speech context with its different elements. This context includes studying the speaker's personality and the circumstances of the speech. The research included a number of Recommendations, including: 1- Readers, critics, and researchers should rely, in their reading, studies, and interpretation of the text, in poetry or prose, on everything that can be relied upon in reading the text, including what we call the verbal stance with its various elements. This stance includes a study of the personality of the speaker and the circumstances of speech. Relying in reading and interpreting the text on the presumption of the context as

it is the major grammatical evidence, and studying the text based on that, a study that reveals the meanings within it. The first section was entitled: the concept of context and its types, and the second section was entitled: the linguistic and current context and their role in the statement of the significance of the compositions, and then comes the conclusion including the results of the research.

Keywords: Context, Current Context, Structures

Introduction

There is an important matter that we should mention at the beginning of our discussion about the concept of context. It is that in the Arabic heritage, context refers to both the position (maqam), the state (hal), and the situation (muqaf). Furthermore, the concept of context also extends to include what is known in modern linguistic studies as verbal context, and the context of the situation or external position, which is known as the context of situation. This means that context, as understood by Arab scholars, includes semantic elements that are derived from both the text and the position altogether.

The Concept Of Context And Its Types

1. Linguistic context is derived from contextual elements within the text.

2. External context is derived from non-linguistic elements that accompany the text. Similarly, Hassan (1971) stated that "When rhetoricians said, 'Every situation has its own appropriate speech,' they meant that they were considering what is known among linguists as the context of the situation, and that every word has a context with its accompanying situation.' They relied on two phrases from the Arabic language that confirm the study of meaning in all cultures equally. Malinowski, when he coined his famous term 'context of situation,' did not know that he was preceded by the concept of this term by a thousand or more years."

Those who understood this concept before Malinowski recorded it in their books using the term "al-maqam" (the situation), but their books did not receive the same global attention and promotion that Malinowski's term received, due to the widespread influence of the Western world in all directions.

In the linguistic usage of non-dictionary authors, words in sentences or sentences in texts are linked. This was mentioned in the usage of Ibn Jani in his discussion of the complexity of what the Arabs endured in continuing on one pace and adopting one method in their speech that is observed and noticed. It is not permissible for all of this to be present in every language for them and among every group of them by consensus, to the extent that no two persons disagree on it. Only those who have an intention and context have a dispute about it" (Al-Barkawi, 1991)

The term 'context' was mentioned in Al-Suyuti's speech when he talked about the twenty-ninth type, in his statement of the connected term with its separate meaning. Allah said: **هُوَ جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ** to **الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا** (Al-A'raf 189-190). So, the verse is in the story of Adam and Hawa, as understood from the context.

Perhaps he means by 'context' here the general context of the verses, and perhaps all these indications and others do not prevent us from saying that the use of 'context' in the sense of

'maqam' (position) is a recent usage, and it only indicates this meaning when added to a term like 'al-mawqif' (the position), for example.

And its related context is 'the greatest grammatical indications,' because it may rely on something from these grammatical indications or go beyond them to semantic matters of reason or the context surrounding the sentence. An example of a built indication (i.e. related to the grammatical structure) like Allah said: *وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ* (Al-Qalam : 51) The evidence is that "inna" is a shortened form of "althaqeelah" (the heavy version of "inna"), and that the meaning of the context is emphasis, not a condition, due to the fact that the verb is almost in a nominative case and not a subjunctive case. Also, the presence of "lam" in the predicate of "inna" indicates that it is not suitable for a conditional statement. Like Allah said: *قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ* (Hud: 80). The lack of a response serves as a contextual clue that the phrase is expressing a wish, not a conditional statement.

Adding to that, the context is what determines whether a word or phrase agrees with it or not, as mentioned by the scholar Sayed Qutb when he said: "The Quran describes the earth before the rain falls and before it blossoms with vegetation, sometimes as lifeless and sometimes as humble, and some may understand this as just a variation in expression. Let's see how these two images are mentioned."

1. A word *Hamidah* appeared in this context : *يَا أَيُّهَا النَّاسُ إِنَّ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يُتَوَقَّىٰ وَمِنْكُمْ مَّن يُتَوَقَّىٰ إِلَىٰ آزْدِلَ الْعُمْرِ لِكَيْلًا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ رَوْحٍ يَهِيَجُ* (Al-Hajj : 5)

2. The word *Khosyiah* appeared in this context: *وَمِنَ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنْتُمْ إِيَّاهُ تَعْبُدُونَ * فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ * وَمِنَ آيَاتِهِ أَنْ تَرَىٰ الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أُخْضِيَ لَمْخِي الْمَوْتَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ* (Fusselat : 37-39)

Upon quick reflection on these two contexts, the consistency in the use of "hamidah" and "khashi'ah" becomes apparent. The atmosphere in the first context is one of revival, rejuvenation, and emergence, so it is consistent to describe the earth as lifeless, then trembling and swelling, and sprouting with every lovely pair. The atmosphere in the second context is one of worship, humility, and prostration, so it is consistent to describe the earth as humble, so when water is sent down upon it, it trembles and swells. Here, there is no need for an increase in sprouting and emergence, as there is no place for them in the atmosphere of worship and prostration, and "trembled and swelled" did not come here for the purpose it came for there. Here, they both imagine the movement of the earth after its humility, and this movement is what is intended here because everything in the scene moves in the movement of worship. It was not appropriate for the earth to remain humble and motionless alone, so it trembled to share in the movement of the moving worshippers in the scene, so that no part of the scene remained stationary while all the other parts moved around it. (Qutb, 1983).

In addition to the above, there are many means, among which is the context clue that can be used to specify the general or generalize the specific. Ibn al-Qayyim explained that what we call the speech situation or the context of the situation may be specific to the general or generalized to the specific. According to him, the speech situation has important means of determining meaning and reaching it. And we understood from Allah said: *فَلَا تَقُلْ لَهُمَا أُفَّ* (Al-

Israa: 23) From it, we understand a general meaning, which is the intention to prohibit all kinds of harm through words and actions, even if there are no other texts prohibiting harm in general. If one understands the speaker's intention with evidence, it is necessary to follow it. Words are not intended for themselves, but they are evidence that can be used to infer the speaker's intention. If the intention is clear and explained in any way, it should be acted upon, whether through gesture, writing, mental indication, current circumstance, or consistent practice. Ibn al-Qayyim sees here that the text alone does not indicate meaning, but it is necessary to consider other evidence that represents what we call the linguistic situation with its different elements. This situation, with its study of the speaker's personality and the circumstances of speech that we have mentioned, is considered the most important means of determining meaning according to Ibn al-Qayyim (Hamouda, no date available).

This verbal situation, which is considered one of the most important means of determining meaning, is the contextual situation, as the researcher pointed out. We can understand from the words of Ibn Qayyim al-Jawziyya previously mentioned, his affirmation that understanding the meaning depends on relying on both the linguistic and situational contexts. However, relying solely on the linguistic or verbal context to understand the meaning can be understood from the statement of Ibn al-Qayyim: "Words are not intended for their own sake, but are evidence used to infer the speaker's intention." This is confirmed by Al-Amidi, who said: "Knowing whether these words or those indicate these meanings or those is a matter that is known through something outside of those words" (Abu al-Hasan, 1985).

As for relying on the situational context to understand the meaning, this can also be understood from Ibn al-Qayyim's previous statement: "So if his intention becomes clear and is clarified by any means, then it should be acted upon according to its requirements, whether it is through indication, writing, gesture, mental indication, current context, or established convention that cannot be disregarded."

The context plays an important role in clarifying the purposes of methods. If a king were to tell one of his men, "Kill my father and do not say 'Af'," we cannot load the phrase "do not say 'Af'" with more than its literal meaning, which is not to say "Af." The intended meaning of the order to kill is to avoid the prohibited act of challenging the king's authority (Al-Midi, Abu al-Hasan Ali ibn Abi Ali, 3/64). However, if the same phrase appeared in a different context such as "Have mercy on your father and do not say 'Af'," it means to prohibit saying or doing anything harmful beyond saying "Af." If a man spat on his parents' faces and hit them with his shoe, and said that he did not say "Af" to them, some people, out of extreme foolishness and ignorance, would consider this as an excuse, without realizing the difference between what is prohibited and what the man actually did (Ibn al-Qayyim, no date available).

Context And The Meaning Conveyed By The Structure

If the speaker's intention is one of the elements that make up the context of the situation, "it is necessary to uncover the meaning by understanding the speaker's intention through various indicators, because the significance of words is not inherent in themselves, but rather depends on the speaker's intention and will."

If a poet says to a blind man, he is called 'Omar'.

ليت عينيه سواء خاط لي عمرو قباء (dewan bashar bin burd 1996)

We found that his statement "I wish his eyes were the same" could have two different meanings.

The first: praying for Amr or wishing him well that both his eyes are equal, meaning he can see with both eyes. The second: the poet's intention is to pray against Amr or wish him harm by having both his eyes equal, which would make him blind. The verse from the Quran "and hear those who hear not" (Quran 6:36) "those who hear not" is a condition of the addressee, meaning "hear us even though you are not being heard," and it can be interpreted in two ways: it could imply blame, meaning "listen to those who are calling you without hearing their reputation." ...or it could imply praise, meaning "listen even though it is not liked." If you say "listen to so-and-so" (Al-Qazwini's, 1985).

The preceding text means that context is of great importance in uncovering meaning, and as stated by the scholar Mohammed Hamasa, Sibawayh recognized the significance of this type of context and relied on it heavily. The book frequently emphasizes the importance of understanding the addressee and the external context in which speech takes place. Therefore, readers of the book will notice that Sibawayh often focuses on describing the situation in which speech occurs and its usage as noted by Mohammed Hamasa in his book "Grammar and Semantics" (Hamasa, 1983)

And what complicates this usage is the situation of the addressee and the topic of the speech. This breadth has led to the structuring of the grammatical composition and drawing clear lines in learning Arabic, learning to place each composition in its place and knowing the position of each article (Al-Mousa, 1983)

Not only that, but Sibawaih also considers the context of use to the point where he uses it as a basis for judging the grammatical correctness or incorrectness of a sentence. We see him evaluating a single sentence in different contexts of use, judging it as incorrect in one and correct in another. This sentence, if judged solely on its formal structure, would be considered grammatically correct, but for Sibawaih, language cannot be separated from its usage and the standards of language are derived from both the internal system of linguistic structure and the social context that surrounds language use. (Nihad Al-Mousa, "Arabic Grammar Theory in the Light of Modern Linguistic Approaches," cited in "Grammar and Meaning" (Hamasa, 1983)

One of the important texts that should be noted in our context is the statement of Fakhr al-Din al-Razi, after mentioning that the verb form is used in fifteen ways, including harnessing, exaggeration, and equalization, among others. He says, "It is agreed that the verb form is not true in all of these ways, and that the meanings of harnessing, exaggeration, and equalization are not derived solely from this form, but are understood from the context. This means that prohibition can be expressed by the verb form, but through the use of the sentence, as indicated by the context, and this is abundant in the Quran." That is what Allah said : وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ (Al-Baqarah : 172) (Ibn Qayyim (Ibn Qayyim no date available)" and among that is his statement earlier in the same verse : وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا تُنْفِسْكُمْ (Al-Baqarah : 172).

The Conclusion and The Result

1.It also expands to include what is known in modern linguistic studies as the context of the text Verbal Context.

2.The context of the situation or the external position, which is what is known Context of Situation.

3.To uncover the meaning, it is necessary to know the speaker's intention through the various indicators, because the significance of words is not inherent in themselves, but is dependent on the speaker's purpose and will.

4.The context is what determines whether this word or that agrees with it or not.

5.The text alone does not indicate the meaning, but it is necessary to discern other evidence that represents what we call the speech context with its different elements. This context includes studying the speaker's personality and the circumstances of the speech.

6-. For the context of the situation is of great importance in revealing the meaning, and the Arabic grammarians referred to some of this and relied on this kind of context a lot.

7 . The context indication is "the major grammatical evidence because it may depend on some of these grammatical indications or transcend them to semantic matters from the mind or from the denominator surrounding the sentence.

Recommendations

1- Readers, critics, and researchers should rely, in their reading, studies, and interpretation of the text, in poetry or prose, on everything that can be relied upon in reading the text, including what we call the verbal stance with its various elements. This stance includes a study of the personality of the speaker and the circumstances of speech.

2- Relying in reading and interpreting the text on the presumption of the context as it is the major grammatical evidence, and studying the text based on that, a study that reveals the meanings within it.

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