

Context and its Role in Determining Meaning According to Interpreters and Linguists

Abdarahman Abulgasim Salih Noorain

Assistant professor of English language, King Khalid University, Saudi Arabia, Sudan
University of Science and Technology, Sudan
Email: anoorain@kku.edu.sa

Suliman Yousif Muhammed Abdalla

Assistant professor of Arabic Language, King Khalid University, Saudi Arabia
Email: sabdalla@kku.edu.sa

ABSTRACT

The study aimed at examining the context and its significance in explaining the meanings and connotations, defining the context based on interpreters and linguists, showing the interest of ancient and modern scholars in making use of context, and its role in defining the meaning in the Holy Qur'an, and explaining its relationship to the reasons for revelation. The study followed the descriptive approach, taking from its tools, analysis and observation. The study defined the various types of context in definition and detail. The study was applied to selected models of verses from the Qur'an according to the interpretation of Imam al-Tabari specifically. The study reached several results, including: The interest in the context in defining the meaning began since the time of the Companions. The study also reached into the necessity of cognitive integration between interpreters and linguists for an optimal use of the context in interpreting the meanings of the Qur'an. The study recommended conducting researches that applies the role of the context in defining the meaning in the entire Holy Qur'an and its role in defining the meanings of the Prophet's Sunnah and benefiting from linguistic sciences in understanding the meanings of the Holy Qur'an.

Keywords: Context, Determining Meaning, Interpreters, Linguists.

Introduction

The mature Muslim, according to his knowledgeable position, must reflect on the texts of Sharia to realize its implications and purposes, and to strive in the means of implement them to reality so that life will be straightened. The ancient and modern Sharia scholars have stipulated regulations for understanding the discourse of the Almighty Allah. These strings are inseparable from the rules of the Arabic language in which the Noble Qur'an was revealed.

Among the most important of these conditions and comprehensive the most is the context, which is the focus of speech in this paper, which clarifies some issues of context in its different types, and its role in determining the meaning of the interpreters and linguists, the dependence of all the masters of legal and linguistic arts on it, showing its relationship to the state of the listener, the circumstances of the situation in the reasons for Holy Quran descent, the relationship of early and later verses, and the total correlation in the larger context of the Holy Qur'an. An implementation in examples of Quranic verses from the interpretation of Imam al-Tabari.

The Importance of the Study

Context is considered to be one of the most important issues where scholars and researchers work in all legal and linguistic disciplines. It is related to the Holy Qur'an and all its sciences, and the interested linguists depend on it in studying the meaning. It also highlights the mutual scientific benefit between interpreters and linguists, and in taking care of it a response to the command of Allah Almighty to reflect on the texts of the Noble Qur'an. It is also a cornerstone in modern linguistic studies, and it is a refuge for fundamentalists in deriving rulings, and for jurists in applying them.

Objectives of the study:

1. Introducing the context in the heritage of the interpreters and linguists, and explaining the interest of the ancients and moderns in it.
2. Revealing the role of context in determining the meaning in the Noble Qur'an.
3. Clarify the context relationship with the reasons for revelation.

Study questions:

1. What is the context? How much care do ancient and modern scholars have about it?
2. What is the role of context in determining the meaning in the Noble Qur'an?
3. What is the relationship between the context and the reasons for the descent?

Study Approach:

The descriptive approach is based on induction, description, analysis and application.

The limits of the study:

Theoretical limits of the study are the context with of it is types, according to the interpreters, and linguists. The implementation will be in samples of the Qur'anic verses, from the interpretation of Imam al-Tabari.

Study elements:

- Introducing the context based on the people of legal and linguistic arts.
- The role of context in determining the meaning based on linguists.
- The role of context in determining the meaning of the interpreters.
- Context relation with the reasons for revelations.
- Applied study.

Previous studies:

The context is not a novelty of studies, but almost no field of Sharia sciences and language is devoid of dealing with it. We find it in the principles of jurisprudence, hadith, interpretation, linguistics, rhetoric, grammar, criticism, literature, and dictionaries, sometimes short and sometimes lengthy, and many researchers and authors devoted studies for the context or some of its types, and here are some examples for that:

- The role of context in word meaning construction: International Journal of English Studies · January 2009: prepared by: MARÍA DOLORES PORTO REQUEJO
- The Qur'anic Context and its Impact on Interpretation, a theoretical and applied study through the interpretation of Ibn Kathir, a master's thesis from Umm Al-Qura University in 2008, prepared by: Abdul-Rahman Abdullah Surur Jarman.
- Indication of the Context, PhD thesis from Umm Al-Qura University 1418 AH, prepared by: Riddah bin Rida bin Dhaif Allah Al-Talhi.

The Contextual Approach and its Impact on the Development of Interpretation Studies, a research presented to the International Conference for the Development of Qur'anic Studies, 1434 AH, 2013, prepared by: Dr. Adel Rashad Ghoneim.

- The Context of the Situation and its Impact on Directing the Meaning of the Text (an applied study in the interpretation of the Noble Qur'an), prepared by: Dr. Muhammad Dawood Muhammad Daoud, and a. Ikram Zine El Abidine El-Tayeb.

These and other studies that are difficult to count from the studies dealt with the context, and they all publish one source, even if the resources differ, each study has something that distinguishes it

This study was characterized by the fact that it dealt with the context in all its forms as one of the determinants of meaning, and the benefit of all scholars from it.

Definition of Context:

Context is a widely circulated phrase in various arts, used in ancient and modern times, and to define its concept accurately, we will review the statements of scholars about it.

According to Ibn Manzhour, (1414, 10/166), In the language: the origin of the Arabic word (سياق) (سواق): context. The letter (واو) is changed into (ياء) and it revolves around the meaning of: succession, collection, communication, sequence, leadership and briefing.

As a terminology, the expressions of art owners differed in defining what they mean by the term (context), each to serve its purpose, and the following is a presentation of some of those definitions.

Context from the viewpoint of interpreters:

A group of interpreters used the contextual approach to interpretation, in the forefront of them is Imam al-Tabari, who says: (It is not permissible to transfer words from what is in its context to others, except for an argument that must be accepted from the apparent meaning of the revelation, or a story about the Messenger that is an argument) Attabari, (2000, 9/389). And among them Al-Razi in his book: Keys to the Unseen مفاتيح الغيب, and Zamakhshari in his book: The Scout الكشاف. Ibn Qutaiba says - in the introduction to his book (Gharib Al-Qur'an): (And this book of ours is drawn from the books of the interpreters, and the books of international linguists, We did not deviate from their doctrines in concern, nor did they charge us with our opinions other than their meanings, after we chose the most suitable sayings in the language, and the most similar to the story of the verse), Ibn Qutaiba, (1994, P:4).

Based on H. Nahr, (2007, P:269), Rather, the ancient interpreters set honest conditions for those who wanted to be part of this great science, most of which were the context, the situation, and the circumstances surrounding the Quranic text, even if they did not call the latter the term context, then at the level of the context of the situation they stipulated knowledge of the reasons for revelation, and the events and facts surrounding the revelation of the specific verse or text of the Qur'an. They also stipulated the knowledge of the occasion existing in a particular surah, whether it was between the opening and the conclusion of the surah or the conclusion of the surah preceding it, or otherwise, and they also stipulated knowledge of the abrogating and abrogated verses.

Al-Zarkashi, (1957, 2/172), states that unless the interpretation is stipulated by reporting, then the context is indispensable in arriving at an understanding of the Noble Qur'an. He says: "Know that the Qur'an is of two types: one of which was interpreted by quoting from those whose interpretation is considered, and the other is not. The first is of three types: either the interpretation is reported from The Prophet - may Allah's prayers and peace be upon him - or on the authority of the Companions, or on the heads of the followers.... As for the third, who are the heads of the followers, if they did not raise it to the Prophet - may Allah's prayers and peace be upon him - or to any of the Companions - may Allah be pleased with them - since it is permissible to follow the tradition in the above, so here, otherwise it is necessary to make diligence. The second: What is not mentioned in it from the interpreters, and it is few, and the way to reach its understanding is to look at the vocabulary of words from the language of the Arabs and their connotations and their use according to the context.

Context from the viewpoint of Sharia scholars:

They did not specify the definition of context idiomatically, but they used the term, and stated its importance and effects. Imam al-Shafi'i - may Allah have mercy on him - is the first to use the context idiomatically, as he mentioned in his book, a chapter explaining the significance of the context over the meaning, which he called: "The category whose context shows its meaning", then he mentioned the words of Allah, Blessed and Exalted be He: when He says: (وَاسْأَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ) فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِينَانُهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ) [الأعراف:163]

To quote Abdel Haleem, (2005, p: 163) "Prophet, ask them about the town by the sea; how its people broke the Sabbath when their fish surfaced for them only on that day, never on weekdays– We tested them in this way: because of their disobedience".

He said: So his praises began to mention the matter by asking them about the village near the sea, and when he said: (when they transgressed in the matter of the Sabbath (i.e. Saturday):). He indicated that Allah only wanted the people of the village; because the village is not aggressor or immoral with aggression on the Saturday or other days, and he only meant the aggression of the people of the village who were cursed due to their immorality.

Context from the viewpoint of Linguists:

For linguists, There is a comprehensive definition of the context mentioned by Abu Al-Faraj, (P:116) who said: (It is what accompanies the word, which helps to clarify the meaning. It appears from different aspects in the context of speech based on its type and field included in it). It contains a reference to the linguistic context, the internal context, or the verbal context, about which Dr. Ahmed Muhammad Kaddour says: "It is the outcome of the use of the word within the system of the sentence and other words, which gives it a special and specific meaning." Gadour, (1996, P: 295).

The phrase: (and what accompanies the non-speech may be an explanation for the speech) in it is a reference to the non-linguistic context, the external context, the context of the situation, the context of the place, or the context of the situation, indicating all the circumstances surrounding the speech related to the state of the speaker, the addressee, or a subject of the speech, or its time, or place.

After reviewing these specific sentences for the meaning of context and its use in various fields, it becomes clear that the term context is related to the origin of the word's placement in the language, as it means succession, communication and non-separation.

But there is a difference in usage, which is that Sharia scholars - fundamentalists, modernists, interpreters, and jurists - limit the context to the text; they do not count the reasons for revelation, nor the story of the hadith, nor the situation of speech,

despite their interest in all of that. It is a difference in the phrase, and there is no confusion in the terminology.

Therefore, the linguistic idiomatic use is broader than the legal idiomatic use.

Context from the viewpoint of rhetoricians:

The rhetoricians despise speech, and do not consider it good unless it matches the need of the situation, so they link the eloquence of speech with its approval of the situation. Al-Sakaki, (1987, 1/175) says: (It has been established that good and bad speech depends on the applicability of its structure to the need of the situation and to its non-applicability...). The conformity of words to the case's requirements is the scope of the science of meanings and the basis for its definition. The knowledge of the meanings is: (the knowledge of the conditions of Arabic words corresponding to the requirement of the situation from compositional matters and order matters). Attalibi, (1423H, 1/10).

Based on AlKhawarizmi, (1424H, P: 105), Their famous expression in this took the course of the proverb: (each session has a different discussion لكل مقام مقال), and the situation or case means: everything that surrounds the speech in terms of circumstances related to the state of the speaker, or the addressee, or the subject of the speech, its time, or place. In modern linguistic studies, this concept is called "case context". Guneim, (P: 12)

The role of context in determining meaning for the interpreters:

Interpreters take one of two methods of interpretation:

The first: the reporting, and it is called the tafsir, and it is of three types:

- A- Interpretation of the Qur'an by the Qur'an, which is the best of all types.
- b- Interpretation of the Qur'an according to the Sunnah.
- C - Interpretation of the Qur'an with the sayings of the Companions.

Some of them enter the interpretation of the words of the followers.

The second: interpretation of opinion.

The three ways of interpretation depend on the two types of context. The interpretation of the Qur'an by the Qur'an, or by the Sunnah, represents the linguistic context. Because it depends on the extrapolation of texts.

As for the context of the situation, it appears in the interpretation of the sayings of the Companions - may Allah be pleased with them -; because they saw evidence and conditions (reasons for revelation).

As for interpretation by opinion, its author does not dispense with the context, as stated in the words of Al-Zarkashi, (1957, 2/172): "The second: What is not mentioned in it was quoted from the interpreters, which is few, and the way to reach its understanding is to look at the vocabulary of words from the Arabic language, their meanings, and their use according to the context".

Looking at the following rule, the interpreters care about the context and their reliance on it in defining the meaning: (The Most Beautiful Names at the end of Verses): Allah

ends the verses with the Most Beautiful Names of Allah to indicate that the aforementioned ruling is attached to that honorable name. This rule is nice and useful, and you should follow it in all the verses concluded with it, and you will find it very appropriate, and it guides you that the law, command, and creation all emanate from His names and attributes and are linked to them. So you will find the verse of mercy ended with the attributes of mercy, and the verses of punishment and chastisement ended with the names of glory, power, wisdom, knowledge, and oppression. Assadi, (1999, P: 53).

Based on Al- Wahidi, (1994, 2/185) The interpreters narrate on the authority of Al - Asma'i that he said: I was reading the Surat Almaedah, and a Bedouin sits next to me, so I read this verse: (وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا تَكْلَافًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ) [المائدة:38]

I said: "As a punishment from Allah, and Allah is Forgiving, Merciful", inadvertently Al-Arabi (the Bedouin) said: Whose words are these? I said: Allah's word, he said: Repeat; So I repeated: Allah is Forgiving, Merciful; He said: This is not the word of Allah, so I noticed and read: (And Allah is Mighty, and Wise). I said to him: Do you read the Qur'an? He said no. I said: How did you know that I made a mistake? He said: Oh this, glory be to Allah, he cut off, and if he had forgiven and had mercy, he would not have cut off.

The role of context in determining meaning for linguists:

Omar, (2009, P:68-69), says: Firth - the founder of the sociolinguistic school in Britain, which is based on context theory - states that the meaning is revealed only through the contextualization of the linguistic unit, i.e. placing it in different contexts, and therefore, the study of the meanings of words requires an analysis of the contexts and situations in which they appear, even what was of them Non-linguistic, and the meaning of the word - accordingly - is modified according to the multiplicity of contexts in which it is located. "The meaning that the dictionary usually provides is professional, multiple, general, and characterized by possibility, while the meaning provided by the context - especially the linguistic context - is a specific meaning that has clear boundaries and specific features that are not subject to plurality, participation, or generalization.". Gadour, (1996,P: 295), This becomes clear if we look at the meaning of the word (عين - eye) in the following different contexts:

- عين الطفل تؤلمه، أي العين الباصرة أو الجارحة. -
sees
- في الجبل عين جارية، أي عين ماء. -
water.

A. M. Omar, (2009, P: 54-67), says: هذا عين للعدو، أي جاسوس. This is an eye for the enemy, that is, a spy. There have been many different Western linguistic approaches to the study of meaning, such as the reference theory that was established by Ogden

and Richards, whose ideas appeared in their book; *The Meaning of Meaning*, the Conceptual or Mental Theory of the philosopher John Locke, and the behavioral theory that Bloomfield is responsible for introducing to the science of language. Bloomfield drew attention to the importance of the situation, and the response that is called for by the listener in determining the meaning of the linguistic formula, and dealt with the speaker and the listener by analysis, making speech a substitute for an organic response to a specific stimulus. Hassan, (1974, P: 243).

Musa, (1980, P:86 - 87) argues that: despite that, these approaches - which appeared before Firth School - could not provide us with the idea of context in the concept that was determined by him, and it became an integrated semantic theory with aspects, as social linguists took on modern linguistics ignoring the context in which the language is used, and they look forward to Behind this, there is a methodology in studying the language that explores it through a broader dimension, and tries to find out how the language interacts with its surroundings. For this, de Saussure and Stephen Ullman, (1986, P:32) focus on the difference between language and speech, as language is stable and sustainable, and speech is fleeting and ephemeral, and language is imposed on us from the outside, while speech is an intentional activity, and language is social and speech is individual.

Ullman also says: The context theory, if applied wisely, represents the cornerstone of the science of meaning, and it has already led to obtaining a set of impressive results in this regard. It has provided us with modern technical means to determine the meanings of words. Almost all of our words need at least some clarification derived from the actual context, whether that context is verbal or non-verbal. Additional facts drawn from the context determine the stylistic images of the word and are necessary in the interpretation of the verbal participant. Ibid 66 -67. Rather, Ullman expanded the concept of context, saying: “The context for this interpretation should not only include the real words and sentences before and after, but the whole piece and the whole book,” ibid 62 which are called the context of the text.

According to Bishir, (1994, P: 52) that the theory of generative transformational grammar – which is initiated by Noam Chomsky - was also not spared from criticism that it did not pay attention - in its early beginnings and origins - to the context, and excluded the relationship of language to society in its works, as this theory was based on the idea of the speaker - the ideal listener, and duality: energy and performance, and perhaps the weakness of the aspect of meaning among transformers is that they study language through language itself, that is, regardless of the situation or position in which those sentences are said, not because the position is not important in determining the meanings of sentences, but rather because this element adds additional difficulty to the systematic linguistic analysis approach, and it is an element that is difficult to study scientifically, and therefore its study is left to a other group of

linguists, those are researchers in the social aspect of the language, that is, in what is now called sociolinguistics. Kharma, (1979, P: 32).

Palmer, (1995, P: 80), has responded to all linguists who reject or exclude context: "It is easy to ridicule contextual theories - as some scholars have done - and to dismiss them as impractical. But it is difficult to see how we can reject them without denying the obvious fact that the meaning of words and sentences is related to the application world".

Applied Study

1- The Almighty said: (يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُقِيمٌ) [المائدة: 37]

"They will long to get out of the Fire, but never will they get out there from; and theirs will be a lasting torment"

It was narrated that Nafeh bin Al-Azraq said to Ibn Abbas: O blind of sight, blind of heart, you claim that people will come out of the fire, and Allah Almighty said: (And they will not get out of it), and Ibn Abbas said: Woe to you, read what is above it, this is for the infidels. Attabari, (2000, 10/294).

And the verse above it is the words of Allah Almighty:

(إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ).

"Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment".

(Those who disbelieve if they have all the land in the land, and the like with him is with him, so that they can be fed up with him from the torment of the day of the day.

Ibn Abbas - may Allah be pleased with them – replies in useful words as an arguing with the context.

Al-Tabari says: Those who disbelieve in their Lord on the Day of Resurrection want to be taken out of Hell after entering it, and they will not be able to come out of it. Ibid, 10/293.

2- The Almighty said: [الرحمن: 6] (وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ)

The Almighty said: (And the herbs (or stars) and the trees both prostrate themselves) [Al-Rahman: 6]

The people of interpretation differed in the meaning of the star in the Almighty's saying: (And the star and the tree prostrate) [Al-Rahman: 6], with their consensus that the tree is what stands on a stem, and some of them said: What is meant by the star in this place of the plant: What star from the earth, which spreads over it and it was not on a leg like a legume and the like.

Ibn Abbas - may Allah be pleased with them both - says: (And the star) is what spreads on the earth. Al-Saddi said: The star: the plant of the earth, and Sufyan, he said: The star: that which has no stem. Others said: What is meant by the star in this case: the star of the sky. Mujahid, in the Almighty's saying: (and the star) He said: The star of the sky. Qatadah: (And the stars and the trees prostrate) He said: it only means the stars.

3. The Almighty said: (الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ) [الأنعام: 82]

(They who believe and do not mix their belief with injustice – those will have security, and they are {rightly} guided). [Al-An'am: 82].

Determining the meaning is also in the larger context or the overall context, as the Qur'an interprets one another. Al-Zarkashi, (1957, 1/39) says: When contemplating, it appears that the whole Qur'an is like a single word, and the Prophet - may Allah's prayers and peace be upon him - used this kind of interpretation when this verse was revealed. The Companions of the Prophet - may Allah be pleased with them all - felt sorry for it, and they said: Which of us did not wrong himself? Then the Messenger of Allah - may Allah's prayers and peace be upon him - said: Rather, it is, as Luqman said to his son: (وَأِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ) [سورة لقمان: 13]

(And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great Zûlm (wrong) indeed.). Attabari, (2000, 11/494).

Referring to the lexical meaning, we find that the word (injustice) has multiple meanings:

Injustice is: disposing of the property of others. It is: putting something out of place, either by increasing or deleting it, or by turning away from its time and place.

Some imams of derivation say that injustice in the origin of the language means imperfection, and was used in the words of the legislator for meanings, including: disbelief, and among them are major sins. Ibn Manzhour, (2/577)

The decisive factor that determines which of these meanings is meant is the context. So the Holy Prophet used it - may Allah bless him and grant him peace -, and he explained the verse of the Al- Anaam with the verse of Luqman.

Al-Tabari, (2000, 11/502), says: Others said: Rather, the meaning of that: They did not confuse their faith with any of the meanings of injustice, and that: doing what Allah forbade doing, or leaving what Allah commanded to do, and they said: The verse is in general; Because Allah did not single out the meaning of injustice.

Then he preferred to allocate the meaning of injustice in the context of the Qur'an, and he said: And the first of the two sayings to be correct in that is what is true in the report on the authority of the Messenger of Allah - may Allah's prayers and peace be

upon him - Ibn Masoud narrated from him that he said: The injustice that Alaah Almighty mentioned. Ibid 11/503

4. The Almighty said: (لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُجِبُونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ) [آل عمران: 188]

(Think not of those who rejoice in what they have been given and love to be praised for what they have not done. torment, and for them is a painful torment.” [Al-Imran: 188].

The meaning is also determined by knowing the reason for the revelation or what is known as the context of the situation, and al-Tabari chose this among the sayings he mentioned in this verse, so he mentioned what was confusing about Marwan ibn al-Hakam in the words of God Almighty: (لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُجِبُونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ) (Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, - think not you that they are rescued from the torment, and for them is a painful torment) He sent a message to Ibn Abbas and said: If each of us rejoices in what he has come and loves to be praised for what he did not do, then we will all be punished. Then Ibn Abbas said: What is wrong with you and this verse? This verse was revealed about the People of the Book, then Ibn Abbas recited: (وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ: (And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad وسلم الله عليه وسلم and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought).

Ibn Abbas said: “The Prophet, may Allah’s prayers and peace be upon him, asked them about something, but they concealed it, and told him something else, so they went out, having shown him that they had told him what he had asked them about, and they were thankful for that to him. Muslim, (2778)

5- The connotation of the Qur’anic term may vary according to its location in the context. If we take, for example, the word “كتاب” “book” and note the words before or after it, we find that its connotation differs according to its context. It was mentioned 256 times, including:

a. The Almighty says: (الر كِتَابٌ أَحْكَمْتُ آيَاتُهُ ثُمَّ فَصَّلْتُ مِنْ لَدُنْ حَكِيمٍ حَبِيرٍ) [هود: 1]، What is meant by the Book is the Qur’an. Al-Tabari, (2000,15/224) said: And his saying: (A book whose verses are perfect), means: This is the book that God sent down to His Prophet Muhammad, may Allah bless him and grant him peace, and it is the Qur’an.

B. And the Almighty says: (يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا) [النساء: 171]،

What is meant by كتاب "book" here is the Christ, and the People of the Book are the Christians, with a presumption (but Christ is). Al-Tabari says: He means His praise by saying: “O people of the Book”, O people of the Bible from among the Christians, do not go to extremes in your religion.

c. And the Almighty said: (وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُصَدِّقٌ لِّسَانِ عَرَبِيًّا لِيُنذِرَ الَّذِينَ ظَلَمُوا وَيُبَشِّرَ لِّلْمُحْسِنِينَ) [الأحقاف: 12]

(And before it was the book of Moses as a guide and a mercy, and this is a confirming book in the Arabic language to warn those who wronged and give glad tidings to God. doers of good) [Al-Ahqaf: 12]

Al-Tabari said: Allah, may He be exalted, says: And before this book was the book of Moses, which is the Torah. Ibid 22/109. The pronoun in his saying: “and before him” refers to the Qur’an, and the Book of Moses is the Torah.

And whenever the word “book” is associated with a people, it definitely means Jews and Christians together or separated according to the context. Ibn Abd al-Barr says:

Allah Almighty said: (أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ) [الأنعام: 156]

meaning the Jews. and Christians,

Conclusion:

This paper demonstrates what is meant by context, its importance, and its role in clarifying the connotations and purposes of vocabulary, structures, and texts, and the lack of all sciences in it in clarifying the problem and removing confusion, as the lexical meaning alone is not sufficient. It is necessary to consider the circumstances surrounding speech in time and place, and analyze the linguistic and non-linguistic contexts and attitudes.

Results:

1. The meaning of the context revolves around: succession, plural, connection, sequence, leadership, and enclosure.
2. There has been no era - since the era of the Companions - without taking care of the context and benefiting from it, even if they did not use this term.
3. Cognitive integration is necessary between interpreters and linguists in defining the Quranic meaning.
4. Reasons for revelation are among the most important elements of context in understanding the Qur’anic text.
5. The integrity of the contextual approach in interpretation.
6. The whole context expresses the most important and correct types of interpretation (interpretation of the Qur’an by the Qur’an).

7. The interpreter should not be limited to the lexical significance of the word, but should take into account the structure of speech, and the position of the word between what before and after it.
8. The interpreter also needs to consider the overall context of the Qur'an - the context of the text - and not be satisfied with the meaning of the sentence or the verse.

Recommendations:

1. Finding research projects to apply the role of context in determining meaning in the Holy Qur'an as a whole.
2. Considering the characteristics of the Holy Qur'an, the most important of which are:
 - a. Its source is divine revelation.
 - b. It was revealed in Arabic.
 - c. It is for all people, its message is universal.
3. Studying the role of context in determining the meanings of the hadith.
4. Benefiting from modern linguistic sciences and theories in bringing the meanings of the Holy Qur'an closer to people.

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