# Terminologies in limited social environment

*Terminologías en un entorno social limitado*

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### ABSTRACT

This research examines the terms that meet the community's needs at different times and places. It also discusses the development of the Arabic language, which has been confirmed through the development of judgments and intellectual assiduousness. In this context, there is a significant semantic difference between the two types of mercy. Finally, this research concludes that the Arabic language is rich and abundant in terms' meanings; the environment plays a role in changing the term and developing the language, the importance of legislation in expanding the meaning of the terms, and social customs' effects on changing meanings.

**Keywords**: Classroom climate, development, Indonesia, perspective, progress.

### RESUMEN

Esta investigación examina los términos que satisfacen las necesidades de la comunidad en diferentes momentos y lugares. También discute el desarrollo del idioma árabe, que se ha confirmado mediante el desarrollo de juicios y asiduidad intelectual. En este contexto, hay una diferencia semántica significativa entre los dos tipos de misericordia. Finalmente, esta investigación concluye que el idioma árabe es rico y abundante en el significado de los términos, el medio ambiente juega un papel en el cambio del término y el desarrollo del idioma, la importancia de la legislación para expandir el significado de los términos y los efectos de las costumbres sociales en los significados cambiantes.

**Palabras clave**: Clima de aula, desarrollo, Indonesia, perspectiva, progreso.

*INTRODUCTION*

The problem statement of the research discusses the mutual influence between language and society. Language is the mirror of society, the repository of its heritage, the library of its literature, and the key to its thoughts and emotions. The Arabic language has been granted the attention of the community prior to Islam when it distinguished between poetry and others, and between prose and other. As well as after the descent of the Quran, the Arabic language has received the social attention of Muslims and others; because Islam has created an environment for the Arabic language, in which it develops with linguistic creativity along with social, intellectual and economic renaissance.

The Arab scholars addressed this problem in the first collection of texts more than a thousand years ago, developed plenty of diverse books, and included chapters to indicate the interaction of language with society such as Arabization, derivation and "similarity" of the previous term according to the custom of society. On the other hand, scholars have discussed terminologies in social environments to grant the right to the society to choose the amount of discourse leading to understanding it either briefly or in detail. Therefore, the Arabic speaker has a wide space in choosing the structure that suits the community, and should only take into account the Arabic rules to understand the text.

This problem arose along with the geographical expansion of the Arabic when it was collected and chosen with interest in the Arabic calligraphy and its development in order to preserve the Holy Quran, as in many resources of various Quranic readings. The scholars traveled to different tribes to choose the most explicit as an attempt to support the Arabic rules. They did not take the language from specific people since there was a mix of people when they transfer the language to avoid corruption.

Research then has continued until the present era in every time and place, including the books of philology and linguistics, such as Saleh (1980; 2009), Hijazi (1978), Omer (2003), Steitiya (2008) Linguistics field, function and methodology, and others and others. On the other hand, the linguistic environment of legislation goes beyond linguists' custom for the benefit of understanding the text. As an example of using custom for inferencing judgment, the Prophet (peace be upon him) said: "No prayer without purity." Purity is understood according to the custom of the legislative community environment. The meaning exists in thinking before becoming a prominent language, it is common among the linguistic of the audible sounds, and the psychic of the self-meaning.

However, the ancient studies were limited in comparison with other languages until the contemporaries have clarified this aspect. Therefore, this research summarizes these studies, along with modern plans addressed by contemporary researchers based on the nature of scientific development in the world in all life aspects. The research also plays a vital role in linking the community issues with the language to highlight its continuous interaction and to provide a model for researchers on the growth of the language in communities.

*METHODS*

**The significance and the problem statement of the research**

This research aims to confirm the vitality of the Arabic language (tongue) and to demonstrate its interaction and to keep up with the ages and times. It provides the Arab community with the impact of the language on human behavior. It also allows researchers to use the language in historical research and its relevance to geographical locations. This is obvious when the language expresses the needs of the community in the field of justice and community service, which will legislate the requirements of humanity. Quran has affirmed the eligibility of the Arabic tongue to help humanity get to safety, such fact is addressed to the Prophet (peace and blessings of Allah be upon him): And thus We have revealed unto you (O Mohammed PBUH) a Qur'ân in Arabic that you may warn the Mother of the Towns (Makkah) and all around it. And warn (them) of the Day of Assembling, of which there is no doubt when a party will be in.

This research is distinguished from the previous studies for the following reasons:

1. Time difference plays a vital role in adding a new pattern to the research, while the previous ones were conducted in an environment limited by time and place. Therefore, they could not consider and include all aspects of the subject matter of the study with all its ramifications.

2. The research includes diverse modern and old resources leading to significant scientific and social results.

3. This research was written in a new environment using technology, which was not available in previous studies.

4. The research emphasized the importance of language in social interaction, the relationship of language to thought, and the uniformity of community life for the better.

5. The research revealed the evolution of life in the Islamic society in terms of behaviors and habits, so language is a container preserving the transformations experienced by the human in the new life.

**The impact of the environment on language development**

Arab society has known many linguistic stereotypes that bind its bonds and do not contradict its behavioral rules so that the custom is the controller to determine its meaning. Whoever said: May Allah have mercy on people, refers to a meaning of mercy that is different from mercy in the statement, Zaid (Born: 695 AD, Died: 740 AD) had mercy on Omar (Born: 584 AD, Died: 644 AD). In this context, there is a significant semantic difference between the two types of mercy. Mercy from Zaid (Born: 695 AD, Died: 740 AD) is tenderness and kindness, which is quite different from the mercy of Allah, while it is not permissible to say: Praise be to Zaid (Born: 695 AD, Died: 740 AD); many examples may be mentioned in this regard. The Arab-Muslim community has become an observer on this growing tongue as required by society in a while. The Holy Quran has elucidated the importance of society to develop the language and identified its apt environment for development, as it addressed each nation with a compiled tongue (language) and an understood dialect, Allah Almighty says: "And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them." (Ibrahim,4).

The names, therefore, that people need in their lives to know things, including the name of items, some are agreed upon in time. Language can be possessed by a human being to self-express human experiences and creative potentials. The language is renewed as long as the people who speak it are rejuvenated and creative; the language otherwise will remain a dead body. However, Language cannot be at this level, and it is a dynamic entity; it is a vessel filter that contains sciences, arts, ideas, opinions, and feelings. The linguistic balance of vocabulary, structures, and methods is the basis of the growing language.

A human being is in dire need of a common language in society, whereas one of the reasons for coining words is that man alone cannot fulfill all his/her needs but must co-operate with others. Therefore verbal structures have been formed in society to express the needs of the people arising from the necessity for understanding each other, and it is the product of interaction among people having senses (Vendryes: 1950, p. 35).

Jurists set forth this fact and being aware of it. For instance, Imam Al Asnawi (1999) says about language's situation and reason: Man is civilized by nature, i.e., his survival linked with civilization, living with peers, s/he cannot depend mainly on him/herself in getting what s/he needs for living, food, dress, housing, and weapons to be protected from cold, heat even wild animals, it is achieved through acquaintances and cooperation… It was necessary for people to express themselves, that was either through words or gestures … while words have been more useful than gestures (Al Asnawi: 1999). Al Aamadi (2010) says (each one was in need of an assistant to help him/her acquire his/her knowledge, which s/he cannot get it alone) (Perfection of the basics of judgments: 1/11).

### The Origin of language

The arguing has continued to determine the origin of the language, most of the scholars consider that the origin of the language is based terminology, not a revelation, but it is rather the product of societies in every time and place. Some scholars have argued that the origin of the language is a type of agreement, so three or more philosophers meet to clarify information or things by setting names and or terms to them to be known and distinguished by which rather than bringing to be seen. For example, they refer to a person as a "man," so such term is specified for this creature, and when they would refer to one of the body organs, they term it; such as hand, eye, head, foot, or so, when they heard a certain word, they have a meaning for it in their minds, and so on with other names, verbs, and letters. Terms are either indicative of meanings on their own or as a result of setting an agreement. Allah sent his messengers and taught them as a practical process of human life, Allah also taught Adam (peace be upon him) the names of things that he needed in his time, then these names were spread and transferred to all the following Prophets. Allah taught our Prophet Mohammed (peace be upon him) the best of the advanced language ever; ultimately, it is approached to the most explicit and clearest languages .

The Qur'anic discourse explained that society has the right to use its own proper tongue. Therefore, the messengers of Allah came to present the divine revelation with the language of the addressee: "And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them." (Ibrahim,4). This indicates that the clear language deserves to have an impact on the behavior of society, it was long before the heavenly book, as people know the language style useful for each age provided that it is original tongue but non-perverted. Ibn Jeni said:" the language was not put at the same time, but it occurred successively and consecutively" (Al Sayouti: 1986).

Language reflects the status of society when it has specific beliefs, and language has evolved to reflect those beliefs, so the use of language is a social practice in its most vivid form. This requires us to recognize that language is an organized social organization. Any change in language practice is not merely a reflection of social change, but it is a change of verbal repertoire as social symbols and choices available to individuals representing society. This repertoire is restructuring at least to an aspect of social relationships.

Speech activities vary, such as conversation, discussion, jokes, minutes of the meeting, interviews, flirtation, litigiousness, humor, and others. "The words that have been established by using and different from the original meaning may acquire a new meaning. For instance, the word "Aljumhour" (audience), it was originally meant "much-accumulated sand"; however, this meaning is no longer used, it is taken as the customary meaning indicating a large number of people. Consequently, the term is known once it is said." (Abdel Ghafar: 1996, p. 159).

The British linguist Griham defines the language generally as the manifestation of tendencies and inclinations, the transformations of the mind and the habits of thought of human society, and the best criterion for their mental life and emotions. If this interpretation is accepted, it is only natural that the link between members of the community and their language is so close that others can judge the individual, and thus language is a lasting influence on the nature and personality of the society. When we talk about language, we are talking about an interaction between the language and thoughts of society. The speech automatically raises our imagination, and the words go directly to our consciousness without going through any logical or intellectual filters, and it can describe the impact of the word in our imagination. The language of society suffers, at this stage, from the unhealthy linguistic environment, damages thought, confusion, and anxiety in the minds. In addition, the unstable language situation causes corruption in the mental life of society and corruption in most fields, mixing in the meanings, connotations, concepts, and symbols in the language of dialogue among the educated classes leading to ambiguity and confusion in the meanings of words. The linguistic chaos has risen, which leads to great chaos in the intellectual and cultural life of our forums, streets, and even our homes.

Our world is full of insults and threats that always turn into physical violence. These are the contents of the principle of conflict: the argument of the master and the slave! I fight with words to force my adversary to recognize and acknowledge me and to adopt my self-image that I want to impose on him. The battle is no longer fought according to the rules of conversation and refinement. Since they all talk at the same time, the conversation is certainly no longer a cooperative dialogue.

The linguistic significance of the word "violence" in Arabic is broader than that in other languages. We need a model that treats language as a part of a social activity interacting with other modes of behavior and is equally important. But there is a clear absence of interest in the relationship of language to thought and society, all due to the lack of interest in the process of thinking itself independent of words, language, and society.

Language is the mirror of society, the repository of its heritage, the library of its literature, the record of its ambitions, and the key to its thoughts and emotions. It is the symbol of its spiritual survival, its unity, its progress, and the treasury of its customs and traditions. Our Sociolinguistics must receive the attention it deserves from this society, the overall performance of society changes according to the political, economic, informational and educational discourse that apply to its entity, all are closely related to the language. In addition, the collective intelligence of the entire society depends on its linguistic performance, both in terms of linguistic transparency of public opinion or the effectiveness of linguistic communication between individuals and institutions that work in the field of knowledge production and making use of it.


## RESULTS

### The impact of the environment on language

The impact of the environment on language is clear as of the collection of the vocabulary of the language, and its structures from the sources and the many stories in the collection and the way of taking them from the people are the best witness to the impact of societies in the development of language. A clear example is the story of Alkasai, who grew up in Kufa and took the grammar, syntax, and morphology of the language at a very old age. One day he walked till he felt so tired, then sat with people with knowledge and virtue, and he tried to say that he is so tired using a wrong word in Arabic (عييت قد), they said: "you have made a solecism" they said "you should have said: (أعييت), but (عييت) means helplessness and confusion. Hence, he was so keen to learn the language and syntax properly traveling to many tribes to hear the language from the communities and jet down the words and Arabic structures that he spent a lot on buying ink for that purpose (Asaad: 1992).

The new life has imposed on the Islamic community sorts of behaviors, traditions, and customs of which language has been a precise expression. So, it is considered an important record and container for all changes that Arabs have witnessed in the light of Islam (Al Obaidan: 2002). Islam has provided the Arabic language with an environment in which it developed. The doctrine of monotheism in the Arab society leads to linguistic creativity that accompanied the social, political, intellectual, and economic renaissance that Islam brought. Therefore, meanings of some words have been changed, created new meanings, and new words and phrases borrowed from other languages.

The scholars have written about the development of the Arabic language, while one of the best works of this development is what we find in the book "Al-Zayneh in Islamic Arabic terms." The author mentioned what some expressions had meanings before Islam, and the change with the emerging of Islam in the fields of judiciary, politics, laws, beliefs, and new expressions that were unfamiliar to speakers in their language for example angels, throne, jinn, hell, the path and others, as well as new structures that had not existed before; such as " There is no power, but that of Allah - Allah suffices us - to Allah we belong and to Him is our return" and many more (Al Saharan: 1958, Wafi: 1971). Many scholars also tackled the impact of the environment in

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the use of language and development according to their circumstances in life, as pointed out by Al Dinori (died in 276 H) in his book (the writer's literature) (Al Dinori: 1967; Nahr: 2012).

If we want to examine the scholars' point of views of jurisprudence, we find they refer to the impact of the environment through the term "custom," which means that people know the word's meaning in a way, so it is known as said; such as the Arabic word (Aldaba, الدابة) means donkey and the dirham for the dominant currency. Ibn Qayyim al-Jawziyyah says that words do not mean something in itself, but rather it is confined to the meanings meant by the speaker. This confirms that the speaker has to consider the listener's readiness to comprehend what is being said (Al Razi: 1992, p. 237). So, the listener knows the meaning of the word through a speech, (A word in the custom may mean some of its meaning, the word dirham is often limited to a certain type of money after it was used for all kinds of money, but later it came to an agreement to limit the meaning that was general. By the time, the second meaning prevailed in the custom, gaining a rather new meaning. Also, a word may be given a new meaning, such as The Arabic word (kill) may not mean actual killing, the statement" Zaid killed Omar" may be said meaning that Omar (Born: 584 AD, Died: 644 AD) was severely beaten (Awad:1969).

The fundamentalists assert that when contradiction occurs, custom comes first before the language (Al Qarafi: 2010). (Similarly, as custom gives a particular meaning for a word, the same applies to the combination of words and statements, this is why it is said that customary meanings precede language meanings since it is abrogated the rule is: "the abrogated cancels the abrogated." This is the meaning of our statement: The customary facts prevail over the linguistic facts) (Al Qarafi: 2010).

The linguistic environment of legislation goes beyond the knowledge of linguists and jurists for the benefit of the concept of the text; therefore, the words of the custom are used by the legislator in order to decide and pass the judgment. The Prophet (peace be upon him) said: "No prayer without purity." Purity is understood according to the custom of the environment, not the linguistic meaning. It is meant to have ablution according to Islam. The same applies to many terms used by Muslims, such as a compulsory deed, oath, a proviso and others (Ahmed Fahmi: 1992).

In this sense, the provisions of the jurisprudential obligations of a contract, dissolution, condition or the like are perceived according to the customary meaning of the word. The same also applies for words such as: (sale, lease, marriage, the conditions of Waqf, divorce and oath), for example: the origin of the sale is done only as a past, action and if it is present, there should be presumption of the case or intention, because the present is in fact an adverb – it is mostly used in the future, excluding what is customary known as adverb (Ahmed Fahmi: 1992).

Linguists have developed language terms to prepare the appropriate environment for the development of language to meet emptying of the meanings saved in the minds, for example the term (Similarity) for scholars of rhetoric, it is a community-based approach where the speaker is so close to the addressees. An example of this is what was narrated from Abu al-Raqqa that his friends invited him to a breakfast on a cold day saying: What do you want us to make you a food? he was poor and did not have clothes to protect him from the cold, he said to messenger "cook me a garment (jubbah (and a shirt" (Al Hashimi: 1960,p. 375).

The method of "similarity" was used in Quran, to emphasize the kindness of Allah the Almighty to his servants, and it is an indication that the speech must be integrated with the community and interacted with sender to be involved with human beings. Many verses in the Quran state "similarity", and without the interpretation of its meaning, misunderstanding is likely to occur (Zadeh et al.: 2018, pp. 57-64). The Almighty said: "Allah will mock at them and prolong them in sin, blundering blindly" Al-Baqarah: 15 (Al Sabouni: 2008), the mockery is not attributed to Allah and is not fitting for Him, but it is stated in the Qur'an as a similarity to the hypocrites' way. Many examples are included in (Surat Al-Anfal: 30 (They plotted but Allah (in reply) also plotted. Allah is the Best in plotting). Similarity in all verses of Quran makes understanding possible, there is agreement in words but difference in the meaning. Plotting from Allah is meant planning to spoil what the unbelievers do. So we find that (using "Plotting", which means planning, to the Almighty on the path of similarity

in the sense of frustration of what they plotted. More examples of similarity in all verses of Quran: "And they devised a scheme and, without their knowledge, we devised a scheme "Surah Al- Al naml:50 (Al Sabouni: 2008).

The recompense of a sin is a sin like it, but whosoever forgives and seeks to reform, his wage will be with Allah. Surely, He does not love the harm doers". Surah Al-Shora: 40 (Al Sabouni: 2008). "They forsook Allah, so Allah forsook them. Surely, the hypocrites are evildoers". Surah Al-Tawba: 67. Such verses are examples of similarity to make it clear for the listener to grasp the meaning (Al Sabouni: 2008).

Close to the subject of similarity on the other hand, scholars deal with topics in terms of making brief and short or making long and detailed. The community has the right to choose the amount of speech that leads to understanding either long or concise, and they said: (The good speech either brief or circumlocutory varies according to the context and or occasion of the topic, i.e. to make it simple or long. Therefore, the orator may simplify the expression or utterance while exhorting and claiming to obey Allah and obey His Messenger peace be upon him) (Rejoicing in explaining the curriculum: 3/881).

As for the level of the interlocutor, Abdul Rahman bin Ali, known as Ibn al-Jawzi (died. 597 AH), said: "I swore not to speak with people who speak dialect except by using their words and terms, until I met a carpenter and asked him of the price of two doors, I used a language I expected him to understand, and his answer was shocking, he used a mocking language that made me swear not to speak to such people anymore." (Nahr: 2012). This story makes us understand that language varies according to the groups as well, and that we have to consider the characteristics of such groups to diversify the language to suit them. Therefore, Sociolinguistics pays special attention to the study of linguistic characteristics belonging to professional groups, or social groups. Malinowski views that the action diversify the language (Nahr: 2012).

Linguists refer to the linguistic ecology or environment through the place, and differentiate between those who live in the city, or in the desert, Alasmai says: (Alkmait bin Zaidis not an evidence, because he was from Kufa and learned the strange language, and narrated poetry, and was a teacher who is not like the people of the Bedouins, even he is not from urban) (Al Merzbani: 2005, p. 192).

Regarding expanding Arabic along with the environment, it is allowed to borrow any word enriching the language, while it is not harmful for Arabic to derive from other languages as needed. For example, the word" philosopher" of Greek origin, was borrowed and given its meaning (Nahr: 2012). Borrowed words should be adapted to our environment (Al Radi & Al Strabazi: 1985, pp.1-2). Therefore, transporting language means transferring the use only by natives, which means the existence of the user.

Environment determines the meaning of the words (Al Qarafi: 2010). For instance, the word "neck" means "slave" while the neck refers to the whole human body since it is the most important organ in the life, but when we deal with emancipation against expiation, the neck is meant to be a sound and good neck (Nahr: 2012).

## Legislation and language development

One of the reasons for the richness of the Arabic language is its relationship with Islamic law, and the intellectual skill of diligence and derivation, which helped spread it through the creed and the requirements of society in the judiciary, education, ethics, family life and various human activities. In addition to the new words that are not familiar to the speakers in their language before, such as the words: angels, throne, jinn, the path, and others, as well as the structures in keeping with the divine message such as: There is no power except by Allah.

There is no doubt that the transformation that took place in the Arabic language after Islam appeared in the various aspects of life and in different times. It moved from the barbarism of ignorance to the civilization of Islam. The Arab civilization spread from the limited Umayyad era to the broad world horizon in the Abbasid era. The language was developed in its methods and arts. The jurisprudence of Islamic sciences has a special status known to it by its scholars and the linguists, and it is natural to follow this boom and spread special terminology used by the people of jurisprudence that are different from the meanings of the exclusive

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language, many scholars compiled books to explain the meaning of terms and words, some of these books were bigger than some of the lexicons of language (Nassar: 1988, pp. 1-66; Azhari: 1998, p. 370).

The scholars studied the sacred texts of Islam, and extracted what is legal and illegal (halal and haram), thus they gave the Arabic word a new spirit and meanings in the jurisprudential research that were not carried by words and letters itself. Some of these scholars are Mohamed bin Al Hassan Al Shaibani, Al Shafi, Ibn Hazm and others (Saadi: 1988, pp 1-2).

Al Ghazali (1980, p. 73) explained the reality of the assimilation of the society and its deep understanding of the language in many ways. The meaning of the word is limited in three aspects: conformity such as "house", inclusion "ceiling" and commitment "ceiling indicates to a wall". Thus, scholars of language and legislation dealt with concepts according to their view of the words, such as limiting pilgrimage to visiting Mecca so that visiting another spot cannot be called pilgrimage (Al Ghazali: 1980, p. 73). The scholars of Shari'ah, indicated that their knowledge consists of speech, Arabic and jurisprudence. This applies to theology, speech and the principles of jurisprudence such as goodness and badness, the difference between command and will, and psychological speech (Nashaat: 2006, p. 179).

Many words got new meanings other than their meanings before Islam, such as Muslim, believer, infidel, invocation, Quran, prayer, hypocrite, zakat, fasting and Hajj, such vocabulary have moved from a real linguistic origin in Arabic to a new metaphorical meaning added by Islam to it.

There is no doubt that the link between Arabic and the Quran has a great impact on the Arabs, especially the language of Quraysh which gave them strong authority on the dialects, because the Quran is the source of legislation, and scholars have a continuous connection to it, studying and keeping it and citing its language. This close association gave birth to Islamic terms that have given ample scope to the development of the language towards prayer and zakat, at the same time, it has a close relationship with its language equivalents (Al Obaidi: 2004, p. 179), whether through specifying the meaning, generalization or transferring it to the new meaning, which is ambiguous against the linguistic meaning. Scholars of Islamic jurisprudence had contributed a lot in investigating the secrets of the language from various aspects (Al Sabki: 2004). They also considered the understanding of things from the words that were used by the Arabs, that the grammarians and the linguists did not come to consider (Ocean Sea: 1/14).

Many of the issues and transactions depend mainly on the definition and the meanings of words, and depend on the interpretations and legal provisions. This in fact urged to make a lot of efforts in this way and rather than transferring words from the language to Shara, which were not known to the Arabs before, so it is necessary to have their own conventions that indicate those meanings and actions, as well as what developed by the people of science and industries such as prosody, Grammar and etc (Al Sayouti: 1986).

The scholars pointed to the speech within the planning and thinking of human beings before it becomes a prominent language. Al Razi (2006) explained that the language is common between the linguistic and the psychological sides. The fundamentalists mean by the spoken voices the words, and mean by the psychological meaning what is hidden in the self (Al Razi: 2006).

Through the investigation of the similarity between the sciences of language and Sharia, we find that it is due to the approach of scholars and the curriculum of the grammar, both sects belong to one particular branch that can be called the Islamic method (Hassan: 2000; 2007) or approach. The aim of the jurisprudent was to reach the rule, and the most important bases for achieving this are the rules of understanding the language, because the talk in most sections of the origins of jurisprudence and questions are based on the functions of the words (Al Zamakhshari: 2001). However, this interest does not prevent from taking into account the consideration of society, because the jurists consider the words and do not consider the truth of Arabic in the sense that there may be an increase in speech and the public commit mistakes.

One of the most famous rules running on the tongue of jurists is that what has no limit in Shara' or in the language judged by the custom. According to the fundamentalists if the meaning in the custom and language conflicts, the priority is for custom, for example: if someone swears not to ride the animal of Zaid's slave, the

literal meaning is different from the customary meaning. The first means the slave has an animal, but customary animals belong to the master not the slave (Rejoicing: 3/935). The social custom determines to whom the pronoun refers in the Arabic sentences as in the word (Tayamamo= dry ablution) in Quran: (Believers, do not come close to prayer when you are drunk, until you know what you are saying, nor when you are in a state of impurity, unless you are crossing through the way (prayer area) until you have bathed yourselves. If you are ill or on a journey, or if any of you comes from the toilet or you have touched women, and you cannot find water, so touch pure dust and wipe your faces and your hands. Allah is the Pardoner, the Forgiver) An Nisaa: 43. At this point, although the pronoun refers to all those mentioned, it is known that the patient may not be able to use water, so he is previously excluded despite mentioning him in this verse. A patient may have dry ablution despite the availability of water. The society has the right to determine the subject and its dependency on the other subjects in the sentence (Al Saadi: 2000, pp. 438). For example, the verse says: "Therefore remind, if the Reminder benefits" Al Alla 9, This condition does not depend on the answer, this means remind in both cases (Al Saadi: 2000, pp. 438).

The adjective does not limit the ruling as long as the custom mentions it according to the habit, an example in the Quran :

Forbidden to you are your mothers, your daughters, your sisters, your paternal aunts and maternal aunts, your brother's daughters, your sister's daughters, your mothers who have given suck to you, your suckling sisters, your wives mothers, and your stepdaughters who are in your care from your wives with whom you have lain, but if you have never lain with them it is no fault in you. (Also forbidden to you) are the wives of your sons who are of your loins, and to take to you two sisters together unless it is a thing of the past. Allah is the Forgiver and the Most Merciful. Nesaa: 23.

The scholars said: The words can be given meanings according to the terms used by the society (Al Qurtobi: 1976, pp. 5-112), so we see jurists differentiate between the legal and linguistic meaning, for example, what Zarkashi (1958) that the imposition, duty and compulsory are synonymous in Sharia, even if there is a linguistic difference (Al Attar: 2001, pp. 1-380). The Sharia meaning of words may prevail. For example, the word "prayer" in the Shariah is a specific element, whether it has du'aa' or not (Al Rakhsi – Al Mabsout Book: 1/5). The word "usury" is one of the words that have been quoted from the language to Shariah. The legal research is based on the basis of what the society knows about (Al Saadi: 1989, pp. 265), an example of this is that Ibn Jini (1995) said that the linguistic measurement of the fundamentalists is related to the pronunciation not the collective meaning, because the word is transferred from the set meaning to another meaning that is common in this occasion (Ibn Jini: 1995). The Islamic method has used terms that make the language and legislation a means to contact other communities, for example the term (Ma'arab- Arabized), which is (a term used by Arabs in the meaning of a language other than their own) (Ahmad & Ahmad, 2019; Al Sabki, 2004).

## DISCUSSION

### Controlling Ethics of the Language

The Arabic speaker has a wide space in choosing the structure that suits him, s/he only has to take into account the correct rules set by the Arabs to control the Arabic speech. So, this helps understand the suggested text, the types of structures in general are fixed by their rules, where the "subject" is established to assign each act to the one who issued it. But the structure may assign it to others for a relationship between them (Al Zarkashi: 1958; Al Qarafi: 2010). Subsequently, this will lead to the fact that the language is the daughter of society, or rather the product of the society, and there is no society without a language, and vise verse. Therefore, this approach is interested in the substantive implications of the language taught through the impact, text or logic, or psychological and verbal attitudes of the language's user. The linguistic effect is a structural form expressing a certain attitude towards the movement of history and society (Al Obaidi: 2004, pp. 180 - 181). Hence, the language must be taken with controls of reliable and trusted sources. This means

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that (the language is taken as an Arab boy hearing his parents and others, he takes the language from them over time, and it is received from the teacher, and is heard from the narrators who are trustworthy and honest).

The language is an organism that has the attributes of control, ethics and freedom of expression, and society is the controller of every flaw in good behavior or pure doctrine. After the divine revelation, the effect of new life was to prevent the use of certain words in its usual meanings and Arabic denotation. The word Lord was used for the "master, kings", then the word is specially used for Allah the Almighty (Al Obaidi: 2004, pp. 180 - 181). The Arabs stopped using some of the structures that do not follow the known and established structures (Abohean, ocean sea: 2/30). To be more careful, the Arabs did not rely on the written text, and considered oral telling more trusted (Al Sayouti: 1986). Ibn Khaldun advised those who seek good language to acquire it from the old sayings, in addition to Quran and Hadith, and the words of the predecessor, which guarantee the good performance.

Allah has prepared guards for Arabic language and has preserved it in a way never seen before. The Arabic language has the right to receive this courtesy from the human race since it is the Quran language, on the other hand, it is found that other languages become dominant as well because their people exert the utmost efforts to maintain them. (The most prominent example of this is what happened to the German language in the twentieth century, where the systematic cleansing of French words from the German language, these words have been used for long) (Al Sehran, Mahmoud - Language and Society: pp. 45 - Benghazi - 1958). Scientists decided that the language performs its function on various levels, each level has its direct effect on choosing the used vocabulary and structures. Al-Khatib al-Qazwini says: "The levels of speech are different, the definite is the opposite of the indefinite". The community producing the language shall take into account the appropriate expression for each person, and each situation; therefore, we see Al-Jahiz gives each character in his book suitable language, words and expressions that correspond to what is in life".

## CONLUSION

The findings and recommendations along with the benefits that have been identified and studied for the favor of the individual and society in strengthening the relationship of the community with their language and heritage can be summarized in the following points:

•    Freedom must be given to language to express itself, to obtain the finest form of literary talent and words' control. At this point, language can meet the needs of the society, be consistent with its age, integrated into its surroundings, and expressing the culture of society and its development.

•    Jurists concern with the treatment of people's words and the development of jurisprudential terminology, in order to draw judgments, linguists have developed linguistic terms to create the appropriate environment for the development of the language to satisfy the emptiness of the meanings stored in the minds. Example of this is the term "Similarity" which is of great help to make exchanging thoughts easy.

•    The community committed to its doctrine and legitimacy is influential in the language, highlighting what happened after the emergence of Islam, in addition to the new words that were not familiar in their language, such as: angels, throne, jinn, the path, and others, as well as structures such as: "There is no power but from Allah".

•    The scholars pointed out that speech is thinking before it becomes a prominent language. Al Razi (2006) explained that the language is shared between the linguistic section and the psychic section. Fundamentalists mean by linguistic the audible sounds, while the psychological mean the self.

•    Through the investigation of the similarity between the sciences of language and Sharia, it is found that it is due to the approach of both scholars and grammarian, they get its resources from one particular source that is the Islamic approach. The Islamic method used terms that make language and legislation a

means to communicate with other societies, for example the term "Arabization" which is used for words borrowed that were not used by the Arabs).

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