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Context and intertextuality between the science of language of the text and science of jurisprudence

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Abstract

This research studies two issues of serious language issues which the scientists of jurisprudence talked about in light of their studying of the Qur'anic text and the text language of scholars, which are: context and intertextuality.

I have spoken in the topic of context of his relationship to textualism and how the context was an attempt to understand the text, and what is its relationship to the conversational situation prelude to know its role to understand the text, the process of understanding depends mainly on the ability of the listener / reader to use (knowledge of the world) and his experience of similar events in order to understand the language which deals with, and it makes the process of understanding possible.

All this made the scientists of the text the context and the text inseparable as they are two aspects in the same process. If this is the context for the scientists of the text, the context for the fundamentalist was One of the most prominent fundamental inference tools which are important in the detection of the purpose of God in his text.

In the topic of intertextuality, I talked about the definition of intertextuality for the scientists of the text whom tied it to the processes of production and receiving. While jurisprudence scientists realized it by understanding the text itself, as the understanding of the text does not stop at the implications of compositions, and not stop at the frames of the inner of the context of text related to the texts, but will extend to a higher symmetry and the contrast between the texts

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قَالَ تَعَالَى: ﴿وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي

كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَعًا
وَيَوْمَ لَا يُسَبِّحُونَ إِلَّا تَأْتِيهِمْ كَذَلِكَ نَبِّئُهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿

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: قَالَ تَعَالَى: ﴿

وَكَمْ قَصْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾ فَلَمَّا أَحْسَوْا بِأَسْنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿

: الأنبياء: ١١ - ١٢ .

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: ﴿وَأَمْرًا مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً

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لَكَ مِنْ دُونِ الْمُؤْمِنِينَ ﴿ الأحزاب: ٥٠ .

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﴿ وَامْرَأَةً ﴾ : " :
 ﴿ مُؤْمِنَةٌ إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ ﴾
 الأحزاب: ٥٠

...
 ﴿ أَحَلَّلْنَا لَكَ أَزْوَاجَكَ الَّتِي آتَيْتَ أَجْرَهُنَّ ﴾
 ﴿ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ ﴾ (43)
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﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ
 وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴾ الجمعة: ٩

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا

إِلَى ذِكْرِ اللَّهِ وَذُرُوا أَبَيْعَ ذَلِكَ خَيْرَ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤٨﴾

((٤٩))

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ...﴾

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﴿ قَالَ تَعَالَى: ﴿

﴿ ٨٢ : ﴿

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﴿ ٢١ : ﴿

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السياق والتناص بين علم لغة النص وعلم أصول الفقه

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إِنَّا أَنْزَلْنَاهُ
 إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنَ لِلْخَائِبِينَ خَصِيمًا ﴿١٠٥﴾
 النساء: ١٠٥
 ((72))
 ((73))
 وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿البقرة: ٧﴾
 وَعَلَىٰ قُلُوبِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿البقرة: ٧﴾

: قَالَ تَعَالَى: ﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوْنَهُ وَأَصْلَهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ

وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشْوَةً فَمَن يَهْدِيهِ مِن بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿الجانثية: ٢٣﴾...))⁽⁷⁴⁾.

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" وَحَمَلُهُ وَفَصَلَّهُ ثَلَاثُونَ شَهْرًا " ١٥ : " : وَالْوَالِدَاتُ

يُضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنَ كَامِلَيْنَ " : ٢٣٣ (- 223)

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قَالَ تَعَالَى: " وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

" : ١٢٢ .

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وَالْمُطَلَّقَاتُ يَرْيِضْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ﴿البقرة: ٢٢٨﴾
﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ
قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدْوَةٍ تَعُدُّوْنَهَا فَمَتَّعُوهُنَّ وَسَرَّحُوهُنَّ سَرَاحًا

﴿جَمِيلًا﴾ الأَحْزَاب: ٤٩

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قَالَ تَعَالَى: " وَأُجِّلْ لَكُمْ مَّا وَرَاءَ

ذَلِكَكُمْ " ٢٤ :

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: ﴿ حُرِّمَتْ عَلَيْكُمْ أَلْمِيتَةُ وَالْدَّمُ وَلَحْمُ الْخَنزِيرِ ﴾ المائدة: ٣ :

﴿ قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا ﴾

الأنعام: ١٤٥

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: ﴿ وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ﴾ البقرة: ٢٢٨

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: ﴿ كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ

وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُنْفِقِينَ ﴾ البقرة: ١٨٠

قَالَ تَعَالَى: ﴿ يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَّاتِ فَإِنْ كُنَّ نِسَاءً

فَوْقَ اثْنَتَيْنِ ﴾ النساء: ١١

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- (1) . 60
 - (2) . 33-32
 - (3) . 237
 - (4) - Barbara Johnstone : Discourse analysis, P. 237 .
 - (5) 303 :
 - (6) Halliday and Ruqaiya Hassan: Language, context and text, P. 52-54 .
 - (7) 116 ()
 - (8) . 142 -
 - (9) . 186 /
 - (10) .23 " "
 - (11) . 315 -312
 - (12) . 68
 - (13) - Halliday and Ruqaiya Hassan: Language, context and text P. 6
 - (14) 96
 - (15) 298 :
 - (16) . 70
 - (17)) : 35
 - (18) . 136 (
 - (19) . 215
 - (20) . 44 -42
 - (21) . 44
 - (22) . 76 - 75
 - (23) .213-212-210-209 :
 - (24) . 217
 - (25) .219
 - (26) . 230-223
 - (27) . 231
 - (28) - Halliday & Ruqaiya Hassan: Language, context and text P.5 .
 - (29) - Liviapolanyi & R.J.H. scha: the syntax of discourse, P266.
 - (30) (27)- Halliday and Ruqaiya Hassan: Language, context and text PP. 45-46.
 - (31) Halliday & Ruqaiya Hassan: Language as social semiotic, P. 142 .

(28)- Halliday & Ruqaiya Hassan: Language as social semiotic, P. 142
(29) - Halliday & Ruqaiya Hassan: Language as social semiotic, P. 142 & -
Halliday and Ruqaiya Hassan: Language, context and text, P 46 & Jan
Renkema: Discourse studies, P. 88

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	. 127 :	1977	

- . 128 : (62)
- Wales, A dictionary of stylistics, P. 259. (63)
- . 491 : / (64)
- 1977 1 16 : ... (65)
- . 128 : (66)
- Andrew Goatly : Critical Reading and writing, P : 165 . (66)
- . 121 : () (67)
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- 183 182 : 133-115 (86)
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- . 308 -305 : - 205 (86)
- . 142 : : 186 : (87)
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- 54 - 53 /3 528 -522 /1 (89)
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