



WEB CONTEXT AND THE MULTIPLE SEMANTIC LINGUISTIC ORIGINS AND ITS IMPACTS ON THE PROPHET'S TEXT

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Abstract

The web content control system is an integrated software package that constitutes a system for managing the content to be published and displayed for visitors and members of the site, and it provides tools to control the publishing process, and these systems usually work on the Internet, although they can also be run on the local network. So, This research aims to apply a linguistic study of the phenomenon of multiplicity of semantics and linguistic meanings to some of the words mentioned in the Prophet's Hadith, and the extent of the influence of this semantic multiplication in determining the meaning of the prophetic text, and whether or not it is based on a separation in a legal rule of worship or not, with an attempt to weight between multiple and different meanings and meanings, Clarification of weightings, to the conclusion that linking semantic linguistic studies with Islamic studies through analyzing their texts and explaining their linguistic phenomena; One of the important and useful studies in human research, and the research will follow

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Omar bin Md Din et al

the descriptive analytical method, as the research chose some words from the hadith of the Prophet, as its meanings and linguistic origins multiplied, so he analyzed them and returned them to their semantic linguistic origins used by the Arabs, then applied those indications to the word in the context of the Prophet's text, And the explanations of the meanings and meanings indicated by those contexts, then weighting between the different meanings and indications in accordance with the linguistic and legal principles, and among the results of the research that the linguistic studies have a close link to the legal studies, and that the multiple semantic assets may have a significant impact in determining the meaning of the hadith, And it is based on determining the different legal rule of worship in it.

Keywords : Web Context, The Internet, Linguistic significance, semantic transition, semantic allocation, semantic generalization

I. Introduction

The content of the data in the content management system may be almost anything: documents, movies, pictures, phone numbers, private numbers, scientific data, and so on. [XXXIII] Content management systems are often used to control, arrange, and control revisions to documents; The content management system increases the version number (in English: version) with every modification to the file. Control of reviews is one of the main advantages of a content management system [IV].

The Arabic language was also characterized by the abundance of linguistic phenomena in their vocabulary and structures, whereby the ancient and modern speakers followed these phenomena and classified them, and they interpreted these phenomena from various aspects, and analyzed the texts related to them, and this is not only for linguists; Rather, the scholars of interpretation, hadith, jurisprudence, its origins, scholars of rhetoric and criticism, among others, worked on it, and there is no surprise about that. The various sciences are based on Arabic speech, and the speech includes words and phrases, so there is no escape from studying the meanings of those words and sentences [VI].

Moreover, linking semantic linguistic studies - ancient and modern - with legal texts is very useful and important, in terms of clarifying the meanings of words, structures and methods, on which devotional legal rulings may be based on, and these legal rulings may differ in their identification and characterization of Sharia scholars, based on their linguistic connotations, [XXXII] so each He interprets and rules with the likely linguistic aspects he is likely to have of the legal text - if the dispute is due to linguistic significance.

It is noted that recent semantic linguistic studies related to the text of the Prophet are not many, even though they are extremely important in clarifying the true legal meaning corresponding to the meaning and linguistic significance, there are many legal provisions that were derived from the prophetic texts, and were not mentioned in the Holy Qur'an, or contained in them as a whole. In such studies, the efforts of former Sharia and linguists are shown to link the legal texts with their

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Omar bin Md Din et al*

semantic linguistic origins, so this research will have a contribution from this aspect [XI].

It has a contribution from another side, which is the suggestion of such modern linguistic studies related to the legal texts, especially the noble hadith, and the planting of a nucleus for forthcoming or elaborate short research and studies in this field [XXIV]. And the contribution - as well - from a third aspect: in terms of the weighting of some Sharia issues and rulings in which the ancients of Sharia scholars differed, if the dispute was based on the difference and the multiplicity of semantic assets. All of the above are legitimate targets for this research.

And studies related to the multiplicity of meanings and linguistic connotations - as I mentioned earlier in the research - were researched within the various sciences and disciplines related to the study of Arabic speech, but those related to interpretation and semantic analysis of modern linguistic origins are not many, especially those related to the prophetic text, in addition to that related to the prophetic text were comprehensive To a lot of semantics, Such as generalization, allocation, and semantic transmission, or sublimation and semantic degradation, and are not bound by semantic diversity. As for semantic studies related to the verses of the Qur'an, there are many; Old and modern. There are indicative studies related to jurisprudential issues, and studies related to dictionaries and lexical industry in different chapters and methods.

The semantic origin means: semantic linguistic meaning or meanings denoted by the same word. What is meant by semantic multiplicity: that the word "one" has different meanings denoted by it, and the advanced linguists have called it the verbal subscriber. Al-Suyuti says in his definition: "The single word denotes both different and more meanings alike" (Al-Suyuti, D.T, 1/369), and they differed. In proving and denying it and others paused therein, it is simplified in the books of applicants and late language linguists [VII]. The search chose some of the terms mentioned in the prophetic texts, from the words of the Prophet, peace and blessings be upon him only, and not from the words of the Companions or others, and they are the words mentioned in Sahih Al-Bukhari and Muslim only, without others. These words have multiple meanings as mentioned in the linguistic dictionaries, and the Hadith commented on them.

The research took the descriptive and analytical method. The description is by describing the phenomenon and its types that are compatible with the chosen examples, and the analytical approach is to analyze the particles of those examples, and return them to their possible linguistic origins, which are compatible with the legal context, with the explanation and clarification of the interconnections between the linguistic and legal significance, then the weighting between the various indications as possible, and its effect on Islamic ruling.

II. Web Context And Management System

Content Management System and its abbreviation CMS, and sometimes the word (Web) is added at the beginning of the title to indicate that it belongs to

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Omar bin Md Din et al*

websites and not any other content, so the abbreviation (WCMS) is used. And technical output, both on the Intranet and on the Internet [IX].

The content management system performs several tasks, including enabling modification and addition to content easily, and adding a general shape to the site through the use of templates, and also enables to follow changes to a certain amount of content over time during successive editing cycles by recording changes between successive versions, as well as regulates the powers of different users to use its various capabilities [VIII]. In this, it obscures the internal complications related to the process of data storage, whether text, images or other media, and makes it easier for non-specialists in Internet technologies to manage sites.

A content management system is a specialized web-based program used to develop, publish, and manage electronic content on websites and beyond. It enables users with simple experience in the programming languages of the web or even those who do not have knowledge of them to create and develop a large number of pages and interactive electronic applications through a simple control panel and without the user interfering with the programming of the system. The system uses content databases to store content, programmed to display and display content on the web in a systematic, specialized way, and the system supports the use of a set of advanced external applications [I]. The system is suitable for small private sites as well as for large and sophisticated sites of great use that contain multiple services in addition to external applications. The system is distinguished from Website Building Software such as Microsoft's Frontpage or DreamWeaver from Adobe, with no need for expertise, technical knowledge or even training to develop and manage the content of web pages. The system facilitates the control, control, modification, and development of electronic pages by one or more users with specific powers.

CMS is an automated system consisting of several tools and commands to support the design, management, publication, and storage of digital information. In one place, you can design, edit and post content online and other platforms, and then archive it for future use [XXVII]. Usually, you can get all this with just a few simple mouse clicks. There are several forms of content management including blogs, forums, and portals. Blogs use simplified content management systems intended for personal use, and a wiki is another example of content management systems [XII]. With the increasing complexity and interconnectedness of content, as well as the size and speed required by digital publishing, the use of information management systems on Internet websites has become indispensable

III. Semantic Transition

It refers to the transfer of the meaning of the word from a linguistic connotation to a legal connotation, an equal transfer to it, devoid of generalization or allocation, or other semantic effects such as sublimation, degradation, and others.

Issue: Al-Rawaha: The term came in the words of the Prophet peace be upon him at Friday prayers: "Whoever does ghusl on Friday, and then claimed in the first hour as if near a camel, and claimed the second time as if near a cow, and claimed the

third time as if near the ram horny, and claimed at the fourth time as if near a chicken, and it claimed the fifth time as if near the egg "(Bukhari 1980, the number: 881-929, Muslim, 1991, No. 850), and the Prophet peace be upon him said:" Dop for God or his spirit, Better than this world or what it contains "(Bukhari 1980, No. 2794, Muslim 1991, No. 1881) [XIII].

The origin of the substance R and F-H is due to the meaning of the wind, as Ibn Faris mentioned, and he also mentioned that the soul is the night, because the wind often does not blow until after the passing away (Ibn Fares 2002 CE, R and H, p. 408) [XIV]. As for the semantic linguistic origin, some linguists saw that the soul is the going which is after the sun's demise (Al-Farahidi, 1/232), and Al-Jawhari (Al-Jawhari 1990, R and H 1/368) did not mention and Ibn Faris (Ibn Fares 2002 AD, R and H 408) He changed this saying.

Others saw that the spirit is called to go at any time, day or night, and the word spirit and tomorrow was called to go at any time of the day; Day or night, from the beginning of the day or the middle of it at the end, which is the saying of Al-Azhari (Al-Azhari 1990 AD, R and H 5 / 221-222) and other people of the language (Al-Fayoumi 1990, p. : 93), and some commentators attributed this usage to the people of Hijaz (Al-Asqalani 1959AD , 2/369), and this use still exists with them in this era, as well as in the rest of the Arabian Peninsula, and they say: So and so came and went, that is, he came and went at any time of the day, or they say: So and so went to the mosque [XX].

And he differed on the legal semantical meaning of the word al-Rawah for Friday prayers, according to three sayings based on the multiple semantic origins of it:

- I. It is early to go to the Friday prayer, which begins after the sun has passed, which is the doctrine of Imam Malik and many of his companions (Ibn Al-Jawzi 1418 AH, 1/105, and Al-Asqalani 1959 AD, 2/369 and 2/388), and he understands the words of Al-Khattabi (Al-Khattabi 2002, 1 / 327-328-329), and al-Nawawi (al-Nawawi, 1392 AH, 6 / 135-136) that they favor this saying, and this saying is based on the fact that the soul will not be until after the sun has vanished [XIX].
- II. That the beginning to go to it starts after the dawn breaks, which is the view of Al-Shafi'i and the majority of scholars (Al-Khattabi 2002 CE, 1 / 327-328-329, Al-Nawawi, 1392 AH, 6 / 135-136), and his favor is explicitly stated by Ibn Al-Attar (Ibn Al-Attar 2007 AD, 2 / 684-685) and Ibn Al-Mulqan (Ibn Al-Mulqan 1997 AD, 4 / 155-156), as they explained that there could not be five hours after the sun's demise until the rise of the imam's pulpit [XVII].
- III. That the beginning of it begins after the sun rises (Ibn Al-Mulqan 1997 CE, 4 / 155-156). This is the view of Abu Hanifa, Shafi'i and others [XVIII].

The second and third sayings are based on the fact that the souls at the origin of the language are called walking and going at any time of the day. But it can be

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Omar bin Md Din et al*

said: Whoever thinks that the meaning of the spirits going after the dawn or the rising of the sun is strong saying; In terms of the length of stay and staying in the mosque until the time of the sermon and the performance of the Friday prayer, it is a long time and has fatigue and erection on the human being, and it is in agreement with the legal principles that the reward is based on the amount of monument and fatigue and the large number of work, he said, peace and blessings be upon him for Aisha, may God be pleased with them: "You have a reward based on the amount of your share and your expense" (Al-Albani, 1988, No. 2160, and Muslim 1991, No. 1211, another narration without this term), and the research tends to this opinion and favors it [XXI].

As for the word (aroma) mentioned in the second hadith, it can only bear one meaning, which is: going to jihad at any time after the sun has passed to sunset, and not from sunrise or dawn. This is due to the occurrence of the word "tomorrow", which indicates going to jihad at any time from the rise of the sun to its disappearance, to the impossibility of referring the meaning of the spirit here in the sense of going after the sun has risen due to the presence of contrast in the context. As for the first hadith, the possibility is contained in the word spirit, because there is no contradiction in one of its meanings in Context [XV].

Based on the foregoing, the linguistic significance has moved in this article (Al-Raa', Waw and Ha'), from indicating the wind to indicating the time when the move or going, or the indication of going itself at a certain time after disappearing or before, after the derivation of the word spirit from the original material and the increase in the building, and we are still here in determining the original linguistic significance.

Then the linguistic significance is transferred to the legal significance, so the linguistic significance of the word soul may be indicative of going at any time of the day, so its legal significance in the hadith is: that the early stage of going to the Friday prayer is after dawn or after the sun rises.

Or that the linguistic significance of the word Rawaha indicates that going after the sun's disappearance at noon, then it is transferred to the legal significance so that the beginning of going to Friday after the meridian will begin, so the semantic transition in all these possibilities is merely a transfer [XXXI]. Thus, the great effect of the linguistic meaning on the legal meaning of the hadith is noted in this requirement, as people argue against this dispute the work of the people, in terms of early going to the Friday prayer, and God Almighty worshiping by asking reward to advance to it.

V. Semantic Allocation

What is meant by transferring the meaning of the word and its meaning from a general linguistic connotation to a special legal connotation, and this corresponds to the chosen example, and it is possible that the transition from several general language connotations to one special legal connotation.

Issue: Greetings: This word appeared in the words of the tashahhud (Witness the prayer) in prayer, including: “Greetings to God, prayers and good ones” (Bukhari 1980, No. 797 and 800, Muslim 1991 AD, No. 402), and it contains many other narrations.

Greetings are a collection of greetings, and the interpretation of the meaning of the greeting differed on several sayings, all of which are due to the difference and pluralism in the semantic linguistic origin of it, and the sayings are as follows:

- I. That the meaning of salutations is peace, and from him the Almighty said: “Greet them both on the day they are greeted by peace” (Surat Al-Ahzab: 44) and his saying “And when you salute with salutations, then they will live with him in the best of God’s sake” (Surat Al-Nisaa’: 86). Which follows the servants from the trouble and the causes of annihilation (Al-Azhari 1990 AD, H 5/291), in it there is a semantic transition from the linguistic meaning to the legal meaning. However, it was forbidden to lay peace directly on God, because among the names of God is peace, and he has the king and absolute perfection, so he is not called to him in peace [III]. He, peace and blessings be upon him, said: “Do not say peace be upon God, for God is peace” (Bukhari 1980, No. 835). And likewise the kings previously were greeted, not peace, and it appears that he said this means that all kinds of greetings, deliverables and words that are said when meeting the kings are worthy of God Almighty, and it is not intended to pray for peace.
- II. It is in the sense of the king, mentioned by Abu Ubaid Ibn Salam (Abu Ubaid, 1396 AH, 3/109) on the authority of Abu Amr, and mentioned by Al-Azhari (Al-Azhari 1990 AD, HH 5/290) on fur, which is the view of Ibn Qutaybah (Ibn Qutaiba, 1408 AH, 1 / 16), and the king was called a salutation because the kings in the pre-Islamic period were greeted with specific words, including their saying: I have cursed curses, and you have lived in the morning, and became Muslim and blessed, and lived a thousand years, (Al-Farahi, H / 239). The linguistic significance of the greeting has moved to be a term for the king, because the king is a reason for the people to greet the king, and this is why God devoted himself to every greeting with which the kings singled out, mentioned by Al-Azhari (Al-Azhari 1990, H 5/290), and Al-Wakshi (Al-Waqshi, 1421 AH, 1/132). Among the evidence of the use of the salutation in the sense of the king is the words of Zuhair bin Janab al-Kalbi (al-Isfahani, 1394 AH, 19/22): From all that the boy got, he was greeted only by salutations. Its meaning: He obtained everything except the king, as explained by Al-Azhari (Al-Azhari 1990 AD, H 5/290) [XXIII].
- III. It is noted that the connotation here has moved from the general linguistic connotation, which is the salutation to the special linguistic connotation, which is the king, because the king here contains partial private

connotations, which are the salutations and words that the owner of life revives, as it is part of what the king obtains in previous nations.

- IV. It is the meaning of survival: the meaning of people saying: God bless you; That is, he kept you, so its meaning in the tashahhud is: Survival is for God alone, so whoever is safe from pests is the living remembrance, mentioned by Hebron (Al-Farahidi, HH and 1/239) and Al-Azhari (Al-Azhari 1990 AD, HH 5/290).
- V. Ibn al-Anbari interpreted the salutation in the house of Zuhair bin Janab al-Kalbi, the former to stay (Al-Anbari 1992, 1/60), and Al-Matzari originally made this meaning in the salutation, then he was named after what is revived in peace or the like (Al-Mutarazi 1979, 2/74). The transition here is a semantic semantic transition from the linguistic meaning to the legal meaning [XXII].
- VI. Life: It is close to the meaning of its predecessor, as life is survival, and its meaning is in the tashahhud: that life and eternal survival are for God alone (Al-Zamakhshari, D.T., 1/339). And the semantic transition here is just that [XXVIII].
- VII. Greatness: There is no doubt that the absolute and true greatness is for God alone (Al-Asqalani 1959, 2/312) [XXVI].
- VIII. That the meaning of greetings bears all of the aforementioned sayings, namely: that peace, the king, greatness, survival, and the true and complete life are all for God Almighty, transmitted by Ibn Hajar on the authority of al-Tabari (Al-Asqalani 1959, 2/312), and favored by Ibn Al-Atheer (Ibn Al-Atheer 1965 AD, 1/480). Therefore, the linguistic significance in this statement has moved from a general linguistic connotation to a special linguistic connotation, because it denotes the origin of its linguistic status on several meanings, and then it has moved to a special connotation which is competent to God Almighty alone [V]. Ibn Salam suggested that the meaning of greetings to God be the property of God, and made the greeting other than the tashahhud meaning the meaning of peace most likely (Abu Obaid, 1396 AH, 3/109). Al-Azhari quoted Khalid bin Yazid as saying that it is more likely that regards to God in the sense of safety to God from all pests (Al-Azhari 1990 AD 5/290).

The research tends to suggest the second saying that greetings in the sense of the king, because all the kings were greeted by God Almighty deserves it, and it is appropriate for the word salutation itself to move from a true meaning to a real meaning and use, and the load on the truth is first, and also suitable for what the Arabs knew in their ignorance of the words and the terms glorified by kings and greats, for the Qur'an and hadith used to come up with the meanings, meanings, and methods that the Arabs always used in their lives and societies, until their souls and their character became familiar, and they understood the provisions of Sharia, accepted them, adhered to them.

The great effect of multiple meanings and linguistic connotations on the legal meanings used in the text of the hadith is noticed, however, this semantic diversity has no effect on the legal rule of worship, but rather the word greetings are used as they are in the Tashahhud (Witness the prayer).

VI. Semantic Generalization

These are the terms in which the linguistic connotation has moved from a special semantic linguistic origin to a general legal connotation and meaning, and the transition from a general linguistic connotation to a general legal connotation may also be two-fold: either it is from one general connotation to one general connotation, or from several Indicative origins to several forensic connotations, and the latter is intended and compatible with the issue of the topic [XXX].

Issue: emancipation: This word came in Sahih al-Bukhari and Muslim several times, in different forms, whether in the name of emancipation or what was derived from it, including the question of the Prophet, may God's prayers and peace be upon him, for that companion who placed his family during the day in Ramadan: "Do you find a neck that frees it" (Bukhari 1980, No. 1936). And in his saying further: "Whatever man who freed a Muslim woman, God saved every member of him from him from the fire" (Bukhari 1980, No.: 2517), and said: ..., No. 1504).

Emancipation: in the origin of the language indicates several meanings, including:

- I. Freedom (Ibn Duraid, 1987 AD, Q. Q. 1/191).
- II. Generosity, it is said: It does not show freedom in the face of so-and-so: that is, generosity is evident in his life and face (Al-Jawhari 1990, ATC 4/1520) [XXV].
- III. Beauty, and the old woman is beautiful (Ibn Faris 2002, ARC, p. 707).
- IV. Power, and from it: the chick is freed from being strong when flying (Ibn Duraid, 1987 CE, TAQ 1/191) [XXIX].
- V. Precession and progress in walking and deliverance accordingly. It is said that the horse was freed if it preceded the horse, and it survived (Al-Azhari 1990 CE, TAQ1 / 210, and Al-Jawhary 1990, ATQ4 / 1520) [XVI].
- VI. Al-Qadam: Al-Jawhari says: "The thing was freed from attachment, it is old and old." (Al-Jawhari 1990, AT 4/1520) [II].

And the emancipation in the legal significance: the removal of the king and slavery from the Adamian owned, and the removal of his ownership for the sake of God other than Malik (Ibn Al-Mulqan 1997 CE, 10/387). But this legal meaning of which linguistic origins is derived?

Al-Azhari (Al-Azhari, 1419 AH, p. 560) and others (Al-Mutarazi 1979 AD, 3/416). Its origin is due to the emancipation of the Persians, which preceded it and its salvation, and the emancipation of the chick if he resigned to breakfast. As for Nasafi

(Al-Nasafi, 1997 AD, 2/239), he made the derivation of ritual potential for several linguistic origins, as it is possible to derive it from the ritual emancipation of the Persians as previously, or from the strength because it became strong by emancipation and freedom after it was weak in slavery, and it is possible to derive it from beauty because the freedman obtained the beauty of freedom And it is possible that he derived from the generosity because he was more generous in emancipation, after he was insulted in the slavery of his master, and al-Matarazi al-Nasafi followed in making the generosity an origin of the meaning of emancipation (al-Matrazi 1979, 3/416) [X].

Accordingly, the linguistic significance has moved from abstract linguistic significance to legal significance in all of these meanings, if it is considered a transition from every linguistic significance to a legal significance separately. As for if it deems eminence a potential group of semantic linguistic origins, all of which refer to it is then said that the linguistic significance has moved from one general meaning to another general meaning, so the general linguistic semantics is: precession, progress, strength, beauty, and generosity, and moved to a general legal connotation which is: loosening the neck and freedom from slavery by virtue of the fact that this indication includes other connotations, namely: its indication of Leading and surviving slavery, and the presence of strength, beauty and generosity in the free person.

This combination of meanings and linguistic connotations is the first in weighting, which is what the research sees, so loosening the neck tolerates all previous linguistic meanings and origins, and the combination of the mentioned meanings is not contradictory, and it is not modified to weighting if possible addition, and God knows best.

VI. Conclusion and Recommendations

The storage and management of content is at the document component level (components) for a greater ability to reuse those components. It is necessary to work on the basics of the website content management system such as security management, component management, server management and audit management.

It also links language studies with legal studies in terms of analyzing texts and the connotations and meanings they contain. One of the important and useful studies in the human free. When seeking to weigh the different and potential meanings of legal texts and contexts; It is necessary to refer to the semantics and the linguistic origins of it, and determine the correct use of it, which is compatible with the uses of the Arabs, taking into account the legal principles and controls as well. The multiplicity of semantic assets may have a major impact in determining the meaning of the hadith, and it is based on it to determine the different legal and devotional ruling on it, as was shown when studying the word spirit. The multiplicity of semantic assets may affect the meaning and significance of the prophetic text, but does not affect the legal and devotional rule, as was evident when examining the terms: salutations and emancipation.

The research recommends conducting in-depth studies of the terms whose meanings are multiplied and their meanings, and linking them with the legal texts, especially the prophetic texts, whether this semantic linguistic multiplication affects the legal rulings, or not. While showing the efforts of linguists in this area.

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