

## **THE SURVEY OF THE LITERAL AND FIGURATIVE MEANING OF A WORD FROM JURISPRUDENTIAL PERSPECTIVE**

**Sorayaetedalipajoo\***

---

### **Abstract:**

The most fundamental and maybe the first thing that can be taken advantage of by an individual and be used to convey what one really means is the very method of orating the words. Figurative speech is the use of the words and utterances for the meaning other than what is actually declaimed although there is a relationship between the literal meaning of what has been expressed and the meaning which is really expected or desired. Of course, Sakaki believes that a word is used figuratively to imply the same meaning; but it is claimed that it bears a meaning other than what is really implied for; for instance, when it is said that “he is a lion”, the speaker intends to mean the same fierce animal; but it is just a claim, so it cannot be figuratively held true. Figurative speech in this common use is a subject which has been made popular since fourth century. Afterwards, figurative speech was denied by the scientists and the Salafiyeh. Such a denial can be clearly traced in the speeches made by IbnArabi, MollaSadra and FayzKashani; of course there are discrepancies among them. And, in the contemporary era Mostafavi follows their lead and denies figurative speech, as well. Some generally disavow figurative speech and some deny it in the areas pertaining to the divine appellations. Also there are these others who disavow figurative speech in any speech and some others deny it only in the divine words.

**Keywords: figurative speech, literal or real meaning, locution.**

---

**\*Department of Law, Ramhormoz Branch, Islamic Azad University, Ramhormoz, Iran**

## INTRODUCTION

### a) **Defining figurative speech and literal meaning:**

If a word is used to signify the exact meaning or the literal meaning it is bearing (that is for the same meaning for which they are set) it is said that it is used in its real meaning or literally and a real use of word has taken place for example when the words the moon and the stars are used to refer to the celestial bodies, but if a word is used as a result of a similarity in a meaning other than it is commonly meant it is called connotation and such a use is called a figurative use of a word. For specimen the use of the moon and the star in the following half-a-verse:

“The star shone and became the moon of the party”.

Literal meaning in its Arabic equivalent, meaning “truth”, rhymes with “Fe’liey” and it is an object of something and it is derived from the word “Hagh” meaning “true” and “stable”. This is why the use of the word in its literal meaning is called “the truth” which has been proved and its implication is straightforward. Figurative speech in its Arabic equivalent, Majaz, rhymes with “Maf’al” and it is derived from the word “Jaz” meaning “abuse”. When a word violates its normal lexical set it is described as figurative or connotative. That is to say the mind is transferred from a word’s literal meaning to a meaning other than what is normally intended and such a transition is regarded as abuse and misuse.

### b) **The authenticity and usage conditions of figurative speech:**

The authentic figurative use of a word necessitates two conditions :

1. The existence of pertinence (bind): there should be pertinence and a relationship between the real or literal meaning and the figurative or connotative meaning in order for the mind to be able to reach to the meaning which is actually intended by the speaker. Such a relationship should be vigorous and considerable and it should be accepted by the common sense and taste.

Pertinence (bind) is of several types:

- Similarity: such as the use of the word “lion” for a brave person .
- The bind between the noun and the adverb (the state and the place): like the sentence “the class is silent” in which the students of the class are intended.
- The bind between the part and the whole: like the individual whose wall of the house has been torn down and says “my house has been destroyed.”

- The bind of being at the verge of something: that means something is about to begin or take place and it will be actualized in the future, very much like calling a PhD student, a doctor.
  - The bind of what has been previously existent: that is whatever has been outright in the past, like calling a retired person a judge.
2. The presence of a similitude: the other condition for the accuracy of figurative use of a word is for symmetry to be existent. That is to say there is a need for a sign or a mark to indicate that the speaker does not intend the real or literal meaning; rather the connotative meaning(s) is implied.

### **The symbols of the literal and the figurative speech:**

- A. The lexicologists affirmation: in case that the real meaning has been cited by the lexicologists, then the dictionary compiled by them can be taken advantage of to comprehend the real meaning.
- B. Immediacy principle: Immediacy, literally means overtaking and the so-called fundamentalists in the sense that when words are used without context One of the meanings comes earlier than the rest of the mind of the listener. The listener is meant here is that the people of the language or languages of the world as it is.

### **1. Famous speech**

This statement forms are known as the originality of the theologian is to detect serious meaning and symbols of truth and allowed to findThe theme is crushed. So say the signs and principles Lafzyh reality and virtuality arises in two contexts.

### **2. Ayatollah Boroujerdi speech**

The late Ayatollah Boroujerdi in "NhayUsul" to distinguish between reality and virtuality forms of Lafizyh and symptoms and says:

We talk figurative Shahi Mosque investigator accepted that smoking is allowed in. "We les conditions'; it therefore cannot be permitted difference between the truth of the situation to look at. Now that there is no difference between reality and virtuality in status symbols, the discussion should use our project.After the symptoms and allow the quality of the will, but the will in principle Lafizyh after approval.

### **3. Mr. Sobhani**

Mr. Sobhani on Mr. Boroujerdi and accept the following question to the debate Immediacy handle. When questioned about the use of Immediacy and where he is, knows the difference in the quality of the will. But by saying a bug: you want a bridge Fihi used in another sense. Mr. Sobhani says if we want to be committed by the end of the Shahi mosque should work with the meaning of the signified. And see if the two senses of rational works cannot be treated. You do not have to end when the respondent has two meanings come to mind. (2)

### **4. Basis Imam Khomeini**

Imam before coming to the truth and sentencing of symptoms to suggest two premises:

He says: truth and sentencing of symptoms known as said on condition of not smoking and not smoking after. We use this expression when faced with an assumption that the people of that word. We know the meaning of that word, In this case we know the true meaning of being used or the renowned figurative or metaphorical meaning and style Shahi Mosque. (3)

#### **Universal truth:**

The truth is of three types:

A) The literal truth: the term in the sense that the drafters and those who have searched for that set is used, such as milk within the meaning of the word moon and specific celestial sphere and liquid drinks.

B) Common truth: Sometimes, common sense, literal meaning to the specific situation of stems in such cases, if the term in the sense that it is intended to be used for the practice of "common truth" is called. Terms and words such as medical science, medicine, agriculture, etc. are used as a common fact.

C) The legal truth: If the Holy God (Allah) had issued verbal to have special meaning to the term "religious truth" say, for example, to express the concept of prayer is the law of the term "crops" is.

Point

The point that was disputed between Usulis is whether the words of the Qur'an and the traditions of religious truth or not? Two questions have been raised against this view:

- the words of Quran and Hadiths are the religious fact religious words are used in a certain sense.
- Brelioustruth are not the words of the Qur'an and Hadith has not gone to work in the legal sense unless the evidence is conclusive between.

### **Legal Truth**

Usulis (the experts of principles of jurisprudence) have also discussed the above three types of truth. However, one can say that in laws there is a type of legal truth. That is to say, words in laws bear certain meanings that basically differ from the conventional lexical meanings that are ordinarily attached to the words at issue and we can christen this meaning legal truth. For example if you refer to cyber criminal laws you can easily see that how legislators have used the conventional words in unconventional meanings .

### **Truth and Trope (figurative language)**

Etymologists believe that insan (Arabic word for human being) is a derivation of uns (familiarity). Human beings by their nature care about each other and treat their fellow men in the spirit of sympathy even in the hardest life conditions. Humans prefer to live together and this sense of gregariousness has its origin in the very nature of humanity as in a collective life they can reach perfection .

**Definition of Truth:** Truth represents a word that is used in its conventional sense. To state the matter otherwise, truth refers to the application of a word in the sense that is normally attached to it in ordinary usage .In The Ultimate Reach truth has been defined more strictly in a way that it excludes trope and figurative language, i.e. truth implies using a word in its primary and original sense like the word Asad that primarily denotes a wild animal .

### **Truth is of five types :**

Technical Truth: a word that is used in a particular sense that has been coined in a field of study. This truth represents a special jargon that is used by the experts of a particular scholarship. For example, subject is used by the linguists to refer to a word that does something that is depicted

by the verb or definition by enumeration of the essential components of something or by way of description as used by the logicians and the like .

**Canonical Truth:** A word that is used in the sense that has been coined by the Shariah e.g. Salat that stands for a set of actions that are supposed to connect the servant to his Lord. Of course some have casted some doubts regarding this word and its canonical origin as this word bears the same sense in essence .

**General Conventional Truth:** A word that denotes a sense that is normally implied using it like that conventionally refers to quadruped creatures or sayyarah that in Arabic is used to refer to cars and vehicles .

**Rational Truth:** Attribution of something to its original creator e.g. attributing the growth of plants to the God.

**Verbal Truth:** a word that is used in the sense that is normally attached to it in natural language like Asad in Arabic that refers to a wild animal that in English is referred to as lion.

**Preferred Truth:** When the figurative sense is preferred over the conventional sense the word is called the preferred truth that is equivalent with the preferring trope .

**The Judgment of Truth:** Despite of these senses, truth is context bounded and conveys the sense that is intended to be conveyed by it. For example if John transfers his properties to his son James no one can cast any doubt in this regard as this is the truth that everyone understands by reading the last will left by John. No one can change the truth of James' being the son of John .

Definition of Trope: using a word in an unconventional sense that is not normally implied by the word rather it is the context that attaches the new sense to the word and of course certain relations that one finds between the conventional and unconventional senses e.g. using the word lion for a brave man .

### **A Synthesis of Truth and Figurative Language**

One cannot simultaneously use a word both in conventional and unconventional senses e.g. don't kill the lion cannot refer to a brave man and wild animal at the same time .

If a word is used in a certain context and special setting one can attach unconventional figurative senses to the word otherwise the word will retain its natural sense. Moslem scholars were divided on the question if there is figurative language in Quran or not since the dawn of Islam. Salafists have absolutely denied the existence of tropes in Quran while most of the grammarians and Quran experts endorse the idea of figurative language in Quran .

### **Discussion and Conclusion**

Figurative language or trope refers to using a word in an unconventional sense that is not normally implied by using the word in ordinary speeches. This figurative language is used in a special context. Of course such scholars as Sakaki believe that even in figurative sense the word implies the conventional sense. However it is claimed that in figurative language the word is not used based on the realities rather upon some semantic and literary considerations. This can be easily seen in the example of lion that is naturally used to refer to a wild animal and in figurative sense it denotes bravery in a man .

### **Truth and Trope have been used in four senses :**

First: True and Figurative uses that the author has discussed them in this essay.

Second: If a word is deleted from a phrase the other words might be used in a figurative sense and if the former is restored the words are to be understood in their conventional senses. For example in the verse "Ask the village" the village is figuratively used as the people of village has been deleted here .

Third: Truth and Trope by way of attribution. If the word is used in its conventional sense the word is truth and if it denotes an unconventional sense it is used in figurative sense. For example says that the man has to be monotheist and it is used in its normal sense and some other time it might refer to a figurative sense .

Fourth: Rational truth and trope that has been propounded by Sakaki regarding the similes and such experts of jurisprudential principles as Imam have expanded it to other types of tropes like traditional tropes.

According to this theory, all verbal tropes are baseless and have to be traced back to rational tropes .

### **References**

- 1- TabatabaeiBrujerdi, Hosseinibn Ali, The Ultimate Principles, vol. 1, p. 12, by Hossein Ali Montazeri.
- 2- Subhani, Sheikh Jafar, 2014, translation and annotation of On the Principles of Jurisprudence, vol. 1, Payam-e Noor .
- 3- Khomein, SeyyedRuhallah, 1989, Al-Makaseb, Qom, Ismaili Publishers .
- 4- Helli, AllamehHossein, The Ultimate Reach, 2009 .
- 5- AkhundKurasani, Muhammad Kazim, 2014, The Sufficient Principles, Qom, Islamic Publications.