

## ترجمة ملخصات المحتوى بالإنجليزية

### Abstracts



## Conceptual Foundations for Determining Textual Meaning: A Comparative Study of John Searle and Muhammad Baqir al-Sadr

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### Abstract

Determining the meaning of a text is one of the key issues in contemporary philosophy of language. Philosophical hermeneutics argues for the indeterminacy of text meaning, while this study examines the issue in light of analytic philosophy of ordinary language, represented by John Searle, and *usuli* (principles of jurisprudence) thought, represented by Ayatollah Muhammad Baqir al-Sadr.

John Searle, relying on foundational concepts such as speech acts, individual intentionality, collective intentionality, and constitutive rules shaping the social dimension, argues for the determinacy of text meaning.

Similarly, al-Sadr supports the determinacy of meaning, basing his argument on principles such as definitive contextual correlation, internal determinacy of meaning, usage-based determinacy, meaning appearance, and social-organizational determinacy.

This study compares the perspectives of these two contemporary philosophers, aiming to bridge the gap between analytic philosophy and Islamic jurisprudential theory, thus contributing to the development of interdisciplinary studies in these fields.

**Keywords:** John Searle, Muhammad Baqir al-Sadr, meaning determinacy, meaning comprehension, speech acts, social theory of meaning.

## Intentionality in Western Hermeneutics and Its Critique: Case Studies of E. D. Hirsch and Muhammad Baqir al-Sadr

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### Abstract

This article explores one of the fundamental issues in Western hermeneutics and linguistics—the issue of intentionality. It examines the theoretical framework of two key figures associated with objectivism in interpretation: Eric Donald Hirsch, the American literary critic, and Ayatollah Muhammad Baqir al-Sadr, a prominent figure in usuli thought within the Imamiyyah school.

The study presents Hirsch's theory in five main points and al-Sadr's theory in four points, highlighting both the similarities and differences between their perspectives. Additionally, the article critically evaluates Hirsch's theory from al-Sadr's standpoint, utilizing his philosophical and jurisprudential foundations.

**Keywords:** Muhammad Baqir al-Sadr, Hirsch, intentionality, objectivism, verbal meaning, interpretation, intuition, semantics.

## Chomskyan Linguistics: An Overview and Critique

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### Abstract

Noam Chomsky (1928–) is one of the most prominent linguists of the 20th century, having revolutionized linguistic studies with his Transformational Generative Grammar (TGG) theory. This theory is based on the idea that the human brain is biologically programmed to acquire language, proposing that linguistic ability is innate. Consequently, Chomsky supports the concept of Universal Grammar (UG), which represents the unconscious knowledge humans possess about language. His theory directly challenged behaviorism, which dominated linguistics at the time. Chomsky rejected the notion that language learning relies solely on stimulus and response, leading to the emergence of cognitive psychology. This shift in linguistic thought became known as the Chomskyan Revolution, especially after the publication of his seminal work, *Syntactic Structures* (1957), which laid the foundation for modern linguistic analysis.

Chomsky's influence extended beyond linguistics to fields such as philosophy, psychology, artificial intelligence (AI), anthropology, and neuroscience. His ideas played a key role in shaping the Cognitive Revolution, which transformed the study of the mind and language. This research focuses on a philosophical analysis of Transformational Generative Grammar (TGG), discussing its principles and hypotheses while also providing a critical evaluation from an Islamic perspective. This analysis reflects the depth and far-reaching impact of Chomskyan theory on both linguistic and philosophical thought in the modern era.

**Keywords:** linguistics, Transformational Generative Grammar (TGG), Universal Grammar (UG), competence and performance, innate language.

## The Philosophy of Structural Linguistics and the Decline of Meaning

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### Abstract

At the dawn of the 20th century, human thought was propelled toward predetermined ends, yielding to the "authority of science" and seeking transformation in all directions. No field underwent as much change as language, as the bond between philosophy and discourse tightened, making any philosophy outside language seem futile. While this shift is historically marked by the linguistic turn, its foundations were laid by Ferdinand de Saussure, whose lectures signaled the end of rigid linguistic laws and introduced speech-based principles subject to constant change. Through a series of concepts—including sign, system, phonetic image, and synchronic analysis—Saussure shifted the focus of language from written text to spoken and heard speech.

This led to the prominence of synchronic analysis (synchrony) over diachronic analysis (diachrony), which had been tied to written language. Consequently, the focus shifted from the word to the sign, then to symbol, which Saussure introduced to compensate for the limitations of the sign in communication. Philosophical works on language collaborated to eliminate a priori knowledge, opposing the notion that language directly reflects reality and objects. As a result, the mind's role in knowledge was rejected to avoid idealism, while empiricism and sensory perception—the foundations of structural linguistics and its influenced movements—were reinforced.

This article explores the foundations and philosophy of structural linguistics, analyzing how they justified new hypotheses and created a new intellectual reality that extended beyond language to encompass all mental activities in the 20th century.

**Keywords:** structural linguistics, philosophy of language, sign, system, meaning.

## Hermeneutic Philosophy of Hans-Georg Gadamer

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### Abstract

This article aims to present Gadamer's theory of text interpretation, which is considered one of the most significant contemporary theories in this field. This serves as a prelude to a critical analysis of the theory. It is important to note that the article does not seek to address Gadamer's hermeneutic philosophy in its entirety, despite its centrality to his thought. Instead, the focus is on its connection to text interpretation and understanding, as this aspect is the primary concern of the discussion. Gadamer introduced key and influential elements within this framework, which have significantly impacted many contemporary thinkers, particularly those engaged in modern hermeneutic studies.

Gadamer's theory of text interpretation is based on what he calls the "hermeneutic circle," which, in turn, relies on several fundamental elements forming the core of his approach. These include prejudgments (preconceptions), the fusion of horizons, the precedence of the hermeneutic question, and other components that are explained and analyzed in this study.

In the conclusion, the article evaluates Gadamer's proposed theory and briefly compares it with the in-depth discussions found in Islamic jurisprudential hermeneutics (usul al-fiqh) regarding text interpretation. Additionally, it highlights the need to differentiate between the objectives of usul al-fiqh in understanding texts and the goals that Gadamer's theory seeks to achieve.

**Keywords:** Gadamer, text interpretation, hermeneutics, objectivity, hermeneutic circle, preconceptions.

## Western Linguistics and the Certainty of Knowledge

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### Abstract

This study is a critical attempt to examine Western linguistic thought within its epistemological and theoretical framework, focusing solely on the concepts that form its basis while avoiding the details extensively discussed in linguistic literature. The significance of this topic lies in uncovering the key concepts that shape Western linguistic thought, as well as how it conceptualizes reason—whether materially, abstractly, or epistemologically. Additionally, it explores the depth of linguistic inquiry conducted by linguists in constructing linguistic theories, as opposed to adhering rigidly to a single, dogmatic framework.

The study also highlights the philosophical and logical foundations of these linguists, which serve as the basis for their linguistic research and the general framework for studying language. Furthermore, the research examines the major issues in Western linguistics, particularly their perspectives on language and reason. This includes the notions of "system", "mechanistic behavior", and "mathematical symbolism" in structural linguistics, as well as the idea of the "brain-mind equivalence" and the biological nature of language, considering it a brain organ in generative linguistics. Additionally, it discusses the concept of "embodied cognition", which is a fundamental idea in the construction of Western linguistic thought.

**Keywords:** Mind/brain dualism, embodied cognition, materialistic view of reason, mental existence, grammaticality.

## Understanding the Language of Divine Propositions

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### Abstract

Methodological inquiry has assumed a central role in contemporary scholarship, including within the field of religious studies. One of the key topics seriously connected to this domain is the language of science.

There are multiple linguistic theories concerning divine propositions, which can be categorized into two main approaches: cognitive conceptuality and non-cognitive conceptuality. Advocates of the second approach are further divided into two groups regarding statements about God: anti-realists and realists.

In this article, we examine Ludwig Wittgenstein's "language games" theory within the first approach. As for the second approach, we analyze John Hick's "mythical language" theory from the anti-realist perspective, as well as "abstract language" by William Alston and "univocity and existential gradation" by Mulla Sadra from the realist perspective. By highlighting the epistemological methodology from Mulla Sadra's viewpoint, we conclude that the only effective theory in the field of divine language is that of Mulla Sadra.

**Keywords:** language comprehension, religious beliefs, methodological understanding, social system, mythical language, abstract language, univocity.

## A Post-Positivist Conceptual Analysis of Religious Language

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### Abstract

Conceptual analysis of religious language is a central issue in contemporary discussions of religious discourse. Despite the diversity and multiplicity of prevailing views on this matter, the common underlying assumption in these views is the implicit acceptance of positivist criteria for determining linguistic meaning. The fundamental problems associated with this meaning, along with the collapse of logical positivism, have paved the way for raising a fundamental question: How can the conceptuality of the language of religion be analyzed, and on what basis should questions in this regard be formulated?

In this article, through a general survey of theories concerning the conceptuality of religious language, we will first provide a definition of the proposed conceptuality of language. Based on this definition, we will then examine the conceptuality of religious language in three key areas: the possibility of conceptualizing religious language, the possibility of conveying revelatory concepts within the framework of human words and propositions, and the possibility of understanding and comprehending revelatory meanings by the audience.

**Keywords:** religious language, conceptuality, logical positivism, speaker-level conceptuality, audience-level conceptuality.