

<https://orcid.org/0000-0003-1975-5799>

<https://orcid.org/0009-0005-4463-1730>

e-mail: mcaltuntas@istanbul.edu.tr

e-mail: murat93kz@mail.ru

ХАДИС МӘТІНДЕРІН ИНТЕРПРЕТАЦИЯЛАУДА ЛИНГВО-СТИЛИСТИКАЛЫҚ ТАЛДАУДЫҢ ОРНЫ

Мустафа Жалел Алтунташ
Ислам ғылымдарының доценті,
Стамбул университеті теология
факультеті,
Стамбул қ., Түркия

Омаров Мұрат Абдулкасымұлы
Исламтану ғылымдарының докторанты,
Нұр-Мұбарак Египет ислам мәдениеті
университеті,
Алматы қ., Қазақстан

أهمية التحليل اللغوي البيانية في تفسير نصوص الحديث

عمروف مراد أبو القاسمولي
طالب دكتوراه في العلوم الإسلامية
الجامعة المصرية للثقافة الإسلامية نور مبارك
كازاخستان، الماتي

مصطفى جليل الطونطاش
الأستاذ المشارك، قسم العلوم الإسلامية الأساسية
كلية الإلهيات، جامعة إسطنبول
إسطنبول، تركيا

THE ROLE OF LINGUO-STYLISTIC ANALYSIS IN THE INTERPRETATION OF HADITH TEXTS

Mustafa Jalil Altuntash
Associate Professor of Basic Islamic
Sciences
Istanbul University Faculty of Theology
Istanbul, Turkey

Omarov Murat Abdulkasymuly
Doctoral Student in Islamic Sciences,
Nur-Mubarak Egyptian University of
Islamic culture,
Almaty, Kazakhstan

РОЛЬ ЛИНГВОСТИЛИСТИЧЕСКОГО АНАЛИЗА В ИНТЕРПРЕТАЦИИ ТЕКСТОВ ХАДИСОВ

Мустафа Жалел Алтунташ
Доцент исламских наук,
Факультет теологии Стамбульского
университета,
г. Стамбул, Турция

Омаров Мурат Абдулкасымұлы
Докторант исламских наук,
Египетский университет исламской
культуры Нур-Мубарак,
г. Алматы, Казахстан

Аңдатпа. Мақалада ханафи мектебіндегі хадис ғылымы мен лингвистика заңдарының қарым-қатынасы және ерекшеліктері сипатталады. Ислам ілімінің негізі – хадис ғылымында хадис мәтіндерін дұрыс интерпретациялау үшін араб тілінің лингво-стистикалық ерекшеліктерін білудің маңызы зор. Әсіресе діни мәтіндердегі теологиялық, құқықтық үкімдерге қатысты хадистерді түсінуде араб тілінің лингвистикалық ерекшеліктерін білу қажет. Бұл ерекшеліктерді білмеу дәстүрлі бағытымыз – ханафи мәзһабының ұстанған үкім хадистерін әлсіз деп көпшілікті адастырып, тіпті қоғамды діни алауыздыққа алып барады. Қоғамның бірлігі мен тыныштығын сақтау – бүгінгі күн тәртібіндегі басты міндеттердің бірі. Сондықтан діни мәтіндерді дұрыс интерпретациялау бірінші кезекте тұр. Авторлар үкім хадистерден діни нормалар шығаруда стилистика пәнінің орны мен маңызына тоқталады. Ханафи мәзһабында құқықтық нормаларға, жүйелерге тіл ережелерінің ықпалы қарастырылады. Ханафи әдіснамасы мен шафиғи мектебі әдістеріне салыстырмалы талдау жасалады. Үкім хадистердің қолданысқа енуі мен мәселені шешуде жұмыс істеу тәртібі мен ережелері салыстырылып, ерекшеліктері зерттеледі. Еліміздегі діни ағым өкілдерінің буквалистік ұстанымдарына қарсы ханафи ғалымдарының лингво-стистикалық әдіс арқылы берген түсіндірулері қарастырылады.

Түйін сөздер: ханафи мәзһабы, хадис әдіснамасы, лингво-стистика, интерпретация, мәжаз, киная.

الملخص: تتناول هذه المقالة العلاقة والخصائص بين علم الحديث والمبادئ اللغوية في إطار المذهب الحنفي. وبما أن الحديث يُعد أحد الركائز الأساسية للعلوم الإسلامية، فإن تفسيره الصحيح يتطلب فهماً عميقاً للغة العربية وعلوم الأسلوب والبيان. ومن الضروري معرفة الخصائص اللغوية للغة العربية عند تفسير الأحاديث التي تتضمن أحكاماً فقهية وعقائدية. وقد أدى سوء فهم هذه الخصائص إلى أن يعتبر بعض الناس أحاديث الأحكام في المذهب الحنفي ضعيفة، مما يسبب لبساً بين العامة ويساهم في إثارة الخلافات الدينية داخل المجتمع. وإن الحفاظ على وحدة المجتمع وسلامته من أهم الأولويات في عصرنا الراهن. ولذلك فإن التفسير الصحيح للنصوص الدينية يحتل مكانة أساسية. يؤكد المؤلفون على أهمية التحليل الأسلوبي عند استخراج الأحكام الشرعية من أحاديث الأحكام. وتبحث الدراسة في تأثير قواعد اللغة على تكوين الأحكام والنظم القانونية في المذهب الحنفي، كما تجري مقارنة منهجية بينه وبين منهج المدرسة الشافعية. وتتناول كذلك المبادئ الإجرائية وآليات التفسير المعتمدة في التعامل مع أحاديث الأحكام. كما تبحث المقالة في المواقف الحرفية لبعض التيارات الدينية المعاصرة في البلاد، وتبين كيف يرد العلماء الحنفية على هذه الاتجاهات من خلال المنهج اللغوي الأسلوبي. الكلمات المفتاحية: المذهب الحنفي، منهجية الحديث، الأسلوب اللغوي، التفسير، المجاز، الكناية.

Abstract. This article explores the relationship and distinctive features between the science of hadith and linguistic principles within the Hanafi school. As one of the foundational pillars of Islamic sciences, hadith requires accurate interpretation, and thus, the role of Arabic linguistic and stylistic sciences becomes essential. Understanding the linguistic features of Arabic is crucial when interpreting hadiths that contain theological and legal rulings. Misinterpretation of these aspects has led some to wrongly consider the Hanafi school's legal hadiths as weak, thereby misleading the public and contributing to religious discord in society. Maintaining societal unity and peace is among our foremost contemporary priorities.

Therefore, the correct interpretation of religious texts is of primary importance. The authors emphasize the significance of stylistics in deriving religious norms from legal (ḥukm) hadiths. The article examines how linguistic rules influence the formulation of legal norms and structures in the Hanafi school, providing a comparative analysis with the methodology of the Shafi'i school. It further analyzes the procedural principles and interpretive mechanisms involved in the application of legal hadiths. The study also addresses the literalist tendencies of certain contemporary religious movements in the country and how Hanafi scholars respond through linguistic-stylistic methods.

Keywords: Hanafi school, hadith methodology, linguistic stylistics, interpretation, *majāz*, *kināyah*.

Аннотация. В данной статье рассматриваются взаимоотношения и особенности науки хадисов и лингвистических принципов в рамках ханафитской школы. Хадис, как одна из основ исламских наук, требует точной интерпретации, и в этом контексте важную роль играют арабская лингвистика и стилистика. Понимание лингвистических особенностей арабского языка крайне необходимо при толковании хадисов, содержащих теологические и правовые постановления. Неверная интерпретация этих аспектов привела к тому, что некоторые ошибочно считают правовые хадисы ханафитской школы слабыми, что, в свою очередь, дезориентирует общественность и способствует возникновению религиозных разногласий в обществе. Сохранение общественного единства и мира является одной из важнейших задач современности. Поэтому корректное толкование религиозных текстов приобретает первостепенное значение. Авторы подчеркивают важность стилистического анализа при выведении религиозных норм из правовых хадисов (ḥukm). В статье исследуется влияние языковых правил на формирование правовых норм и структур в ханафитской школе, а также проводится сравнительный анализ с методологией шафиитской школы. Кроме того, анализируются процедурные принципы и интерпретационные механизмы, применяемые при использовании правовых хадисов. В исследовании также рассматриваются буквальные подходы отдельных современных религиозных движений в стране и то, как ханафитские учёные отвечают на них с помощью лингво-стилистических методов.

Ключевые слова: ханафитская школа, методология хадисов, лингвостилистика, интерпретация, мажаз, кинайя.

INTRODUCTION

Today, our country is independent and our consciousness is free. If we look back at the period of independence and our current time, it is evident that the younger generation is increasingly turning to religion and long-forgotten traditions as a source of spiritual values. Thanks to our sovereignty, we have begun to rediscover our past and recognize the Hanafi school of thought, which integrates religion and tradition, as the solid foun-

ndation of our historical, spiritual, and cultural values. It plays a vital role in securing our rightful place within global civilization, especially in the field of Islamic religion and science. One of the important efforts aimed at reviving traditional religious teachings is the study of the Hanafi school.

The rise of various ideological groups in contemporary society stems from the fact that many citizens are not sufficiently familiar with the traditional Hanafi

madhhab. Furthermore, there is a lack of understanding among scholars regarding the linguistic methods used to derive legal norms from religious texts such as the Qur'an and Hadith, as well as a lack of full comprehension of the Arabic language. Hanafi scholars paid particular attention to determining the stylistic elements of the hadith in accordance with linguistic and pragmatic contexts. The science of stylistics is essential in accurately interpreting religious texts and understanding the objectives of Sharia in Islam. In analyzing hadiths, it is important to consider their potential harm or benefit, as well as the communicative relationship between the author and the recipient. Stylistics not only identifies the intended meaning of words but also examines their contextual significance within sentences. This makes it possible to attain the intended meaning of each word in a sentence.

Therefore, Hanafi scholars used stylistic analysis to interpret meanings that serve as legal evidence in religious texts. Language is not merely a tool for communication in a social context; through its internal structures and systems, it also becomes a pillar of spiritual worldview. This is because language and thought are deeply interconnected, multi-faceted concepts. Through language, people not only communicate and exchange information, but also express their worldview, emotions, and subjective relationships based on intra-linguistic principles. Language is thus a fundamental medium for artistic thought, aesthetic taste, and emotional expression. In addition to its communicative function, language serves expressive, cognitive, and epistemological purposes.

Every language is based on words. In any given language, a word generally carries one primary meaning. Using a word correctly in context is essential, and this requires understanding its core meaning. However, not all words are unambiguous; some change meaning based on the words they are associated with, acquiring multiple interpretations. The meaning of a word used by the speaker (addressor) becomes clear only in a specific context. This meaning becomes fully realized when the communicative relationship between the addressor and the addressee is understood.

The function of context encompasses the aesthetic, cognitive, and informational exchange between the two parties within the framework of communication. The communicative function of context is fully realized only when the interpretation and intent of a text are understood by the reader. The reader's knowledge, attention, comprehension, and other cognitive abilities play a crucial role in this process, greatly influencing how the text is received and its overall impact.

When interpreting Qur'anic and hadith texts for legal purposes, it is important to accurately define rhetorical expressions. Legal scholars and linguists interpret stylistically complex words in religious texts based on contextual stylistic scenarios. One of the main methods of interpretation is the application of stylistic techniques from rhetoric.

Stylistics refers to the transformation of a word with a singular meaning into various figurative meanings (M. Abilkassymuly, 2024:31). In religious texts, stylistics not only defines the precise meaning of words, but also considers their

contextual meanings within sentences. Thus, the meaning of words in religious texts is revealed through their contextual use and rhetorical structure. In the science of legal theory (*usul al-fiqh*), methods of extracting rulings from religious texts include literal (*haqiqi*), figurative (*maja-zi*), metaphorical (*isti'ara*), explicit (*sarih*), and metonymic (*kinaya*) meanings. These methods rely on resemblance and semantic proximity, and are treated as lexical-semantic approaches in terminology studies. Scholars using such methods often rely on semantic principles when constructing metaphorical or metonymic images or establishing terminological analogies.

For example, the phrase “He is as deep as the sea” metaphorically connects the meanings of ‘human’ and ‘sea’ to express deep knowledge. In Arabic rhetoric, the word “eye” is used to mean “spy,” while in Kazakh rhetoric, the equivalent is “ear.” Similarly, to refer to an arrogant person, Arabs use “his nose is in the sky,” while in Kazakh, it becomes “he raises his snout to the sky.” These expressions highlight the stylistic (*majaz*) function based on semantic proximity between metaphorical pairs like “spy–eye–ear” and “arrogant–nose.”

Legal theorists used linguistic and semantic methods to understand both literal and figurative religious texts while deriving legal rulings. This study relies on the works of Hanafi scholars who established the theory of Hanafi jurisprudence and developed methodologies for hadith analysis.

For example, if someone swears, “I will not eat from this tree or this pot,” the oath is not broken if the person eats

the tree or pot itself, because the literal meaning (“to eat the tree/pot”) is not the intended interpretation. Instead, the fruit of the tree or the food in the pot is what is meant (Nizam al-Din al-Shashi, 2003:35).

JUSTIFICATION OF THE TOPIC, GOALS, AND OBJECTIVES

One of the key factors in ensuring national stability is the development of the Hanafi school’s scientific foundations and the application of its research and conclusions to effectively address contemporary religious challenges. In this regard, reviving our religious and historical memory based on Hanafi jurisprudence and conducting linguistic research on its hadith methodology can help mitigate religious discord in society. Since hadith is the second most important source after the Qur’an, understanding the Hanafi school’s methodology for analyzing and accepting hadith is crucial for the religious worldview of the Kazakh people. Our linguistic-semantic analysis shows that the Hanafi methodology emphasizes the intended meaning, application, and rhetorical use of words in hadith texts. It also highlights the importance of legal, social, and rhetorical analysis beyond mere terminology.

Analyzing the legal philosophy, interpretation, and representation of prescriptive hadiths from various schools of thought is necessary to meet modern scholarly demands.

The hadiths, as Islam’s second source, have been studied globally through various linguistic, legal, theoretical-methodological, and classificatory fram-

eworks. Scholars of *usul* (legal theory) have explored linguistic features of religious texts by analyzing their stylistic and rhetorical characteristics. In Hanafi legal theory (*usul al-fiqh*), scholars emphasized a text-centric approach when deriving legal norms. Among the major works referenced in this study are ‘*Athar al-Lugha fi Ikhtilaf al-Mujtahidin*’ by Abdulwahhab Abdussalam Tawil, which analyzes the influence of language on juristic differences, and ‘*Athar al-Hadith fi Ikhtilaf A’imma al-Fuqaha*’ by Muhammad Awwamah, translated into Kazakh as “The Influence of Hadith on the Differences among Legal Scholars” by S. Shakizada and B. Ilesbekov. Russian scholar N.B. Mechkovskaya also objectively examined the concept of *Sunnah* in her work “Language and Religion.”

Kazakh scholars have likewise addressed related issues. Dr. J.K. Kynova examined modern religious style and challenges in translating Islamic vocabulary into Russian. A. Aldasheva discussed linguistic and cultural issues in religious terminology in her work on translation studies. Dr. K. Kurmanbayev addressed linguistic foundations of *usul al-fiqh* in the works of Husam al-Din al-Sighnaqi, discussing literal and metaphorical meanings in stylistic contexts. These findings suggest that the role of stylistics in deriving legal rulings from religious texts has been insufficiently studied.

Objective of the Article: This article aims to demonstrate that *Sunnah* is a foundational source of Islamic legal theory and to highlight the importance of stylistics in deriving legal norms based on Arabic linguistics. It offers a comparative analysis of the Hanafi school’s approach

with that of other schools in interpreting prescriptive hadiths.

Research Objectives:

- To conduct a comparative analysis of hadith interpretation methods of the Hanafi school and hadith scholars.
- To explain legal norms through linguistic-semantic, stylistic, and contextual analysis of hadith texts.
- To identify the interrelationship between linguistics and legal theory-methodology.

RESEARCH METHODOLOGY

The research employs theoretical and comparative analysis. It focuses on the lexical-semantic structure of religious texts in deriving legal rulings, and elaborates on the Hanafi methodology of hadith interpretation. The study analyzes and compares scholarly opinions within the disciplines of Arabic rhetoric, legal theory, and related fields, using methods such as review, description, explanation, and systematic analysis. A cross-disciplinary approach incorporating *fiqh*, *usul al-fiqh*, hadith methodology, and rhetoric is used to evaluate relevant sources.

This article is based on classical Hanafi texts such as Burhan al-Din al-Marghinani’s *al-Hidaya*, Ibn Humam’s *Fath al-Qadir*, and Qiyam al-Din Ibn Amir Umar al-Itqani’s commentary *Ghayat al-Bayan*. It also references legal theory works like Ahmad ibn Abi Sa’id Mulla Jiwan’s *Nur al-Anwar* and Nizam al-Din al-Shashi’s *Usul al-Shashi*, as well as M. Abilkassymuly’s book *Science of Balagha* for insights from Arabic rhetoric. Based on these sources, scholarly opinions were examined through linguistic and legal frameworks.

MAIN SECTION

Kazakhstan's population predominantly adheres to the Hanafi school of jurisprudence and the Maturidi school of theology. Therefore, it is essential to produce scholarly works aligned with the jurisprudential tradition of this school. In this regard, examining the theoretical and practical issues within the Hanafi methodological approach to hadith is crucial to preventing various misunderstandings. This is because students taking their first steps in religious studies, when encountering theoretical issues in hadith terminology and contradictions among the Hanafi school's legal rulings, may become uncertain. By addressing this issue, the Hanafi school's approach to deriving legal norms from religious texts emphasizes the lexical meaning of words and prioritizes stylistic connections in hadith analysis.

The phenomenon of a single meaning taking multiple semantic forms has existed since ancient times in the art of language. Likewise, there are diverse linguistic means to express a particular meaning (Kurmanbayev, 2018: 191). In Arabic, too, one meaning can be conveyed through various methods (Abilkassymuly, 2024: 140). Hanafi scholars studied the usage of literal (ḥaqīqī) and figurative (majāz) meanings in hadith texts within their methodological framework. They supported this with concepts from stylistics, which distinguish between literal meaning (ḥaqīqī) and figurative meaning (majāz). Stylistics plays a significant role in interpreting hadith texts and deriving legal norms.

Stylistics teaches the methods of using linguistic units and ensures the realiz-

ation of stylistic possibilities in discourse and texts by selecting expressions appropriate to communicative goals under the direct influence of context (Abilkassymuly, 2024: 140). In other words, it is the study of words and sentences that possess multiple semantic layers and the multifaceted meaning units present in texts. In the theoretical methodology of Hanafi jurisprudence, religious texts are analyzed using stylistic devices such as literal meaning (ḥaqīqah), figurative meaning (majāz), metaphor, and metonymy.

The term ḥaqīqah denotes the fundamental, literal meaning of a word (Nizamu al-Din al-Shashi, 2003: 32), which linguists refer to as a lexico-centric usage. The literal meaning holds a higher status than the figurative. If a word is understood in its literal sense without any figurative connotation, the legal ruling is derived from its literal meaning (Nizamu al-Din al-Shashi, 2003: 36).

Majāz refers to the use of a word in a sense other than its primary meaning (Abilkassymuly, 2024: 160). Detecting whether a word is used figuratively involves deep reasoning and identifying contextual evidence that blocks the literal meaning. Moreover, a semantic closeness between the literal and figurative meanings is a necessary condition for majāz.

Some scholars, viewing stylistics narrowly, consider majāz to appear only in Arabic poetry or humorous speech. However, many scholars unanimously agree that figurative language occurs in the Qur'an and hadith texts. Consequently, the scope of literal and figurative usage in religious texts, including Qur'anic verses, hadiths, and legal foundations,

has been extensively studied. In Hanafi legal sources, the use of literal or figurative meaning affects the variability of legal rulings. Generally, a word cannot be used simultaneously in both literal and figurative senses because linguists do not accept a word having two meanings at the same time. Shafi'i scholars and some Mu'tazilite theologians disagree with Hanafi scholars on this point, arguing that a word may carry both literal and figurative meanings if there is no prohibition on intending two meanings.

Hanafi scholars derive legal rulings based on whether words in hadiths are used literally or figuratively. For instance, the Prophet's hadith, "Do not sell a dirham for two dirhams, a dinar for two dinars, or a sā' for two sā's" (Ibn Amir Omar al-Itqani, 2023: vol. 10, pp. 256–257), where the word "sā'" literally denotes a wooden measuring vessel. Scholars agree that the word "sā'" in this hadith is not used literally but figuratively because literal interpretation would prohibit riba (usury), whereas the figurative meaning applies to goods measured by this vessel (such as grains), where riba is applicable.

This hadith's interpretation in stylistics (balāghah) clarifies that the word "sā'" signifies the measuring instrument's place but the actual subject is the goods measured. According to some Shafi'i scholars, "majāz does not admit generality, as it is only particular," meaning the term "sā'" refers exclusively to food items, implying "Do not sell food measured by one sā' for food measured by two sā's." This view aligns with another prophetic hadith, "Do not sell food for food unless equal in measure," implying

that riba applies only to food items (Ahmad al-Hindi, Mulla Juyun, 2018: vol. 1, pp. 406–408). The Maliki school extends this general cause ('illah) to all types of foodstuffs (Ibn Amir Omar al-Itqani, 2023: vol. 10, p. 254).

Usul (legal theory) scholars acknowledge the legal consequences of the hadith on riba but note contradictions regarding the cause ('illah). Due to the shared cause in the hadith about "equal measure," the term "sā'" may carry different intended meanings. Hanafi scholars maintain that the ruling on riba depends on the measure and type (genre), applying to goods measured in kilograms, including gypsum, cement, iron, copper, and lead (Ibn Amir Omar al-Itqani, 2023: vol. 10, p. 252).

According to Hanafi scholars, the definite article "al-" in "as-sā'" indicates generality; thus, it covers not only food but also substances like gypsum, lime, and cement. The meaning is "do not sell something measured by one sā' for something measured by two sā's," regardless of the nature of the goods, provided they are of the same type. If the goods differ (e.g., wheat in one sā' and barley in another), the sale is permissible (Ahmad al-Hindi, Mulla Juyun, 2018: vol. 1, pp. 406–407). The presence of the definite article "al-" in literal words leads to generality in legal rulings, whereas in figurative words, generality is not derived in the same way (Ahmad al-Hindi, Mulla Juyun, 2018: vol. 1, p. 407).

In conclusion, the Hanafi school's legal theory considers the sales contract as composed of offer (ijab) and acceptance (qabul). These are the pillars (rukṇ) of a valid sale. Thus, if offer and acceptance

exist, the sale is consummated, and neither party may revoke it on the basis of “my choice” (*khiyar*). Only if the buyer has not inspected the goods or identified defects does the buyer retain the right to revoke the sale. In contrast, Imam Shafi‘i holds that both parties retain “*khiyar al-majlis*” (the option to revoke the contract while present in the marketplace), based on the prophetic hadith, “The seller and the buyer may revoke the sale until they part” (ما لم يتفرقا). The Hanbali school also follows this hadith. Imam Shafi‘i interprets “*ma lam yatafarraqa*” (until they part) literally as physical separation.

Hanafi scholars, referring to Allah’s words, “O you who have believed, do not consume one another’s wealth unjustly but only [in lawful] business by mutual consent” (Qur’an 4:29), emphasize that once offer and acceptance have been completed, the buyer’s use of the purchased goods is lawful without requiring *khiyar*. Otherwise, if “*khiyar al-majlis*” were obligatory, the buyer would not be permitted to use the goods (Ibn Amir Omar al-Itqani, 2023: vol. 9, p. 352).

Further evidence includes the Qur’anic command, “O you who have believed, fulfill [all] contracts” (Qur’an 5:1), implying the obligation to fulfill contracts even without *khiyar al-majlis*. If the hadith mandated *khiyar al-majlis*, contract fulfillment would be unnecessary. Also, the Qur’anic verse, “When you contract a debt for a specified term, write it down” (Qur’an 2:282), implies the importance of witnesses and formal documentation. If *khiyar al-majlis* were mandatory, such formalities would be redundant (Ibn Amir Omar al-Itqani, 2023: vol. 9, p. 352).

Regarding the proper understanding of the hadith, Imam Malik reports in his *Mu‘atta’* from Abdullah ibn Umar that the hadith does not establish a rule applied in practice (Imam Malik ibn Anas, 1990: 505). If the ruling were binding, everyone would act accordingly (Ibn Amir Omar al-Itqani, 2023: vol. 9, p. 352).

Stylistic interpretation identifies the parties in the hadith as the sender (addressant), the recipient (addressee), and the author or re-sender (reciter).

Imam Marghinani explains that the hadith indicates a voluntary offer, accounting for circumstances during negotiation, not after the sale’s completion (Imam Marghinani, 2019: vol. 4, p. 394). He interprets “*al-mutabay‘ayn*” (المتبايعين) literally

CONCLUSION

The scholars of Usul base their extraction of legal rulings and correct interpretation of religious texts primarily on linguistic research. This is because the semantic system of words encompasses variable meanings, implicit meanings, polysemy, primary meanings, secondary meanings, and general-specific meanings, which can be understood and interpreted differently depending on the context. Our study addresses this by analyzing the linguistic layers within the structure of normative texts in religious sources through lexical-semantic, linguo-stylistic analysis, and examining the contextual usage of words within sentences. A single word can appear in various texts with different meanings, as its meaning may change depending on the content of the text in which it is used. Beyond

understanding the reasons for the revelation of Qur'anic verses, hadith methodology, and legal theory, familiarity with linguistic and phraseological methods is essential.

Islamic scholars who have deeply mastered these methods have demonstrated diversity in deriving norms from religious texts. The issuance of legal rulings from Arabic religious texts relies heavily on grammatical and rhetorical characteristics. Usul scholars, proficient in these methods, analyze textual units according to morphological, syntactic, and stylistic categories. Moreover, in the extraction of legal norms, they investigate subtle contextual nuances linguistically and also resort to logical, customary, and scientific approaches. This is due to the polysemous nature of words, whose meanings shift according to their collocations and the relations between combined words within sentences.

Since the core of this research is the examination of religious texts through the science of stylistics, we summarize the role of linguistics in deriving legal rulings from hadiths as follows:

1. The derivation of legal norms from religious texts and the identificati-

on of their intended objectives primarily require an understanding of the maqasid al-sharia (objectives of Islamic law). This understanding can only be achieved through comprehensive study of related verses and hadiths. Therefore, unilateral analysis is insufficient in the science of legal foundations when extracting norms.

2. The Arabic language is the fundamental medium of Islam. Consequently, mastering Qur'anic sciences, Islamic theology, law, and hadith methodology in depth, along with a profound command of Arabic grammatical rules and rhetorical principles, is indispensable for deriving norms from religious texts. Accordingly, Usul scholars must master all traditional Islamic sciences and include knowledge of Arabic grammar, rhetoric, and several linguo-semantic disciplines as a prerequisite.

3. The Hanafi Usul al-Fiqh does not limit itself to grammatical analysis of religious texts but also employs rhetorical, logical, and customary methods. In other words, when encountering polysemous words, contextual and customary factors guide the identification of the primary intended meaning.

REFERENCES

1. Murat Abilkassymuly. Science of Balagha. Almaty: Alipres, 2024.
2. Nizam al-Din al-Shashi. Usul al-Shashi. Bairut: daru al-kitabi al-ilmia, 2003.
3. Burhan al-Din al-Marghinani. al-Hidaya. Karatshi: Maktabatu inamia. 2020.
4. Muxammad ibn Abduluaxid ibn Humam. Fath al-Qadir. Bairut: Daru al-fikr. Vol-6, 2012.
5. Qiyam al-Din Ibn Amir Umar al-Itqani. Sharhu al-hidaya Ghayat al-Bayan nadiratu az-zaman fi axiri al-auan. Kair: ilmu al-ixiai ua at-turas. Vol-17, 2023.
6. Ahmad ibn Abi Sa'id Mulla Jiwan. Nur al-Anwar.
7. Kairat Zholdybaiuly, Hanafi hadis adiznamasi. Almaty: Nur-Mubarak. 2020.
8. Qiyam al-Din Ibn Amir Umar al-Itqani. Sharhu al-hidaya Ghayat al-Bayan nadiratu az-zaman fi axiri al-auan. Kair: ilmu al-ixiai ua at-turas. Vol-9, 2023.

9. Ahmad ibn Abu Cagid ibn Ubaidulla al-Hindi Mulla Zhiun, Nuru al-anuar fi zharhi al-manar. Bairut-liban: darul al-kitab al-ilm. Vol 2, 2018.
10. Qiyam al-Din Ibn Amir Umar al-Itqani. Sharhu al-hidaya Ghayat al-Bayan nadiratu az-zaman fi axiri al-auan. Kair: ilmu al-ixiai ua at-turas. Vol-10, 2023.
11. Kairat Kurmanbayev. Linguistic Foundations of Usul al-Fiqh in the Works of Husam al-Din al-Sighnaqi.
12. Imam Malik ibn Anas. Al-Muwatta, Bairut: Daru ixiai al-ulum. 1990.