

# The Use of Modern Technology in the Semantic Allocation in Terms of Worship

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## Abstract

In the framework of informatics, the importance of processing Arabic through computers is increasing, so that we can keep up with the riders of civilization. And since the computer was born in a language other than Arabic - it is an English-born - the computer technology and information systems have taken the English language as its basis. This English foundation imposed technical restrictions on other languages, and the greater the contrast between English and other languages, the greater the severity of these restrictions. The Arabic language and the English language from the computer point of view represent the opposite sides, hence the difficult obstacles to computerization of the computer and the language barrier has become one of the most difficult barriers for the Arab user. The Arabs have succeeded in Arabizing part of the computer at the level of the written language, but the matter of the spoken language still needs a long way to be Arabized. When a Muslim uses in his daily and periodic worship a set of words and words related to his worship, he may not consider much about the meanings of those worship, and he does not know where its linguistic origins are derived, and how the linguistic significance has shifted from that general or multiple linguistic origin to that meaning that it ended in the era Islamic; this research seeks to clarify the meanings of some of the terms related to acts of worship in Islamic law, and the origins from which they are derived. The research also seeks to prove that the semantic allocation plays a major role in clarifying the meanings of the words and then the meanings of texts and contexts, and that this semantic allocation may be from one meaning or from multiple meanings, and the research has cited some of the words of worship in the hadiths of the authentic hadiths of Imam Bukhari and Muslim; with their analysis and clarify aspects of the allocation in it. The research has taken a descriptive and analytical approach. One of the most important results of the research was the knowledge of the linguistic properties of the words in the noble prophetic text, and that the noble hadith and the Arabic language served one another, the hadith had increased the Arabic language in terms of beauty and value, and showed the characteristics of the Arabic language, and the Arabic language showed how accurate the choice of words leading to the desired meaning, and that Islam, in general, has earned the Arabs new Islamic values and cultures that have greatly influenced their words, whether on the side of words or in terms of structures and methods.

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## I. INTRODUCTION

That computer feeding in what Arabs in it did not take the required form within the framework of the modern lexical and semantic, morphological and grammatical levels of the Arabic language, and it requires a joint effort from linguists and computers to accomplish it. Arabic without prejudice to the systems and rules of Arabia? How can we take advantage of modern computer systems and adapt them to serve Arabic? To answer the previous two questions, a complex and differentiated knowledge of computer linguistics is required. Computer as a language tool, it can be used for the following linguistic purposes: using it in linguistic statistics such as the proportions of prepositions in a specific text, the distribution of different morphological formulas, the types of syntactic patterns, and the distribution of different expressions ... etc. These statistics explain to us the behaviour of the language regarding a specific phenomenon, which allows more accurate knowledge of linguistic standards, and it also reveals to us the secrets of the Arabic language. Quantitative description of Arabic, to know the degree of popularity of words, roots, or linguistic phenomenon in a specific text by showing the frequency ratio. As well as its use in analysis and syntax, at the level of phonemes, speech can be distinguished and generated automatically, and at the level of writing it is possible to automatically read written texts. And on the exchange level, words can be analysed into syllables and phoneme units and also installed, and on the syntax level, sentences can be analysed and expressed automatically [1].

The Arabic language is one of the Semitic languages, the most flexible, most accurate, expressive, and richest in vocabulary, structures, and methods. It is due to the diversity of sects and tribes among Arabs, with the influence of customs, traditions, and social traditions, and the systems of daily life in which Arabs live, and when Islam came, Arabs gained Islamic values and cultures. New influences a lot in her speech and language, whether from the side of words or from the structures and

methods, where the meeting of the Arabs in their markets and their known clubs, and their meeting in the Hajj season to spend its rituals - before and after Islam - and the exchange of benefits, and attending literary meetings in Hijaz, The great interest of the Arabs in their words and their pride in it, and their competition for proficiency and good systems in it; all of this led to the formation of that wealth of words, meanings and connotations.

The semantic study is closely related to the study of the construction of the word and its method, and the study of the meaning of the word is no less important than the study of its construction, there are many provisions and issues in which the chapter stands on what the semantics and words contain in terms of general or precise meanings. For example, scholars of jurisprudence have attached great importance to the linguistic significance studies, and what the meanings of the meanings and accurate indications, and what happened in terms of generalization or allocation, or an abstract transfer or a transfer from sensory to moral, or vice versa, or other semantics, to put after that the rules and principles that the jurist will follow when issuing a legal ruling [2].

Accuracy in determining the meanings of words is conclusive evidence of the sophistication of the ideology of the nation that developed those words and spoke about them, which is evidence of their interest in small and sensitive particles in their words, and the meanings of their structures and their words. Very describing horses, camels, or sword [3].

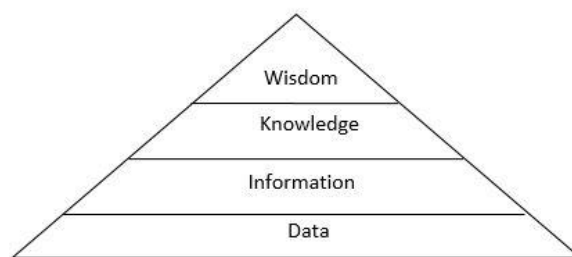
Among the characteristics of the semantics of the Arabic terms are the presence of diversity in them, there are general indications, special indications, sensory and moral indications, and these signs may alternate with each other, for the general is allocated, and the special is generalized, and the sign moves from sensory to moral, and vice versa, and also moves from a sublime sign to an indication Degenerative, and vice versa as well, and many of

these characteristics will be seen in semantics and examples [4].

## II. DATA TECHNOLOGIES AND INFORMATICS

**The meaning of Information:** It is important to make a distinction between data, information, knowledge and wisdom. Certainly, they are related and dependent on each other. The hierarchy of knowledge, shown in Figure 1, is usually used to present the different levels of knowledge and how they are related. At the base of the hierarchy is data that represent simple raw facts [5]. The sources of data could include measurements, raw output from experiments, etc. Such facts are isolated and not processed. Data can be in the form of numbers, strings of text, symbols, pictures, etc. An example of data is a bookstore database containing raw data records of books, author details, etc.

When individual facts are structured, aggregated and put a meaningful context, information is produced. Establishing relations between individual facts and giving it some meaning results in information. For example, a bookstore database query that returns all books published after 2008 produces information. In computing, processing data gives information. The interpretation of information gives knowledge. Identifying patterns in information to make it useful produces knowledge [6]. For example, when the number of books published after 2008 are determined and presented year by year, based on query information, then knowledge is produced. Thus, knowledge is derived from information by grasping its meaning. Finally applying knowledge and using it in decision making leads to wisdom. Making a decision to order more books published in 2011 is wisdom.



**Fig. 1. The Data, Information, Knowledge and Wisdom Hierarchy**

Knowledge or facts for further information please send for our fact sheet. Grammar word information is uncountable so you cannot say: I need an information. You can, however, talk about a bit or piece of information [7]. The which means of generation: the scientific knowledge and/or gadget that is wanted for a particular industry, etc. [8]. Data technology, it's far defined as using computers and tele-communications for the processing and distribution of facts in digital, audio, video and other forms, 'by way of information generation we suggest the set of the technological devices that are employed to create Statistics and understanding, or that are used to save and retrieve records and expertise. this includes satellites, television stations, the internet, web pages, e-mail, PC discs, CDs and other associated inventions and improvements' [9].

## III. THE USE OF COMPUTERS IN AUTOMATIC UNDERSTANDING OF A LANGUAGE CONTEXT

This element represents the supreme goal of the automated systems of linguistic analysis, and there are attempts within the framework of both spoken and written language, but the dilemma that stands in the way of achieving this element is that the element of significance depends not only on what is written or spoken, but on a broad cultural background and on the stage Linguistically, and on the possibility of multiple facets of meaning, and is not resolved only by the human mind until now. The use of computers in mechanical dictionaries, and this is an element that the computer has risen in terms of English and other languages brilliantly. Storing the largest

amount of linguistic materials and related explanations in simple, easy-to-handle simple tablets. Analyze the relationships that link the vocabulary to other vocabulary, and the semantic, morphological, and grammatical relationships. And also an analysis of different word definitions [10].

The use of computers in machine translation and this element is one of the final goals of computer linguistic analysis systems, and they have made a good way, but they encounter obstacles such as the complete lack of correspondence between the different vocabulary and the difference in the nature of the syntax of the sentence between one language and another. The use of computers in language teaching has made remarkable progress for this component, especially in the vocabulary field, to develop the individual's word score, and to develop the skill of reading and writing. However, obstacles still face it, the most important of which is the absence of the operative speech component that accompanies the various connotations, but there is a rigid pattern that does not recite, such as the coloration of the human voice [11]. Difficulties in Arabic programming with the computer at the operative level: the computer is an accurate device, which needs to be accurately defined for all the knowledge that it enters through programs and systems that allow the use of this knowledge and use it.

In the field of information, the language must be processed automatically by the computer, in order to carry out its role in the transmission of information. The language has created for itself - in the shadow of computers and informatics - new roles, next to its previous economic, political and epistemic role. Language contributes an essential role to the central ideas of programming languages, and language and the linguistic system are an essential element in what is presented on the field of artificial intelligence (the fifth generation of computers), where language is expected to play a mediating role in the dialogue between man and the machine. Pending half-human communication with the

machine, to the point that it may be possible to exchange information between man and machine, which must be done through language [12]. If we do not want - here - to raise illusions about the machine that thinks of man, we only refer to the central role of language in the relationship between man and machine in all levels of its development.

#### IV. ALLOCATION FROM ONE GENERAL MEANING

The research chose a set of words that were used in acts of worship in Islamic law, which were called on certain acts of worship or some of the acts of worship, which are: exclamation, circumcision, reassurance, circling, and the research will separate the speech on each word in terms of its original semantics, and what it has reached in Islamic times Among the new semantic meanings, and the indicative allocation in it [13]:

Stirring: It was mentioned in his saying: "If one of you performs ablution, let him put water in his nose, then let him scatter."

Prose: throw the object dispersed, and the confetti and prose - by combining and breaking it up - and prose is what was scattered from the object, and some linguists singled it out for what was scattered around the table from food.

The first narration indicates the distinction between the two articles, in order to mention the introduction of water into the nose when ablution and then provoking, so the difference between the two actions. As for the other narration, "Whoever performs ablution is not dispersed," indicating that provocation includes inhalation, due to mentioning the act of excitement alone without inhalation, inhalation and arousal in one sense, and the embryo differs in the words. "the Alastnthar scattering is in the same nose and suggesting that it is inhalation Roy that peace be upon him:" If he does wudoo' three times each time", and a My kitten that peace be upon him said, "If he does wudoo' one of you, let him water in his nose then scatters." [14].



Based on the foregoing, the scattering material is either taken from the prose, so the indication has passed from the public and it is prose for everything by throwing it apart, to the special, which is the indication of this particular act in ablution. Or it is taken from the prose, which is the nose, so the sign has moved from the general, which is the prose, to the special, which is the sign of the nose, then its significance has moved from the nose to the meaning of arousal related to moving the tip of the nose [15].

Circumcision: This word came in the words of the Prophet, may God's prayers and peace be upon him: Circumcision in the origin of the language is cutting, and the legal definition of it: cutting the skin covering the boy's male head, and cutting a small portion from the top. The linguistic significance in the word circumcision has moved from the general to the specific, as the origin of circumcision is a general meaning; it is cutting, and its legal significance is special; namely: cutting the glans of the male boy, which follows the Sunnah of the Prophet Muhammad, may God bless him and grant him peace [16].

Reassurance: This reaction was mentioned a lot in the hadiths of Sahih al-Bukhari and Muslim, including the Messenger of God, peace and blessings be upon him, for the abuser in his prayers: ".... then kneel until you reassure..." then prostrate until you rush to reassure. Reassurance at the origin of the language: stillness and stability. In defining reassurance in prayer, and its legal meaning: the slightest transmission in the corner after reaching the beginning of the least in the least, and in the fullest broadcasts before the legitimate dhikr in the corner after reaching the completion of it [17]. And this means that the worshiper stays silent after completing the pillar, and before starting to The legitimate dhikr in it. The significance of the word has moved from the general stillness to its allocation as an act of obligatory prayer.

Tawaaf: This word came in the words of the Prophet, may God's prayers and peace be upon him, for Aisha, may God be pleased with her, on the day of slaughtered: "Taftaf on the day of slaughtering? Circumambulation at the origin of the language: circling around the object and surrounding it and coming in all its aspects. The linguistic significance of the word tawaaf has moved from a general command which is turning around something, to a special matter which is circling around the Holy Kaaba seven stages of intent to worship, or it is obligatory if it is for Hajj or Umrah.

## V. ALLOCATION FROM MULTIPLE MEANINGS

The research chose a set of words that were used in the origin of their linguistic release on several meanings. When Islam came, it used only one meaning indicating a specific worship or an act of its actions. The chosen words are: Ore (Al-Rikaz), impurity (Alnagasa), Al-Nafr, obligatory (Al-Wagoub)

Al-Rikaz: This word was mentioned in the book of Zakat, and the Prophet said: "... and in the five ores." The first: that every mineral is extracted from the earth, and it was named so because it was buried in the ground and fixed in it, as if God Almighty focused it in the interior of the earth, and this is an interpretation The people of Iraq. The second: It is the treasures of the people of the Jahiliyya who were buried on the ground, and they were called so because they concentrated, i.e. buried and sown in the ground, and this is the interpretation of the people of the Hijaz. In both interpretations, the ore was taken from the centre, which is stability, stitches and stability in the ground, whether it was from God's actions as is the case with all minerals, or from the pre-Islamic actions of the people of pre-Islamic times. According to the Iraqis 'say, zakat is in every metal or money I make; one-fifth of the house of money, and the rest - four-fifths of it to be extracted. And every metal with money was not like that. Zakat is due on the wealth of other Muslims, a

quarter of ten, which is the view of the majority of scholars. It appears from the Iraqi interpretation of the ore that this term is used before Islam, because all minerals are concentrated and fixed in the earth, so the linguistic significance has moved in it from the connotation of the origin of the substance to everything that is focused and fixed on the ground, to every mineral focused on the earth. As for the interpretation of the Hijazis, this term has been defined in Islam only in this sense, and this ruling has been decided upon, so the linguistic connotation has moved from the public and is the indication of every centred in the land, to the particular, and it is the indication of the central buried in the land from the treasures of the people of the Jahiliyya [18].

The impurity: This word was derived in the Book of Purification, the chapter on impurity, from the saying, "The believer is unclean." The impurity in the origin of language is of two types: sensory impurity: it is the filth of all things. Moral and impure: it is described by every bad-mannered person. The impurity in the Islamic legal term is sensory and legal as well. The sensory impurity is the obligatory metabolites that are avoided by legal rulings, and they are sensory thickened impurities such as urine, faces and blood, and diluted cables such as the meat eaten. Moral impurity: It is a moral matter that a Muslim will be associated with if he wears one of his reasons; it is known in the legal basis of the event, and it is the largest event that is positive for ghusl, and the smallest is obligatory for ablution. The impurity mentioned in the hadith is meant by the sensual impurity, as the Messenger denied it on the believer, if he struck the impurity, which is the moral impurity, which is called the biggest event, which is by sexual intercourse or by emission of semen [19]. The believer is his impurity in the case of impurity, morally, it is not necessary except washing, so that prayer and other acts of worship in which purity is a condition are permissible. Based on the foregoing, the sensual impurity mentioned in the hadith has moved its linguistic significance from the origin of its general

sensual meaning: which is the filthy of things, to the special sensory significance, which is the apparent impurity of the body of the believer and its members, which the Prophet e denied from the believer if he wears it with impurity. As for the moral impurity, which was proven by the necessity of negation in the hadith, its linguistic significance has moved out of its general sensual linguistic meaning: it is borrowed from things, to the special legal moral significance. It can also be said that its linguistic significance has moved from the general moral significance: which is the malice of morality and its filth, to the legal moral special significance: which is impurity.

Al-Nafr: This word was reacted in the Book of Hajj, the chapter on the abrogation of Hajj to Umrah, when he, may God's prayers and peace be upon him, said to his wife Safiya - may God be pleased with her - when she urged in the Hajj: "My nodules are shaved, they turn around on the Day of Sacrifice?" It was said: Yes. He said, "Vannafri." The term in the origin of the language denotes several meanings: separation, going and divergence. And al-Hajj's abundance from Mina is his departure from it, its distance from it, and its separation from it, after the end of the Hajj rituals, whether on the twelfth day of Dhu al-Hijjah or the thirteenth. And its meaning in the hadith: The Prophet, may God's prayers and peace be upon him, has ordered his wife, Safiya, to turn away from Mina and end the rituals of Hajj and return to Medina without going around farewell, as she circumambulator the tours of the pilgrimage and the pilgrimage on the day of slaughter [20]. Based on the foregoing, the word al-Nafrah has moved from a general linguistic connotation to a special connotation, as it indicated in the origin of the language several meanings: such as alienation and desertion, dominance, separation and divergence, and so on. The rituals of Hajj related to that place.

The duty: The reaction was obligatory once in the Book of Purity, the chapter on impurity, where he said, peace and blessings be upon him: "If he sat among her four people, then he worked hard, then it

was obligatory to do ghusl.” The verb (obligatory) in the language of the Arabs indicates several meanings of this: necessity, proof, and entitlement. It is said: It must be sold if necessary, proven, and due to which the consideration is due [21]. Falling, and among them is their saying: The sun is obligatory if it falls. The duty in Sharia was defined by several definitions, and it was said: It is what deserves the punishment for leaving it. And it was said: What is defamatory according to sharee'ah, leaving it with absolute intent. The definition of the duty can be traced back to one of the two original and previous linguists involved, as it is the duty that God obligated his servants of obedience and worship to make them stable and deserved, and Ibn Hajar mentioned that obligatory in the sense of necessity is the one that comes to mind from launching. And what is obligatory is the one who falls on Muslims from duties and obedience, as if a heavy matter fell upon them to bind them and prove them.

Based on the foregoing, the linguistic connotation has moved in this word from the general connotation to the special connotation, so the duty is at the origin.

## VI. CONCLUSION

The research has explained the close relationship between information technology and a group of words of Islamic worship, and the analysis of its origins and linguistic references revolve around it. The research reached the following results:

- Documenting the links of Arabic with the various branches of knowledge, such as the media (linguistic media science),

Politics (political linguistics), sociology (social linguistics), philosophy (philosophical linguistics) ... etc.

- Support and develop efforts aimed at computerizing Arabization, and let our slogan be: Arabization in the face of Westernization.

- Also, closer relations of the Arabic language with the arts have a broader view. Information technology has shortened the distance between science and art.

- And Arabia should benefit in matters of organization and arrangement, in terms of mathematics, statistics, and engineering.

- Efforts must be made to put Arabic and the knowledge and cultures it contains on an organized information base that is ready for computerized processing, because the importance of a site in any language on the Internet does not come from the mere names and data it provides about this language, but rather its importance comes as far as it is presented from Information and ideas carried in this language.

- Clarifying the meanings of the words of acts of worship is a matter of concern to the Muslim, as its attachment to legal worship will be a relationship based on knowing the meaning of worship and its linguistic origin.

- The indicative allocation in the words of worship is either one or several meanings.

- The interest of linguists and commentators on the hadith in the wording of the hadith and its structures indicates the importance of citing the hadith of the Prophet in defining the Arabic language, especially if the hadiths are from the lump of their authenticity or overlooked that, such as the hadiths of Sahih Al-Bukhari and Muslim.

- The commentators of the hadith were closely related to the Arabic language scholars, their sayings and their books, so they used all this to clarify the words of the hadiths, their structures, methods and meanings.

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