

## 'Soul And Body' As 'Meaning And Word'

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### Abstract

The issue of the connection between soul and body has long been in the focus of Psychologists. Some have compared their connection with the connection between a ship and its captain, king and city, fruit and tree, and so on. In a narration, the first Shi'a Imam, 'Ali ibn Abi Ṭalib (a) likened the relationship between soul and body to the connection between "meaning and word". In this article, in the light of linguistics and semiotics' theories, as well as theories in the science of Usul (fundamentals), we analyse this analogy as a hypothesis about the relationship between soul and body, and examine the commonalities between these two by delving deeper into the theoretical foundations of word and meaning. Words and meanings have general rules, such as: substantive and mentally-positing, abstraction and materiality, stability and change, apparent and inner rules, which are applicable to the relationship between soul and body. In this research, first the sense of "meaning" is explained, then the general rules of word and meaning are applied to the relationship between soul and body; then the similarities between word and meaning with soul and body are explored.

**Keywords:** Ruh, Science of Usul, Linguistics, Abstraction, Narration.

### Introduction

In general, linguistic issues related to text or speech can be divided into three main areas: syntax, semantics, and pragmatics. These three sections represent three different realms of semiotics. Since Ali ibn Abi Ṭalib (a) has expressed the relationship between body and soul in the form of a simile, there may be a problem, the fact that allegory cannot prove or disprove a fact; but in scientific discussions, a logical argument must be cited.

It is not possible to establish a true statement by a metaphor. We think this is a very important point and it reveals huge and wonderful fallacies which is very common in most careless arguments, especially in social and political debates. It is common that people start with a metaphor to prove their point and then, based on that analogy, they strengthen their words. This is nothing but a purely logical error and should be avoided cleverly and philosophically... Simile is a conceptual and conventional matter and subject to the feelings of the simile (Soroosh, 1358, p. 260).

Sometimes theorists rely on a mere allegory without scientific proof to support their claim and use the same analogy as the basis of their argument. Undoubtedly, this method of reasoning is not useful or convincing and has no epistemological value. But sometimes, theorists offer rational explanation for their theory; and to further substantiate and explain their claim, they use precise and delicate analogy so that they can better express the dimensions and angles of their intention.

In the subject of this discussion, the correctness of the speaker has been proven by a valid rational reason, his words are in accordance with reality as the contents of his speech although indirectly leads to a rational argument. Furthermore, if this hadith "the soul in the body is like the meaning in the word" is a simile and is not useful as a proof of certainty; it can still be considered as a scientific hypothesis by philosophical and intellectual analysis.

Nasir Khasroo (d. 1070 CE), has used this analogy in reverse and likened the word to the body, which has new and tender meanings such as soul and spirit, hidden in the mask of words:

In the body of speech, for example, wisdom  
Live the good and rare meaning  
If you have not seen the words of the people  
I speak on the face of a human being  
He has good descriptions and good stories  
I bend over and smile  
It means to be good and otherwise

I will hide his word in the mask. (Nāṣer Khosrow, 1365, p. 370)

It should be noted that in simile, it is not necessary that the *مشبّه* (the likened thing) and *مشبّه به* (unto which a thing is likened)

are similar to each other in all aspect. Rather, it is necessary to obtain the intention (meaning) of the speaker from the very simile according to the text and situation. Today, in the science of semiotics, it is stated that the 'sign' (an object, quality, or event whose presence or occurrence indicates the probable presence or occurrence of something else) indicates the object in some respects and not in all (Qaemi Neyā, 1393, p. 63). In the hadith "The soul in the body is like the meaning in the word" the likened (مشبّه) which is soul and body is not similar to the (مشبّه به) word and meaning, but there are some significant points in this analogy that should be highlighted; that is why Allama Hasan Zada Amoli says:

A word is not a container of meaning; taking a word as a container of meaning is incorrect, rather, such statements should be considered as a real approximation to the mind, in the guise of similitude and allegory and received its direction, and this is the correct way. It is not necessary in the simile that the two sides of simile must be the same in all aspects, but it is necessary to see what the analogy is; for example, when we say: "Zayd is like a lion", we mean that Zayd is brave and not that he is a partner in other conditions, attributes, and organs of the lion. (Allama Hasan Zada Amoli 1423, p. 544)

In this research, on one hand, an attempt has been made to explain the linguistic foundations of 'word and meaning', then to explore the general rules governing the world of word and meaning, and finally to explain the similarities between the relationship of soul and body with word and meaning.

### **1. Source of narration**

The late Sheikh Bahāī in his Kashkūl, after stating the reality (spiritual essence) of the soul and its relationship with the body, states that some, such as Abu Ḥamid al-Ghazālī, considers human soul to be spiritual essence that are neither body nor physical, neither inside nor outside the body. Rather, these souls are 'related' to the bodies, such as the relation of the lover with the beloved. Sheikh Bahāī then refers to the words of 'Ali ibn abi Ṭalib (a): "The soul in the body is like the meaning in the word". Safadi, in describing and praising this eloquent statement of 'Ali ibn abi Ṭalib (a), says: "I have never seen a better and more beautiful example than this example" (Sheikh Bahāī, kashkul, p. 45). Muhaddis Abbas Qomi, in his book Safeenatul Bihar, quotes the same narration of Sheikh Bahāī and Safadi's speech in full (vol. 3, p. 416).

Beside the narration from Ali ibn abi Ṭalib (a), there are other credible narratives which likens human soul to be in a box [body]. Ja'far ibn Muḥammad (a) the Sixth Imam of the Shi'a said:

The believer and his body are like a gem inside a box when the gem comes out of it, the box is discarded and someone does not pay attention; and said: the soul is not mixed with the body but in relation with the body, soul is something that goes around the body" (Ṣaffār, 1404, p. 463).

The word «كَلَّة» is singular and its plural is «كَلَل» which means tent or net that prevents mosquitoes and other insects to enter, but does not prevent the air to come in. It also means the canopy which is put on the back of a camel, or it is a curtain that is sewn like a house and the bride is adorned in it. (Ibn Fāres, 1399, c 5, p. 121).

In the above hadith, Ja'far ibn Muḥammad (a) has expressed the encirclement of the soul from all sides of the body, through a reasonable analogy, such as the encirclement of the canopy covering the back of the camel.

## 2. Meaning

Before entering the subject, it is worthwhile to clarify the concept of 'meaning' and briefly mention the theories about the criterion of meaning:

**A) Referential theory:** Based on this theory, the meaning depends on the external or physical attributes of the object. For example, stone brings in mind something hard and difficult to break so if the object does not represent such word then the word is meaningless.

**B) Ideational theory:** It is the idea of the specific and immediate meaning of the word. According to this approach, language is a tool for exchanging ideas and transmitting meanings to others (William Alston, 1967, p. 235).

**C) Behavioural theory:** The origin of this view is in psychology. According to this theory, meaning is the behavioural, external, and internal reaction of people towards the words and phrases. (Sājedi, 1392, p. 22)

**D) Theory of Language-games:** Wittgenstein believed that the meaning of a word or sentence is the same as it is used in the society. (Hudson, 1999, p. 95)

**E) The view of action while speaking:** John Austin, one of the most prominent analytical philosophers of the twentieth century, distinguishes between three types of work of a speaker:

1) Verbal action: the same meaning of uttering words in a understandable way.

2) Actions while speaking; actions we do by saying a sentence, such as: warning, criticising, threatening, persuading, promising, intimidating, surprising, etc.

3) Actions through speech: The effects that action in speech has on the audience. Among these three types of work, Austin considers meaning as action through speech (Austin, 1962, p. 15).

**F)** The view of the fundamentalists: The prevailing view in the science of principles is that meaning is something for which the word has been created, which in general terms is the same as unconditional nature or essence; the point of view of the mental idea is denied by the scholars of principles. Muḥaḥiq Isfahānī says: “creation is the creating a word for a specific meaning. The coexistence of the presence of the word and the presence of the meaning is achieved when someone concentrates on this relation. We call it consideration because the word and its meaning have a natural utterance and a natural meaning without the mental or external existence, and because the purpose of creating a word is transmission and communication and that is a type of comprehension” (Isfahānī, 1416, p. 23).

**G)** Chosen view: Meaning is the concept that we do not pay attention to its conceptual or mental aspect; rather, we look at its content. (Sājedi, 1392, p. 44).

It is worth noting that physicalist, Hempel and Iyer, who denied the soul's existence, try to define meaning in such a way that it is not a mental mediator between the word and the external instance. Therefore, they interpret meaning as behaviour or application or function because they know that the proof of the existence of a single mental entity called 'meaning' leads to the proof of the soul, and this is not consistent with their positivist principles. Therefore, Avicenna in chapter four of *al-Ishārāt wa'l-tanbihāt* describes one of the arguments for the negation of pure materialism as a general natural proof. (Avicenna 1375, vol. 3, p. 4)

### **Typology of general rules of 'word and meaning'**

In the science of linguistics and the science of fundamentals, a series of general rules and effects have been stated for 'words and meanings', the understanding of which helps us to explain the relationship between the body and the soul.

### **Mental-deposited and Reality**

There are two general approaches to the origin of the connection between word and meaning.' The first approach is that the relationship between the two is real, not mental-deposited. Such as the relationship between fire and heat. (al-Şadr, 1417, vol. 1, p. 72)

The second approach considers the relationship between 'word and meaning' as a contractual relationship; not an inherent and formative relationship; this imaginary approach is divided into three main theories:

**A)** One view holds that word is validated as a sign for meaning, such as traffic signs that are installed on roads to indicate that the road is open or closed, and the likes. So, the sign leads to the real object. Muḥaqqiq Isfahānī has chosen this approach and says: "the word has been considered for a meaning as a sign for it, so the job of the creator is to consider a special word for a special meaning. (Isfahānī, 1429, vol. 1, pg. 47)

According to this view, the relationship between soul and body can be explained as follows: body and its various conditions are signs that reflect mental states and characteristics; as Ali ibn abi Ṭalib (a) says: "No one conceals anything, but it appears in the slips of his tongue and the pages of his face" (Syed Razi 1420, p. 364).

As the word indicates the meaning; also, the body and the physical and verbal states reveal the secrets inside the human being and show themselves in two positions: A) - Thoughtless words that are issued in a hurry. B) - The colour of the face that informs from the inside.

God Almighty, in the Holy Quran points to the characteristics of hypocrites: "And we will show you each one of them if we want, but you will recognise them both by their signs and by the tone of their words" (Muhammad, 30). So, the criminals are known by their appearance and faces (al-Raḥmān, 41).

In the Western world, the science of semiotics deals with the rules and effects of signs; the most important theorists of this knowledge are Charles S. Pierce and Ferdinand de Saussure. What is used about the relationship between soul and body is the knowledge of 'bio semiotics' founded by Jakob Von Uexküll. This knowledge examines living devices from a semiotic perspective. According to bio semiotics, any process

that exists in living organisms, from single-celled to complex, is a kind of signalling process. Therefore, this knowledge examines the symbolic dimension of life and is a branch of special semiotics. (Qaemi Neyā, 1393, p. 55)

**B)** The second view in the suppositional approach states that the word is the 'descending existence' of meaning and is considered as its revelation: "The reality of the situation has made the naturalness of the word a revelational existence of the natural meaning by force" (Isfahānī, 1429, vol. 1, p. 78).

According to this view, the existence of the word is the same as the existence of meaning in the context of validity and discount. The application of this view about the relationship between soul and body is that according to the transcendent theosophy, the body is the descending order of the soul, but the soul of the whole body; in a way that the body is interpreted as 'incarnate soul' and the soul as 'spiritual body'.

Man is a single identity with levels, and the body is a rank descending to the soul, and the soul is the completeness of the body, and the body is the embodiment of the soul, its embodiment, its image, its appearance, the manifestation of its perfections, and its strength in the world of testimony without deviation from both sides: The body did not dry out when it rejuvenated, and the soul did not dry up when it became incarnate" (al-Sabzevārī, 1421, vol. 5, pp. 82 and 121).

Therefore, if it is said that the word is the descending existence of meaning, it is completely consistent with the view of transcendent theosophy about the body and the soul, because the body is the degenerate existence of the soul or the 'spiritual body'.

**C)** The third view in the suppositional approach is that it validates the author of the word as a tool and means of understanding the meaning; hence, the relationship between word and meaning is the same as the relationship between device and the owner of that device. This means that the word is a bridge to bring the meaning to the listener's mind. In this belief, originality is with the meaning and the word is a tool that becomes subordinate in that sense (Sanqur, 1428, vol. 1, p. 307).

Psychologists believe that the incorporeal soul is the reality and identity of the primacy of human being, and the body is in its possession as a tool, composition, and servant. (Sadr al-Mutalahin, 1981, vol. 4, p. 158) Mulla Sadra says:

The vegetative form called the soul in plants and the faculty of growth in man, with its three chiefs, its four servants, and its unconfined soldiers, which God has prepared to be obedient to you, serving you in the fodder of your beast, that is the animal faculty which is the mount for your journey to God (Şadr al-Muta'allihin, 1404, p. 500)

The beautiful and unique analogy of Ali (a) has such a huge capacity that it is compatible with all the principles on the connection of word and meaning, and covers all interpretations.

### **Abstraction and Material**

Another important rule of the word and its meaning is that the word, whether it has a written existence or a type of sound, has a material and tangible existence; because either it is audible or it is observer and, in both cases, it is a material being. But meaning is a meta-material and intangible being. According to the definition of meaning, which we considered to be the general nature or unconditional nature, meaning is an abstract and meta-material being.

The application of this feature of word and meaning to soul and body is quite clear. In philosophical psychology, there are convincing reasons for the abstraction of the soul, which conveys the truth of the words of Ali ibn abi Talib (a) in likening the soul to meaning. Allameh Ḥassanzādeh describes this correspondence between meaning and word with soul and body thus:

Just as meaning and word are at the same time related to each other, and in fact they are two things, that word is one thing and the meaning is another and beyond it, also, the corpse with the soul, in which the soul is actually beyond the corpse and is an essence outside of it, although it has possession and contemplation with it. Therefore, this phrase tells us that the spirit is the soul of the human and is outside the body and beyond it, but it has a way of belonging to it (Ḥassanzādah, 1423, p. 545).

### **Annihilation of word in the meaning**

Many of the scholars of Ūsūl (Methodology of Islamic Sciences) believe that the connection between the word and the meaning is in the form of 'identity' and 'integration and annihilation' in the sense that the word is mortal in the meaning and does not have



an independent identity. In general, there are two ideas about the relationship between word and meaning among the Ūsūli scholars:

A) The connection between cause and effect: it means that the idea of the word is the cause for the perception of meaning in the mind; in this sense, it has been considered independent.

B) The relationship of identity between word and meaning. That is, the word loses itself in the meaning; in such a way that there is no duality and difference between them. When a word becomes mortal in meaning, then not looked at the word independently, and there is only one form, and that is the form that indicates the meaning. That's why it is said that the word is lost in the meaning and it is the mirror for meaning. (al-Şadr, 417, vol. 1, p. 135)

In other words, the meaning and annihilation of the word in the meaning means that the external presence of the word means the presence of the meaning without first imagining the word and then moving from the word to the meaning. In a more technical expression, the word has become mortal in the sense that the word 'is something that we look through it' and the meaning 'is something that we look in it' (Ayatullah Syed Ali Sistani 1414, p. 146).

Sometimes the word becomes so mortal in its meaning that the perception of meanings is not separate from the imagination of the words; rather, man thinks and ponders upon his imagination of the words in his mind, and his intellectual whisper is not separate from the imagination of words; hence, the transformation of words affects the transformation of meanings (Avicenna 1375, vol. 1, p. 22).

Regarding the relationship between the body and the soul, it should be said that the body should not be looked at independently; rather, the body follows the soul, and it is the mirror of its manifestations. By comparing the relation between the body and the soul to word and meaning, and the annihilation of word in meaning, it can be said that a kind of non-materialist view prevails between soul and body. This analogy is contrary to the dualistic view.

#### **Change and stability:**

One of the most important general rules between word and meaning is that the word changes according to the cultural and social conditions and situations. Therefore, in every period, we need a dictionary to define new and emerging words. While the

meaning is fixed and does not change much over time; hence, some emphasise that words are set for the soul of meanings (Allama ṬabāṬabaeī, 1417, vol. 1, p. 9). The material body of man is also constantly changing in the transition of his life; unlike the spiritual and meta-material aspect of man which is fixed and stable; and basically, in the last word it is the single soul that becomes the criterion of this identity; therefore, the criterion of a person's personal identity is his soul.

### **Apparent and Inner**

Apparent and inner are some other characteristics of word. This feature goes back to the materiality of the word and the meta-materiality and abstractness of the meaning. The word is exposed to the external senses, so it is considered the manifestation of the material world, and meaning is absent and hidden from the external senses, so it is considered the manifestation of the unseen world. This feature of apparent and inner of word is clearly applicable to soul and body. 'Ali Ibn abi Ṭalib (a) says, as a general rule:

Know that for every appearance there is an inward and hidden, so that which is pure in appearance is also pure inward, and that which is impure in appearance is also impure inwardly" (Majlisi, 1403, vol. 68, p. 367).

Molāna Rumi also likens the human body to a jar in a beautiful simile, and their souls to the contents of that jar. The jar has one appearance and one content. All jars look like each other, but their contents are different. Human also has an appearance and an interior; one should not be deceived by the appearance of people; because in one jar is the water of life and in the other the deadly poison (Molavi, 1363, p. 309).

### **The Reasons behind the similarities between 'soul and body' and 'meaning and word'**

In the history of psychology, various similes and allegories have been proposed to explain the relationship between the soul and the body. Some describe the relationship between the two as: the relationship between the king and the city, or the relationship between the captain and the ship, or the relationship between fire in coal and water in the mud (Allama ṬabāṬabaeī, 1417, vol. 1, p. 348).

In the words of Ali Ibn Abi Ṭalib (a), a beautiful simile is mentioned which contains pure and valuable knowledge; and that similitude is the relationship between soul and body with the relationship between meaning and word. Those who have a hand in both fields of psychology and linguistics will be well aware of

the epistemological depth of this analogy. Here are some of the similarities between the two:

### **Tight effectiveness**

The close connection between the word and the meaning causes the ugliness and beauty of the two to spread to each other. Ibn Sina emphasises that due to the very close and deep connection between the word and the meaning, the features, properties, and effects of the word also spread to the meaning (Ibn Sina, 1375, vol. 1, p. 22).

Hence, the distortions and errors of words, such as the fallacy of verbal sharing in meaning, also affect and transform them (Ibid). On the other hand, the beauty and splendour of meanings also have wonderful effects on their verbal forms, and sometimes the sanctity of meanings causes the sanctity of their words. For example, the word 'martyr' or 'martyrdom' derives its sanctity and enlightenment from its sacred meaning.

This interaction between the soul and the body has been emphasised in philosophical psychology; Mulla Sadra says:

“Whenever a physical condition of the body occurs, a trace of it ascends through the spirit to the soul. The soul and the body are aligned, simulating the relationship of cause and effect between them in one way. And just as the essence of one of them simulates the essence of the other: how, is it due to its quality, its reaction due to its reaction, and its transformation due to its transformation... And if fear or pain occurs in the soul, the soul contracts inwardly, and through its mediation, a constriction of the face and yellowing of the face occurs in the body (Sadr al-Muta'allihin, 1981, vol. 4, p. 157).

Undoubtedly, this interaction of word and meaning is due to the deep connection between the two. Sadr al-Muta'allihin interprets this deep connection as “Corporeality Origin and Spiritual Perpetuity.”

### **Lack of physical unity**

The meaning has not dissolved in the word and has no physical and material union with it; and this is due to the characteristic of abstractness and transcendence of meaning. In other words, the relationship between word and meaning is not the relationship between a container and a physical object to say that meanings are poured into the container of words and the words contain meaning; that is why one of the contemporary philosophers (Allamah HasanZadeh Amoli) says:

Are the meanings in these words literally in the container?" Aren't many of the meanings of the words truth and absolute concepts? Is it possible that these abstract meanings are the subject of these words and writings and these words are their utensils? Have we not made a proof that the bodies do not become containers for the spiritual things? Have we not given several reasons that sciences and knowledge are gems from the realm of the supernatural? (Duroos Marifat Nafs,p.544)

In the phrase that "the soul in the body is like the meaning in the word", if the meaning of soul is water vapour, the simile is incorrect because the water vapour is in the body and it is running in it but the meaning in the word is not like that, and if we take the meaning as the narrator's soul, it would be incorrect to use the word "in", which is useful for capacity. For example, if we say, "The body is in the soul," it is the first and foremost reason to say, "The soul is in the body". (Hassanzadeh, 1423, pp. 544 and 545)

### **The relationship between the sign and the owner of the sign**

Some have considered the relationship between word and meaning as the relationship between a sign and the sign owner and believe that the word is a sign of meaning; therefore, in the reality of usage, it is said: "Making the word a sign of meaning and highlighting it" (al- Khoei, 1422, vol. 1, p. 110); in addition to being a sign of meaning, the word is also a means of expressing meaning.

Some scholars consider the relationship of body with the soul and the thing that indicates it, and they believe that as the word is a sign of meaning, body is also one of the conditions of spirit to show the inner conditions of the soul (Hassanzadeh, 1423, p: 544).

### **Intrinsic fitness relationship**

Some scholars of the science of fundamentals (Usul) believe that there is an inherent and consistent correspondence between word and meaning in such a way that not every word is set for every meaning, otherwise it requires unprecedented preference. The important question is: what is the meaning of assigning a particular word to a specific meaning? In response to this question, some fundamentalists claim that God Almighty has placed a specific word for each meaning, and this is because there is an inherent relationship between the word and the meaning that is hidden from us (Naeni, 1393, vol. 1, p. 11).

Concerning the relationship between the soul and the body, Mullā Ṣadrā in his philosophy 'transcendent theosophy' believes that the belonging of the soul to a particular body, in fact, requires the same specific bodily substance. Mullā Ṣadrā believes that the soul happens by the creation (uduth) of the body and not by its (own) creation; hence, he considers the excess of the soul to the body as an inherent excess (Ṣadr al-Muta'allihin, 1981, vol. 8, p. 377).

### **The relationship between dependency and effectiveness**

Just as a word without meaning is ineffective and meaningless, a body without a soul is nothing but ineffective and dead. Separation of meaning from the word causes the word to be abandoned in such a way that the word becomes obsolete and inefficient over time, to the same extent that separation of the soul from the body causes the dis-integration of the body. Some writers emphasise that the 'word' is like an oyster and the 'meaning' is like a gem hidden in it, hence the value and dignity of words is their meanings (Jame, 1366, p. 571). Also, the value and honour of the body is to his soul.

### **A diverse range of knowledge**

Muhaqiq Naeni believe that meaning has a wide range of sensory, imaginary and intellectual levels. Although, meaning is imposed only on the intellectual order that is dependent on matter, but this meaning has an arc of descent and an arc of ascent; for example, the word 'tree' has a descending arc and an ascending arc; and before using the word, it has an ascending arc. This means that if one sees the 'tree', after seeing the tree, its face ascends to the common sense and from there to the imaginary world and from there to the world of intellect. When used, its arc is descending (Naeni, 1393, vol. 1, p. 13).

In other words, just as a word may, in addition to its superficial meaning, have ventricular meanings of longitudinal semantic layers, the human soul and spirit has many levels of example, rational, and extra-intellectual (Ḥassanzādeh, 1385, p. 399). On this basis, the transcendent theosophy considers the human soul as a single and hierarchical truth that has been stretched from matter to reason (Ṣadr al-Muta'allihin, 1981, vol. 8, p. 344).

In the same way that "meanings are never inside words (like the small sea is never inside a container)," the body also cannot indicate all the precise and hidden dimensions and angles of the soul; rather, it shows a limited aspect or some aspects of it. In a deep simile, Molavi compares speech to a ship and meaning to the sea:

The word is like a ship and the meaning is like a sea

Soon than later, I will drive to the ship (Molavi, (n.d), p. 432)

This analogy shows that on one hand, the sea cannot be accommodated in the ship, and on the other hand without the body, ship cannot travel in the sea of the soul.

Just as words can be emptied of their original meanings and distorted spiritually, man can also be spiritually distorted, and his soul can be interpreted physically and materially, just like the views that are raised in the philosophy of mind about the identity of man and his mind (such as reductionism or elimination theories).

The meaning of the sign and the word can be interpreted on two levels:

First, it is the meaning that the sign or a combination of signs have in themselves and outside the context and texture of the sentence; this is what the word means in the dictionary. This is called 'Semantic meaning' or 'used meaning'. The second is the meaning that the sign finds when used. This type of meaning is related to the intention of the users and the situation and conditions of use; this second meaning is called 'Pragmatic meaning' or 'serious meaning' (Qaemi Neyā, 1393, p. 77).

In the same way, human beings as a compound creature, also have two individual and collective roles. In the collective role, the thoughts, wills, and decisions of the spirits have a profound effect on each other, so that the composition of individuals in society is called a union composition and not a concrete composition. (Moṭaharī, 1377, vol. 15, p. 768)

### **Meaning and soul are the main axes of understanding word and body**

Meaning is always placed as the main axis and the word is set in return; hence, some writers believe that words are the servants of meanings:

Words are the servants of meanings and are obedient to their verdict, and these are the meanings that take the rein of words and deserve the command over words. Therefore, the one who dominates the word over the meaning is like the one who distorts things from their natural direction, and this is something that is always condemned (‘Abdul Qāhir Jorjānī, 1404, p. 5).

Regarding the union of soul and body, the soul is the axis and basis, and the body is its follower and servant; it is the soul that pulls the body from one side to the other like a magnet.

### **Manifestation of the effects of meaning and spirit in word and body**

The origin of all the effects and blessings that come from speaking is meaning, not words. If we attribute these works to the word, it is because the ruling of one of the allies will spread to another ally. Because the word is mortal in the meaning, the effects of the meaning also spread to the word. For example, Ali ibn abi Ṭalib (a) says: "Sometimes a word has more effect than attacking" (Razi, 1420, p: 546).

These important and heavy effects on speech are related to the semantic burden of these words. Some people count more than two hundred functions and roles for language, such as: persuasion, threatening, intimidating, provoking, etc. All these works originate from meaning but with the help of words and phrases. The main role is in the effectiveness of that meaning. In the same way, the origin of all the effects and blessings of human existence is the human soul and its will. Ali ibn abi Ṭalib (a), in a beautiful statement describes the source of the effect of the soul as follows:

I swear to God, I did not remove the door of Khaybar's fort and threw it away with my physical strength and movement, I threw it forty cubits away that my limbs did not feel it, but I was strengthened by the angelic faculty and the soul that shines with the light of my Lord (al-Saduq, al-Āmālī, p. 514).

### **Common material of words and common human characteristics**

In the discussion of verbal derivatives, we have a common substance that is present in all its derivatives; for example, the elements of 'eat, eating, ate, eaten etc.', has a common substance that is present in all these derivatives. In the human soul and spirit, there are a series of genetic and personality traits and characteristics that are common to all individuals and children of a family and are present in them.

### **Creator of the word and Creator of the soul**

Just as a word has a creator, and sets the word for a proper meaning, so the human soul has a transmitter called Wahib Al-Suwar( giver of the form) , which it transmits in willing bodies. Some fundamentalists consider the author of words to be God Almighty, who, based on his absolute wisdom, sets a specific word for a specific meaning. (Nāeīni, 1393, vol. 1, p. 11)

### **Theory of setting "words" for the "soul of meaning"**

'Meaning' is the soul for the word, and the word is the body for the meaning. The theory of word formation for the soul of meanings means that the meaning itself is the soul for the word, but the word is not set for this apparent soul, but for the soul of the spirit of meaning, and that is the main purposes behind the meaning. In other words, the words used in common language have various and variable meanings, such as the word lamp, which in ancient times was called something that had wick and oil. Today, lamp has another example that is appropriate to the needs of the time, and that is the electric lamp, which is also called a lamp. So, the examples of words have evolved throughout history, but the words used in them have always remained constant; and this indicates that the words are set for the soul of the meanings, which is the main purpose of the word (Ṭabāṭabāeī, 1417, vol. 1, p. 9).

The truth of the human soul is also applied to those most hidden layers and areas of human existence that the Holy Qur'an interprets as "secret": "If you speak openly (or hide it), He knows what is hidden and what is more hidden" (al-Ṭāhā: 7).

### **Two types of word meanings**

Regarding verbal meanings, there are two types of meanings: a) the meaning of the word on the mental meaning which is a situational signification. B) The signification of the mental meaning on the external object which is a non-situational natural signification; because mental meaning implies an objective instance in a real and formative way (Avicenna 1375, vol. 1, p. 21).

Two kinds of signification and narration can be explained between the soul and the body; one is the representation of the body of the soul, and the other is the representation of soul of the general soul and the spirit of the spirits. To state that the 'soul' is not specific to the abstract truth that constitutes the original identity of man. Rather, the Qur'anic verses also recognise the soul along with believers, prophets, and angels. Hence, the soul is a sacred and transcendental being, which is at the top of all abstract possible beings and has wonderful effects and characteristics. The spirit that is breathed into man is a ray of that general and life-giving spirit (al-Mizan, 1417, vol. 13, p. 196). Therefore, the human soul indicates that spirit of souls or the general spirit of the universe.

It is worth mentioning that the literal meaning or the whole meaning of the subject is (corresponding meaning), or the meaning of the word is part of the subject (implied meaning), or the meaning of the word is outside the meaning of the subject but related to it (obligatory meaning). The narration and



representation of the body on the meaning is either on the whole truth of the soul, or on a level of the soul, or on a truth attached to the soul but outside the identity of the soul. The important point is in the implied implication; can the body signify a dimension of the soul? For example, can the body indicate the epistemological dimension alone? Or can the body alone indicate the emotional aspect of the soul? Or on the intentional dimension and action alone?

The answer is yes; as in the implied meaning of the word, it can indicate the component of meaning; regarding the connection of the body with the soul, the body can also indicate only a certain aspect and dimension of the dimensions of the human soul. These aspects of mentioned similarities are some of the results that can be achieved by this analogy of Ali ibn abi Ṭalib (a).

### **Conclusion**

Throughout the history of philosophy, various similes have been used to explain the relationship between the soul and the body. Some describe the relationship between the two as: the relationship between the chariot and the chariot driver, or the relationship between a king and his city, or the relationship between a captain and his ship, or fire in the coals, or water in the mud, or the relationship between fruit and tree. In a narration, Ali ibn abi Ṭalib (a) likened the relationship between soul and body to the connection between "meaning and word". In the science of linguistics and the science of fundamentals, a series of general rules and effects have been stated for words and meanings, the understanding of which helps us to explain the relationship between soul and body, such as: mental-positing and reality, abstraction and materiality, mortality of word in the meaning of stability and change, apparent and inner, which are applicable to the relationship between soul and body. In this research, first the sense of "meaning" has been explained, then the general rules of word and meaning are applied to the relationship between soul and body; then the similarities between word and meaning with soul and body are explored.

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