Outlines of Speech Acts in the Contemporary Science of Osul-e Feqh

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Abstract

The philosophy of conventional language and its central signifier, i.e. speech acts, enjoy some general characteristics such as "language as act", "social determination of meaning", "construction of social reality", "methods of linguistic philosophy", "attributive meaning", "phenomenon of the use and application of meaning", and "totalism and reliance on rules". On the other hand, the science of principles of jurisprudence, which has the main contribution to the inference and exploration of Sharia rulings, has also benefited from these elements during its historical milestones. In this article, an attempt has been made to identify the main elements of conventional language philosophy and speech acts in the science of contemporary principles of jurisprudence by

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means of comparative, analytical and possibly ijtihad methods and based on a study that takes place at three historical points. First, the theory of credibility of Mohaghegh Esfahani and its continuation in the view of Allameh Tabatabai is examined, and then we will try to examine the possibilities in the theory of Shahid Sadr as a speech act; and in the end, in the outline of the Islamic thought of the Supreme Leader and Imam Khomeini, the article deals with a kind of speech act that has provided the root of the Islamic revolution and a kind of social reality.

Keyword

philosophy of conventional language, speech acts, principles of jurisprudence, Searle, Mohaghegh Esfahani, Shahid Sadr, Supreme Leader.

Introduction

In the linguistic turn that has taken place in contemporary philosophy, the type of philosophical discussions has turned towards language, and therefore one of the most important central points of contemporary philosophy has focused on language; In the meantime and after language philosophies such as: continental and standard language analysis, a school was named by late Wittgenstein, Austin and Searle under the title of "the philosophy of conventional language".

The philosophy of conventional language has general characteristics that are collected under the theory of "act" in contemporary philosophy. Among the characteristics of this type of philosophy, one can notice issues such as general points such as "language as act", "social determination of meaning", "construction of social reality", "methods of linguistic philosophy", "reflection and revision of news and essays", "the phenomenon of using and applying meaning", "holism and relying on rules". The main question of this article is whether such features and points can be found in the knowledge of principles of jurisprudence, and if so, how they are realized through the Islamic tradition and Islamic sources.

On the other hand, the science of the principles of jurisprudence has also passed countless milestones in its history, but in the contemporary period and after the investigation, it was determined that there are three possible similarities with the project of the philosophy of conventional language and speech acts.

As for the first turning point, it has been tried to examine the theory of Mohaghegh Esfahani under the title of credibility, and to investigate the type of institutional reality hidden in this theory in a comparative way with the social reality. The second turning point is related to Shahid Sadr and the "theory of probabilities", which has

been an attempt to introduce the degree of truthfulness as one of the main acts in the procedure of making inference; In the end, based on the ideas of the founders of the Islamic Revolution, it has been tried to uncover a kind of philosophy of act hidden in their basic knowledge and talk about their general plan for Islam. In the following, the article briefly explains the general lines of the philosophy of conventional language and then examines the main points of these cases in the principles of jurisprudence and its historical milestones.

1. Literature Review

In the field of speech acts in the field of Islamic thought, one can refer to the following researches: Abdullahi (2005) which is a comparative study on Shahid Sadr and John Searle; Rostami Kiya (2015), a comparative study of Mohaqeq Isfahani and conventional language philosophers; (Rostami Kia, 2015), dealing with the issue of determining the meaning of the text from the point of view of John Searle and Shahid Sadr. The approach of this work is completely semantic. There are other scattered effects in this field that cannot be directly proposed as the background for the present discussion.

2. Methodology

This article tries to identify the common sources of the philosophy of conventional language and the science of principle of jurisprudence through a library research method, and it takes advantage of the turning points of the two fields of knowledge in contemporary period. Also, the study employs both the analytical method of language, which is used by the philosophers of conventional language, and exploiting the inferential and ijtihad method of the scholars of Usul, in analyzing the points of commonality or difference between the philosophy of conventional language and the principles of jurisprudence.

3. The General Outlines of Conventional Language Philosophy

Before the main discussion, it is necessary to clarify the general lines of the philosophy of conventional language as the central core of the theory of speech acts, so that the commonality and difference of this issue in the thought of the scholars of Osul and the turning points of the speech act theory can be discussed in the three historical turning points; Below, the main and central points of conventional language philosophy have been briefly considered:

3-1. Language as act

In the course of its development, philosophy has gone through many different stages, from naturalism and the raw theory of conformity to Kant's theory of mental cognitive rotation. It was after Kant that the philosophers of language concluded that basically, philosophy is not a mere theoretical preoccupation, which deals only with the cognitive viewpoint and how it corresponds to the external world, and the true statement is the only statement that corresponds to reality; rather basically, cognition is also one of the human actions which determines the criteria of creation, and it is better to talk about its appropriateness and inappropriateness in accordance with the behavioral rules instead of the truth. This course is known as "linguistic rotation". For the first time, it was John Legenshaw Austin who achieved this task and not only did not consider the distinction between constatives and performatives to be correct, but also believed that constatives are also considered a form of self-performatives. This thinking is considered against the view of traditional and even Islamic philosophy of truth, constatives and performatives (Muzaffar, 1431, p. 153) (Kashif al-Ghita, 1991, p. 327); this dichotomy between constatives and performatives is to the extent that some contemporary Islamic philosophers have stated that there is no "productive connection"

between constatives and performatives (Tabatabai, 2008, p. 123).

This issue is actually the expression of the same idea that philosophers of conventional language such as late Wittgenstein and Austin have always expressed that "meaning is the same as use"; in this aspect of meaning, implication has been subject to function and use. Later, many methods such as linguistic philosophy were derived from this philosophical perspective (Hanfling, 2000, pp. 27-33).

The issue that the verb is worthy of philosophical investigation places "language" and meaning as the central core of human actions in the main point of philosophical study and provide the way to create additional philosophies based on verbs, and sciences related to social spaces and the social reality of philosophy; therefore, the new West can be seen as a product of this thinking, which has evolved from the cognitive domain to the lifestyle domain.

For Wittgenstein, consciousness is as clear in his face and behavior as it is in my own. Based on this, the concept of consciousness and awareness is not considered a private concept like the Cartesian concept, and everyone can be informed of each other's consciousness and intention provided that they do not have a special disorder (Gillet, 2001, p. 30). In this context, Wittgenstein relies on a proof known as the "negation of private language"; Wittgenstein seeks to establish that it is not acceptable to believe that a person can talk about objects, reason, and have thoughts that have only been experienced in one instance. Therefore, the need for some kind of agreement in judgment is felt for any theory of meaning (Wittgenstein, 2009, p. 241). This is why Wittgenstein approaches the applied theory of meaning. Wittgenstein's first important claim in his philosophical research is that understanding the meaning of a word is the correct use: he says in this context: for a large group of cases - although not for all - in which we use the word "meaning", meaning can be defined as follows: The meaning of the word is its use in the language (Wittgenstein, 2009, p. 41).

In the table below, I have tried to identify the main elements of language as action.

| Title of the component of ordinary language	Most important claims	Sources and reference list
Language as action	Meaning is the same as use Language is a game	(Hanfling, 2000, pp. 27-33) (Wittgenstein, 2009, p. #41) (Wittgenstein, Philosophical Investigations, 2009, p. #432) (Austin, 1962, p. 8)
	There are three layers of meaning:: iLocutionary act. Ilocutionary act. Perlocutionary act.[1]	(Austin, 1962, p. 54)

3-2. intentionality

In another part of his works, he clearly points out that language is completely a social matter and the forms of intention and address are also social forms. He believes that one of the basic questions of his philosophy is how humans can bring objects that are not inherently intended under the intention and refer to them. At first, he intended to answer this question in one of the chapters of the book "*Expression and Meaning*", but in the end this chapter became the book "*Intentionality An Essay in the Philosophy of Mind*".

In this book, after going through the following steps, he states "the various forms of behaviorism and functionalism were never

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1. Perlocutionary act.

motivated by an independent investigation of the facts, but by a fear that unless some way was found to eliminate mental phenomena naively construed, we would be left with dualism and an apparently insoluble mind—body problem".

At first, by analyzing mental states, he has examined the intentionality of perception and action, and then he came to the conclusion that there is a causal relationship between the intentionality of these two, then he talked about the relationship between mental and linguistic intention, and then he discusses the difference between the two words "Intentionality" and "Intensionality", and after stating this difference, he expresses his new theory regarding the relationship between mind and body or mind and brain (Searle, 1983, p. ix).

Analysis of mental states

⬇

Intentionality of perception

⬇

Intentionalityn of act

⬇

Intention and capacity to represent the mind

⬇

The relationship between mental intention
and linguistic intention

⬇

The difference between intentionality and Intensionality
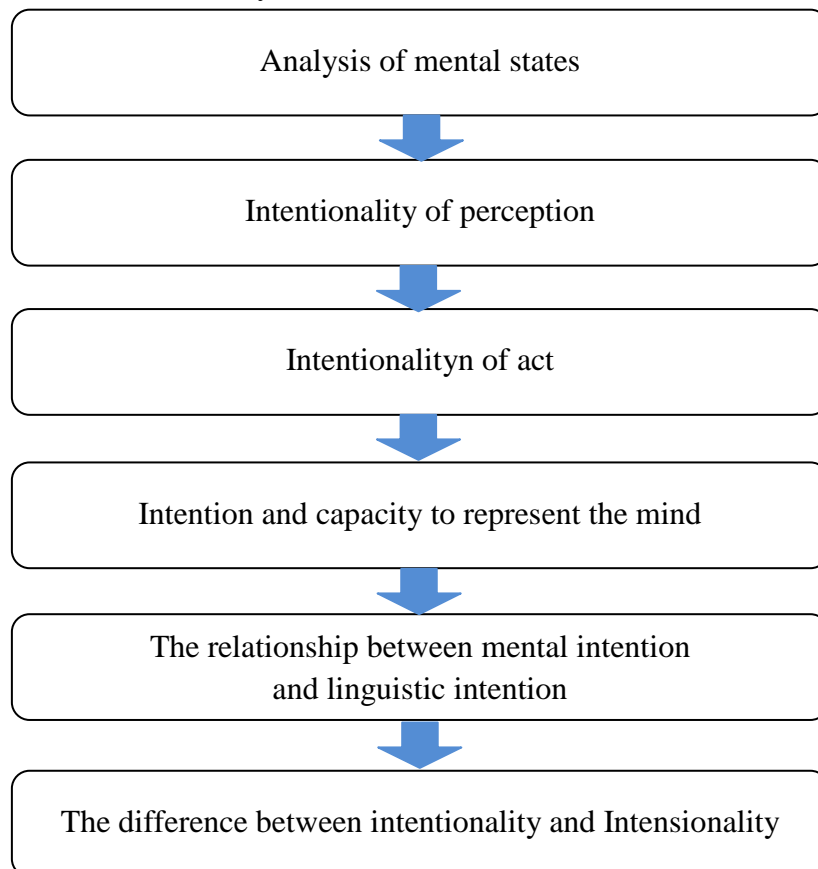
Searle, based on the principle of expressibility -whatever can be meant can be said- believes in the intentionality of meaning (Searle, 1969, p. 19). This principle has wide-ranging implications, but one of them is that, according to Searle, "since for any possible speech act there is a possible linguistic element the meaning of which (given the context of the utterance) is sufficient to determine that its literal utterance is a performance of precisely that speech act" (Searle, 1969, p. 19).

3-3. Social determination

The social world needs it to determine a part, carrying the ilocutionary act, including: rights, duties, obligations, requirements, licenses, permits, entitlements, etc.; After this, in order to determine a part, the reasoning and rationality embedded in the action should be fully paid attention to. On the other hand, paying attention to the collective rules is another step in social intentionality according to Searle. After this, it comes to the institutional facts that determine the social intentionality of meaning (Searle, 2002, pp. 7-10).

In short, the theory of determination of meaning from John Searle's point of view can be summarized in the diagram below:

Title of the component of ordinary language	Most important claims	Sources and reference list
Social determination	The meaning of a piece is its role in a chess game	(Wittgenstein, 2009, p. #563)
	Meaning is a form of life	(Wittgenstein, 2009, p. #19)
	1. Collective intentionality is based on individual intentionality	(Searle, Making the Social World: The Structure of Human Civilization, 2002, pp. 7-10)

Title of the component of ordinary language	Most important claims	Sources and reference list
	2 .The social world is constructed on the basis of collective intentionality 3. Collective intentionality occurs on the basis of social rules of coherence. The rules of coherence rely on the content verbs in speech	
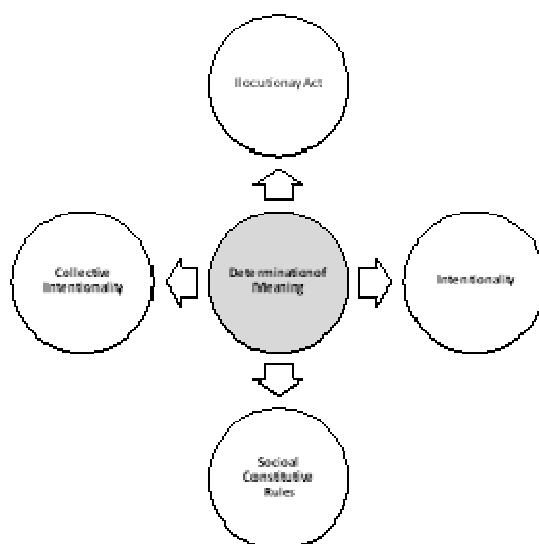
3-4. Methods of Linguistic Philosophy

Linguistic philosophy: Linguistic philosophy is not a branch of philosophy, but a method to solve philosophical problems. Analytical philosophers have proposed this method to investigate and study

philosophical issues and consider it common in all areas and branches of philosophy. Based on this method, to solve philosophical problems, instead of examining mental essences and digging into the depths of the mind, one should search for the usage of words in conventional language.

The meaning of a word is the sum total of the usages of that word in conventional language. The philosophers of the conventional language thought that by applying this method, it will not take long for the major philosophical issues to be solved and philosophy will basically reach the end of its work. Of course, such a ruling was incorrect and the passage of time made it clear that it was invalid.

Title of the component of ordinary language	Most important claims
Methods of Linguistic Philosophy	Meaning is the sum of uses

3-5. Holism and reliance on rules

One of the important issues raised among philosophers of conventional language is the distinction between institutional and brute; Institutional realities are realities that, unlike brute realities, require the existence of specific human institutions (Searle, 1969, p. 51). These institutions are systems consisting of constitutive rules. The explanation of institutional realities by means of natural realities is an incomplete task that has been dealt with by some philosophers. Austin gives an example to explain this incompleteness: To illustrate this inadequacy, imagine what it would be like to describe institutional facts in purely brute terms. Let us imagine a group of highly trained observers describing an American football game in Statements only of brute facts. What could they say by way of description? Weil, within

certain areas a good deal could be said, and using statistical techniques certain 'laws' could even be formulated. For example, we can imagine that after a time our observer would discover the law of periodical clustering: at statistically regular intervals organisms in like colored shirts duster together in a roughly circular fashion (the huddle). Further-more, at equally regular intervals, circular clustering is followed by linear clustering (the teams line up for the play), and linear clustering is followed by the phenomenon of linear interpenetration. Such laws would be statistical in character, and none the worse for that. But no matter how much data of this sort we imagine our observers to collect and no matter how many inductive generalizations we imagine them to make from the data, they still have not described American football. What is missing are all those concepts which are backed by constitutive rules (Searle, 1969, p. 52). He believes that the description of natural facts can be explained in terms of institutional facts. But institutional facts can only be explained in terms of the consistency rules that establish them; And this is because the speakers of a language engage in some kind of regular intentional behavior.

Title of the component of ordinary language	Most important claims	Sources and reference list
Holism and reliance on rules	Language is an institutional reality, not a natural reality.	(Searle, Speech Acts, 1969, p. 51)

4. Extracting the General Outlines of Conventional Language in the Science of the Principles of Jurisprudence

4-1. The Theory of Contingents

Mohaghegh Esfahani first deals with the subject of Contingents and

abstract concepts and the difference between them. From his point of view, there is a relation and connection between the meaning and the external existence of objects, without finding an existential transformation, in a claimed and contingents. In fact, in contingents, a concept is attributed to something beyond its reference, while the concept remains in its conceptuality, and is merely created and attributed to a contingent existence that is not the real existence of that external object. For example, "Zeid is a lion" is a credit in which an unreal existence and example for the concept of lion (Zeid) is attributed to it. With this explanation, Mohaghegh Esfahani considers "situation" as an instant of contingents.

Contingents are the product of the activity of the human mind that lives in society; however the Contingents are not reflection of reality, and they are caused by the multiplication of perceptions in the human mind. The analysis of contingent issues in the science of Osul-e Feqh was mostly done by Mohagheg Isfahani and his student Allameh Tabatabai discussed it from a philosophical point of view for the first time.

Mohaghegh Esfahani distinguished two types of claims from each other, and he is of the opinion that among different claims, two types of claims can be distinguished by two types of effects that are different from each other. He distinguished these two types of claims with the definitions of "pure Contingent" and "institutional". Mohagheg Isfahani, in order to distinguish pure Contingent from institutional, first them into three categories. These three types are: 1. contingency of Ba'ath (command) and Zjar (prohibition) and the like, 2. contingency of authenticity (according to some views) and judgment, ownership and marriage, 3. contingency that the criterion in certainty is the very same as the fact. From Mohagheg Isfahani's point of view, there are three types of Contingents in these three categories.

In the first part, there is no claim at all, but Ba'ath (command) and Zjar (prohibition) are two abstract titles that are abstracted from the uttering of the claim of command and also from the uttering on the claim of prohibition. Ba'ath (command) and Zjar (prohibition) are not two Contingent concepts, although the source of their abstraction is an institutional issue that is at the discretion of the Shariah, and if the Shariah does not have a special artifact, then Ba'ath (command) and Zjar (prohibition) cannot be abstracted.

Mohaghegh Esfahani believes that in the second part, legal artifacts such as ownership and marriage, Contingency appears in the real sense of the meaning; i.e. in them a concept is matched to its non-extension. In these cases, the articulator carries the meaning of constructive property and constructive couplet over its non-extension. In these cases, the Contingency itself is the source of the effect, not that the real effect spreads to the non-real extension through the Contingency.

This is, in fact, the difference between "Contingent" and "institutional" or the third category of legal artifacts. For this purpose, Mohaghegh Esfahani compares the Contingency of property with the institutionality of "circumambulation around the House of prayer" (Al-Tawaf Balbit Salat). In both of them, some kind of claim is made and none of them is indicative of the reality, but in the first one it is claimed that the owner's relationship with, for example, the book is a developmental property relationship, while in the second one it is claimed that circumambulation, is the same prayer; Salat has artifact effects, and this is a institutionality for those who spread it for Tawaf as well. In fact, institutional statement is the same as fabricated statement and composition of ruling, with a difference in utterance. This is despite the fact that in the case of property, the property of creation does not have a fabricated effect that we want to extend the

same effect to other things with the Contingency of property, but this claim itself is the subject of works that have been fabricated in advance by the Shariah or intellectually, and the claim of ownership somewhere fulfills the subject of those works. Hence, the claimant in institutionals is the fabrication of a similar ruling for the issuer, but the claimant in pure Contingency is creating an individual instance from the subject of a work; A pre- fabricated work (Hasani, 2014, pp. 264-265)

Later, Mohaghegh Esfahani's student, Allameh Tabatabai, played a very important role in recognizing the Contingents and separating them from the facts; so that some it is believed that clarification of the Contingents and separating them from the facts is one of Allameh Tabatabai's initiatives.

According to Allameh Tabatabai, making Contingents is an epistemological activity similar to similes and metaphors. As in similes and metaphors, a concept (lion) is carried over its non-extension (brave man) and for example it is said "Zeid is a lion"; in the same sense, one thing is extended to another thing. From this statement, he concludes that the beliefs are consistent in the mind and illusion, although they are not in the external; secondly, the beliefs change depending on "inner feelings", for example, it is possible for a person to be described today based on one's feeling as a "lion" and consider him as a "mouse" tomorrow according to another feeling; thirdly, in addition to this imaginary example, each of the Contingents also has a real instance, which is taken from that real entity; fourthly, these Contingents are not false and have real effects; and fifthly, since these perceptions arise from inner feelings, they will not have a productive relationship with true and real perceptions.

In a division he makes of the relationship between Contingency and truth, he divides the Contingents into two types: before the meeting and after the meeting. According to him, Contingents before

the meeting include: 1. Obligation, 2. Goodness and badness, 3. Easy selection, 4. The principle of employment and 5. The principle of subservience to knowledge; and about the Contingency after the meeting, he also mentions: 1. The principle of property, 2. The word (speech), 3. Headship and subordinatness, and 4. The Contingency of the equality of the parties (Tabatabaei, 2008, p. 117).

4-2. Probability Theory

The Logic of Induction is one of Shahid Sadr's works, after the writing of which, he believed the flow of science will soon be reversed from the west to east, and we will export our pure ideas to the West (Nablosi, 1397, p. 47). This is a method in the inductive logic that Shahid Sadr has tried to use throughout the Islamic sciences, especially in jurisprudence in topics such as the conduct of intellectuals, foundation of intellectuals, the conduct of Islamic jurists, strict coupling between word and meaning, consensus and intellectual independencies and discussion of the advent. This method, in its own way, is considered to be the brilliant masterpieces of logic in Islam.

Even in the principles of beliefs, he has used this method to prove God, prophecy and Imamate; also in jurisprudence and Rijal to evaluate the reliability of the narrators. Even in his discussion in the book *Our Economics*, this method has been used to discover the economic system of Islam and has somehow used this method in systematizing theory. This method has undoubtedly had the most repetition in the works of Shahid Sadr. He has attempted to build the theory of probability on an overview based on the basic discussions, so a localization is seen in his theory. Accordingly, the integration of a large number of sciences transforms the science into detailed and objective certainty. This is not in line with the view of some Iranian intellectuals who believe him to be seeking psychological certainty

(Soroush, 2009, p. 85). Therefore, we will briefly explain his method.

Regardless of the way of proving this method, which the Shahid Sadr has tried to address in the logic of induction, he has tried to provide a new meaning of causality in reason, so that certainty in induction is neither equal with the logical certainty nor the essential certainty, rather with the subject of certainty. Therefore, he considers the past rules of Aristotelian logic, such as "probable is neither permanent nor prevalent" as the result of induction. Therefore, he believes that the necessity and certainty are of psychological and external origin, and this is the rational concept of causality that indicates the necessity and certainty (Sadr, n. d., p. 18-20).

Shahid Sadr has implemented the method of probability and induction in various parts of the sciences. Below we have tried to point out some of these and explain how to refer to them:

1. *Induction as a new method in beliefs*: Shahid Sadr has put forward this new method to prove beliefs in the book "Al -Mujz fi Osul al-Din", published in the preface to Al-Fattavi al-Waziha. According to his argument in this book, Shahid Sadr used the results of the book "Al-Asas al-Mantiqiyyah Li al-Istaqra" in the text of "Al-Mujz fi Osul al-Din" and by providing a five -step method to prove Islamic fundamental beliefs. In this book, for example, he accepts "the argument of order" on the basis of induction. Furthermore, he uses inductive practices to prove prophecy and Imamate. In Sadr's intellectual apparatus, the introduction of his knowledge was the prelude to his word, and he considered his own common arguments like Siddiqin and the possibility and necessity defected with vicious circle, and he believed that they are short of proving the theory and did not take care of shortcomings; still he wrote *Osul al -Din* based on the same viewpoint. In their view, Induction is a subjective view and similar to Pavlov's psychology.

2. *Using the probability method in the philosophy of the science of Osul*: Although in Osul, Sadr intends to take a fundamental step, and hence has removed the induction from the science of the *Osul* and has documented it to the overall science, it seems that induction is a matter of "the philosophy of the science of *Osul*"; moreover, Shahid Sadr had written a book titled "*Analysis of the Human Mind*" in the last 10 days of the siege, which was unfortunately confiscated and remained out of access.

3. *The use of hypothesizing in jurisprudence*: His hypothesizing in jurisprudence and justifying this jurisprudential hypothesizing based on probability theory were among his masterpieces. Paying attention to justification has been one of the major changes in Shahid Sadr's viewpoints. It is important to appeal to justifying in the jurisprudence rather than to concordance to the fact. He believes that there was no rules in the time of the Prophet, but after the Imams we must explain our linguistic rules and provide them with the defamation method. He had come to the conclusion that he would prove the suspicion of certainty by induction in scholars such as jurisprudence that do not require argument. In other words, he has been able to regulate the method of congestion of the Sheikh's suspicion.

4. *The use of induction in historical viewpoint*: In addition to using a holistic historical view, he emphasizes on the inductive point of view in understanding the history of Imamate. His methods are based on the historical traditions of induction and probability method.

5. *In the discussion of strict coupling between word and meaning*: Although Shahid Sadr did not explicitly mention this in this discussion, from the way of reasoning he gave in the explanation of strict coupling between word and meaning, one can clearly see the trace of the inductive method in his approach. It seems that Shahid Sadr uses strict coupling between word and meaning in relation to

psychological analysis and the connection between the concept of words and the concept of meaning, and this is different from words and meaning; Shahid Sadr has always sought the point how a contingent issue can lead to a real issue? And in this assumption of valid contingency, the real relationship between the concept of the word and the concept of meaning takes place, and this is different from the contingent relationship between the word and the meaning. In the second and third circles, he has used all these points in a very regular way. The theory of induction is not of absolute and overall use in meaning, but it is applicable in certain matters; things that one can use as clues in discovering the meaning, extra-textual evidence can also be involved. Even he provides such a phrase in the definition of context in the first circle: The context is everything that can somehow help to understand the text; Well, this kind of word can provide the ground for induction; In this case, the context expands, and according to the words of Shahid Sadr, it also includes the last deval. Some scholars' perception of this definition is that the text includes the rules outside the text as well (Rajbi, 2015, p. 10).

Based on this, in the theory of strict coupling between word and meaning, since there is a common field in the signification, this intersubjective interaction has refers to the reality and human experience causes this common field to come into existence. This common field can be realized and tied with "strict coupling between word and meaning". It is because of this social and cultural sense that the connection between word and meaning is created. Cultural and social determination is "realized" in this sense. Shahid Sadr has tried to base all these cases on induction. Of course, it does not cover the field of imagination unless one extends the inductive method to the field of suspicions.

6. *Benefiting from the method of probability in exegetical*

debates: It seems that in the exegetical debate, he considers induction as one of the exegetical methods to reach the Qur'anic systems, which leads to a general and logical whole (Sadr, 1384, pp. 36-42)

7. *Benefiting from the method of probabilities in social issues:* It seems that Sadr uses this method to first identify the components of society and its constituent elements; It examines the types of existing relationships between the components and elements of the society and examines the effective factors in the social composition and its components. Then he reviews the literature and collects the texts that are suitable for the topics and after discovering the relationship between the concepts, he also grants them coherence. It is clear that he has appealed to induction to know the society.

8. *Benefiting from the method of probability in the science of Osul*: He has used this discussion in various aspects of Osul; besides the discussion of strict coupling between word and meaning, he has also used it in discussions related to the authority of advent, the intellectual conduct, the conduct of Islamic jurists, the right of obedience, consensus, etc.

9. *Benefiting from the method of probability in the science of Rijal*: Shahid Sadr has relied on this method in terms of the degree of knowledge and the degree of probability of trustworthiness of every narrator; therefore, it can be said that this knowledge and historical classes and the biographies have also received special attention by Shahid Sadr.

According to the aforementioned points and the different types of aspects with which Shahid Sadr dealt through induction, one can be guided to the conclusion that the logic of induction played a central role in his theories, and based on this, the method of probability plays a central role in discovering and determining the meaning of the text

and the relationship between the object and the mind in a way. Therefore, this method is placed in the central core of Shahid Sadr's methodology.

4-3. Theory of structural actuality

Dealing with the project of Islam, as a social way which has coherent and coordinated principles and observes the collective life of humans, is one of the most urgent necessities of religious thinking, and the leader of Iran, Ayatollah Seyyed Ali Khamenei, has attempted to theorize it. According to his opinion, the Islamic debates and researches, previously, mostly lacked the two important features, and therefore, in the comparison of Islam with the current schools and social issues, they have not reached a fruitful and decisive result; that is, they have been unable to unable to provide the plan and map of a unified and coherent religion and to determine its relationship with other schools and religions (Khamenei, 2016, p. 27)

In a pathology of the current state of Islamic sciences, Khamenei started his general plan and design to enter the practical and objective arena and he believes: "Because the discussions are generally subjective and far from the scope of practical and objective, especially social, influence, It has not produced anything more than subjective knowledge and has not presented a clear and specific theory regarding the collective life of humans, especially regarding the determination of the shape and form of society.

Therefore, he believes that it is necessary to place three important features in Islamic intellectual discussions and reports in order to reveal a kind of "functional jurisprudence and social jurisprudence":

1. First, the Islamic education and intellectual system has got

rid of the isolation and pure subjectivity, and like the school of Techniktahi, it deals with practical tasks and especially social life; and it hence each of the theoretical topics from the point of view of what is the plan for human life and what is the purpose of being and what way it offers to achieve this goal should be investigated and researched.

2. The other thing is that the intellectual issues of Islam should be studied continuously and as parts of a unit, and each one is a part of the complex of religion and an element of this complex and solid building and with other parts and the elements are harmonious and related, so that a general and comprehensive plan of religion can be deduced from the knowledge of these principles, in the form of a complete and unambiguous ideology with dimensions that are suitable for the multilateral life of human being.

3. Another thing is that in deriving and understanding Islamic principles, the basic documents and texts of the religion are the source and not personal tastes and opinions.

Based on this, he has depicted the basis of his jurisprudence as functional and peratical, and also, he speaks of a kind of holism and coherence, and then he has revealed a kind of regularity in this social jurisprudence, which is based on a kind of general inferential culture and Islamic sources. And he is wary of personal tastes and individual expedients. This issue can somehow clarify the meaning of social respect.

5. Conclusion

The philosophy of the acts covers a wide range of issues; meanwhile, these topics can somehow provide the basis for comparative study of approaches in philosophy and open the way for philosophies based on social sciences. In the table below we have attempted to portray the

main and general lines in speech act theory and philosophy of conventional language in the principles of contemporary jurisprudence:

	Mohaqiq Isfahani's Theory of Contingencies	Shahid Sadr's Probability Theory	Ayatollah Khamenei's Theory of Islamic Thought
Language as Act	☑	☑	☑
Intentionality	☒	☒	☒
Social in Intentionality of Meaning	☑	☑	☑
Language Philosophy Method	☒	☒	☒
Functional Theory of Meaning	☒	☑	☒
Wholism and Relying on the Rules	☒	☑	☑

According to this study, it is revealed that the theory of Shahid Sadr is one of the closest theories to speech act theory in the philosophy of the conventional language, and therefore the enormous capacity of this thinker is recognized for the construction of Islamic philosophy and systems.

The philosophy of language is a fascinating field that examines the nature of language, its meaning, its reference, its use, and its relationship to mind and reality. The later Wittgenstein (in his Philosophical Investigations) believed that the meaning of language lies in its use—the "language games" and "forms of life" in which

language is used. For him, ordinary language is perfectly fine, and philosophical problems arise from the misuse of language.

John Searle continued this argument with his theory of "speech acts," which was influenced by Austin. He argued that linguistic statements are not merely descriptive, but are actions by which we do something—such as making promises, requesting requests, stating statements, etc. Searle's theory of "intentionality" can also be examined in relation to ordinary language.

The science of Usul al-Fiqh is one of the most important Islamic sciences that examines the methods and rules for deducing religious rulings from Islamic sources (the Quran, Sunnah, consensus, and reason). This science provides a theoretical system for understanding and interpreting religious texts.

Speech Act Theory, proposed by philosophers such as Austin and Searle, argues that language is not only used to describe reality, but also that speech can be used to perform actions such as promising, ordering, announcing, etc.

Common and comparable points between them:

1- Both seek to understand the speaker's intention: In Usul al-Fiqh, there are concepts such as "appearance" and "speaker's intention," which are comparable to the concept of "intentionality" in speech act theory.

2- Classification of types of speech: In Usul al-Fiqh, there are classifications such as insā and akhbar, command and prohibition, which are comparable to the classification of speech acts into Assertives, Directives, Commissives, etc.

3- Validity of speech: In Usul al-Fiqh, discussions such as the authority of appearances and the conditions of validity of speech are similar to the discussions of "Felicity conditions" in speech act theory.

4- The role of context and evidence: Both areas pay attention to the role of context, evidence, and conditions in understanding the meaning and intent of speech.

For a deeper comparison, you can focus on specific topics such as the topic of "in-sā" in Usul al-Fiqh and "declaratives" in speech act theory. Also, the topics of "concept and utterance" in Usul al-Fiqh are comparable to "explicit and implied meaning" in speech act theory. The topic of intentionality in philosophy of mind and phenomenology is capable of comparative study. Intentionality, which means "being directed towards something" or "being about something", can be compared from different aspects:

1- Intentionality can be compared in different philosophical perspectives (e.g., Brentano, Husserl, Searle, and others).

2- Intentionality can be compared in different mental phenomena (e.g., intentionality in belief, desire, intention, perception, etc).

3- Intentionality can be compared in different philosophical traditions (e.g., analytic philosophy, phenomenology, Islamic philosophy).

4- It is also possible to compare intentionality with similar concepts in cognitive science and artificial intelligence.

This topic is a suitable subject for comparative analysis due to its complexity and importance in understanding the nature of consciousness and mind. Intentionality is a philosophical concept that means the characteristic of consciousness to be "oriented to something" or "about something". This concept is mostly proposed in the philosophy of mind and phenomenology and has been developed by philosophers such as Husserl, Brentano and Sartre. Usul al-Fiqh, on the other hand, is the science of methodology for inferring religious rulings that provides rules and methods for extracting religious rulings from Islamic sources (the Quran, Sunnah, consensus and reason.

Comparison of these two fields:

1- Subject and purpose :Intentionality: deals with the nature of consciousness and its relationship with the object of consciousness. Usul al-Fiqh: is dedicated to the method of inferring religious rulings

1. Origin:

Intentionality: that has its roots in Western philosophy and phenomenology. Usul al-Fiqh: was formed in the Islamic tradition and to respond to the needs of jurisprudence

2. Methodology:

Intentionality: Focuses on the phenomenological analysis of the experience of consciousness

Principles of jurisprudence: Emphasizes the logical and linguistic analysis of religious texts and the application of the rules of reasoning Of course, some theoretical connections can be found between these two concepts: Both deal in some way with the issue of "understanding" and "interpretation". In principles of jurisprudence, understanding the text and the intention of the legislator are also important, which can be related to the discussion of intention and meaningfulness. Some contemporary Muslim philosophers have tried to apply phenomenological concepts to the analysis of principles of jurisprudence. For this comparison, I can suggest a few key points:

1-The concept of intentionality in Searle: Searle believes that intentionality is a mental property by which our mental states refer to or imply something other than themselves. This property is about or being attentive to something.

2- In the science of principles: concepts such as word order, signification, and legislative and formative will can be compared with the intentional aspect. Especially the discussion of order and use in which words refer to specific meanings.

3- Common points: Both perspectives examine the relationship between the mind/language and the external world in some way. In both, the issue of how the subjective and the objective are related is raised.

4- Differences: Searle is more concerned with the psychological aspect and the philosophy of mind, while the science of principles focuses on the use of language in understanding religious texts and deducing rulings.

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