Pragmatics and Its Effectiveness on the Standards of Islamization of Knowledge in Understanding of Religious Discourse

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Abstract:
Hermeneutics or pragmatics is a science of linguistics that is concerned with explaining the difference and the gap between the meanings of the words of human speech and the intended meanings of the speaker. The arguments treat context and meanings in non-comprehensive speech using the science of semantics, which is Arabic rhetoric. This section studies the various determinants related to linguistic circulation in relation to context and position as they are two basic conditions in the manner in which communication and the production of significance between language users in their conversational relations in evidence and direction, as linguistic communication is not only based on linguistic competence, but there are a number of conditions Non-linguistic interference that interferes with the determination of linguistic performance. Pragmatics is the field that is concerned with the study of speech acts, imperatives, and conversational imperatives, in conjunction with the fields of language philosophy, argumentative logic, and discourse analysis. The problem of the topic consisted in discussing the idea of Islamization of knowledge in the light of Pragmatics or deliberative theory and defining the standards of Islamization of knowledge in understanding religious discourse, and then arriving at the extent of the effectiveness of Pragmatics in standards of Islamization of knowledge in understanding religious discourse, as this topic aims to achieve a set of general goals , Of which:
1- To identify the reasons and the beginnings of the emergence of the term Pragmatics and to clarify its concept and principles.
2- Clarifying the concept of Islamization and its role in understanding religious discourse.
3- Determining the criteria for the Islamization of knowledge in understanding religious discourse.
4- Discussing the idea of Islamization of knowledge in the light of the pragmatic theory.
5- Access to the effectiveness of Pragmatics in the criteria of Islamization of knowledge in understanding religious discourse.
One of the most important results of this research was that it showed the effectiveness of Pragmatics that explains the relationship of linguistic activity with its users, and how to use linguistic words through their different contexts within religious discourse, through the standards of Islamization of knowledge by looking at it as a necessary and effective intellectual process in understanding religious discourse as a message Clear and successful communication with tangible results.

Keywords: Pragmatics, Islamization, knowledge, standards, religious discourse.

Introduction:
Researches in the field of pragmatics today have become of interest to many scholars in various disciplines of knowledge. Pragmatics is an open space for most human knowledge. It includes sociology, psychology, communication science, literary criticism, rhetoric, semiotics, discourse analysis, linguistics, and others. That pragmatics has swept the field of linguistic research, especially in the field of linguistic communication; It gave great importance to the recipient at the expense of the contextual circumstances and the transmitter itself.

Hermeneutics or pragmatics is a science of linguistics that is concerned with explaining the difference and the gap between the meanings of the words of human speech and the intended meanings of the speaker. The pretexts treats context and meanings in unfinished speech using the science of semantics—that is, Arabic rhetoric. This section studies the various determinants related to linguistic circulation in relation to context and position, as they are two basic conditions in the way in which communication and the production of significance occurs between language users in their conversational relationships, in order to demonstrate and direct, since linguistic communication is not only based on linguistic competence, but there are a number of Non-linguistic conditions that intervene in determining language performance. Pragmatics is the field that is concerned with the study of speech acts, imperatives, and conversational imperatives, in conjunction with the fields of language philosophy, argumentative logic, and discourse analysis.

By defining the criteria for the Islamization of knowledge, we can identify the effectiveness of Pragmatics in understanding religious discourse.

Reasons for choosing the topic:
The main causes for selecting this issue are:
1- The importance of knowing the reasons and the beginnings of the emergence of the term Pragmatics and standing on its concept and principles.
2- Getting to know the concept of the Islamization of knowledge and its role in understanding religious discourse.
3- Clarification of the criteria for the Islamization of knowledge in understanding religious discourse.
4- Discussing the idea of Islamization of knowledge in the light of the pragmatic theory.
5- Drawing and clarifying the methodology of the Islamization of knowledge in the light of the pragmatic theory.
6- Access to the extent of the effectiveness of Pragmatics in the criteria of Islamization of knowledge in understanding religious discourse.

The problem and questions of the topic:
The problem of the topic consisted in discussing the idea of Islamization of knowledge in the light of Pragmatics or deliberative theory and determining the standards of Islamization of knowledge in understanding religious discourse, and then arriving at the effectiveness of Pragmatics in standards of Islamization of knowledge in understanding religious discourse. Next:
1- How did the term Pragmatics originate?
2- What is the meaning of the term pragmatic Pragmatics and its principles?
3- What is the concept of Islamization of knowledge?
4- What role does the Islamization of knowledge play in understanding religious discourse?
5- What are the criteria for the Islamization of knowledge in understanding religious discourse?
6- What is the idea on which the Islamization of knowledge is based in the light of the pragmatic theory?
7- What is the methodology through which it is possible to Islamize knowledge in the light of the pragmatic theory?
8- How effective is Pragmatics in the criteria of Islamization of knowledge in understanding religious discourse?

Topic Objectives:
This topic aims to achieve a set of general objectives. It can be summarized as follows:
1- To identify the reasons and the beginnings of the emergence of the term Pragmatics and to clarify its concept and principles.
2- Clarifying the concept of Islamization and its role in understanding religious discourse.
3- Determining the criteria for the Islamization of knowledge in understanding religious discourse.
4- Discussing the idea of Islamization of knowledge in the light of the pragmatic theory.

5- Clarifying the methodology of the Islamization of knowledge in the light of the pragmatic theory.
6- Access to the extent of the effectiveness of Pragmatics in the criteria of Islamization of knowledge in understanding religious discourse.

Search Plan:
First- Pragmatics:
1- The origin of the term Pragmatics.
2- The concept of Pragmatics.
3- Principles of Pragmatics.

Second- Islamization of knowledge and its role in understanding religious discourse:
1- The concept of Islamization of knowledge.
2- The role of Islamization of knowledge in understanding religious discourse.
3- Criteria for the Islamization of knowledge in understanding religious discourse.

Third - The Idea, Methodology, and Effectiveness of Pragmatics in the Criteria for the Islamization of Knowledge in Understanding Religious Discourse:
1- The idea of Islamization of knowledge in the light of the pragmatic theory.
2- The methodology of the Islamization of knowledge in the light of the pragmatic theory.
3- The effectiveness of Pragmatics in the criteria of Islamization of knowledge in understanding religious discourse.

First- Pragmatics:
1- The origin of the term Pragmatics:
The maturity of the concept of pragmatics has been completed with the American scientist (John Austin), who presented a procedural theory of pragmatics and discourse analysis, and he characterized it as the theory of speech acts, and emphasized that every utterance carries and hides a verbal dimension, and his theory is based on presenting a set of verbs; (Judgment Verbs, Decision Verbs, Verbs of Commitment, Verbs of Behavior, Verbs of Clarification) to conclude by John Searle by presenting a complete procedural approach that clarifies the elements of discourse and text analysis by developing Austen's speech act theory and was based on signs, presupposition and necessitating dialogue, and speech acts consisting of: Tests, directives, commitments, expressions, and declarations (Ali, 2017).

If we return to the origins of this method, it emerged as a philosophical trend in America, and it was represented by William James, John Dewey, and Richard Rorty, and in 1938 AD, the American philosopher Charles Mouris distinguished in an article he wrote in a scientific encyclopedia Among the various disciplines that deal with language, namely: syntax (in general, grammar, which is limited to the study of the relationships between signs); And the science of semantics that revolves around the signification that is determined by the relationship of defining the true meaning that exists between the signs and what they signify). Finally, pragmatics, which, according to Mouris, is concerned with the relationships between signs and their users, who has settled in his mind that pragmatics is limited to the pronouns of the speaker, discourse, adverbs of time and place (now, here) and expressions that derive their significance from data that are partially outside the language itself; That is, from the place in which communication takes place (Ruepaul, & Mochlar, 2003).

On the other hand, some language learners believe that the establishment of pragmatics as a reliable field in contemporary linguistic study dates back to the seventh decade of the twentieth century, after its development by three philosophers of language belonging to the philosophical heritage of the University of Oxford, namely (Austin), (Searle), and (Herbert Paul Grice), and their concern was to find a way to communicate the meaning of natural human language by informing the sender of a message to a receiver who interprets it (Ali, 2017).

Charles Morris was the first to use the term pragmatics in a rather systematic technical way, but the problems which must have motivated him were not new. As is well known, in his attempt to structure the field of semiotics, Morris identified three main branches:

1) syntactic (today's 'syntax') – the study of the structural "formal relation of signs to one another";
2) semantics – the study of "the relations of signs to the objects to which the signs are applicable";
3) Pragmatics – the study of the contextual "relation of signs to interpreters" (Morris, 1938).

Although Morris's ambitious agenda to integrate all sciences of signs, whether linguistic or not, was never to be accomplished, his work evidently paved the path for pragmatic research, however modified and limited in comparison to what he had envisaged.

Functional as they are, the categories suggested by Morris are not absolutely complementary and even in today's perspective the three areas are still underspecified bones of contention to the effect that, as can be seen in subsequent discussion, there have been suggestions to dispose with either pragmatics or semantics on grounds that the co-existence of the two introduces confusion detrimental to clarity of linguistic research (Plisiecka, 2009).

2- The concept of Pragmatics:
Pragmatics, like discourse analysis, goes beyond structural study of the phrase and focuses on higher units -speech acts and conversation turns: What is more, it focuses on its object of study through consideration of the context and its construction, through recognition of speaker intention, and through the establishment of implicit elements which the hearer has to access (Puig, 2003).
And pragmatic is a compound term from 2 morphemes, the first, deliberation from the verb deliberation, which is from the form of interaction, which carries the meaning of participation, and the second, the suffix, which refers to the methodological and scientific dimension. Pragmatics is a science related to the linguistic phenomenon, and from this cognitive angle, it is a modern science, but the research in it is old, as the sources indicate that the word pragmatic is corresponding to the Greek term (pragmatics), which means the scientific purpose as it was used by Greek philosophers since the early ages to denote scientific, This connotation was transferred to the Latin in a similar way to the two forms of the Greek term, for the Latin word (pragmatics) is an extension of that scientific term... The scholars have been interested in the effects of the interaction of language with the conditions and statuses in society, and the ways of using it within the social system, where the interaction occurs between the sender and the recipient. People who specialize in: deliberative (Khalil, 1996).

We can summarize the tasks of Pragmatics in the following points:
1- The study of (the use of language) not in terms of its structure, as structuralism does, but rather when it is used in the different classes; That is, as a specific speech issued by a specific speaker, addressed to a specific addressee, with a specific wording, in a specific communicative position; To achieve a specific communicative purpose.
2- Explanation of how inductive processes flow in the processing of vocabularies.
3- Explanation of the reasons for the failure of structural linguistic treatment in morphological treatment.
4- Explaining the reasons for the preference of indirect and non-verbal communication over direct literal communication (Ali, 2017).

3- Principles of Pragmatics:
(Grace) established general principles that establish the purposes of the addressees and participants in the communication process, which is the contract and implicit agreement between the speaker and the addressee participating in the communication process. :
1- Quantum wisdom: that makes your contribution to the hadith informative to the extent required by the goal of this hadith, but do not make it more informative than what is required.
2- The wisdom of quality: to make a real contribution to the hadith and not speak out for something that you cannot claim without sufficient evidence.
3- The wisdom of the relationship: to make an important contribution that has meaning in the hadith.

4- Wisdom of speech: to speak clearly and avoid ambiguity, and to present your argument in a regular form.

All participants in speech must respect these four principles so that the result of the speech has purposes, is useful, serves the process of communication, and has a discursive force that allows building a strong relationship of communication between the sender and the receiver. And the situation, taking into account the speakers and their methods of speech, and everything that would increase the process of communication and clarity, as (Ellwar) defines it as a field concerned with treating three data that guide the verbal exchange process, which are:
A- Speakers.
b- Context.
C- Ordinary uses of speech (Al-Jilali, 1986).

Pragmatics is concerned with the ordinary use of language through the three elements; It is concerned with the speaker and the listener participating in the speech act and the communicative event, and it is concerned with the conditions of speech, the status of the situation, and everything related to speech from external factors, or appropriate to a situation, or its repulsion to the verbal event, and it is concerned with the linguistic contexts of the speakers according to the linguistic reality, so it examines the discursive method, It deduces the purposes of the speaker, which is the study of language in use (Al-Ibrahimi, 2006).
The context has its prominent and important role in deliberation. By changing it, the saying and the concept can change, and thus it is in agreement with the new context. Every context has a saying, and these sayings depend on the factors specific to the speakers and the factors external to them. The context is the sum of the conditions for the production of the saying, which are the external conditions for the saying itself, and the saying It is the product of a specific intent, which derives its existence from the personality of the speaker and the listener or listeners, and this occurs in the medium (the place) and the moment (the time) in which the dialogue takes place (Nakhla, 2002).

Pragmatics studies the relationships that arise between language and context, the speaker and the listener, and the temporal and spatial conditions, thus taking into account the speaker's intentions and circumstances, and how speech reaches the listeners and their surrounding circumstances (Al-Jilali, 1986).

Second- Islamization of knowledge and its role in understanding religious discourse:
1- The concept of Islamization of knowledge:
The term (Islamization) has been widely used during the past period as a synonym for the term Islamic Renaissance, which is defined as a movement directed towards reforming Islamic thought led by a conscious change in Muslim thought, attitude and behavior and characterized by a commitment to reviving Islamic civilization in all its cognitive aspects (al-Tamimi, 2016).
The Islamization of a particular field means teaching, learning, and presenting this system in an Islamic manner, different scholars may describe the "Islamization of knowledge" differently, although they may refer to the same thing, and such differences in presentation may arise due to the writers' backgrounds, education and beliefs regarding the issue Here we mention the different definitions of the concept of Islamization of knowledge:

Ismail Raji Al-Faruqi defined the task of Islamizing knowledge by reformulating the entire heritage of human knowledge from the point of view of Islam, and also adding to the reformulation of knowledge in terms of Islam's connection to it, that is, redefining and rearranging data, rethinking logic and linking data, re-evaluating conclusions, and reformulating goals, and to do so in such a way as to make the disciplines enrich the vision and serve the cause of Islam, and also sees the Islamization of knowledge aimed at producing university books that reformulate about twenty disciplines according to the Islamic vision (Al-Faruqi, 1984).

In another explanation presented by Abdul Hamid Abu Suleiman, he sees that the "Islamization of knowledge" is concerned with thought, ideology, and the normative and intellectual human

pattern, and how this pattern and its components and roots in the mind, psyche and conscience can be built, and the Islamization of knowledge represents a type of knowledge that depends on the standards and ideals of the divine message. It is related to everything that is real, valuable and precious in the nation's heritage and the content of the thought of its scholars and thinkers through the centuries. It is a method of formulating a systematic, scientific and rational thought for the humanities, social sciences, and applied sciences. Every activity, thought, action and social organization is Islamic (Abu Sulayman, 1997).

Al-Attas asserts that Islamization means "liberating knowledge from its interpretations based on secular ideology and from the meanings and expressions of religion" (al-Tamimi, 2016).

Ali Ashraf - a pioneer in contemporary Islamic education - fully agreed with Al-Attas that the Islamization of knowledge cannot be merely adding new or modern knowledge to the old or traditional knowledge existing in Islamic countries, and he says: "To make society 'Islamic' in the true sense of the word." , there is a need for an academic leadership whose knowledge and orientation are truly Islamic in nature, Islamization cannot occur if one simply transforms traditional schools into "modern" schools based on the Western education system, nor can it be achieved by making a confused mixture of religious and secular approaches to branches Different from knowledge (Ashraf, 1984).

2- The role of Islamization of knowledge in understanding religious discourse:
The Islamization of knowledge means reformulating knowledge and sciences in a way that strips them of positive philosophical references, and reusing them within an Islamic philosophical context. Hence the importance of Islamizing linguistic knowledge in light of the principles of Pragmatics that define religious discourse.

It is also necessary to renew the religious discourse and to re-educate preachers, or anyone who delivers sermons in mosques, by enrolling them in specialized faculties where they can learn to take a sound scientific and methodological approach to their work, and to ground their discourse on solid foundations. They should be regularly instructed so that they adhere to a middle-path religious thought and steer clear of extremism, excess, and fanaticism. Their horizons need to be broadened through dialogue with sociologists, economists, writers, artists and people of culture so that they can digest the fruits of cultural development and cleanse their discourse of dangerous myths and ideas that threaten security and social peace. They should be encouraged to engage in scientific research into Islamic cultural history and to protect the idea of coexistence and the spirit of citizenship, along with the values that necessarily low from these. Nor should we overlook their material condition, for we need to make sure they can resist the siren song of extremist organizations. Contests should be organized to test and recognize excellence in the reading of the most important renews of religious thought. Such contests could spread a positive spirit of competition and facilitate receptiveness to the ideas of these thinkers. Aspiring preachers should be encouraged to write and publish the best of their research and conference papers, and steps should be taken to favor the circulation of these publications among all their peers (Fadl, 2017).

3- Criteria for the Islamization of knowledge in understanding religious discourse:
The idea of Islamization of knowledge for understanding religious discourse is subject to several criteria, the most important of which are:
1- Understanding the Islamic texts correctly, such as making sure to know the meaning of the texts by referring to the original references in the interpretations of the Qur'an and the explanations of the hadith.
2- Being aware of other sources of Islamic knowledge, such as: consensus, analogy, sent interests, approval, custom, and others.
3- Benefiting from the advocacy discourse in the era of prophecy, as well as benefiting from what science has reached in the West in the deliberative field, provided that the methodological difference with regard to the Islamic advocacy discourse is not neglected.
4- Determining the dimensions of the comprehensive Islamic conception of man, society and existence, drawing from the main sources of the Islamic approach, which are represented in

the Qur'an and the correct Sunnah, while benefiting from the jurisprudence of Muslim scholars from the predecessors and contemporaries (Al-Harthy, 2020).

5- One of the principles that are agreed upon by a number of researchers in rooting is the unity of the truth. There is no scientific truth like a religious one. Either the truth is scientific or it is not, regardless of its source, and the other principle is that the Qur'an and the Sunnah are constant sources of scientific facts (Al-Subaih, 2013).

6- Absolute belief in the integrity of the Noble Qur'an and the Prophetic Sunnah, and that no Quranic verse or authentic hadith can collide with a universal Sunnah, because their source is divine, which is God Almighty, and not subjecting the texts of the Noble Qur'an and the Prophetic Sunnah to scientific assumptions that have not been proven correct, and not dropping beliefs such as subjective opinions. On the texts of the Noble Qur'an and the Sunnah of the Prophet, and deliberation and not rushing to pass judgments on modern scientific theories until their validity and authenticity are ascertained.

7- Commitment to the rules of deduction and inference in the Islamic methodology, so that the researcher can reach the correct result in light of the methodology of Sharia scholars such as assets in their studies (Al-Hazmi, 2004).

8- Understanding and knowing the methods of the Arabic language and its multiple uses. Language is the tool of thinking, as well as the tool of eloquence, and the link of the tool with the source is an inextricable link; Where the language is a tool for understanding the Noble Qur'an and the Sunnah of the Prophet, and that most of the error is for this reason, and therefore it is important for the researcher to be able to understand the Arabic language and its sciences if he wants to address the process of Islamic rooting of concepts (Ismail, 2008).

9- Rooting is based on three basic requirements that are not mutually exclusive:

- The first requirement is mastery of Islamic reference, and Islamic materials related to the subject to be presented, whether they are Qur'anic texts, the Sunnah of the Prophet or selected texts from the heritage of Muslim scholars.
- The second requirement is mastery of literature related to the subject in contemporary human thought.
- The third requirement is the ability to combine the results of understanding and comprehension of the outcome of each of the previous two requirements, in order to make a creative leap that produces knowledge characterized by Islam or Islamic rooting (International Institute of Islamic Thought, 1992).

When applying the criteria of Islamization of knowledge to understanding religious discourse, focus must be placed on eliminating the gap between thought and action, between idealism and realism, and between ideological leadership on the one hand and socio-political leadership on the other. That there be a number of principles that constitute the core of fixed Islam, and these principles form the framework and methodology of Islamic thought, and they are the beacon that guides the Islamic mentality to reach the psychological and personal structure in daily life (Abu Suleiman, 1997).

This methodology needs to activate the process of epistemological recovery, which enables the development and understanding of religious discourse.

Third - The Idea, Methodology, and Effectiveness of Pragmatics in the Criteria for the Islamization of Knowledge in Understanding Religious Discourse:
1- The idea of Islamization of knowledge in the light of the pragmatic theory:
Pragmatics is a trend that seeks to approach issues of linguistic use, such as conversational imperative and necessity, from a new perspective that takes into account its philosophical and linguistic dimension. On the issues of inference, through which it is clear that defining a phrase requires two complementary matters: the first is the ability to acquire mental states, and the last is the ability to attribute them to others. The principle of cooperation, The basic idea is that, when communicating, the communicators accept and follow a certain number of implicit rules necessary for the functioning of communication, and that the partners in the linguistic interaction usually share a common goal, if there is no reason for communication, and communication may not occur, From this principle, four bases or postulates are branched: the rule of quality, the rule of quantity, the rule of direction, and the rule of relevance. And if the

rules of conversation facilitate the work of communication, and help to realize the intentions of the speakers; Its violation pushes the interlocutors towards carrying out inferential mental processes that lead them to understand the content, as inference is a mental process based on a set of information leading to results consistent with what we set out from, which means that deliberation and cognitive sciences stand on a common ground, represented by their interest together in describing the analysis of mental processes accompanying speech; Therefore, it is not surprising that (Anne Roble) and (Jack Moschler) acknowledge that the date of birth of pragmatics almost coincides with the date of birth of cognitive science (Khetam, 2016).

Through the close link between pragmatics and epistemology, it is possible to discuss the idea of Islamization of knowledge in the light of the pragmatic theory by defining Islamic terms and concepts in a way that is commensurate with the nature of the current era and the culture of the recipient. From its practical or mental meaning that enables the recipient to visualize its meaning.

2- The methodology of the Islamization of knowledge in the light of the pragmatic theory:

The Islamization of knowledge methodology can be conceived in the light of the pragmatic theory by considering it as an intellectual process that seeks to consider issues of knowledge and methodology from the perspective of reform, investigation and self-discovery without any preconceptions, ideological or temporal restrictions or restrictions on its intellectual horizons, and therefore the Islamization of knowledge should not be understood. It is a set of axioms or a rigid ideology. Rather, it must be viewed as a set methodology for dealing with knowledge and its sources, or as an intellectual view in its early stages (Al-Alwani, 2015).

Hence, it can be said that the methodology of the Islamization of knowledge in the light of the pragmatic theory is represented in two basic principles:

1- Islam has a cosmic vision and an existential philosophy that deals with man, life and the universe. Islam is a religion of monotheism and belief in the unseen, and it affirms that man is a moral being, especially with the presence of an element higher than matter inherent in the very existence of man.

2- That human knowledge and science trends stem from tribal visions, and that the world does not return the field of discovery empty-handed of concepts and visions that form the basis of his scientific pursuit, and affect the results of his research (Abu Ragheef, 2009).

Dr. Ismail Raji Al-Farouqi believes that reformulating knowledge on the basis of Islam's relationship with it, meaning "Islamizing it", that is, redefining and coordinating information, rethinking the premises and results obtained from it, and re-establishing the conclusions he reached and redefining the objectives, provided that All this so that these sciences enrich the Islamic perception and serve the cause of Islam, By this we mean the unity of truth, the unity of knowledge, the unity of humanity, the unity of life, the final nature of creation, the subordination of the universe to man, and the servitude of man from it. Likewise, Islamic values - and by them we mean the impact of knowledge in achieving human happiness and opening his faculties, reconsidering creatures so that they embody the divine laws and building culture and civilization, and establishing prominent human landmarks in knowledge, wisdom, heroism, virtue, piety and piety, and these values must replace Western values and guide Education activity in all fields (Al-Farouqi, 1984).

3- The effectiveness of Pragmatics in the criteria of Islamization of knowledge in understanding religious discourse:

Social languages as styles or varieties of a language are the languages that enact and are associated with a particular social identity. Social languages are mix of what we learn and what we speak. To know a particular social language is either to be able to "do" a particular identity or to be able to recognize such an identity, when we do not want to or cannot actively participate. Because shared cultural knowledge –as part of the context- is so often taken for granted, let us look at a communication in what is a foreign culture considered to most of us. Here we will not know what cultural information speakers assume can go unsaid. On the other side, we have a group of people listening to this speech. They had different backgrounds and

they did not all know the same things related to our cultural side. In fact, this is very common in life today for the speed of communication tools, where we often communicate with diverse sorts of people. Consequently, they do not all look at the context in the same way. For example, they do not all completely share the same cultural or religious knowledge that the speaker possesses. Speakers choose subjects strategically to set up how listeners should organize information in their heads and how listeners should view whatever the speaker is talking about. If you are unfamiliar with the topic of Sunnah and Qur'an and the people calling for dismissing Sunnah, then you are an outsider to this data. If you are very familiar with the topic, then you are an insider to this data. Others may miss things, seeing them as ''natural'' and normal and not worth commenting on. At the same time, who have a much deeper knowledge of the context can sometimes make better judgments about what things mean and why they are being said as they are. Context includes the physical setting in which the communication takes place and everything in it; the bodies, eye gaze, gestures, and movements of those present; all that has previously been said and done by those involved in the communication; any shared knowledge those involved have, including cultural knowledge, that is, knowledge of their own shared culture and any other cultures that may be relevant in the context (Alhamshary, 2019).

Religious discourse assumes the presence of two interlocutors: a sender and a receiver, and the conditions of religious discourse production are generally consistent with previous knowledge as an intellectual process with an active interactive movement. The West is a fabric whose threads are intertwined; The religious discourse among Arabs is the statement, disclosure, and intent behind the subject at hand. Discursive deliberation requires the presence of interlocutors within a specific situation with the characteristics contained in this discourse according to the mechanisms of producing linguistic meaning in order to achieve linguistic evidence in a semiotic phenomenon that shows the relationship between signs and their users. For religious discourse to become an area of interpretation. And the consideration mostly of the people of the art of religious discourse tends to its content and content, then its rhetorical form, its foundations and components so that the text is formed between significance and interpretation, and between deliberation and mental significance as opposed to positive significance, and all of these dimensions indicate in essence the meaning of dealing and interaction, which is the content of religious discourse that Speech takes an important axis, illustrating how to deal and communicate between the two sides. Hence, it becomes clear that the truth of speech is not entering into a relationship with specific words, as much as it means entering into a relationship with others. Language as a known material present in our perceptions, sayings and discourses has acquired great importance in the field of religious discourse because it is subject to the textual context, and all new ideas and positive words are created to try to realize the ideal of religious discourse through the cognitive functions and mechanisms of religious discourse to interpret it according to a clear reading with effective suggestions that destroy the rhetorical text. The interpretation of religious discourse depends on the theory of linguistic actions, given that the totality of communication functions does not include under the connotation of language or information only, but rather it is an overlapping and complex dynamic and therefore requires communication between the sender and the listener (Salim, 2018).

Hence, the effectiveness of Pragmatics that clarifies the relationship of linguistic activity with its users, and how to use linguistic words through their different contexts within religious discourse, is demonstrated through the criteria of Islamization of knowledge by looking at it as a necessary and effective intellectual process in understanding religious discourse to be a clear and successful communicative message with results. concrete.

Conclusion:

This research was about Pragmatics and its effectiveness on the standards of Islamization of Knowledge in understanding of Religious Discourse. This research was on Pragmatics and its effectiveness in the standards of Islamization of knowledge in understanding religious discourse, and it dealt with the emergence of the term Pragmatics, its concept and principles, and also talked about the concept of Islamization of knowledge, and its role in understanding religious discourse through the standards of Islamization of knowledge, and then moved to

present the idea, methodology and effectiveness of Pragmatics in standards Islamization of knowledge in understanding religious discourse, and how it can be a clear and successful communicative message with tangible results.

The most important results:
1. Pragmatics, like discourse analysis, goes beyond the structural study of a phrase and focuses on higher units - speech acts and conversational shifts: moreover, it focuses on the object of its study by considering and constructing the context, by recognizing the speaker's intent, and by creating the implicit elements that must be The listener has access to it.
2. Pragmatics is built on four basic rulings, which are: the wisdom of quantity, the wisdom of quality, the wisdom of relationship, and the wisdom of speech.
3. Pragmatics is concerned with how language is used when speaking, it is concerned with the verbal context and the situation, and it takes into account the speakers and their speaking methods, and everything that would increase the communication process and clarity.
4. The Islamization of knowledge means reformulating knowledge and sciences in a way that strips them of positive philosophical references, and reusing them within an Islamic philosophical context. Hence the importance of Islamizing linguistic knowledge in light of the principles of Pragmatics that define religious discourse.
5. The idea of Islamization of knowledge for understanding religious discourse is subject to several criteria, and when applying the standards of Islamization of knowledge to understanding religious discourse, the focus must be on removing the gap between thought and action, between idealism and realism, and between ideological leadership on the one hand and socio-political leadership on the other hand, as well as eliminating duplicity. In the advocacy methodology for the Islamization of knowledge, there must be a number of principles that form the core of Islam.
6. Through the strong link between pragmatics and epistemology, the idea of Islamization of knowledge can be discussed in the light of the pragmatic theory by defining Islamic terms and concepts in a way that is commensurate with the nature of the current era and the culture of the recipient. From its practical or mental meaning that enables the recipient to visualize its meaning.
7. Religious discourse assumes the presence of two interlocutors: a sender and a receiver, and the conditions for the production of religious discourse are generally consistent with previous knowledge as an intellectual process with an active interactive movement, and religious discourse seeks to highlight the characteristics behind language as a system to communicate the purposes behind the discourse.
8. The effectiveness of Pragmatics that explains the relationship of linguistic activity with its users, and how to use linguistic words through their different contexts within religious discourse, is demonstrated through the criteria of Islamization of knowledge by looking at it as a necessary and effective intellectual process in understanding religious discourse to be a clear and successful communicative message with tangible results.

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