PalArch's Journal of Archaeology of Egypt / Egyptology

THE QURANIC CONTEXT AND ITS IMPACT ON WEIGHTING

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ABSTRACT

This research revolves around the Qur'anic context, its importance and implications for interpretation, and it aims to highlight the importance of the Qur'anic context as a great source of interpretation. It also aims to clarify the types of Qur'anic context, and an explanation of the great impact of the context on the interpretation of the Noble Qur'an and the weighting between the different sayings. The nature of this research necessitated that it be divided into: an introduction, and two chapters; And a conclusion, the most important findings and recommendations, and a list of sources and references.

As for the introduction: I explained the topic of the research, its importance, the reasons for choosing it, the difficulties I faced during its preparation, and the research plan. As for the first topic: the concept of the Qur'anic context, it dealt with three demands of it: the definition of context in language and terminology, the importance of context and its place in interpretation, and the types of contexts in the Holy Qur'an. The second topic: the impact of the Quranic context on weighting, so I dealt with three demands: the definition of weighting in language and terminology, the elements of weighting, and the Quranic context and its impact on weighting. This study concluded:

The science of context is a science of great value and high status, and it is one of the greatest foundations that leads to a correct understanding of the Book of God, the Blessed and Exalted, and it is considered one of the interpretations of the Qur'an with the Qur'an, It is one of the principles of interpretation that must be relied upon in the interpretation of the Book of God, and it is considered likely and semantic for many of the sayings that crowded the books of interpretation. The Qur'anic context has a clear importance in determining the significance of words and their meanings. It also has the benefit of weighing between opposing statements and strengthen the correct saying of them. Through the Qur'anic context, many errors and

fallacies that researchers have fallen into in Qur'anic studies that were written away from the context's origins and controls can be revealed.

INTRODUCTION

Praise be to God, Lord of the Sublime, and prayers and peace be upon the most honorable messengers, the seal of the prophets, the caller to God with his permission, and the enlightening lamp, our Prophet Muhammad and his family and companions, those who are guided by his guidance and those who call upon him to the Day of Judgment and after:

The Qur'anic context is a science of great rank, high in status, and it is the safest way, to make the words of God proportionate and harmonious, and the importance of this science is due to its being an interpretation of the Qur'an with the Qur'an, as it depends on the verse race and its catch-up, in giving preference to the sayings.

Thus, it can be said that the context is one of the principles of interpretation that must be relied upon in the interpretation of the Book of God Almighty, and a semantic weighting of many of the sayings that crowded the books of interpretation, and through it, it is possible to reveal many errors and fallacies that the researchers fell into in the Qur'anic studies that were written away from the origins of the context and its controls, and I liked to write about this science, rather in this kind of sciences of the Qur'an, to try to reach a sound understanding of what God Almighty wants, so that man can worship his Lord, and call to worship him with knowledge and understanding.

I decided to study the Qur'anic context and clarify its importance and impact on weighting, so this research was tagged with **(the Quranic context and its impact on weighting)**.

The importance of any research lies in the importance of the topic covered in the study, which is related to the interpretation of the Noble Qur'an revealed by God Almighty sent it down as guidance and mercy to the worlds, the importance of the research is that the Qur'anic context is one of the greatest ways to properly understand the Book of God Almighty, and it has great importance in interpreting the Holy Qur'an, and clarifying its meaning and significance it is one of the greatest means by which the illusion of shapes about the verses of the Noble Qur'an is repelled, it also controls the interpretation by opinion and prevents the interpretation of the Qur'anic text in an unjustified way.

As For the Reasons for Choosing My Research Topic, It Is Due to Several Reasons, Including:

1-   The importance of the science of the Qur'anic context, as it is a great source of interpretation that must be relied upon in the interpretation of the Holy Qur'an.

2-   The manifestation of the great impact of this science in the interpretation and clarification of the meanings of the Noble Qur'an, and the clarification of the most likely meanings from the correct ones from the sick.

3-   Serving the Book of God - the Almighty - in highlighting a correct approach to understanding and contemplating it, which is to contemplate it through the context.

4-   The Qur'anic context is one of the greatest aspects of the miracle of the Qur'an and its evidence, which shows the Qur'an as a single word, arranged and coherent.

5-   God has blessed me as I completed this research despite the difficulties I faced, including: the lack of references and sources that dealt with the subject of the Qur'anic context and its impact on weighting.

The nature of this research necessitated that it be divided into: an introduction, two chapters, a conclusion, and proven sources and references, as follows:

✓   **Introduction**: As for the introduction, it explained: the topic of the research, its importance, the reasons for choosing it, the difficulties I faced during its preparation, and the research plan.

✓   **The first topic**: the concept of the Qur'anic context, and it has two demands:

❖   **The first requirement**: determining the context in the language and terminology.

❖   **The second requirement**: the importance of context and its place in interpretation.

✓   **The second topic**: The impact of the Qur'anic context on weighting, and in it Two requirements:

❖   **The first requirement**: the definition of weighting in language and terminology.

❖   **The second requirement**: The Qur'anic context and its impact on weighting.

✓   **Finally, the conclusion**: It mentioned the findings and recommendations.

✓   **Then, after the conclusion**, the sources and references are confirmed.

And I pray to the Noble God to accept my work well, and to make this research of my book a book that speaks truth, and to revive the hearts of those who read it and benefit from it in his religion and this world, and to make my work purely for his honorable face, and God is the guide to the right path, Praise be to God, Lord of the worlds, and may God's prayers and peace be upon our master and Prophet Muhammad, his family and companions, and those who followed his path until the Day of Judgment, and praise be to God, Lord of the Worlds.

THE FIRST TOPIC

The Concept of The Qur'anic Context

Talking about the Qur'anic context is talking about a steady origin in the Book of God Almighty, as it represents the complete objective unity Which shows the interrelationship and consistency between the words of the Qur'an, its structures, verses and surahs, as well as between its meanings, and this contextual consistency and interdependence is nothing but evidence of the divine miracle of His words, glory be to Him, as it is not possible to dispense

with a single letter of the Qur'an, as well as a word or a sentence, and taking it out of its context, the following is an overview of the context, its importance and place in the interpretation and types of context in the Holy Qur'an through the following demands:

THE FIRST REQUIREMENT

Defining Context in Language and Terminology

First: Defining the Context in The Language:

The origin of the word context is: "swaq", so I flipped the letter "waw" "ya" to "kasra al-sein", and they are two sources from a stem that is being driven.

Ibn Faris - may God have mercy on him - said: al-sine, al-waw, and al-qaf are one root, and it is the border of a thing. It is said that his leg will drive him to the market, and "al-siqah": what was induced by animals. It is said that I brought my wife the dowry for her marriage, and I gave it to drink, The market is derived from this, because of everything that is brought to it, and the plural is markets. and the leg is for humans and others, and the plural is a market, but it was called that because the walker is driving on it.

Al-Azhari - may God have mercy on him - said: Camels match each other: if they follow suit, and likewise they lead, then they are closely aligned and coordinated.

And Ibn Manzoor - may God have mercy on him - said: The market: a well-known person, the leg of camels and others, he drives them as a market and as a driver, and he is a chauffeur and a chauffeur, stressed to exaggerate … The camels were coordinated and coordinated, if they followed, and likewise they led, so they are led, and the match: the follow-up as if some of them are driving each other, … He gave her the dowry and the dowry as a chain and its legs, even if it was dirhams or dinars, because the origin of the dowry for the Arabs is camels, and they are the ones that are driven, so he used that in the dirhams and the dinars and others, and he drove so-and-so from his wife, that is: he gave her her dowry. The context: the dowry... It was said that the dowry is a market because the Arabs, if they married, would herd camels and sheep as a dowry because it was the dominant of their money.

He also said: The army's leg: its rear. And in the description of his walking - peace be upon him -: he used to drive his companions, that is: he leads them and walks behind them in humility, and he does not let anyone walk behind him… And the context: the removal of the soul, i.e.: as if his soul was being driven out of his body, and it is also called the context. And the market: the place of sales, and the plural is markets, so named because trade is brought there and sales are driven towards it… It is said: So-and-so gave birth to three sons on one leg, i.e., some of them after the other, and none of them had a maidservant. So-and-so was born to three children, one leg upon one leg, that is, one after one.

Al-Zamakhshari - may God have mercy on him - said: He is giving the hadith in the best context, and to you the hadith is being led.

And in the Al-Mu'jam Al-Wasit: the hadith's leg: its narration and its chain, its narration: its follower, its companion, its neighbor, and the context of the speech: its sequence and the style that it is applied to.

From the sum of the previous texts, we find that the word (context) in the language revolves around the meaning: succession, succession, communication and sequence; So the driving of camels and beasts is from their succession and connection with each other, as well as the dowry of a woman, for the principle was that it should be from camels and beasts, so they were driven to them, so it was used after that in dirhams and dinars, as well as the market for what goods were collected and followed up on it, as well as the removal of the soul, as if the soul was collected and coordinated to get out of The body, and their saying, So-and-so gave birth to three sons on one leg, which contains the meaning of communication and sequencing, so he did not separate them with a slave girl, and the context of the speech from its succession, succession, and sequencing.

Second: Defining the Context in The Terminology:

In the past, scholars have not been exposed to a definition of context, even though they used it and warned of its importance, and this is confirmed by all contemporary research that dealt with the context in the study, and perhaps the reason for this is due to:

1-   That the scholars took care of the context as a legal presumption, employed in weighting or as a step of interpretation, they did not provide a definition for this term, but rather they go straight to talking about it in terms of its significance, its divisions and its applications, as if its term is known from the outset, and it is understood intuitively.
2-   It is one of the most difficult problems to clarify the obvious. Clarifying the clear increases, its ambiguity. The word context is its origin, as Ibn Faris mentioned (the edge of the thing,) it revolves around the meaning of succession, regularity and communication. This is clear to them and needs no explanation.

As For the Later and Contemporary Researchers, They Were Divided into Two Groups in Defining the Context Idiomatically:

The first team: They restricted the context to the article side only, within the limits of racing and catching up. They see that the context's significance is limited to the article without the case, which is what language people call the linguistic context, or the article context, and their definitions are the following:

-       **Context**: It indicates the specificity of the intended meaning of the preceding or subsequent speech.
-       **Context**: It is the sequence of meanings and their regularity in the line of Qur'anic utterances, to reach its objective goal in clarifying the intended

meaning, without interruption or separation.
- **Context**: It is the sequence of speech, its consistency, and its lead.
- **Context**: The statement of the Qur'anic word or sentence in order with what precedes it and what follows it.

The second group: They made the context comprehensive of the article represented in racing and catching up, and also inclusive of the situation or the place, and their definitions include the following:

- **Context**: It is the context in which the clues indicating the intended meaning of the discourse are organized, whether the presumptions are factual or current.
- **Context**: It is the purpose with which everything related to the text is organized from verbal and current clues.

Through the foregoing, we find that the two groups differed specifically in entering the case (the maqam) or what is called in the science of jurisprudence with adverbs of conditions under the name of the context sign, and considering it a part of the article, although no one denies that the article is not understood except in the light of the situation.

Based on the aforementioned scholars' sayings about the definition of context, the researcher believes that: The status sign can be added to the concept of context, while recognizing at the same time that this type is less than the first type (the significance of the text or article) in terms of the volume of supporting texts.

And The Definition That the Researcher Deems Appropriate for The Context:

It is the purpose that organizes all that is related to the text from verbal and current clues.

The reason for choosing this definition; Because it includes the article evidence (represented by the context of the article) and the current evidence (represented by the context of the case), whether these clues are prior or subsequent, indicating the intended meaning of the discourse, which has an impact on understanding the text.

Based on what has become clear to us from the definition of the context, the significance of the context can be defined as: the meaning of an unauthorized concept in the text referred to by the general connection of the context with racing and catching up in the style of discourse in which one who has knowledge of Arabic and trained (experience) with its methods are searching for that meaning.

The Qur'anic context can be defined as: what surrounds the text of internal or external factors that have an impact on its understanding, whether prior or subsequent to it, or the state of the addressee, the addressee, the purpose for which it was intended, and the atmosphere in which it was revealed.

What is meant by the internal factors: the internal context, and the external: the external context, and his saying: they have an impact on his understanding; That is: understanding the Qur'anic text, and its saying: The state of the addressee: He is God Almighty, and his saying: And the addressee: they are those who lived through the period of revelation among the believers, hypocrites, or polytheists, and his saying: The purpose for which he was led; i.e., if the speech is received, it may come under the heading of praise and praise, or reprimand and reprimand, and his saying: the atmosphere in which it was revealed; That is: the place in which the verse was revealed, and the state in which the verses were revealed.

The meaning of the context in the interpretation can be defined as: the statement of the word or sentence in the verse, in a way that does not deviate from the preceding and the subsequent, except with valid evidence that must be submitted to.

The Relationship Between the Linguistic and Idiomatic Definition of Context:

The idiomatic definition is based mainly on the linguistic definition, and in this research the context in the language revolves around the meaning of succession, linkage, communication and plural. The current evidence continues, and the significance of the speech cannot be properly and accurately analyzed and explained only by looking at the place in which it was conducted.

In this way, the work of the mujtahid is to link the context of the article with the present and combine them to clarify the legal discourse and understand it correctly.

THE SECOND REQUIREMENT

The Importance of Context and Its Place in Interpretation

The Qur'anic context is of great importance in the interpretation of the Noble Qur'an, as it is a great principle of interpretation, indispensable to the interpreter, because of its apparent impact on understanding the words of God Almighty, and clarifying the correct meaning in the verse.

Ibn al-Qayyim - may God have mercy on him - said, explaining the impact of the context and its importance: ((The context guides to clarification of the total, the identification of the probable, the categorization of the improbability of the intended, the specification of the general, the limitation of the absolute, and the diversity of significance)).

The Importance of The Qur'anic Context Is Reflected in The Following:

First: The Significance of The Qur'anic Context Is Considered from The Interpretation of The Qur'an by The Qur'an:

The context is actually related to the Qur'an itself in that it is an interpretation of the Qur'an with the Qur'an, rather it is the highest degree of interpretation of the Qur'an with the Qur'an if it is explicit; Because the interpretation of the verse with its evidence and presumptions and according to its relevance to what precedes and after it is the context, and this confirms its importance, and considers it an asset in interpretation.

The author of the book (The rules of preference according to the commentators) said in his editing of the concept of the term Qur'an by the Qur'an: After a long reflection on this term, it appeared to me that it is divided into two parts; One of them is my commentary, and the other is my discretion. So, the endowment: is that the speech is ambiguous and hidden, so it comes with something that removes it and explains it, either immediately after it, or in another place mentioned in the source of the statement for it, and one of its examples is the interpretation of panic in the Almighty's saying: (Indeed, humankind was created impatient) by saying after (distressed when touched with evil ✿ and withholding when touched with good) Surah Al-Ma'arij (19-21), Interpretation of the Tariq in his saying {By the heaven and the nightly star!✿ And what will make you realize what the nightly star is?} [Surah At-Tariq 1-2] by saying: {ˈIt isˈ the star of piercing brightness.} [Surah At-Tariq 3], … This section is undoubtedly the most eloquent type of exegesis, and no one says it with it, and the like of it is undisputed, and it is he who is classified from the interpretation with the maxim.

Second: The Context Is One of The Pillars of The Qur'anic Miracle:

The Holy Qur'an is the ultimate proof of God, its renewed verses, and the eternal miracle of the Messenger, a miracle for every generation, a miracle in every age and Egypt, a miracle for all humanity in the various stages of its life, but also a miracle for the jinn. God Almighty says: {Say, ˈO Prophet, ˋ "If ˈallˈ humans and jinn were to come together to produce the equivalent of this Quran, they could not produce its equal, no matter how they supported each other."} [Surah Al-Isra 88], The context is one of the greatest aspects of the Qur'anic miracle and its evidence that shows the Qur'an as one word, arranged and coherent.

In explaining this miraculousness, Imam Abd al-Qaher al-Jarjani (T.: 471 AH) - may God have mercy on him - says about the evidence for the miraculous: ((So we were told: We have heard what you said, so tell us about them, why were they unable? What are the meanings of the accuracy of its meanings, goodness and soundness in the minds? Or about words like his words? We said: The advantages of them appeared in his organization, and the characteristics of their words in the context of his word, and the excellence of their patterns, and its sectors, and its sectors and sites, and in the entire ... prescription and explanation And it astonished them that they contemplated it

surah by surah, ten by verse, and verse by verse, but they did not find in all of them a word to describe its place, and a word whose significance is denied, or it is seen that other than it is better or worse and worse. Rather, they found a vastness that dazzled the minds, and the impotence of the masses, and order and healing, and perfection and accuracy...))

Third: The Qur'anic Context Has a Clear Importance in Determining the Significance of Words and Their Meanings:

Without the context restricting some meanings; Which can be willed, and unintentionally escaped, and this is clear and evident in the phenomenon of faces and analogies.

Among the examples that relate to the faces: what came in the interpretation of the word (prayer), which came in several ways, as the multiplicity of its meanings is due to the multiplicity of the methodology of the Qur'anic contexts in which the formulas and conjugations of the word were mentioned. As for the examples of analogies: what came in the interpretation of the word (zodiac), its meaning (the planets) in everything in which the word was mentioned in the Holy Qur'an with its different forms, except in one. According to determining the contextual significance of the text and its relationship to the analogy, in the Almighty's saying: {Wherever you may be, death will overcome you—even if you were in fortified towers.}[Surah An-Nisa 78].

And among the jokes that appear as much as the context is what Al-Asma'i said: I read this verse {As for male and female thieves, cut off their hands for what they have done—a deterrent from Allah. And Allah is Almighty, All-Wise.} [Surah Al-Ma'idah 38], Next to me was a Bedouin, so I said: (God is Forgiving, Most Merciful), inadvertently. The Bedouin said: Who is this? I said: The word of God, he said: Prepare, so I repeated: (God is Forgiving, Most Merciful), and he said: This is not the word of God. He said: No, I said: From where did you know that I made a mistake? He said: Oh, this is glory, so he judged and cut off, and if he had forgiven and had mercy, he would not have cut off.

Fourth: The Context of The Speech Gives a Correct Indication of The Meaning, And That Removing the Speech from Its Context May Spoil the Meaning.

An example of this is the corruption of meaning in the Almighty's verse: {Do not approach prayer} [Surah An-Nisa 43] What are you saying: {while intoxicated}, as well as saying: {We did not create the heavens and the earth and everything in between} [Ad-Dukhan 38] What are you saying: {for sport}.

Ibn al-Qayyim - may God have mercy on him - said, explaining the impact of the context and its importance: ((The context guides to clarification of the total, the identification of the probable, the categorization of the improbability of the unintentional, the specification of the general, the limitation of the absolute, and the diversity of significance, and this is one of the greatest clues

indicating the intention of the speaker. He looked at him, and he was mistaken in his debate, so look at the Almighty's saying: {ˊThe wicked will be told, ˋ "Taste this. You mighty, noble one!} [Ad-Dukhan 49], How do you find his context indicates that he is a contemptible servile)).

Therefore, omission of the context leads to error in interpretation, for example: what was stated in the interpretation of the Almighty's verse: {so if one of the women forgets the other may remind her} [Al-Baqarah 282].

Narrated by Ibn Jarir al-Tabari - May God have mercy on him - on the authority of Sufyan bin Uyaynah He said: It is not the interpretation of his saying: {the other may remind her}, From remembrance after forgetting, but from remembrance, meaning: if she testified with the other, then their testimony becomes like that of a male, meaning: it is like the testimony of one of the males.

Then al-Tabari said: This is an incorrect and meaningless interpretation, for various aspects. Then he mentioned two aspects:

One of them is that it is contrary to what all interpreters say. **The second**: It is the witness, the Almighty's saying: (that you go astray), the context of the verse in the reminder, Al-Tabari said: ((And the misguided two of them in her testimony at that time, there is no doubt that it is more in need of reminding than of remembrance)).

Ibn Attia - may God have mercy on him - also rejected it in terms of contradicting the context, saying: ((This is a far-fetched interpretation, and it is not eloquent, and only remembrance is better when confronting misguidance)) . Therefore, the context of the speech gives a correct indication of the meaning, and its omission and cutting the speech out of its context disturbs the understanding and spoils the meaning.

THE SECOND TOPIC

The Impact of The Quranic Context on Weighting

Many scholars' sayings have varied and differed in various issues of Sharia sciences, and the knowledge of interpretation has a wide share of scholars' disagreements in interpreting the verses and deriving meanings from them. Among the scholars of interpretation to consider the statements of the exegetes and the behavior of the preferred path between them. Knowing the most correct interpretation of the Book of God is one of the most important purposes of seeking Islamic sciences in general, and the study of interpretation in particular, and for this reason the exegetes paid great attention to explaining the rules and principles that lead to the correct understanding of the Book of God. Knowing the most correct of the sayings, and this can only be done by careful contemplation of the verses of the Qur'an, deep consideration of the Prophet's Sunnah, and studying the books of the predecessors. In two demands of this topic, I will clarify the definition of weighting and the impact of the Qur'anic context on weighting.

THE FIRST REQUIREMENT

Definition Of Weighting in Language and Terminology.

First: The Weighting in Language:

Weighting: the source (more likely), and ra, jim and ha are one origin, indicating sobriety and increase, it is said: the thing is more likely, and it is more likely, if it is judged, and it is from the preponderance. He weighted something with his hand, weighed it and looked at how heavy it was, and he weighed the balance, heavier it until it was money. And the seesaw swung by it: tilted and swung. The weighting in the language: it means increase, sobriety, weight and tilt.

Second: Preference in Terminology:

Weighting is: Proving a rank in one of the two evidences over the other. And it is according to the fundamentalists: the strengthening of one of the two emirates over the other, for evidence. And it was said: It is a statement of the specificity of the evidence with more strength than its counterpart, so that it can be acted upon by the strongest. And it was said: Strengthening one of the two opposing evidences.

As for what is meant by the preference of the commentators - which is what concerns us in this research - it is: strengthening one of the sayings in the interpretation of the verse for evidence from the legal evidence or a rule of explanatory rules decided by scholars, and weakening or rejecting everything else. Some of the preponderant rules indicate preponderance, some of them indicate invalidity, and some of them weaken some explanatory sayings.

And the commentators in general do not have an agreed-upon limit or definition for weighting, and the forerunners did not mention a definition of it, and their use of weighting in their interpretations indicates their expansion in its release. of it.

THE SECOND REQUIREMENT

The Quranic Context and Its Impact on Weighting

The significance of the Qur'anic context has a great impact on weighting and weakening among the sayings of the commentators. Indeed, this effect is almost the most important and clearest effect of the meaning of the Qur'anic context. Often, more than one word or verse is mentioned in the interpretation of a Qur'anic word or verse, and these statements are possible in the interpretation of the word or verse. However, the context is more likely and identifies one of them, so the word or verse should be carried over it and its interpretation.

The exegetes have consistently approached the interpretation of the Qur'an by judging the Qur'anic context in giving preference to most of the meanings of

texts or words, as weighting is one of the most important benefits of adopting the Qur'anic context, as through it the interpreter can infer the way he goes to, and the weighting between meanings played a major role in the emergence of the Qur'anic context. Most of the interpreters of interpretation disagreements in which they fell.

The Sultan of Scholars, Al-Izz bin Abd al-Salam - may God have mercy on him - says: ((The interpretation may hesitate between many arguments, some of which are equal to each other, and some of them outweigh the other. Or the context of speech, and if the speech bears two meanings, and its load on one of them is clearer and more in agreement with the context, then the load on it takes precedence)).

Examples that show us the role of context in weighting between possibilities and faces are the following:

The word Ihsan: is used to refer to Islam, chastity, freedom, and marriage, and its meaning is determined by the context.

In the words of Almighty God: {And whoever among you cannot [find] the means to marry free, believing women, then [he may marry] from those whom your right hands possess of believing slave girls. And Allāh is most knowing about your faith. You [believers] are of one another. So, marry them with the permission of their people and give them their due compensation [i.e., mahr] according to what is acceptable. [They should be] chaste, neither [of] those who commit unlawful intercourse randomly nor those who take [secret] lovers. But once they are sheltered in marriage, if they should commit adultery, then for them is half the punishment for free [unmarried] women. This [allowance] is for him among you who fears affliction [i.e., sin], but to be patient is better for you. And Allāh is Forgiving and Merciful} [An-Nisa:25], The scholars differed about what is meant by ihsan into two opinions: one: Islam, and the second: marriage.

What is indicated by the context is the second saying, and that is because the attribute of them with faith has been preceded in his saying: {of believing slave girls} How can it be said about believing women: If they become Muslim?

This view was favored by the two imams Ibn Kathir and Al-Shanqeeti - may God Almighty have mercy on them.

Imam Ibn Katheer - may God have mercy on him - said when interpreting the verse: ((And it is clear - and God knows best - that what is meant by Ihsan here is marriage, because the context of the verse indicates it as the Almighty says: {And whoever among you cannot [find] the means to marry free, believing women, then [he may marry] from those whom your right hands possess of believing slave girls} God knows. And the noble verse has its context in all of the believing girls, so it is specified that what is meant by his saying: If they are married, that is: they marry, as explained by Ibn Abbas and those who follow him).

And Sheikh Al-Shanqiti - may God have mercy on him - said: The Almighty said: { But once they are sheltered in marriage} The verse, i.e.: If they marry, and what some of the scholars said: What is meant by Ihsan in his saying: { But once they are sheltered in marriage} Islam is apparent disagreement from the context of the verse; Because the context of the verse is in the believing girls where he said: { And whoever among you cannot [find] the means to} Verse .

Thus, it becomes clear that the context is one of the greatest clues in weighing between the different explanatory sayings. With it, the interpreter is able to infer correctly based on the significance of the context.

CONCLUSION
In conclusion, and after God - the Almighty - enabled me to complete this research, I mention the most important results that I reached, and some recommendations that I call for - asking God for success and payment:

First - The Most Important Results Related to The Research Topic:

3-   The knowledge of context is a science of great value and high rank, and it is one of the greatest foundations that leads to a correct understanding of the Book of God, the Blessed and Exalted.
2-   The context is considered from the interpretation of the Qur'an with the Qur'an, and it is one of the principles of interpretation that must be relied upon in the interpretation of the Book of God, and it is considered likely and semantic for many of the sayings that crowded the books of interpretation.
3-   Interpretation through context is a safe, correct approach that is considered by scholars, and many commentators have adopted it due to the discrepancy between them, and neglecting it exposes them to fall into errors and errors in the interpretation of the Qur'anic text.
4-   The Qur'anic context has a clear importance in determining the significance of words and their meanings.
5-   Through the Qur'anic context, many errors and fallacies that researchers have fallen into in Qur'anic studies that were written away from the context's origins and controls can be revealed.

Second: Recommendations:

The most important thing I recommend after completing this research is the following:

1-   The necessity of adopting the faculties of Islamic law in our various universities for the subject of the Qur'anic context and its impact on weighting, and making its applied study available to researchers to benefit from the methods and methods of interpreters and their methods of interpretation, and to gain sufficient experience with one of the most important principles of interpretation.
2-   To highlight the commentators' attention to the context, by studying the different interpretations to show people to what extent the authors of these interpretations relied on the context, and how they used it in clarifying the

meanings and weighting between the sayings.

3-   The importance of taking care of the significance of the context in the preponderance that is rooted and transmitted in the books of interpretation, extracting them and singling them out in independent research to limit and apply them, an attempt to reduce the controversy in the science of exegesis and resolve its material and rid it of such abnormal opinions that contradict the apparent meaning of the Qur'an and even what the minds cannot imagine. Disagreement, which is sometimes not a dispute, but when someone who has no chance of looking into it makes it a disagreement and takes this thought as a ride to challenge the Qur'an and question its miraculousness, and scorn its argument and alienate its wisdom and rulings.

In conclusion: This is what God made his remembrance easy and helped him to restrict. Praise be to God, whose grace good deeds are completed. I praise Him in the conclusion as I praised Him in the introduction, and I ask Him, Glory be to Him, to forgive my sins, to cover up my faults, to forgive from me every shortcoming that occurred from me in this research or because of it, and to increase me in knowledge, piety, fear and righteousness, and to make all my words and actions purely for His Noble Face, and to grant me success It is right.

I also ask him, the Highest, to set the affairs of the Muslims right, to support his upright religion, and to empower his righteous and righteous family in all countries.

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