

PalArch's Journal of Archaeology of Egypt / Egyptology

"The rules of weighting related to the truth and metaphor and its effect on pushing the contradiction from the Quran text"

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Mr. Mohammed Shaker Mahmoud Swaij, Prof. Suhib Abbas Uduh, The rules of weighting related to the truth and metaphor and its effect on pushing the contradiction from the Quran text -- PalArch's Journal Of Archaeology Of Egypt/Egyptology 18(2). ISSN 1567-214x
Keywords: grammar, weighting, truth, metaphor.

ABSTRACT

This research aims to clarify the texts of Islamic law from the occurrence of a real contradiction between its terms, And the contradiction and confusion between the verses of its revelation, because its texts are not made by humans, but are from the Creator of Fate and Power, And what he sees as a contradiction is apparent, arising from a lack of contemplation and a lack of careful consideration Therefore, the fundamentalists gathered solid, well-made, and organized rules to push this delusional contradiction between its verses, And since there are multiple ways to pay the conflict, I chose the weighting method, And you choose what is related to the truth and metaphor and its name "The rules of weighting related to the truth and metaphor and its effect on pushing the contradiction from the Quran text".

Introduction

Praise be to God, the true and evident King, and blessings and peace be upon the one who, with the light of his guidance, removes the darkness of the ignorant, opposes the doubters, and his family and his companions are the first of the most correct, guided, correct minds.

As for after:

Because the texts of the Glorious Sharia are divine texts, they are higher than the rest of the speech, and their eloquence exceeded the hall of eloquence, and all the Sheikhs and knowledgeable people were subordinated to them. And all the pens stood there, and as the sea of these words stretched out, with the lack of consideration of the apparent matter, it became apparent at first, There is a bit of contradiction in some texts, but in fact it is every text that points to a meaning and connotation, not related to the second, and from there this book had hidden meanings, which could not be reached by a person unless he was immersed in the

depths of it and stood at its door, then he would get acquainted with the wording. And context, and consistency in meanings and connotations, The name of the contradiction in these texts will disappear, and for this reason a number of rules have been organized to organize the chain of opposing motives for these texts in order to reach real meanings that have not appeared to the public, and which need to be explored and proven, There are many that I chose for my research, including what I called: "Weighting rules related to the truth and metaphor and its effect in pushing against the contradiction to the Qur'an text. To include fundamental rules of preponderance related to truth and metaphor, To see the effect of this on awareness and understanding of the Qur'an text. In order to find out the consistency and arrangement in these verses, and to ward off mental contradiction. Hence, the research plan was divided after this introduction as follows:

The first topic: definition of rules, and weighting.

The second topic: rules of weighting related to truth and metaphor.

Research importance:

This topic is extremely important; Because it blocks the claims of skeptics and the suspicions of orientalist, and pushes the delusions of the greedy, and the idolatrous masses of the Qur'an verses who said that the words of God are contradictory.

Previous studies:

1- Studies in weighting rules related to the Qur'an text in light of al-Razi's preferences, PhD thesis, by Abdul-Rahman, Palmyra Library - Riyadh.

2- Bases of weighting related to the text of Ibn Ashour, PhD thesis, by Abeer Abdullah, Al-Tadmuriyyah Library - Riyadh.

3- The conflict and the weighting between interests and evils, a fundamentalist study, by Abd al-Rahman al-Sudais, member of the Council of Senior Scholars, Umm Al-Qura University - Makkah Al-Mukarramah.

The first topic: definition of rules, and weighting.

The first requirement: Stating the rules in language and convention.

First: Grammar is the language: the plural of a base, meaning the origin, the basis, and the center¹, we say: the rules of the house, meaning its basis and origin², And from it, the Almighty said: **[whose root is firmly fixed and its branches [high] in the sky?]**³, Its origins intercepted in the horizons of the sky, likened to the rules of construction⁴. And it comes to the meaning of raising the building after setting its rules, including the Almighty saying: **[And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed, You are the Hearing, the Knowing.]"**⁵, And from it, the Almighty said: **[but Allāh came at [i.e., uprooted] their building from the**

(1) See: Tahdheeb Al-Lughah, by Abu Mansur: 1/137, and Dictionary of Maqayas Al-Lughah, by Ibn Faris: 5/108.

(2) See: Mu'jam al-Maqayas al-Lughah, by Ibn Faris, (material: Qaed): 5/109 Tahdheeb Al-Lughah, for Harawi, (Material: Qaed): 1/202, Ghurayb Al-Hadith, by Ibn Salam Abu Ubayd: 3/104, Al-Misbah Al-Munir in Gharib al-Sharh al-Kabir, Ahmad bin Muhammad bin Ali al-Fayyumi, then al-Hamwi, Abu al-Abbas (deceased: about 770 AH), (material: Qaed): 195, Taj al-Arous, by Abu Al-Faid Murtaza Al-Zubaidi, (material: Qaed): 2/473.

(3) Surah Ibrahim: from verse 24.

(4) See: Tahdheeb Al-Lughah, Muhammad bin Ahmad bin Al-Azhari by Al-Harawi: 1/137.

(5) Surah Al-Baqarah: 127 verses.

foundations, so the roof fell upon them from above them,[696] and the punishment came to them from where they did not perceive.]⁶ That is, he cast it from its bases and from its foundations and destroyed it on them until they destroyed them⁷.

Second: Stating the rules as a convention:

I have many definitions, the most important of which are:

1- Al-Taftazani defined it, saying: ((A total ruling applies to its parts so that its provisions are known from it))⁸.

2- Al-Fayoumi defined it as: ((The total decree applicable to all its parts))⁹.

3- Al-Jarjani defined it as: ((a total issue applicable to all its parts))¹⁰.

The second requirement: the definition of weighting in terms of language and convention.

First: The weighting in a language, the weighting in the language comes on several meanings, including:

1- It weighed something with his hand: that it tilted the scale, meaning it weighed it down to money, and the most correct is the tendency of the thing¹¹.

2- Weight: something is more likely if it is more correct¹².

3- The tendency of something: the balance weighs triangular, that is, if money is more favorable, that is, it gives it a weight¹³.

After presenting the definitions of the linguists, it becomes clear to us that the weighting has its origin in the language between the following meanings: (increase, heaviness, and tendency), and when we say: more weighty, meaning heavier in the sense that one of the two hands increased over the other. And from it, the Almighty said: [(6)Then as for one whose scales are heavy [with good deeds], (7) He will be in a pleasant life.]¹⁴ That is, its weight became heavier than Mount Uhud, meaning its good deeds outweighed its bad ones.

Second: The definition of weighting conventionally:

The fundamentalists were divided in the definition of weighting into two directions: Some of them believed that weighting is an act of diligent. Because he is the one who introduces one of them to the other, and some of them saw that weighting is an attribute of evidence, and I will mention the definitions of the two trends:

The first trend: definitions of the one who saw that weighting is the act of the Diligent:

⁽⁶⁾ Surah An-Nahl: From verse 26.

⁽⁷⁾ Tahdheeb al-Lugha by al-Harawi: 14/253, and Taj al-Arous, by Zubaidi: 37/40

⁽⁸⁾ Al-Talwih Ealaa Kashf Haqaiyq Al-Tanqihi, Saad al-Din Masoud bin Omar al-Taftazani al-Shafai, (died: 792 AH): 1/52

⁽⁹⁾ Al-Misbah Al-Munir in Gharib al-Sharh al-Kabir, by Al-Fayoumi: 2/510.

⁽¹⁰⁾ Definitions, by Jarjani: p. 219.

⁽¹¹⁾ Seen: Al-Ain, by Al-Farahidi: 3/78, (article rajh:), and as-Sahih is Taj Al-Luqa, by Al-Farabi: 1/364, (article: rajh).

⁽¹²⁾ See: Lisan al-Arab, by Ibn Manzoor: 3/1587.

⁽¹³⁾ See: Al-Qamoos Al-Muheet, Al-Fayrouzabadi: 1/218, and Taj Al-Arous, by Murtaza Al-Zubaidi: 6/383.

⁽¹⁴⁾ Surat Al-Qarah: verse 6-7.

1- Imam al-Razi defined it from the Shafi'iism that: strengthening one side to work with the strongest, then leaving the other¹⁵. And he defined the same, and Al-Razi Ibn Al-Sabki agreed¹⁶.

2- Al-Kamal bin Al-Hamam (may God have mercy on him) defined it as: ((Show extra for one who is identical over the other without being independent))¹⁷. Imam Al-Bahari defined it with such a definition¹⁸.

The second trend: definitions of those who saw it as an attribute of evidence:

1- It was defined by Sarkhasi and Al-Bazdawi: an analogy in which the contradiction between two sides is achieved, after which the increase of one side appears over the other, and because of that increase by itself, the opposition takes place or the similarity between the two things is established, or one is preferred over the other by a description¹⁹, And he agreed with him and was known for his parable al-Khubazi²⁰, and Hafiz al-Din al-Nasfi^{21, 22}.

2- The Imam of Al-Haramayn (Al-Juwayni) defined it: it is the primacy of one of the Emirates over the other when it is thought²³.

What is noticed through the fundamentalists' definitions of preponderance, that they revolve around the following axes: the conjugation of one of the two principalities, or the strengthening of the two principalities, or the primacy of, or similar. Perhaps the closest one is the definition of al-Sarkhasi and his approvals, because weighting against moderation is a decrease that appears in weight or volume after the presence of opposition.

The second topic: rules of weighting related to truth and metaphor.

It is known that words are forms of meanings, and these words vary in strength and weakness, clarity and ambiguity, but if words are used in their meanings, they are not devoid of being a fact or a metaphor, and with each they are also divided into an explicit and metaphor, and since the rules of weighting here are related to the truth and metaphor, it influenced their mention without Other.

The first requirement: A statement of truth and metaphor.

The first branch: truth statement.

1- **Truth is a language:** the right of a thing, that is, an obligation and the words of a verified person, meaning a discreet, and it is also of the truth and it is against

⁽¹⁵⁾ See: Al-Mahsul, by Al-Razi: 5/397.

⁽¹⁶⁾ Hashiat Al-Attar's to explain (Lijalal Al-Mahaliyi Ealaa Jame Al-Jwame), Al-Sobki: 2/403.

⁽¹⁷⁾ Al-Tahrir fi Usul Al-Fiqh, Ibn Al-Hamam: p. 369, Al-Taqrir and Al-Tahbir, Ibn Amir Al-Hajj: 3/17.

⁽¹⁸⁾ He is: Mohebullah bin Abdul Shakur al-Bahari al-Hindi is a notable judge. From the people of "Bahar", which is a great city east of "Puurab", (D. 1119 AH), whose books are "Muslim Al-Tuthbut fi Usool al-Fiqh. Al-Alam.

⁽¹⁹⁾ See: Usul Sarkhasi, for Sarkhasi: 2/249, and Usul al-Bazdawi, by al-Bazdawi: 1/290.

⁽²⁰⁾ He is: Umar bin Muhammad bin Omar, Imam Jalal al-Din al-Khubazi, the ascetic Mufti al-Hanafî, was a jurist, (D .: 691 AH). See: Al-Jawaher Al-Madi` in Tabaqat Al-Hanafî, by Abdel-Qader Al-Hanafî: 1/398.

⁽²¹⁾ He is: Abdullah bin Ahmed bin Mahmoud, Hafez al-Din Abu al-Barakat al-Nasfi, (T .: 701 AH). See: Al-Jawaher Al-Madi` in Tabaqat Al-Hanafî, by Abdel-Qader Al-Hanafî: 1/271

⁽²²⁾ See: Al-Mughni fi Usool al-Fiqh, by al-Khubazi: p. 327, and Sharh al-Manar al-Anwar, by Abd al-Latif Abd al-Malik: P.306.

⁽²³⁾ See: Al-Burhan fi Usool al-Fiqh, by al-Juwayni: 2/175, and al-Mankhool from Commentary on Usul, al-Ghazali: p.33

falsehood²⁴, and so-and-so is true that such-and-such any creature does, and it is one principle indicating the tightness and validity of a thing²⁵.

2- **Truth idiomatically:** Truth: It is every term that remained on its subject and was not transferred to another. Like the sea in the water a lot²⁶.

Then the fundamentalists divided the truth into three parts: linguistic²⁷, legitimacy²⁸, and customary²⁹. This is the division on which the majority of scholars are: the Hanafi³⁰, the Maliki³¹, the Shafi'i³², and the Hanbali³³.

The second branch: metaphor statement:

1- **Linguistic metaphor:** The metaphor in the language comes on an operative weight, with an active meaning of subject, that is, in the sense of crossing and transgression. The movement of the letter (waw)³⁴ was transferred to the letter (jim)³⁵, so the letter (waw) was dormant, and the letter before it was opened, so the letter (waw) was turned into a letter (alpha)³⁶ on the base, so it became a metaphor³⁷.

2- **Metaphor idiomatically:** It is the term used in a meaning that is not subject to it, for a specific relationship, with a context that prevents the original meaning from wanting³⁸.

Before starting and delving into the fundamentalist rules related to truth and metaphor, I must address the existing disagreement regarding the existence of metaphors in the Noble Qur'an? The scholars differed concerning that on two views:

The second requirement: the rule: ((The Sharia truth is more weighted than the linguistic truth)).³⁹

Pronunciation of the rule: the Sharia's truth is an introduction to the linguistic truth.⁴⁰

⁽²⁴⁾ As-Sahah, to El-Gohary: p. 250.

⁽²⁵⁾ See: Mu'jam al-Maqayyis Al-Lugha, by Ibn Faris: pg. 227.

⁽²⁶⁾ See: Explanation of Al-Lamie, by Al-Shirazi: 1/172, Al-Mahsul, by Al-Razi: 1/112, Usul Sarkhasi: 1/170.

⁽²⁷⁾ And it is what the people of the language put it, like the lion for a predator. See: Al-Mu'tamed in Usul Al-Fiqh, Al-Mu'tazili: 2/405, Rawdat Al-Nazir, by Al-Maqdisi: 1/492, and Al-Farouq, by Al-Qarafi: 1/187.

⁽²⁸⁾ It is what was set by the people of Sharia, as the use of prayer for the well-known prayer. See: the yield, by al-Razi: 1/298, and Rawdat al-Nazir, by al-Maqdisi: 1/495, and Al-Ahkam in Usul Al-Ahkam, by al-Amadi: 1/27

⁽²⁹⁾ It has been transferred from its original location, and is divided into: customary in general and customary in particular. See: Al-Ahkam fi Usool Al-Ahkam, by Al-Amdid: 1/27, and Explanation of Revising Al-Fusul, by Al-Karafi: 1/44, and Approval, by Al-Shatibi: 4/25.

⁽³⁰⁾ Seen: Usul Sarkhi, 1/170.

⁽³¹⁾ See: Ahkam Al-Fusul, by Al-Baji: p. 15.

⁽³²⁾ Al-Fiqh and Al-Mutafawaqih, 1/172, Al-Mustasfi, Al-Ghazali: 1/341.

⁽³³⁾ Al-Oddah, Abu Ali: 1/172, Rawdat Al-Nazer, Ibn Qudamah Al-Maqdisi: 2/549.

⁽³⁴⁾ It is one of the letters of the Arabic language.

⁽³⁵⁾ It is one of the letters of the Arabic language.

⁽³⁶⁾ It is one of the letters of the Arabic language.

⁽³⁷⁾ See: Mu'jam al-Maqayyis Al-Lugha, by Ibn Faris: p. 213,

⁽³⁸⁾ See: Al-Ahkam fi Usul Al-Ahkam, by Al-Amadi: p. 301, and Kashf Al-Asrar, by Al-Bukhari: 1/97, and Milestones of Usul Al-Fiqh, by Al-Jizani: p.

⁽³⁹⁾ Nihayat Al-Sawl, Explanation of the Methodology of Usul, Annual: 1/385, and Explanation of Jurisprudence Rules, Zarqa: 1/138.

⁽⁴⁰⁾ See: Al-Tamahid Al-Asnawi: 1/88, Al-Ibhaj, Sharh Al-Minhaj, Al-Subki: 1/331, Al-Ahkam, Al-Amali: 3/21.

The first branch: the meaning of the rule and the explanation of its terms.

First: the meaning of the rule:

If the expression has two meanings, one of which is linguistic and the other is Sharia, the Sharia meaning shall be presented. Because language is a matter of emergency in the Sharia. And because the intention is to explain the ruling of the Sharia, it is more appropriate to carry it⁴¹.

Second: Explanation the Pronunciation of the rule:

The legal truth we mean: it is the word whose meaning was used in terms of Sharia⁴².

The linguistic truth: we mean: it is the word used in what was placed in the origin of the language⁴³.

I will illustrate this with two examples:

1- God Almighty said: [**And establish prayer**].⁴⁴

The wording of prayer has two facts, one of which is the linguistic one: which is the supplication, and the second is the Sharia's: the well-known pillar, so does the command to it bear on the legal or linguistic meaning.

2- And the Almighty says: [**and give zakāh**].⁴⁵,⁴⁶

The word Zakat has two facts: linguistic: purity and development, and legitimacy: giving out a known amount of money on known terms, so the matter bears on the Sharia or linguistic meaning.

The second branch: the sayings of the fundamentalists in opposition to the Sharia's truth and the linguistic truth.

The fundamentalists differed in the opposition to the Sharia truth, and the linguistic truth, whichever one makes statements:

The first saying: Providing the Sharia's truth over the linguistic truth.

This statement is the doctrine of the majority of scholars⁴⁷, and the four schools of Hanafi⁴⁸, Maliki⁴⁹, Shafi'i⁵⁰, Hanbali⁵¹, and others⁵². It is the one that was adopted by the majority of commentators when contradictory, and in this, Al-Mawardi (may God have mercy on him) says: ((One of the meanings is used in the language, and the other is used in the Sharia, so his bearing on the Sharia meaning is more important than carrying it on the linguistic meaning, because the Sharia is

(41) See: Al-Lama 'in Usul Al-Fiqh by Al-Shirazi: 1/10

(42) See: Al-Ibhajj fi Sharh al-Minhaj, by Al-Sobky: 1/275.

(43) See: Al-Mahsul, by al-Razi: 1/409, and Al-Ahkam, by the Amid: 1/27, Al-Bahr Al-Muhit 2/ 158, Iirshad Al-Fuhul p.21, Sharah Al-Kawkab Al-Munir 1/ 149.

(44) Surah Al-Baqarah: From verse 43.

(45) An annual expenditure for the benefit of the Islāmic community required of those Muslims who have excess wealth. Prayer and zakāh are among the pillars of Islām.

(46) Surah Al-Baqarah: From verse 43.

(47) Nasher Al-Bunuod, by Shanqeeti: 1/127.

(48) See: Usul Sarkhasi: 1/190, Kashf al-Asrar Sharh al-Manar, al-Nasfi: 1/70, and Tasir al-Tahrir, by al-Badshah: 2 /16-19.

(49) Sharah Tanqih Al-fusul, by al-Karafi: p. 112, Ahkam al-fusul, by al-Baghi: p. 287.

(50) Explanation of Minhaj Al-Wasl, by Al-Isfahani: 1/272, by Al-Lama ', by Al-Shirazi: p. 28, and Al-Muhsul, by Al-Razi: 2/574, and Al-Ibhajj, Explanation of your Minhaj, by Al-Subki: 1/365.

(51) See: Al-Tamheed, 2/262, and Rawda Al-Nazir, by Al-Maqdisi: 2/14, and explanation of the summary of Al-Rawda, by Al-Toufi: 1/501.

(52) Irshada Al-fuhawla, By Al-Shawkani: p. 278.

a transmission))⁵³.

The second saying: Providing the linguistic truth over the Sharia's truth.

This means that if the truth contradicts the Sharia and the linguistic, then the word bears on the linguistic, not the Sharia.

This statement was attributed by Sheikh Al-Shanqeeti (may God have mercy on him) to Abu Bakr Al-Baqalani⁵⁴, and also this saying was attributed to Abu Hanifa (may God have mercy on him)⁵⁵.

The third branch: Implementations of the rule:

First: Issue intoxicants:

An example of this is the Almighty saying: **[O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allāh], and divining arrows are but defilement from the work of Satan, so avoid[282] it that you may be successful.]**⁵⁶

The significance of this verse is: that the verse states that the word (khamr) has two facts, so it is used for alcohol and is meant for every intoxicant, whether it is taken from grapes or from something else, and this is a legitimate fact, and it is used and intended to be taken from grapes only, and this is a linguistic fact of what the Messenger said (peace be upon God): **[Every intoxicant is Khamr and every intoxicant is unlawful.]**⁵⁷.

It is called and meant by what is taken from grapes in particular, and this is a linguistic fact⁵⁸.

Al-Hafiz said: ((And even if it is accepted that wine in the language is specific to that which is taken from grapes, then the consideration of the Shariah truth, and the hadiths have been circulating that the intoxicant that is taken from other than grapes is called wine, and the truth of Sharia is given priority to the linguistic))^{59, 60}.

The apparent meaning of this text is that there is a contradiction in the meaning of "wine" and it is a contradiction between the Sharia truth and the linguistic truth. The conflict between them drives the introduction and preponderance of the Shari'a truth over the linguistic one, which is that all alcohol is released in this verse to every intoxicating person, whether it is grape or other, according to recent evidence The Messenger of God (may God bless him and grant him peace) who was previously mentioned, and God Almighty knows best.

The second: Meaning of excrement (the place of relieving):

An example of God Almighty said: **[or one of you comes from the place of relieving himself or you have contacted women [i.e., had sexual intercourse] and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allāh is ever Pardoning and Forgiving.]**⁶¹

⁽⁵³⁾ Al-Nukat and Al-Euyun, interpretation of Mawardi: 1/39.

⁽⁵⁴⁾ Nasher Al-Bunuod, by Shanqeeti: 1/127.

⁽⁵⁵⁾ See: Explanation of Al-kawkab Al_maniara, by Ibn al-Najjar: 3/435.

⁽⁵⁶⁾ Surat Al-Ma'idah: Verse 90.

⁽⁵⁷⁾ Muslim: The Book of Drinkers, Chapter Explaining That Every Intoxicant is Wine and All Wine Is Forbidden, 3/1588, No. (2003).

⁽⁵⁸⁾ See: Lisan al-Arab, Ibn Manzoor: 4/255, and Taj al-Arous, by Zubaidi: 11 / 208-209.

⁽⁵⁹⁾ Fath Al-Bari, Ibn Hajar: 10/47.

⁽⁶⁰⁾ Tuhfat Al-Ahwadhi, by Lambar Kfoury: 5/523.

⁽⁶¹⁾ Surat An-Nisa ': From verse 43.

The significance of the verse: that the verse states when coming from a place of rest (excrement), and when touching women, ablution is required.

And when you do not have ablution with Tayammum⁶², (then defecation) in this verse has several meanings for linguists, and for fundamentalists, when for the people of language (excrement) it is the low place on the earth⁶³.

As for the people of Sharia, the meaning of (excrement) is called relieving oneself⁶⁴. It is noticed that there is a contradiction in the meaning of “excrement” among linguists and fundamentalists, so the contradiction between them prompts the presentation of the Shari’a truth over the linguistic truth.

The third requirement: the rule: ((Presenting the truth over metaphor)).⁶⁵

The pronunciation of the rule: ((The truth is preceded by metaphor)).

The first branch: the meaning of the rule and the explanation of its terms.

First: the meaning of the rule:

This rule is one of the weighting rules agreed upon by the scholars of origins, which means that the truth takes precedence over the metaphor. Because the significance of the truth is stronger than metaphor and first, in its proof⁶⁶.

The second branch: sayings of scholars regarding this rule:

What the majority of fundamentalists believe is that the truth is preceded by metaphor unless evidence indicates the will of the metaphor. This is the saying of: the Hanafi⁶⁷, Maliki⁶⁸, Shafi’i⁶⁹, Hanbali⁷⁰, and others.⁷¹

This is the saying of most of the commentators: such as Abu Hayyan⁷², Ibn Atiyah⁷³, Ibn Jazi⁷⁴, and Ibn al-Arabi⁷⁵.

And their evidence for that:

1- The truth appears from a metaphor, so it must be presented. Because the more correct is given to the apparent⁷⁶.

⁽⁶²⁾ Tayammum :To wash it with clean sand where there is no water available

⁽⁶³⁾ See: Al-Joujumah Al-Linguistics, by Abu Bakr Al-Azdi: 2/919, Tahdheeb Al-Linguistics, by Al-Harawi: 1/345, and Mujmal Al-Lughah, by Ibn Faris: 1/689.

⁽⁶⁴⁾ See: Jami` al-Bayan, by al-Tabari: 10/83, and Al-Hadayh Iilaa Bulugh Al-Nahayih, by Makki al-Qaisi: 2/1342, Mafatih Al-Ghib, by al-Razi: 11/310.

⁽⁶⁵⁾ Nihayat Al- Soul Sharah Munhaj Al-Wusul,, Al’Usnawi : 1/385, and Explanation of Jurisprudence Rules, Zarqa: 1/138.

⁽⁶⁶⁾ Seen: The Fundamentals of Sarkhasi: 1/172, Kashf al-Asrar Explanation of the Fundamentals of al-Bazdawi: 2/57, and Nihayat al-Soul, by Al’Usnawi : 1/385.

⁽⁶⁷⁾ See: Usul Sarkhasi: 1/172, Kashf al-Asrar: 2/76, Kashf al-Asrar, Sharh al-Manar, al-Nassfi: 1/228.

⁽⁶⁸⁾ See: Explanation of Tanqih Al-fusul, by al-Karafi: p. 112, and Taqrib Al-Wusul,, by Ibn Jazzi: p. 175

⁽⁶⁹⁾ See: Nihayat Al-Soul, Al-Asawi: 4/406, and Al-Maqsul, by Al-Razi: 2/573, and the rulings in Usul Al-Ahkam, by Al-Ammadi: 4/251, and Al-mustasfi, by Al-Ghazali: 1/359.

⁽⁷⁰⁾ See: Rawda Al-Nazir, by Al-Maqdisi: 2/557, and Explanation of the summary of Al-Rawdah, by Al-Toufi: 1/501, Al-Atheer Explanation of Al-Tahrir, by Al-Mardawi: 1/357, and Explanation of Al-Kawkab Al-Mounir, by Ibn Al-Najjar: 1/294.

⁽⁷¹⁾ See: Arshada Al-fuhawla,, by Al-Shawkani: P.278

⁽⁷²⁾ See: Al-Bahr Al-Muieti Al-Tafsir, by Abu Hayyan: 2/63.

⁽⁷³⁾ See: Al-muharir Al-wajize,, by Ibn Atiyah: 7/12.

⁽⁷⁴⁾ See: Al-Tashil Lieulum Al-tanzil, by Ibn Jazi: 1/13.

⁽⁷⁵⁾ See: Ahkam of the Qur’an, by Ibn al-Arabi: 4/1951.

⁽⁷⁶⁾ See: Al-Mahsula, by Al-Razi: 2/573, Nihayat al-Soul, by Al’Usnawi : 4/498.

2- That the truth does not tolerate negation, but metaphor bears it, and what is intolerable takes precedence over what is tolerated.⁷⁷

The third branch: Implementations of the rule:

Issue: touching women:

An example of God Almighty said: **[or you have contacted women [i.e., had sexual intercourse] and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allāh is ever Pardoning and Forgiving].**⁷⁸

An indication: That this verse was mentioned in the Almighty saying: { **or you have contacted women** } It has three meanings:

The first: to have an intercourse with you.

Second: You touched you.

The third: brings together all.⁷⁹

Therefore, we find that (touching) in this verse comes in the meaning of real touching, that is, directly in the hand, a metaphor for the meaning of intercourse, because carrying the word for its truth indicated a new ruling, which is that touching a woman requires ablution. come)⁸⁰. It is noticed that the meaning of “touching” in this verse appears to be the contradiction between truth and metaphor, that is, between touching the real meaning of directness with the hand, and the metaphor that is intercourse, so the contradiction between them drives the presentation and weighting of the truth over the metaphor⁸¹.

Conclusion

Praise be to God for completing it, then may God’s prayers and peace be upon the Prophet, his family, his companions, his party and every believer in him. After God has blessed me with the completion of this research, I have reached the following results:

1- This research works to push back the apparent delusional contradiction through weighting rules related to truth and metaphor.

2- The method of that payment is by reciting contradictory verses, then we introduce one of them to the other, meaning we favor one of them over the other.

3- There is no such thing as a contradiction in the Book of God Almighty in above. Rather, this defect and illusion occurs among the weak among the diligent who are betrayed by the culture of understanding the significance, as well as the greedy enemies who try to undermine this law that God Almighty has written upon Himself to preserve by saying: **[Indeed, it is We who sent down the message [i.e., the Qur’ān], and indeed, We will be its guardian.]**⁸².

4- The truth takes precedence over the metaphor unless it is preponderant, and if the metaphor is the most correct, then it is based on the truth.

⁽⁷⁷⁾ Seen: Usul Sarkhasi: 1/172.

⁽⁷⁸⁾ Surat An-Nisa ': From verse 43.

⁽⁷⁹⁾ Jamie Al-Ahkam of the Qur’an, Al-Qurtubi: 5/223.

⁽⁸⁰⁾ See: Al-Kafi in the Jurisprudence of the People of Madinah, by Abu Omar al-Qurtubi: 1/148, and Talabat al-Jalil to explain the summary of al-Khalil, by al-Trabelsi: 1/430, and the total is Sharh al-Muhdhab, by al-Nawawi: 2/28.

⁽⁸¹⁾ See: al-Tanbih on Mabadi Al-tawjih, by Abu Taher al-Mahdawi: 1/253, and Adwaa al-Bayan, by al-Shanqeeti: 4/198.

⁽⁸²⁾ Surah Al-Hijr: Verse 9.

5- The customary truth is an introduction to the linguistic fact that the word is based on the convention of the addressee, and his knowledge is the truth, so he took precedence over others.

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