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**DISPLAY RULE ON THE HOLY QURAN
A FUNDAMENTALIST STUDY**

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ABSTRACT

The rule of displaying the Book of God Almighty is one of those important rules that establish a legal balance and a rule that is presented to it Hadiths transmitted to us by narrators on the authority of the Prophet (may God bless him and his family) for the purpose of learning The knowledge of the fact that it was blocked by it, or that it was not issued, and many of the advanced public scholars The later scholars deny that this rule is proven, and believe that it is not possible to have these narrations proven by the Prophet (may God bless him). Him and his family), and will be seen through the Alp, he urged that some of these deniers did not understand Mourad The Holy Street is one of these stories in the correct way, and they thought that they aimed to abolish a job The Noble Sunnah in legislation, and limiting it to the scope of affirming the rulings mentioned by the Qur'an The generous one, so their concern for the Sunnis led them to deny the validity of these narrations, and to seek evidence for Contraindicated.

Introduction

1. Discussing evidence of preventing proof of the Display rule

• Preventing proof of the Display rule

As for the discussion the first, here are two claims:

First of all: That this narrations are plagued by the weakness of the chain of transmission. Al-Shafi'i said: ((Some of those who responded to the news protested against me with what It was narrated that the Prophet (may God's prayers be upon him and his family)

said: “What came to you from me, offer it to the Book of God, So he agreed with him, I said it, and what he disagreed with I did not say.” So I said to him: No one narrated this in something minor No arrogance, and it is a novel disconnected from an unknown man, and we do not accept such a story in something)) (Al-Shafii, 1985).

Al-Bayhaqi said: “Imam Al-Shafi’i referred to what was narrated by Khalid bin Abi Karima, on the authority of the Prophet Abi Jaafar, on the authority of the Messenger of God (may God bless him and his family): ((... the hadith will discredit me, so what He came to you on my behalf in accordance with the Qur’an, for it is from me, and what he came to you from me contradicts the Qur’an, so it is not On the authority of me)) (Al-Bahaqi, 2005) , Al-Bayhaqi said: ... and Khaled is unknown, and Abu Jaafar is not my companion, so the conversation is interrupted », It came to reveal the rough: ((our sheikh was asked means Hafiz Ibn Hajar about this hadeeth, He said: It came from paths that are not without an article.) (Al- Buhaiqi, 2005). As for the second case, it is: that a hadith The presentation on the book is a topic. But disagreed amongst yourselves , receive him)), said the rhetoric: developed by Heretics (Abadi, 2010) , quoted Yahya bin Ma’in: It is a subject that was placed by the heretics, and al-Ajlouni reported: ((Al-San`ani said: If you are narrated - And he narrated: If you talk about a hadeeth about me - then bring it to the Book of God, and if it agrees then accept it, and if They disagreed, and they said: It is a subject.)) And the object of the aforementioned disagreement is that the verses of the book benefit adopting the hadith absolutely, while narrations of the show make its introduction restricted by not violating it for the book. (Abadi, 2010), Ibn Abd al-Barr said: ((And God the Exalted has commanded His obedience and following an absolute order All in all, he was not bound by anything, just as he commanded us to follow the Book of God, and he did not say: The Book of God agreed, just as Some of the people of Zigh said) (Al-Zuhairi, 1994) , and Al-Sarkhasi said: ((For in the book there is a hypothesis to follow it absolutely, In this hadith the premise of following it is restricted in that it does not contradict what is recited in the book Outwardly, and if it is proven, then what is meant is the news of the Sundays, not what is heard specifically, or is proven By means of repeated transmission, and in the wording that indicated it, which is what (peace be upon him) said: (If it was narrated to you A hadith from me), and he did not say: If you heard from me)) (Al- Sarkhasi, 2010) , and what he mentioned about a proven narration Presentation means that it is taken as a standard for knowledge of the issuance of the news of one, or its non-issuance of it (God blessings Him and his family), depending on whether the news agreed with the book or not, he is the one who is required to do so The realistic meaning of the street, and his saying that the narration of the show is not included when it is known that it was published on it (God blessings He and his family) either by hearing from him directly, or by repeatedly reporting him from him, should not be understood from him That he could issue him in these two cases what contradicts the book, for this is an obvious delusion Nullity , as the novels of the show confirm the impossibility of issuing anything that contradicts the book for the infallible (Peace be upon them), and for that, the violation of the book has taken the measure of responding to the news of Sundays, And the ruling not to issue them, may God bless them all .

• Discussing the preventing proof of the Display rule

He takes place as a response to the advanced inference on the uncertainty Presentation novels on the book in two points: the point First: In the answer to the claim that the

novels of the presentation on the book are weakened, or They are fabricated, and it is clear by reviewing the methods of these narrations in the sources of each of the public And the Imami and Zaydi Shiites.

As for public sources, it is the presentation narration was mentioned on the book in the following ways:

- On the authority of Zir bin Hubaish, on the authority of Ali bin Abi Talib, who said: The Messenger of God (may God bless him and his family) said: They are narrators who narrate the hadith from me, so present their hadith to the Qur'an, so the Qur'an did not agree So take it, and what the Qur'an does not agree with, do not take it.
- On the authority of [Ibn] Abi Karima, on the authority of Jaafar, on the authority of the Messenger of God (may God bless him and his family) that He sermoned and said: The hadith will discredit me, so what he brought to you from me corresponds to the Qur'an, it is about me, and what He came from me and contradicts the Qur'an, it is not from me.
- Al-Ash'ath on the authority of Thawban: The Messenger of God (may God's prayers be upon him and his family) said: Not that Islam is at its end A circle, he said: How do we do, O Messenger of God? He said: Bring my hadith to the Qur'an, and I will agree with it He is from me and I said it.
- from Abu Hurayrah, The Prophet (may God bless him and his family) said: Various hadiths will come to you from me, so he did not agree with you For the Book of God and my Sunnah, it is from me , and what came to you is contrary to the Book of God and my Sunnah, it is not from me .
- On the authority of Abdullah bin Omar, on the authority of the Prophet (may God bless He and his family) He said: ... that hadiths will be disclosed from me, so what I have received from my hadith, read the book of God And they considered it, so what the book of God agreed with, then I said it, and what the book of God did not agree with, I did not say it.
- On the authority of Ali bin Abi Talib (peace is upon him), that Allah's Apostle said: People will come to talk about me, so whoever speaks to you is comparable to the Qur'an. I said it, and whoever speaks to you does not match the Qur'an, so I did not say it.
- On the authority of Al-Asbagh bin Muhammad, on the authority of Abu Mansour: He told him that the Messenger of God is (May God's prayers be upon him and his family) He said: The hadith is about three, so whatever hadith you have learned about me, you know it With the Book of God, accept it, and with whatever hadith you are told about me, you will not find in the Qur'an what you deny, nor You know his place in it, so accept it, and whatever hadith you reported about me your skin shriek and disgusted by it Your hearts, and you will find otherwise in the Qur'an, so recite it.))
- On the authority of Rabi'a bin Abi Abd al-Rahman: The Messenger of God (may God bless him and his family) said in his illness: No. People hold something on me, I only permissible what God has permitted in His Book, and only what is forbidden God forbids in his book.
- Ibn Hazm said: This is mursal, except that its meaning is authentic. Because he (Peace be upon him) was told in this news, that he did not say anything from himself without inspiration from God Almighty brought it to him, and he referred to that according to the words of God Almighty in his book: And what He speaks about Love * If it is nothing

but a revelation that reveals The text of the Book of God Almighty states that all What he (peace be upon him) said is on the authority of God Almighty ».

– And the apparent meaning of his words (may God bless him And his family) that he did not legislate through the Sunnah rulings contrary to what his legislation is proven in the Qur'an Generous .

– On the authority of Al-Hassan: That the Messenger of God (may God bless him) He and his family) He said: I don't know. Perhaps you will say about me after me, what I did not say, what you have been updated From me that which corresponds to the Qur'an, so they believed it, and what you have said about me is something that does not agree with the Qur'an. Give it alms. ”

– Ibn Abi Malika, the son of OmarHe told him that the Messenger of God (may God bless him and his family) sat beside the stone in his illness in which he died, So he warned about temptation, and said: By God, people will not hold me with anything, I am only permissible Allah permitted in his book, and I shall only forbid what God forbids in his book.

1. The Imam jurists opinion toward the Display rule

In this regard, Sheikh al-Tusi went on the subject of specifying the public with the news of the Sundays, if he mentioned there (As for if the questioner about the question that we presented is one of our agreeers, and he was asked about that on our method that we have adopted from the permissibility of working with the news that relates to the transmission of the righteous sect (2) Likewise, it is also said:

What indicated the action of the righteous sect with this news from their unanimous agreement on that did not indicate that they should act with regard to the Qur'an, and it needed evidence for that. Rather, it was reported from them peace be upon them that there is no disagreement about their saying: “If a hadith comes to you from us, then present it to the Book of God. The Book of God approved, take it, and if it contradicts it, flatten it or strike it across the wall “according to the different words in it. If they say: Has the community not acted with many news on its Sundays way, and the whole of the book is unlike it, does that indicate that it is permissible to allocate the general public to it anyway? They were told [1]: We do not accept that the sect acted on individual news that requires specifying the Qur'an, and those who claim that should explain it. However, the news issued in two types: A, either it is news and there is nothing to contradict with it and it is the youth of the sect with it, so what is this ruling is unanimously agreed on its validity and it is permissible to act upon it and to allocate it to the public. And if there is something that contradicts it from the news, then it is better to act in accordance with the general public also, because it becomes known to its validity like the general public, and we have shown that this is a way in which one of the news outlines the other. And if there is a news in which the youth of the sect is not known in the first place, and there is a general need for disagreement, then it is more important to act according to what the public requires of the evidence we have presented) (Al -Tusi, 2001) or not.

2. Applications for display base

The jurists in this field mentioned a group of different applications of the rule of presentation, among which we mention the following:

The first example:The hadith that the first caliph narrated on the authority of the Messenger of God (may God bless him and his family) said: (We are the cohabitation of the prophets, not bequeathed); To prove the legality of his confiscation of (Fadak)

from the group of the Honorable Prophet Fatima Zahra (peace be upon her) . It was from Al-Zahra (peace be upon her) that she judged him to the Holy Quran by saying: The highest baptism: You have left the Book of God and rejected it behind your backs when he says: Solomon David inherited 1And he said regarding the news of Zachariah: So grant me a wali from your country * He shall inherit from me, and inherit from the family of Jacob, and make him a lord please. Abu Bakr wanted to allocate the generalities of inheritance with this hadith, and it is valid for that if we and these generalities remained. However, Zahra (peace be upon her) protested against him in the presence of two generous verses stipulating the inheritance of the prophets (peace be upon them) and that the ratio between these two verses and what he mentioned of the hadith is Contradiction , which requires knowledge that the hadith should not be issued . It is strange that Abu Bakr resorted to quoting the hadith without the book, even though he supported the saying: “We counted the book of God” which calls for the book to be satisfied with the Sunnah. Since he was quoted as saying to people after the death of the Messenger of God (may God’s prayers be upon him and his family) : ((You are speaking on the authority of the Messenger of God (may God bless him and his family) have hadiths in which you disagree , and the people after you differ more , so do not talk about anything about the Messenger of God , so whoever asked you about something Then say : Between us and you is the Book of God , so they permitted it to be permissible , and forbidden His forbidden. Some of them tried to correct the claim of Abu Bakr, that there is no contradiction between what was attributed to the Prophet (may God’s prayers be upon him and his family) saying: (We are associating with the prophets, not inheriting) and the two aforementioned verses, claiming that the hadith refers to the inheritance of money, and as for the two verses, they look at inheritance. Science and Prophet hood (Sharaf al-Din, 2010).

The second example:((What was reported from Uthman that he performed ablution during his caliphate, then he washed his feet to the ankles ... Then he said: I saw the Messenger of God perform ablution towards this ablution, then the Messenger of God said: Whoever performs ablution towards this ablution, then got up and knelt two rak'ahs, no He speaks to them of himself, his previous sin will be forgiven)). This hadith contradicts what is stated in the Holy Book that the rule for the feet in ablution is wiping, God Almighty said:O those who believe, when you rise to prayer, wash your face and your hands in the body, and wipe your wipes off. The readers differed in the reading of (and your feet), so some read it by breaking the lam , and others read it by opening the lam , and it is on both readings that it is necessary to wipe the feet : As for the fracture , then with affection for the heads. As for the conquest, by affection for the heads.However, those who followed Othman tried to correct his story, so they went on to say that the rule of the feet is to wash, and that it is based on reciting Al-Fateh with the hands, and as for breaking it because of kindness to neighborliness. It is clear the invalidity of these words, the transfer of the achievements of pride Razi in his interpretation of this verse,saying: ((argument says that it survey is based on two famous readings in saying: (and feet) . . . We say: The reading trawl, it requires that the legs read together heads, Just as it is necessary to wipe the head, so it is with the legs. If it was said: Why is it not permissible to say: This is a fracture of the neighborhood, as in his saying: A litter ditch is ruined, and his saying: A large people in a Jad al-Muzamil. We said : This is invalid in terms : The first : The The fracture on the neighborhood is

counted in the melody that it may endure for the sake of necessity in poetry , and the words of God must be cleared from it . And the second of them: The fracture is only acquired where security is obtained from ambiguity, as in his saying: Burrows of destruction of ruin, for it is necessarily known that ruin does not occur. An adjective for the letter, but rather for the burrow, and in this verse the security from ambiguity does not take place. And the third: that the fracture near the neighborhood is without the letter conjunct, the Arabs did not speak with the letter. As for reading the accusative, they also said: It is necessary to erase, because his saying: And anoint your head In the place of the monument, but it is tied by the Ba, so if the legs turn on the heads it is permissible in the legs to accuse the accusation sympathetically to the place of the heads, and to drag sympathetically to the appearance, and this is a well-known doctrine of grammarians. If this is proven, then we say : It appears that it is permissible for the accuser to be the accuser in his saying : (and see your body) is his saying : (and wipe off) , and it is permissible to be his saying : (then wash) , but if the two workers meet on one action , the work of the closest is first , then it is obligatory That the accusative factor in saying : (and your feet) is his saying : (and wipe off) , so it has been proven that reading (and your feet) with the accusative of the lam necessitates wiping as well . This directed the inference in this verse to the necessity of wiping. Then they said: It is not permissible to push that by news; because it is entirely a matter of Sundays, and abrogating the Qur'an with the news of one is not permissible”(Al-Razi, 2006). He notes : Al-Zamakhshari accepted that reading the preposition obliges him to say that it is necessary to wipe , so try to get rid of it by saying : If you say : What do you do by reading the preposition and entering it into the rule of wiping? I said : The legs from among the three washed members were washed by pouring water on them , so it was a suspicion of the reprehensible extravagance that is forbidden , so I turned to the third (heads) that was anointed , not to wipe, but to point out the necessity of being economical in pouring water on them (Al-Zamakhshari, 1999) , Which also see the explanation of my donation is rejected by the taste of customary and linguistic , and strange issue like him , has been observed him : the faces and hands is a sign of the profusion of blameworthy like legs , why warned on the necessity of the economy in the pouring water in relation to the legs without other with the fact that everyone is a sign of the extravagance in the water pouring ?

The third example : the narration of Abu Imamah or Omar bin Kharga that he heard the Messenger of God (may God bless him and his family) say in his sermon on the farewell pilgrimage : ((God has given everyone his right , so there is no will for an heir)) , This hadith is narrated in another way on the authority of Ibn Kharga with a text that opposes it , and in it : ((The Messenger of God addressed us to Mina , and said : God has divided every person his share of the inheritance , so it is not permissible for an heir to a will except from one third)). This text is consistent with what was reported by the imams of the Ahl al-Bayt (peace be upon them) regarding the permissibility of a bequest for the heir , and the owner of the means cited thirteen hadiths declaring the permissibility of the bequest to the heir Among them is the narration of Muhammad bin Muslim , on the authority of Abu Jaafar (peace be upon him) who said : I asked him about the will to the heir , and he said : It is permissible , he said : Then he recited this verse:If he leaves the best of the will to the parents and those close I say: These hadiths are acceptable; Because it is the approval of the book without the narration that negates the will of the

heir; Because it is contrary to the words of the Almighty: If you wrote one of you attended the death that left good commandment for parents and relatives on the Promotion of Virtue really pious 6. The verse is explicit in the will for the parents (**Al-Shanqeeti, 2007**), who are the closest heirs to a person, then generalizes the issue of judgment to the relatives, to include every relative, whether heirs or not. And the narration that says: (It is not permissible for the heir of a will except from one-third), in accordance with the noble verse; As it proves the will to the heir, the purpose of the matter is to allocate that to one-third of the estate without what was added to it , so it is taken without the narration that absolutely prohibits the bequest to the inherited relatives , because this is contrary to the noble verse , so it must be returned .

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