

RHETORICAL ARTS INTERTWINED WITH METAPHOR IN IBN ASHUR'S INTERPRETATION OF SUR AL-HAWAMIM

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Introduction:

Praise be to God, Lord of the worlds, and blessings and peace be upon the master of all creation

And after...

The study of Arabic rhetoric and Qur'anic interpretation does not provide us with important insights every day, because knowledge itself refuses to stop at one stop and that the mind itself is not convinced to stay in a region that is called the end, and if our words were not correct, the Almighty would not say on our tongue) .And say, Lord, increase me knowledge.

Ibn Ashur is one of the commentators that we can stop with for long and full time, as the man had a special mind and a special vision that always motivated us to continue researching the Qur'anic interpretation, especially since the Qur'an text does not expire its wonders.

We discussed this as part of our message tagged) graphic arts in the hawamim of the Qur'an through the interpretation of al-Taher bin Ashour ,(and this means that the issues that we will address will be based on the hooves only, as Ibn Ashour sees it.

Thus, we have accomplished an attempt to approach terminology close to the metaphor of Ibn Ashur in these surahs of the Qur'an and that he presents us in these surahs and through these graphic arts a different view from the rhetorics that caught our attention, which forced us to stop there and study it.

We have found that the terms that overlapped with the term metaphor according to Ibn Ashur are consideration, inclusion and problem, and therefore our discussion of

these three demands is hoping that our pause there will enlighten the researchers and provide benefit to them in their study.

As I submit this research for publication, I fully know that I may have fallen into errors, omissions and weaknesses, and if they are fruitful, then it is from me and I ask God Almighty to help me meet my days in order to present what is better, and if it is good and useful, God prescribes that I want and the benefit of knowledge and learners I ask.

And our last prayer is praise be to God, Lord of the Worlds.

The first requirement : Turning

Turning around is one of the rhetorical arts that belong to the art of the bad, according to the last delineation on which the Arabic rhetoric settled after the efforts of Al-Jarjani, Al-Sakaki and his commentators, but this did not prevent this art from interfering at times and among some rhetoricians with metaphor.

Before we see how it can be located overlap we must recognize the fact that paying attention when the old Albulageyen, and it seems that the first concept closest to taking notice of the format discourse between the audience and backbiting and divided these formulas to speak and backbiting and speech, and we can be summed up in three consciences syntactic(you and I It is),and the transmission of the speaker from one form to another of these formulas was called the term “turning. ”

Abu Ubaidah is the author of the book Metaphor of the Qur'an is the one who carried the banner of the first in referring to turning around, but he did not mention him by the term and said that the Arabs had addressed and told about the absent and the meaning of the witness so that she would return to the witness. The witness to the absent, the shift from the person addressed to the speaker, the shift from the plural to the singular, the shift from the dual to the plural, the shift from the singular to the dual, the shift from the adjective to the infinitive, the shift from the feminine to the masculine, the shift from the masculine to the feminine, the shift from the adjective of the feminine To the masculine adjective, the shift from the nominative to the accusative, the shift from the present tense to the past, and the shift from the accusative to the backward , ([1]) and Abu Ubaidah wanted to refer to this art in a unified manner to include all these arts.

Then Al-Asma'i came to become the first to name this color by his name, and then he defined it as returning to the thing after leaving it, i.e. the desire for it after leaving it , ([2]) which indicates that Al-Asma`i did not limit himself to pronouns.

But Ibn al-Mu'taz, who came after him, restricted him on the one hand to formulas of pronouns and said afterward that it is a departure from meaning to meaning when he said) : It is the speaker's departure from addressing to news and from news to addressing and similar to turning away from a meaning in which he is to another meaning , ([3]) (despite his reference to the transition between pronouns, he referred to the transition from one meaning to another, and thus opinions were divided after them between those who limit it to pronouns and those who expand it to include every transition in the form of discourse.

Although rhetoricians have come up with the concept of turning around and limiting it to a variety of pronouns ([4]) However, this did not mean the complete agreement between the rhetoricians regarding the definition of this term and the formulas

approved by it. For example, this Sakaky included an art called abstraction within the consideration ((5)) And he said on the poet's house:

A heart ravaged you in a beautiful beauty after youth, an era that has come dark((6))

Contrary to the public Albulageyen who fail to pay attention to the shift from a formula speech to another does not include the difference between truth and fiction, but Alskaki justifies this listing that is acceptable according to the transformation rule between the conscience of any poet instead of addressing himself) Taha B (Use of conscience offeree) Tash you , (so we have a difference between the reality that the poet addresses himself and the imagination, so that the poet addresses himself as if he were another person.

Turning around after Sakaki returned to expand again to include other arts, as Al-Alawi used to say) : Paying attention is to change from one style of speech to another method that is contrary to the first, and this is better than saying : It is a change of absence from backbiting to speech, and from speech to backbiting, because the former prevails in the rest Payments are all, and the second term is intended only for backbiting and discourse, and there is no doubt that attention may be from the past to the present tense, and it may be the opposite, so this is why the first term was stronger than the other , ((7). and in this way Alawi expands the concept of turning so as not to be limited to the three types of discourse. This understanding also influenced Carthaginian resolute who made the turning from one style to another and included with it the aforementioned abstraction , ((8) until the matter came to the latecomers to say that turning around) : transferring speech from one state to another state at all (.(9)

But Ibn Ashur makes turning a metaphor, and he may have been influenced by Abu Ubaydah's concept of the metaphor that includes turning as he passed with us, and at the same time he may have been influenced by Ibn Qutayba's words, who stated :)And the Arabs have metaphors in speech and their meaning is the ways of saying and their implications in them are metaphors and representations and and to address the one to address everyone and everyone one speech and one and everyone 's speech Monday ... with many doors in the gates we will see them metaphor , ([10]) (and he dealt with turning around within the chapter) apparent contradiction to its meaning , (and although Ibn Qutaybah understood from a metaphor the ways of saying and its implications as Abu Ubaidah, this may have affected Ibn Ashur's understanding of the metaphor.

Although this term appeared first with the art of al-Badi 'with Ibn al-Mu'taz in a scientific way, we can respond to that that it appeared with the knowledge of the statement within the metaphors of speech with Abu Ubaidah and Ibn Qutaybah, and it also appeared with the science of meanings of al-Sakaky , ([11]) and the upper ([12]) However, the current of combining the term with the science of statement was strong enough also that al-Zamakhshari stated when he was talking about the term) : This is called turning around in the science of rhetoric , ((13)) (... and Al-Sharif Al-Jarjani commented on this consideration, saying) : He said, some distinguished people look for attention in each one of them. As for the meanings, considering that it is contrary to the apparent necessity, and as for the statement, it is considered that it is a reference to a single meaning in different ways of indicating it, and with these two considerations. Speech is useful for self-goodness for rhetoric. As for the bad, since it contains a combination of opposing images in one meaning, it was

one of the moral advantages ((14)) Then Ibn Al-Atheer declared that it is the summary of the science of the statement , ((15)) (in one place and another, he described it as the courage of Arabia, as it is with metaphor. ((16))

And if Al-Sakaky had indicated that this term can be studied within the science of meanings and within the good deeds of innovation , ((17)) one of his interpreters stated that turning could be joined to the flag of the statement as Al-Sakaky sat for it, so he said about turning that he) in that he is from individuals other than Muqtada al-Zahir, who is a member of the metonymy searched for in the statement because the statement refers to the pronouncement of the apparent connotation of Not a significant consideration and metonymy other than it and the apparent requirement from the first and otherwise from the second , ((18)) and from here we can find a way out for Ibn Ashur in his counting of turning around the metaphor, since it is an expression that came in contradiction to what is apparent.

Ibn Ashur dealt with the Almighty's saying) : And your Lord said, pray to me, and I will answer you, that those who are proud of my worship will enter Hell internally . , ((19)) then he said about this situation) : It is permissible for the past to be used as a metaphor, meaning your Lord says : Call on me , ((20)) (and we note here that Ibn Ashour considers the change in the act between the times as a metaphor, but the rhetorics consider this pattern of turning around, and at the same time Ibn Ashour does not refer to attention, but is satisfied as describing it metaphorically, and Ibn Ashour relied on the context to determine the meaning and the discourse It is directed at the present time in the worldly life and the context requires that the verb be stated as indicative of the situation, but the Almighty most of his mentioned used the past tense metaphorically considering that it is the use of the word in what was not set for it.

None of the commentators mentioned this point and only discussed the relationship of supplication to worship and response, bearing in mind that the rhetoricians talked about turning around and changing actions between his three times, past, present and future, as it happened with us previously.

Likewise, the Almighty said) : Whoever misleads God does not have a guardian after him, and you see the oppressors, when they see the torment, they say: Is there any way to go , ((21)) (Ibn Ashour said about her) : The coming of the verb) they saw the torment (in the past tense to warn about the realization of its occurrence, so the proceeding is borrowed to receive an analogy of the future to the past in the investigation, and the context is an act that sees what is the future of the aforementioned vision happening immediately, as if it was said : When they see it. Torment , ((22)) (as Ibn Ashour is not satisfied here with saying that it is a metaphor as he did with the previous verse, but he declared that it is a metaphor, making the past tense a metaphor for the future tense, as long as the word was used here in something other than what it was set for, or as long as the verb was used otherwise. What is apparent, because the discourse revolves in the future, but the Almighty used the past as a metaphor to exaggerate the rendering of time as if it had happened and became in the past.

Both Al-Baidawi and Al-Alusi mentioned the use of the past in the Almighty saying) and you see the oppressors when they saw torment (to signify verification, but they did not mention that this is a metaphor or metaphor ((23)) This makes us say

that Ibn Ashour thus raises this rhetorical issue, which needs an in-depth review of the rhetorical terminology, its limits, effectiveness and functions.

The second requirement : Inclusion .

May be Sibawayh first pointed to the existence of inclusion in the Arabic language through the induction of the way the Arabs to speak, he said) : and their words to make the thing in the position of the same is in other words , ([24]) (and it is clear that this speech is general in the Arabic language and that it includes many arts within it, such as metaphor, inclusion, common and others.

After Sibawayh, the Arab grammarians and linguists picked up this topic and detailed the saying and delved into it until the title of inclusion became an interesting title for many linguists and grammarians, and when we reach Ibn Jinni we find that he dealt with it in a different way as he referred to his ambiguous relationship with the metaphor and said) : Know that the verb if it is In the sense of another verb, and one of them transgressed with a letter and the other by a letter, then the Arabs may expand so one of the two letters expects the position of its owner to indicate that this verb is in the meaning of that other and also came with it with the usual letter with what is in its meaning , ([25]) so we notice here that Ibn Jinni, saying) : The Arabs may expand (means that he refers from a hidden side to the relationship of inclusion with breadth and metaphor, which he dealt with in a wonderful way in the chapter on expansion.

The inclusion is intended as a syrup pronouncing the meaning of another word that takes its judgment, or it is a word that performs two words at the same time, and the purpose of the inclusion is to expand the meaning of the word so that it includes the meaning of two words , ([26]) and here we have the problem of the relationship between inclusion and metaphor, so metaphor is a term used in something other than that for it, and inclusion is a term used in what was placed for him with impregnating another word, and this is the difference between them, and based on this difference, some of them said) : If The implication is that the word is used in its original meaning, and it is intended as an authenticity, but the intention to follow it is another meaning that suits him without using that word or another term for it, so the implication is not a matter of metaphor, nor a subject of ambiguity, but rather a fact that is intended with its meaning real meaning suits him and followed at will ... and said some of the rhythm of the word embedding site because it contained other means, a kind of metaphor , ([27]) (and this leads us to briefly present this disagreement.

Those who deny the relationship between metaphor and implication see that the metaphor, as passed by us, is used in it for another substitute pronouncement in terms of breadth and exaggeration, as for implication, it is the use of a substitute term for another word while the meaning of the first word remains present because they are talking about drinking and not about substituting another local term.

On the other hand, in the metaphor, the original truth and metaphor are not combined, while the implication refers to the combination of them, as he said in the Constitution of the Scholars) : Implication : The most correct in its definition is to mean by the wording of its true meaning, and another meaning is intended with it, followed by another word that indicates it by mentioning what is of his belongings so as not to It is necessary to combine the truth and metaphor, sometimes making the aforementioned originally and the omitted immediately and at other times reflecting.([28])()

Al-Nafun says of the relationship between them that the metaphor is concerned with nouns and implication is concerned with verbs, but this is what Al-Suyuti replies to by saying) : Implication is in letters, verbs and nouns , ([29]) (and this means that the inclusion falls into three grammatical chapters, which are the chapter on constructed names, the chapter on transgression and impermissibility, and the chapter on the letters of meanings. This is what Al-Kafawi supports by saying) : There is no jurisdiction for inclusion, but rather it is in the name as well. "Al-Taftazani said in the interpretation of the Almighty saying) He is God in the heavens and the earth (.It is not permissible to attach it to the word) God (because it is a noun, not an adjective, rather it is related to the descriptive meaning that the name) God (implied ,as in your saying) : He is the one who will die (to include the meaning of the horse. Our saying is Hatim is based on the similarity between the man we are talking about and Hatim al-Karim. As for the Qur'an verse, it is not based on the similarity, so there is no similar contract between God Almighty and another attribute found in another person , ([30]) and the process of letters Alkova stated that it exists in which he said) : and flowing in a visible character in the verse): What copying of verse , (1) (the) what (the meaning of guarantee) that (conditional therefore necessary averred act and all of The two meanings are intended for the same in the implication, except that the intent to one of them, which is mentioned with a related mention is dependent on the other, which is mentioned in its wording, and this dependency in the will of the speech does not contradict the fact that it is intended for itself in the place, and by it the implication separates the combination of truth and metaphor, for both of the meanings are in the form of plural What is meant by the speech for its own sake, intended primarily for originality, and therefore differed in its validity with an agreement regarding the validity of the implication.([31]))

Al-Thanawi supported it by saying) : As for the names, the inclusion of a name with the meaning of a name to benefit the meaning of the two names together towards the Almighty's saying) true (that I say nothing about God but the truth (([32]) within) Hakiq (meaning) keen (to report that he Mhakovk the words of truth , and it is keen , ((33)) (as Al-Zarkashi supported it by the occurrence of the implication in nouns, verbs and letters, so he said) : As for nouns, it is to include a noun meaning a name to testify the meaning of two names together for the Almighty saying) : True, provided that I say nothing about God but the truth , ((34)) (within the meaning of) haqiq ,(to be careful to state that he is right to say the truth and to be keen on it, and as for verbs, if a verb includes the meaning of another verb and has the meaning of all of the two actions, by that the verb transgresses one letter, then it comes as a transgressor with another letter that is not his habit of transgressing with it Either it needs to be interpreted or the verb is clearly transgressed by it, and they differed which is the first, so the people of the language and a group of grammarians went that the expansion of the letter and that it is the reality of the position of other letters first, and the investigators went that the expansion of the act and its transgression does not exceed to include the meaning of what goes beyond that letter First, because the expansion of actions is most similar to the Almighty's saying : "An eye with which the servants of God drink , ([35])" .then it includes drinking a meaning that is narrated because it does not transgress with Ba, so I entered the Ba, otherwise, he drinks it transgresses by himself, so I want the word drinking and watering together, so he combined the truth and metaphor in one word, and it was said that it is permissible in the letter, which is the ba, because it means) who , (and it was said that it is not originally metaphorical. The eye here is a reference to the place

from which the water originates, not to the water itself towards the eye that came down to the eye, so it became like his saying a place to drink, and on this the Almighty said) :Do not count them with a metaphor of torment . (1) (Al-Ragheb said it and this is in contrast to the metaphor. He changed it, as the Almighty said) a wall that wants to break , ([36]) (then he used wanted in the sense of approaching the fall because it is one of the requirements of the will, and he who wants something has approached his action and did not respond with this verbal meaning which is the will at all, and the implication is also a metaphor because the word is not placed for the truth and metaphor together, and the combination of them is a special metaphor that they call inclusion. Distinguish it from absolute metaphor.([37])()

A team of rhetoric scholars see in the implication a combination of truth and metaphor, as is the case with metaphor, because the aforementioned expression indicates its own meaning and the meaning omitted by context, along the path of the fundamentalists who do not require in the context that it be prevented from the will of the original meaning, and unlike the two graphs. Those who see the relationship as being prevented from the will of the original meaning , ([38]) and those who object to the metaphor of the inclusion respond by saying that) both of the two meanings are intended for the same in the inclusion except that one of them - which is mentioned by a related mention - is according to the other, which is mentioned in its wording, and this dependency is in the will of speech, so it does not contradict that it is intended in the place, and by it Implication differs from the combination of truth and metaphor, for each of the meanings in the form of the plural is intended for speech for its own sake absolute, intended primarily as originality.([39])()

Some scholars of the fundamentals believe that the grammatical inclusion is one of the chapters of metaphor and not a matter of truth, and one of them is Al-Suyuti who says) : Rather, the implication was a metaphor because the word was not put together for the truth and metaphor together, and combining them is a metaphor ([40]()) . That is , the implication brings together the two meanings together, and therefore it is a metaphor because it contradicts the origin of the situation.

And he stands with the rhetoricians against these opinions because they see that it is not permissible to combine truth and metaphor in one word. Al-Saad Al-Taftazani said that Al-Zamakhshari does not view the implication as a metaphor, nor a combination of truth and metaphor, adding) : If the aforementioned verb is said if it is used in its true meaning, then it is not An indication of the other verb, and if it is in the meaning of the other verb, then there is no indication of its true meaning, and if in both of them it is necessary to combine the truth and metaphor.([41]())

It appears from this deep disagreement between the rhetoricians on the one hand and between them and the fundamentalists and others on the other hand that this field has witnessed wide controversies. We do not have the desire to go into all its details. Rather, it is important for us here to refer to the existence of this disagreement as an entry that justifies the inclusion of Ibn Ashour as a metaphor. Following one of these opinions that say so, and it is interesting to refer here to a third opinion other than the two previous opinions that say that the inclusion is permissible and not, and here the opinion says that the inclusion is a kind of metaphor corresponding to the truth, or it falls under the sender metaphor in which the relationship is not similar , ([42]()) and it is a proposal that really deserves research in an independent study.

Ibn Ashur dealt with the topic of inclusion in many places in his interpretation, based on the opinion that it is rewarding, when he addressed the Almighty's saying) And we have sent messengers from before you from your stories to you, and some of them did not narrate you, and it was not for a messenger to come with a verse except with God's permission. By right and lost there nullified , ([43]) then he said about this noble verse) : There is its origin a name referring to the place, and it is borrowed here to refer to the time expressed as) if (in his saying) : When the command of God comes . (Quraysh, the verse will come to them in a place on earth, which is the place of Badr and other sites where the sword was used in them , (2) (as Ibn Ashur wants to include in the name of the sign related to the place) there (an inclusion of time and that this implication is not only a general metaphor, but rather a metaphor that is In his view it is based on the relationship of analogy - and no one of the rhetoricians said that according to my knowledge - between time and place, just as none of the commentators whom we have examined said.

Only Al-Alusi agreed with Ibn Ashur in his opinion and said)) : He lost there (What time will the command of God Almighty come, the name of a place borrowed for time , ([44]) and he did not scrutinize this issue, and he may have relied on Ibn Ashur's words about it and agreed with it without referring to its controversial issues.

Likewise, Ibn Ashur did in the Almighty saying) : Rather, they are in doubt playing (, ([45]) when he said in it) : Bringing a letter of adverbial to indicate the severity that enables doubt from their souls, even as if it is a circumstance surrounding them that they do not find a way out, that is, they do not leave them with doubt, so adverbial metaphor is a subordinate metaphor such as superiority in his saying) Those are on the guidance of their Lord (and a sentence They play a state of) they (conscience ... as if they indulge in doubt in comparison to their state of play, and this current sentence has a great position, as with it it was reported that doubt carries them to mockery and play and that engaging in play increases suspicion in them firmly , ([46]) and Ibn Ashur makes here the preposition) in (adverbial spatially, by interpreting that they are inside the doubt, then he makes the meaning of adverbial metaphor and is used here instead of the preposition, meaning that the preposition includes the meaning of the adverbial until the disbelievers become within the suspicion, then between the circumstantial relationship Currently) they play (as an exchange relationship, they play complaining and complaining about players, until they became absorbed in doubt and play, and we did not find any of the commentators who said this interpretation.

The third requirement: The problem

Fur was the first to talk about the concept of the problematic, and he dealt with it but did not name it , ([47]) and we had to wait for the coming of the Alskaki) T 626 .e (in order to know and Aath clearly said to him) : to remember the other thing the wording of incidence in his company , ([48]) (followed by Ibn Malik) d 672 .AH , (al-Qazwini) d 739 .AH , (al-Taftazani) d 793 .AH , (al-Hamwi) d 837 .AH , (and Sharh al-Talkhees) d , ([49]) but al-Qazwini added in the terminological definition of the two types of problem, saying) : That the thing is mentioned in the wording of others because of its occurrence in its company as an investigation or appreciation. ([50]) (

It is worth noting here that the condition of the problem is different in contextual significance between the first word) problems (and the second) problems , (and that

meaning is what Al-Shawkani) d 1250 .AH (referred to when interpreting the Almighty saying) You know what is in myself and I do not know what is in yourself () ((51)) Because the problem is mentioned in the wording of something else because of its occurrence in its company, and this is not conceivable unless a word is mentioned repeatedly and I want it in the first time the origin of its meaning, and in the other it is not.((52)) (.

Nevertheless, some rhetoricians saw that the problem is a metaphor for it came in the wedding bride) : The problem is two parts : investigative and discretionary, so investigative is to mention something in other words because it falls in his company, such as his saying:((53))

They said he suggested something that we could cook for you. I said, "Cook me a meal and a shirt".

As if he said : Sew for me, so he mentioned sewing in a word not for her, but with the word for cooking, because of his occurrence in his saying) : We find for you to cook it (and the use of cooked here for the interview ... ,and what appears in his saying) cook (is that it is not from the metaphor of the interview, but from the metaphor for similar cooking For sewing, and feeding for clothing in benefit, then the interview is metaphorical induction. The opposite and opposite words are both in the speaker, so) cook (here in the words of a person and) cook (in other words, and the discretion : is to have an action that has an expression that indicates it and did not mention it, so a word is mentioned as the word The indication of that verb is as the Almighty said) : The sigh of God , ([54]) (he mentioned the term dye in the company of their act, which is dyeing with water of baptism, and the basic principle is that Christians used to dip their children in yellow water, which they called baptism ... , and they say that he purifies them for them, so he expressed faith in the formula of God, that is : God purifies the problem with this presumption, even if not The term `` dye " is used to indicate the meaning of the context, so his saying) the sigh of God (is a sure source that the Almighty said : We believed in God and in return for the dye is appreciated by the tint of God, not yours, and the meaning is the purification of God because faith purifies the souls, and the Christians immersed their children on it, as you say to those who plant trees : plant as He inculcates so-and-so, you want a man who fabricates honorable one , ((55))() but Al-Tibi responds to this second type by saying that, according to this statement, it is not a problem, but an explicit, investigative metaphor ((56)) Then Al-Subki said) : What Al -Tibi said about it is a consideration, because every problem is a metaphor, so its being a metaphor does not contradict the problem ([57]) (And it is these opinions that made it clear that there is a rhetorical problem in counting the problem from the metaphor.

This is what led Sheikh Saad al-Din to say) : Achieving the relationship in the metaphor of problems is a problem, as there is no connection between cooking and sewing, as if they made the accompaniment in dhikr a relationship , ([58]) (and Al-Abhari commented that the accompaniment in the dhikr is not suitable for being a relationship because it occurs after the use of metaphors. Some of them replied that the speaker expresses what is in himself, so it is necessary to notice the accompaniment in the dhikr before expressing the accompanying ones in the investigation, and with one of them in discretion, and Al-Taftazani chose it. The conjugation relationship in the imagination, and it was said that the first is the conjugation relationship in science because it occurs in the words of those who are not correct to launch.([59])

As for Al-Suyuti's position on that, he says that the problem is a metaphor, but it has a different relationship other than the similarity, so he said) : Which appears to be a metaphor and the accompanying relationship ([60]) (This gives the problem a real possibility to become a metaphor based on these two relationships provided by Al-Taftasani and Al-Suyuti.

It seems that this space in the term and its concept led Al-Zarkashi to say that the problem is from the metaphor when he addressed the artistic picture of the problem and said that it is that) it makes the metaphor taken from the truth as the truth with respect to another metaphor, so it permits the first metaphor for the second for a relationship between them ([61]) (Then the problem becomes as if it comes from a compound metaphor.

But the author of Anwar al-Rabee 'responds to these opinions when he deals with words that contain a problem by saying) : The word is a mediator between truth and metaphor in three things : one of them is the word before use, and the second of them is the flags, the word used in the problem, because it was not placed for what it is used in, it is not a fact and no significant relationship It is not a metaphor.([62])

We do not want here to give an opinion on the issue nor to fully review the dispute because it is a possible independent study field, but we are interested in pointing out that there are opinions of some rhetoricians talking about the problem's belonging to the metaphor despite the presence of responses to it, and Ibn Ashour may have been influenced by these views I believe in it, and from here we will find his interpretation of some Qur'anic verses identical to those who say metaphor for the problem.

Ibn Ashur dealt with the Almighty's saying) : Those who disbelieve proclaim the abomination of God is greater than your own abomination when you call to faith, so you disbelieve ([63]) (And he said about it) : The meaning of God's abhorrence of them is their hatred of them, and it is a sender metaphor for dealing with the effects of hatred rather than contempt and punishment. It is closer to the reality of hatred because what is meant by it is its effect, which is the treatment by means. And this news is used in rebuking and reprimanding, and it is greater in a more severe and dangerous sense, so calling pride is a metaphor because arrogance is one of the descriptions of bodies, but it is common to use it as a force in the meanings, and because their own abhorrence deprived them of the faith that is the cause of salvation and righteousness, and God's wrath on them caused them to suffer torment God's hatred of them was more severe and worse than their own abhorrence because the severity of pain is stronger than deprivation of goodness, so the first abhorrence is close to the Almighty's saying) : Those who bought misguidance with guidance, their trade would not be gained ([64]) (.And the second abomination is close to the Almighty's saying) : The unbelievers do not increase their disbelief with their Lord except with abhorrence , ([65]) (and he is the abomination of torment.([66])

We have conveyed this text on the full length in order to show how Ibn Ashour addresses the issue of metaphor and Almchaklh, it has made - as is evident from the previous text - Almchaklh metaphorically, explaining its meaning without talking about the type of relationship that is based upon this metaphor.

We did not find any of the commentators who stopped at this problem, but they interpreted the meaning and did not address the issue in which it is based on the disagreement between the problem and the metaphor, except for al-Razi, who made the topic as an exaggeration only and said) : Abomination is more hateful and that for

God Almighty is impossible , ((67)) (.and Al-Alusi followed him in that and did not address the problem here with clarification.([68])

Likewise, the Almighty said) : It was said today that we forget you just as you forgot to meet this day of yours and your shelter is Hellfire, and you have no helpers (, ([69])as Ibn Ashur said on her) : Forgetting is called life-long abandonment as a metaphor for the sender, because forgetting requires leaving the forgotten thing in his pregnancy or leaving it in his condition, and forgetfulness may be borrowed from negligence and indifference, that is, the will is not related to relieving them and these two The two considerations explain the meaning of the second forgetfulness , ([70])(he explains the situation as either the Almighty's saying) We forget you (is a metaphor for a messenger, meaning a problem as he passed with us, or uh, the Almighty used forgetting as a metaphor instead of negligence and indifference, and if this position is likely to be a metaphor, as Ibn Ashur said, then it is It is not likely that it is a metaphor for life leaving it, rather it is a problem because the Almighty does not forget, but rather used forgetfulness because he fell in his company.

Likewise, none of the commentators referred to the fact that this position is a transmitter or metaphor, and they were satisfied with explaining the meaning of forgetting here as neglect, indifference and abandonment , ([71]) except for Al-Alusi who said) : It was said) : Today we forget you (We leave you in torment in order to give the reason to the one who caused it because he who forgets something left it or we make you like something forgotten and not indifferent to it that then it is a representative metaphor, and it is permissible to be a metaphor. In the conscience of the discourse, as you forgot in this world to meet your day, that is, as you left his iddah, which is piety and belief in him, or as you did not care about meeting him and did not give him any thought, such as the thing that is posed forgotten and forgotten, and it is permissible for the expression to be forgotten because his knowledge is concentrated in their instinct or because they enable it by the appearance of its evidences. Forgetting one is a problem ([72]) (Al -Alusi here states the opinion that it is a metaphor for his causal relationship, and who says that it is a representative metaphor, and who says that it is a metaphor, but after presenting these views he declares that it is a problem, and it is the prevailing opinion rhetorically.

And when we refer to Ibn Ashur's tendency to count the problem as a metaphor in general, as we have seen from his interpretations that passed with us, we wrap up in him another statement in which he clarifies his entire opinion rhetorically and says :)The problem is one of the creative advantages and its reference is to the metaphor, but the intent of the problem is a source of metaphor. but Almchaklhscientists invisibility called the face metaphor Vogfloa to call it a metaphor and call it Almchaklh, but rather bring borrowing grounds that his problems the term of the term was signed with him, it was the word meant Mchaklh mentioned it Almchaklh us that half of Balmchaklh investigative although the word is mentioned , but information from Context The problem is called a discretionary ([73]) And he repeated this in another place about the Almighty's saying) : And those who fear their Lord will be led to Paradise in a crowd ([74]) (.he said) : called the offering of the righteous to heaven on the way the market did Almchaklh for) driven (the first, and Almchaklh of upgraders when investigating a metaphor such as unrelated but similar bearing on the wholesale homogenization word ([75]) (From these two paragraphs, we understand that Ibn Ashour believes

that it is a metaphor or a metaphor in general and that his relationship is similar to the sentence, which is a type of relationship that he proposes to explain the problem.

We cite the same in other places from the interpretation of Ibn Ashur, as he counted the repetition of the word) eat (in the Almighty saying) : Do not consume your money unlawfully among you, and refer it to the rulers to eat a group of people's money) from the problem , ([76](and referred to the estimated problem ((77)) In the words of the Almighty : And their prayer at home was nothing but mourning and confrontation , ((78)(and pointed out the existence of the problem in a number of places , ([79]) and all of these positions do not mean that he does not know the problem or that he does not acknowledge its existence, but rather he thinks that it is a matter of metaphor and cannot be made into the virtuous good deeds.

Conclusion:

After we finished our quick tour with the rhetorical arts intertwined with the statement, we decided to summarize our findings in brief paragraphs with our recommendation that could be of help to researchers in the issues of rhetorical terminology, graphic arts and rhetoric in general, which are as follows:

- We have seen that the art of turning is one of the arts of the bad and the rhetoricians have studied it extensively and dealt with it idiomatically and conceptually, and it is necessary to mention their disagreement on these two issues, and Ibn Ashour comes to make attention from the art of metaphor, in contradiction to the collection of rhetoricians, because of what it touches in the art of turning from a graphic form that is evident in its congruence or closeness. The term metaphor is much larger, the rhetoricians defined it as the use of the word in a manner other than what it was set for, and it was found that this definition applies to attention, and therefore there is no harm in this art being a form of metaphor, which is what we stopped with and we described its potential, yet this issue remains to an extensive discussion about it. Because of their great importance in reviewing the rhetorical conventions and the attestations they contain.

- We stopped at the term inclusion, and we found the rhetoricians do not view this art as a metaphor in any way. Nevertheless, we found some opinions that say the metaphor of inclusion, which led Ibn Ashour, in agreement with the fundamentalist research, to say its metaphor also based on the fact that the participant used in its meanings is a metaphor. And based on the definition of the aforementioned metaphor, the implication is the use of the word in a manner other than what it has been set for, which leads us to say its metaphor with Ibn Ashur, and thus Ibn Ashour has expanded the discussion about this term and put forward a new old thorny issue that entices research and pitting.

- Finally , we stopped at the term Almchaklh we have seen that Ibn Ashour believes that Almchaklh of metaphor also which is different from his predecessors opinion Albulageyen because they were putting Almchaklh with upgraders Alibdieih verbal, Bumpy Vuh that use the word instead of the word for another incidence in his company, and here suggests Ibn Ashour and some Rhetoricians for the problem to be a kind of metaphor for his accompanying relationship, and they base in that on the fact that the metaphor has many relationships, and there is no objection to making the accompaniment another relationship to be added to his relationships, which is a respectable opinion and deserves debate and discussion.

-We have seen that these arts that Ibn Ashour made from the metaphor could actually be subordinate to it, but this still needs more detail in order to allow us to deal with it extensively in other more detailed and in-depth research .

And our last prayer is that praise be to God, Lord of the worlds, and prayers and peace be upon our master Muhammad, his family, and his good, pure companions.

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