FACTS OF SPEECH
AND ITS IMPACT ON THE INTERPRETATION OF RELIGIOUS TEXTS

Muhammad Asim Jabir Awaid Albikat
Prof. Qassim Salih Ali Al-Ani

Al Anbar University/ College of Education for the Humanities
Department of Quran Sciences

Introduction:

   Praise be to God, Lord of the Worlds, and prayers and peace be upon the Master of the Messengers Muhammad, his family and companions, and those who followed his path and followed his path until the Day of Judgment among the sincere diligent of his nation who spent their lives serving the Sharia and its rulings. Its ruling, and each issue has its course, and every opposition has gathered and reconciled it, so they made a great jurisprudential wealth, and the explanation and interpretation of the legal texts represented by the texts of the Qur'an and the Sunnah were at the forefront of their research. Because the book is the whole of the Sharia and the origin of its origins, followed by the Sunnah that was its translation, and perhaps the explanation and interpretation of their texts are among the topics worthy of study and research, including the issue of the facts of words, because the fundamentalists have realized the effect of the use and commonality of words in changing the meaning and perhaps opposing it according to the apparent, and from here they divided the truth into legitimacy And linguistic and customary, and they explained the provisions of each one of them, this study aims to clarify the types of facts, and to reveal the meanings of the word within the different contexts in the legal texts that can be used in the field of weighting when the conflict between them occurs, and this research was a contribution to the manifestation of important aspects in this topic and its name The facts of expressions and their effect on the interpretation of legal texts, and the nature of the research required that after this introduction, it be divided into seven sections, then a conclusion in an explanation of the most important results of the research, which are as follows:

The first topic: Definition of truth and metaphor, language and convention

The second topic: the provisions of the truth

The third topic: ways to distinguish truth from metaphor

The fourth topic: facts and their types between proof and denial

The fifth topic: arranging facts when in conflict

The sixth topic: Truth and metaphor conflicts

The seventh topic: Applications on the impact of facts in the interpretation of legal texts

Conclusion: search results

   And our last prayer is that praise be to God, Lord of the worlds, and peace and blessings of God be upon our master Muhammad, his family and companions, and a great deal of peace.

The first topic

Definition of truth and metaphor, language and idiom

First: Defining the truth in language and idiomatically:

Truth is a language: the truth is based on the weight of a female subject and it is derived from the truth, and the truth is a language: proof. God Almighty said: { And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened and its keepers will say, "Did there not come to you messengers from yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?" They will say, "Yes, but the word [i.e., decree] of punishment has come into effect upon the disbelievers." }. [1]

That is, fixed[2]   .

Idiomatically: the phrases of the fundamentalists differed in defining the truth, and the definitions were closer to the correct one, and they were combined with what Al-Amidi mentioned: "The truth: it is the word used in what is first placed in the subjunctive".[3]

Second: Defining metaphors in language and idiomatically:

Metaphor in language: on an activated weight, and it is either from the permissibility that is transgression as it is said: the place of such-and-such is permissible, that is, its transgression and transgression, or from the permissibility that is the division of obligation and abstinence, and it refers to the first; Because he who is neither obligatory nor abstaining is wavering between existence and nothingness, as if he moves from this to this, and from this to this . [4]

Ideally, it is the term used in a manner other than that which is used for it, for a relationship, with a context. [5]

The second topic
Truth provisions
In fact, there are three rulings:

The first: confirming the meaning for which the word was used in the idiom of the

(1) Surat Al-Zumar from verse 71.

(2) See: Al-Sahih: 4 / 1460-1462 (truth), and in the tongue of the Arabs: 10 / 49-58 (right).

(3) Precision: 1/2.

(4) See: Lisan al-Arab 5/326 (jow), and Al-Mu'jam Al-Waseet 1/147 (Jazz

(5) See: Al-Mustasfa: 2/24, and Guidance of the Stallions: 1 / 134-135.

The addressees, and not excluding it from it, and the ruling attached to it and the necessity to act upon it [6]. word used in its true meaning proves the meaning assigned to it in its entirety. If it is an order, and refraining from if it is a prohibition, for example, the Almighty's saying :{O you who have believed, bow and prostrate and   worship   your   Lord   and   do   good   -   that   you   may   succeed}.[7]

He commanded the truth of bowing and prostrating, and each of them is special, and the command is directed to them are those who believe and it is general, because the noun connected is a general term.

The second: a refusal to deny the meaning from the wording: the father is not said to be not a father, but rather the grandfather is said to not be a father. Because the grandfather is a metaphor for the meaning of the father, so it is permissible to deny him, but the father is really not denied.

Third: The preponderance of truth over metaphor: If one of them is true and the other is metaphorical, then in this case the true will prevail over the metaphorical. This is because the real does not need a presumption other than a metaphor, and there is no doubt that what does not need is first, which is needed and does not carry the word on the metaphor unless evidence or presumption indicates that the metaphor is intended.[8]

The third topic
Ways to distinguish truth from metaphor
The distinction between truth and metaphor is either located by text or inference:
As for the text, it has two aspects:
The first: for the author to say, this is a fact, and that is a metaphor, such as for the imams of the language to state that this is a fact and that is permissible, and the people of the language explained that.

The second: for the one who remembers the limit of each one of them, by saying this is used in what was set for him,   and   that   is   used   in   something   other   than   that   for   him.   [9]

As for the inference, it is subject to :

The first: precedes understanding: since the word has two meanings, one of the two meanings precedes the understanding of the listener without a context. As for the other meaning, it is neither understood nor criticized in the mind except with a presumption, so the word is true in the meaning that begins to understand the listener absolutely, i.e. without presumption.

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(4) See: Lisan al-Arab 5/326 (jow), and Al-Mu'jam Al-Waseet 1/147 (Jazz).
(5) See: Al-Mustasfa: 2/24, and Guidance of the Stallions: 1 / 134-135.
(6) See: Al-Bahr Al-Muhir 1: 514, and the principles of Islamic jurisprudence by Al-Zuhaili: 1/286.
(7) Surah Al-Hajj from verse: 77 .
(8) See: Usul Sarkhasi: 1/170, Al Bahr Al Bahr: 1/514, and Al Muhdhab: 1/1178.
(9) See: Irshad Al-Stallions: 1/149, and Al-Muhadhdhab: 3/1176.

 The second: the nakedness of the context: If the people of the language want to understand another meaning of the meanings, they confine themselves to a specific phrase, and if they express it in other words, they are not limited to it, but rather they mention a context with it, so it is known that the naked is a reality. That word was worthy of that meaning, they weren't limited to it.

The third: the validity of the derivation: which is to be one of the two terms in which the derivation and conjugation to the past and future are correct, and the subject's name, the noun of the object, and the other expression is not correct in it, so the first is the truth, and the other is the metaphor. This is because the conjugation of the word indicates its strength and originality, and the lack of its inflection indicates its weakness and subordination. For example, the word (command) is given to the request towards: (enter). And the matter is called as the Almighty said: { To Pharaoh and his establishment, but they followed the command of Pharaoh, and the command of Pharaoh was not [at all] discerning.} (10), and what is meant is the affair of Pharaoh and his action, so the Arabs dismiss the word and derive from it they say: command, command, command, so it is commanded, and it commands, while they do not say that in the matter in the sense of the verb So, they do not say about it: an imperative matter, meaning that calling the command to the action does not derive from it the name of the command, so this indicates that the first is real and the second is permissible.

Fourth: The validity of the negation in metaphor: It is correct to say to the one who is called a donkey for his country: that he is not a donkey, but it is not correct to say that he is not a human in the same matter. Because it is a fact in it.

Fifth: non-stratification: the word is not continuous in its connotation, even though the prohibition is not mentioned by the people of the language and the street from the regularity, such as calling the tall man a palm tree, this is a metaphor. Because it is not driven out, and that is why every tall tree or spear, etc., is not called a palm tree.

Sixth: The release of the word impossible: If the word is used in a way that is impossible to comment on, it is known that it is not originally formulated for it in the origins of the language, so it is known that it is permissible in it as the Almighty said: {And ask the city in which we were and the caravan in which we came - and indeed, we are truthful.' } (11) then the question with regard to the village is usually impossible. (12)

The fourth topic
Facts and their types between proof and denial
The scholars divided the facts into three sections, namely:
 1- Linguistic truth (the case).
 2-The customary reality, which is divided into two parts, private and public.
 3-The legitimate truth.

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(10) Surah Hood from verse: 97.
(11) Surah Yusuf from verse 82.
(12) See: Sharh Al-Lama ': 1/174, Al-Mussafah: 2/25, Rawdat Al-Nazer: 106, and Irshad Al-Stallions 1/149. -

As for the linguistic truth, it is fixed by the agreement of the scholars, and there is no doubt that it exists, so we make an end to the use of some languages as they are set for him, such as the sky, the earth, the heat, the cold, the night and the day, the summer, the winter and so on. (13)

Imam Al-Razi inferred that the linguistic truth was proven by saying: ((The evidence for him is that here are words that put glosses, and there is no doubt that they were used after they were put in them, and there is no meaning of the truth except that)). [14]

As for the customary truth, it is the one that has been transferred from its name to another according to the custom of usage, then that custom may be general and it may be specific, and there is no doubt about the possibility of the two parts, but the conflict is in the occurrence of the first part, which is the general custom. The second section, which is the private custom, is what each group of scholars have of the idioms that pertain to them such as the essence and presentation of the speakers, and the accusative and the accusative and the traction of the grammarians, and there is no doubt that it occurred. [15]

Rather, the disagreement occurred in the legal facts, which is the word that benefited from the Shari'a and put it to the meaning, and its examples are prayer, because in the language: supplication, and in the Sharia: prayer refers to specific actions, which open with takbeer and conclude with salutation, on which the public has the occurrence of legitimate facts, they made it Legal facts put the street to it.

Judge Al-Baqlani and some of the later scholars, and Al-Razi preferred, said that they are linguistic metaphors that prevail in the legal meanings: For its frequent rotation on the tongues of the people of Sharia. [16]

And the fruit of the disagreement is that if it is mentioned in the speech of the street, it is abstract from the context, does it bear on the legal meanings or on the linguistic meaning? The crowd said the first, and the Baklani, and those with him, said the second.

The public invoked what is known legally that prayer is in the tongue of the street and the people of Sharia are for the same remembrance and pillars and zakat to pay specific money, fasting for special grasping and Hajj for a specific purpose, and that these meanings are the first at launch and this is a sign of the truth after the prayer was in the language for supplication and zakat for growth and fasting for constipation at all and Hajj for the purpose Absolutely. [17]

The judge and those with him argued that the testimony of these expressions of these meanings, if it were not linguistic, the Qur'an would not be all Arabic, and the corruption of the necessary indicates the corruption of the obligatory.

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(13) See: Al-Wajeez in the Fundamentals of Islamic Law: 111.
(14) Yield: 1/308.   (15)See: yield: 1 /
.308-309, and the surrounding sea: 1/516, and stallions guidance: 1/136
(16) See: Yield: 1 / 308-309, and the end of Soul: 1 / 251-252, and the surrounding sea: 1/518.
(17) See: yield: 1/109, and guidance of stallions: 1/136.

As for the corruption of what is necessary, for his glorified saying: { Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân, and none but Allah (Alone) knows their meanings]. These are the Verses of the Clear Book (the Qur'ân that makes clear the legal and illegal things, laws, a guidance and a blessing}. [18] and his saying: { And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allah misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise }. [19] and the audience replied that the testimony of these expressions for these meanings was not Arabic, but in the sentence they were Arabic expressions, then they spoke In it in the sentence, even if they mean by it other than these meanings, and if it is, these terms are Arabic then the conjunctive is forbidden

If this is known, it is decided to prove the legal facts, and it is known that the denial of them did not bring anything suitable for inference as we have explained, and the same applies to what the uncompanionable called a religious fact. [20] It is among the legal facts, so there is no need to study it further [21].

The fifth topic
Arrangement of facts when in conflict

If the lawmaker or the jurists issued words from their writings, then does it bear on the legal, customary or linguistic meaning, and before detailing the subject of the dispute, it is necessary to determine the place of the dispute, which is that if he knows a text or presumption that what is meant is the legal, customary or linguistic meaning, then it is not There is a disagreement over his bearing on what the text or presumption indicated, but if it is absolute, and there is no evidence of a specific meaning, then the majority of scholars bear it on the legal meaning. Because the issue in the street is that he wants to clarify the Sharia rulings, so it must be carried to

these meanings, and the total guideline in that is that the word is based on the custom of the addressee - by breaking the letter - and if the speech from the street is based on the legitimate truth, then it is not possible to carry on the customary truth, If it is not possible to relate to the linguistic truth, then if the word issued by the street is repeated between these three facts, and there is no evidence for his behavior to one of them, then the word is carried first to the legal meaning. Because the Prophet sent to clarify the legal rulings, it appears from his condition that he carried his speech according to the legal name, and because the Lawgiver

(18) Surah Yusuf from verse 2.

(19) Surah Ibrahim from verse 4 .

(20) See: yield: 1/109, and guidance of stallions: 1/136.

(21) See: Introduction to Al-Asnawi: 299, Al-Bahr Al-Bahr: 4/459, and Explanation of the Enlightening - Planet: 3/434.

defines the legal meanings, not the customary or the linguistic, so if it is not possible to carry on the legitimate truth, then he carried on the customary truth. Because speaking by convention is more than what is meant by the people of the language, if it is not possible, it is attributed to the linguistic truth. To define it according to reality, and this is the view of the majority of scholars [21], and it was narrated from the Hanafi school that they advance linguistic   truth   over   customary   when   contradictory.   [22]

The most correct view is the view of the majority of scholars. Because words are forms of meanings, and God worships   us   with   the   realities   of   things,   not   with   words   and   drawings.   [23]

Ibn Taymiyah: ((which he said should be aware that the words in the Koran and talk if he knows what I want to interpret the one hand, the Prophet (Peace be upon him) did not invoke the inference statements to the people of language and others . [24]   The basic principle in every word used in the Qur'an and Sunnah is that its meaning should be sought in the use of the Sharia itself. Because those who are commissioned were commanded to follow the commandment of the Messenger   (Peace be upon him) and among his sentence is to follow his statement of what he uses of the words he uses. If the term (prayer) is found in a text from the Qur'an and the Sunnah, then it is the prayer that the Messenger explained by his action and saying, which includes standing, takbeer, kneeling, prostration, recitation, recitation and remembrance, and it is not permissible to recite the meaning of this word except for this recitation and remembrance. Specific this meaning of prayer, but he wanted the general linguistic meaning of it, which is supplication, as in the words of the Almighty :{   Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allâh for them. Verily! Your invocations are a source of security for them; and Allâh is All-Hearer, All-Knower}.[25]

That is, pray for them, and ask forgiveness for them [26], and as stated in the two Sahihs: (The Messenger of God, may God's prayers and peace be upon him, used to seek him for their charity. each dad fulfilled)) [27], and in the other talk: Jabir bin Abdullah, the woman, said to the Prophet: ((bless me and my husband, the Prophet

(22) Look: the same sources.

(23) See: Al-Tabhaj: 1/277, and the investigations: 112-113 .

(24) See: Al-Tabhaj: 1/277, and Investigations: 112-113 .

(25) Total Fatwas: 7/286 .

(26) See: Al-Jami 'for the provisions of the Qur'an: 8/250

(27) Al-Bukhari included it in his Sahih: 2/544 (1426).

said: ((Allah bless you and your husband)) [28]. However notes That there is no special use of the word in the Shari'a except that there is a connection between it and the linguistic meaning, except that it is sometimes by specifying what is mentioned in the language in general, or specifying some of the meanings of the participant, just as the Shari'a may use the same language in the common language. And what is meant is that what God and His Messenger gave of words and commented on the rulings of an order, a prohibition, an analysis and a prohibition, it remains for that legitimate use, it is not permissible to depart from it except with a sign of the Sharia itself, and if the distinction of the truth is lost In the Shari'a, the word is not that which can be assessed by

custom, so the reference in it at that time refers to the significance of the language of the Arabs, so the arrangement of facts is therefore: Sharia, customary, linguistic. [29]

The sixth topic

Truth conflicts with metaphor

Truth and metaphor collide in four sections:

The first: that the metaphor is likely to be understood only by presumption, like the lion of the brave, so that the truth is presented in accord.

The second: that metaphors prevail in order to equate the truth, so that the truth is also presented in accord. Because of the preponderance of metaphors such as marriage, the contract and intercourse are called equal.

The third: for the metaphor to be preponderant, and the truth is death, not intended in custom, so that the metaphor is in agreement. Because it is either a legal truth, such as prayer, or a customary fact, such as an animal.

Fourth: That the metaphor is preponderant, and the truth may agree at times, which is expressed by the probable truth and the preponderant metaphor [30], so it is subject to disagreement [31], and the correctness of the metaphorical meaning is preferred. Because it is the most famous, and it is the apparent and the first at the launch, and the one responsible for what is apparent, not for what is hidden, which is the saying of the public. [32]

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(28) Narrated by Abu Dawud in his Sunan (1533), and Al-Albani graded it as authentic as in Sahih Abi Dawood: (1372).
(29) See Tayseer Science Usul al-Fiqh: 261-262 .
(30) See: Preface to Al-Asnawi: 277.
(31)The place of disagreement if the truth is not abandoned altogether, then if it is abandoned, then the metaphor is presented by agreement.
(32)See: Harvest: 1/476, Al-Ghayath Al-Rumah: 191-192, and Explanation of Enlightening Planet 1/196.

But if the term stripped of clues is between truth and metaphor, and its condition is ambiguous, is it intended to mean truth or metaphor, due to the lack of clarity of the evidence, then in this case the expression contradicts, carrying it on the true meaning and carrying it on the metaphorical meaning, and then the speech carries the true meaning. Because it is the origin, as the metaphor is contrary to the original, and from the originality of the truth, and the sub-component of the metaphor, the fundamentalist rule agreed upon among scholars arose: ((The principle in speech is the truth and it is not altered to metaphor except with presumption)). [33]

Al-Razi said: ((All agree that the principle in speech is the truth)). [34]

The seventh topic
Applications on the impact of facts in the interpretation of legal texts
The first requirement
First example

God Almighty said: { And unto Allah (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons }.[35]   In this noble verse, God Almighty indicated that the people of the heavens and the earth would prostrate to him willingly and unwillingly, and their shadows would prostrate to him as soon as possible, and the scholars differed as to what is meant by the prostration mentioned in the noble verse.

The first saying: that prostration is legal, and accordingly it is in the people of the heavens and the earth from the specific year,
And the evidence that the prostration of the people of the heavens and the earth is from the specific year, is the words of the Most High:{ See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawâbb [moving (living) creatures,

beasts], and many of mankind prostrate themselves to Allah. But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honour him. Verily, Allâh does what He wills}. [36]

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(33) See: Kashf al-Asrar: 3/302, the end of Al-Soul: 1/9, Al-Bahr Al-Bahr: 1/11, and Explanation of the Illuminating Planet: 1/39.

(34) Yield: 1/474.

(35) Surah Al-Raad from Verse 15.

(36) Surah Al-Hajj from verse 18 .

His saying, evidence that some people are not involved in the aforementioned prostration, which is the infidel, and we carry prostration according to the legal meaning in the original, while his prostration is the forehead position on the ground, and for every prostration befitting it, the trees have prostration and the animals are likewise so for everything prostration befitting, and the prostration of the believers with a position The front on the ground, and we say: that this general is not intended; Because an unbeliever does not prostrate, and we interpreted prostration in the legal sense. Because God Almighty is Almighty is capable of everything, so He is able to create for the shadow a perception, whereby God Almighty prostrates in real prostration, for the Almighty said: {The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving}.[37] , Evidence that some people are not involved in the aforementioned prostration, which is the infidel, and we carry prostration according to the legal meaning in the original, while his prostration is the forehead position on the ground, and for every prostration befitting it, the trees have prostration and the animals are likewise so for every thing prostration befitting, and the prostration of the believers with a position The front on the ground, and we say: that this general is not intended; Because an unbeliever does not prostrate, and we interpreted prostration in the legal sense. Because God Almighty is Almighty is capable of everything, so He is able to create for the shadow a perception, whereby God Almighty prostrates in real prostration,

The second saying: Prostration is a linguistic one, meaning submission, humiliation and submission, and accordingly it remains in general terms, and what is meant by Muslims' prostration voluntarily is their submission to what God wants from them voluntarily, and what is meant by the prostration of the unbelievers is that they hate their submission to what God wants them to hate them. Because his will is within them, and they are submissive, subject to his making in them and the influence of his will in them. Because the origin of prostration in the language of the Arabs: humiliation and submission, and based on this saying, prostration is a linguistic and not a legitimate one. [38]

The most correct view is the first because the well-known rule among groups of fundamentalists: that the word bears on the legal truth first, if it has a legitimate truth, then if it is not legitimate, it is based on customary,   then   linguistic   [39].

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(37) Surah Israa 44.

(38) See: Keys to the Unseen: 20/216, Adwaa al-Bayan: 2 / 238-239, and Tahrir and Enlightenment: 14/170. -

(39) Seen: Adwaa al-Bayan 6 / 195-196.

The second requirement

The second applying example

Almighty saying: { When it (Hell) sees them from a far place, they will hear its raging and its roaring} [40]

The commentators differed as to what is meant by saying: "When it (Hell) sees them". Does it mean a real or metaphorical vision?

We say:

The first saying: What is meant by seeing is real vision, and there is nothing to prevent God from making it a sense and perception. [41]

The second view: what is meant by seeing is a metaphorical vision: They differed in directing the metaphorical meaning:

It was said: meaning if they are among them in the sight of the beholder in the distance, and it was said: vision means: if he sees them, it is stored. [42]

The first is the most correct, which is that the fire will see the unbelievers on the Day of Resurrection, as God declared that in his words here. And the fire speaks as God has stated in His words. [43]

Al-Razi said: ((It must be done on the face of it, because there is no refusal to let the fire be alive, seeing, angry with the infidels)) [44]. Al-Qurtubi described saying that Hell sees them as the most correct [45]. Evidence for this has concurred, and that God Almighty creates for it a sensory and mental perception.

The third requirement

The third practical example

The Messenger of God said: ((If one of you is called, then he must, then if he is fasting, then he should pray, and if he is not fasting, then he should eat)). [46]

The scholars differed as to the meaning of his saying: ((Let him pray)), is what is meant by Sharia prayer, or what is the linguistic meaning?

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(40) Surah Al-Furqan from verse 12.

(41) See: Keys to the Unseen 24/437, All-inclusive to the provisions of the Qur'an: 7/13, and Adwaa al-Bayan: 6 / 25-26.

(42) See: The Brief Editor: 4/246, Adwaa Al-Bayan: 6/25, and Al-Tahrir and Enlightenment: 18/332.

(43) Seen: Adwaa al-Bayan: 6 / 25-26.

(44) Unseen Keys 24/437.

(45) See: The Whole of the Rulings of the Qur'an: 13/7.

(46) It was included by Muslim in his Sahih: 2/1054 (1431) (106).

The majority said: Its meaning, let him pray to the people of food with forgiveness and blessing, which is its linguistic meaning. [47] Because the origin of prayer is in the language of supplication, and from it is the words of the Almighty meaning [48] pray for them, and some of them carry the prayers to the legitimate prayer, by kneeling and prostrating, meaning busy with prayer, warning them that he is fasting, lest he need to define them That is a speech, and it contains hypocrisy, and let him attain its virtues and rewards, and the attendants have its blessing, and it was said: He should combine prayer and supplication.

It was said: He prays two rak'ahs on the side of the house, as the Prophet did in the house of Umm Sulaim. [49]

The term modern or sound Narrated Anas □ said: ((the Prophet entered □ on Um Salim missed pass on and within he returned Smonkm in Sagaih and Tmrkm in its container, I will fast and then he to the hand of the house and prayed unwritten called the mother Salim and her household, she said, or sound, O Messenger of God Lee said that Khuysh what she said, what your servant Anas left the good afterlife and a minimum but called me

by God, said Arozkh money and a son and blessed him, I am for those more money supporters)). [50]

The most correct view is the view of the majority of scholars. Because the saying of the Messenger: ((Let him pray)), has been explained in some narratives: ((Let him pray)), the place of (((Let him pray)) [51]. Among them is the saying of the Messenger: ((If he is not fasting, let him eat, and if he is fasting then let him leave)). [52]

If it was said that the words of the street bear on the legal facts, and the legitimate truth of it is the well-known worship, he was told that the words define the meaning of the context and the clues of the conditions, and the prayer here is intended by the supplication as it is in the Arabic language that prayer is the supplication, but in the Sharia prayer is the known worship, Unless the evidence indicates that what is meant is supplication, then it is as indicated by the evidence, and the evidence has come that its meaning here is supplication, and it is known here that the Messenger did not come from the person who is fasting who is called, so he answers to pray.

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(47) See: Al-Istudhkar: 5/533, and the ways of peace: 2/229, and revealing the secrets: 2/95.

(48) Surah Al-Tawbah from verse 103.
(49) See: Subul Al Salam: 2/229, and Nil Al Awtar: 6/214.
(50) Al-Bukhari included it in his Sahih: 2/699 (1881).
(51) Understanding: 4/18.
(52) It was included by Abu Dawood in his Sunan: (3737) and others, and it was authenticated by Al-Albani as in Sahih Al-Jami Al-Saghir (538).

Because there is no meaning for that, but the meaning is to pray for them, as in the words of the Almighty: (Take from their money a charity that purifies and purifies them) [53] and prays for them [54]

Through the previous presentation of the practical examples, the effect of verbal facts on the explanation and interpretation of the legal texts becomes evident.

Conclusion

In the search results

1- The fundamentalists have realized the effect of usage and commonality in changing the meaning and possibly contradicting it according to the outward appearance, and from here they divided the truth into legal, linguistic and customary, and explained the rulings of each of them.

2- The linguistic truth is proven by the agreement of the scholars, and there is no doubt in its existence, so we exclude the use of some languages in what they are designed for, and as for the customary truth, it is the one that has been transferred from its name to another by the custom of usage, then that custom may be general and it may be specific, no doubt As for the possibility of the two parts, the conflict is about falling. As for the first part, which is the general custom, some of them deny its existence, and the majority of them deny it. As for the second part, which is the private custom, it is the terminology that pertains to each group of scholars, such as the essence and presentation of the speakers, and the elevation and accusation and the traitors, and not He was doubtful about its occurrence, but the dispute occurred in the legal facts, on which the public has to do the legal facts.

3- If he knows with a text or presumption that what is meant is the legal, customary or linguistic meaning, then there is no dispute regarding his bearing on what the text or context indicates, but if it is absolute, and there is no evidence of a specific meaning:

The majority of scholars hold it to the legal meaning. Because the issue in the street is that he wants to clarify the legal rulings, so it must be carried out according to these meanings.

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(53) Surah Al-Tawbah from verse 103.

(54) See: The Interesting Commentary: 5/133.

4 - The total guideline in determining the type of truth, is that the expression is based on the custom of the addressee - by breaking the taw - and if the speech from the street is based on the legitimate truth, then if it is not carried on the customary truth, then it is not possible to bear on the linguistic truth, so if the word issued by the street is repeated Between these three facts, and there was no evidence for his conduct to one of them, so he carries the word first on the legal meaning. Because the Prophet sent to clarify the legal rulings, it appears from his condition that he carried his speech according to the name of Sharia, and because the Lawgiver defines the legal meanings, not the customary or the linguistic, so if it is not possible to carry on the legitimate truth, then he carried on the customary truth. Because speaking by convention is more than what is meant by the people of the language, if it is not possible, it is attributed to the linguistic truth. To designate it according to reality, and this is the view of the majority of scholars.

5- As a result of the differences of scholars and commentators in determining the type of truth. Therefore, they differed in the explanation of some Islamic texts.

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