

THE METAPHOR BETWEEN HERITAGE AND CONTEMPORANEITY: A COMPARATIVE GRAMMATICAL LINGUISTIC APPROACH

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Summary

This study shows the concept of metaphor as a central hermeneutic mechanism in religious discourse, through a critical comparison between two visions:

- The traditional vision (represented by Judge Abdul Jabbar al-Asadabadi - the leader of the Mu'tazila), which focused on employing metaphors to protect divine purity and negate embodiment, relying on reason and the controls of placement and intention.

- The contemporary vision (represented by Nasr Hamid Abu Zeid), which expanded the concept of metaphor to include historical and cultural contexts, and revealed the problems of understanding resulting from the neglect of the development of linguistic semantics.

The study revealed that the hermeneutic differences between Islamic sects (such as the Itizali and the Ash'aris) reflect doctrinal conflicts, and indicated that the limitation of language makes the metaphor a necessity for the complete expression of meanings, and the results highlighted the need for hermeneutic studies to link the text to its comprehensive context (linguistic, grammatical, social, and historical) to avoid semantic shifts.

Keywords

Al-Metaphor - Mental Interpretation - Judge Abdul-Jabbar - Nasr Hamed Abu Zayd - Mu'tazila)
Historical Context - Divine Purification - Semantics of Words - Analysis of Religious Discourse -

Introduction

Praise be to Allah, Who created the intellect, adorned it with faith and knowledge, and endowed it with insight, enabled it to master the sciences of the Qur'an and its noble verses, and honoured the scholars of science and religion with it, and may Allah bless the best of His creation, Muhammad, his pure family, and his productive companions.

Our study revolves around linguistics in the Arabic language, as well as the search for grammar as a tool that shows the general and specific meaning of linguistics, and metaphor is therefore one of the most important mechanisms of linguistic expression, and it was not just a rhetorical luxury in the ancient Arabic discourse, but it is a window to understand Arabic texts, the most important of which is the Qur'anic text. The Ash'arites saw the metaphor as a necessary mechanism for interpreting what may seem contradictory to reason on the surface or inside of the text, or what contradicts what they believe and what they do not believe.

In the midst of this heritage, contemporary readings have emerged that have tried to re-understand the metaphor in light of the developments in hermeneutic thought, the most prominent of which is the reading of Nasr Hamid Abu Zeid, who believed that metaphor is the key to understanding the deep structure of the Qur'anic text, and that discourse can only be understood in its cultural and social context.

Hence, this study aims to study the concept of metaphor in the Mu'tazilites, represented by Judge Abdul Jabbar al-Asadabadi in the modern era, and represented by Nasr Hamid Abu Zeid in the light of contemporary treatment, tracing its heritage roots, intellectual premises, and hermeneutic consequences in an attempt to understand how metaphor contributes to the formation of religious meaning between yesterday and today, between the past and the present.

Study Problem :

The problem of the study is summarized based on the above points in the following points:

- 1- The metaphor in the Qur'anic text was not merely a linguistic or grammatical issue, but rather involved a verbal and doctrinal background.
- 2- The positions of the Islamic sects differed, especially between the Mu'tazilites, who made it a mental means of interpretation, and their opponents from other sects such as the Ash'arites.
- 3- Judge Abdul-Jabbar emerged as a representative of the Mu'tazili theological intellect that employs metaphor in defense of purity and monotheism.
- 4- In the modern era, Nasr Hamed Abu Zeid presented a modern hermeneutical reading that sees metaphor as a key to understanding the Qur'anic discourse within its cultural and historical context.

The problem that the study addresses is: how can we understand the use of metaphors in the Mu'tazilites (especially in the case of Judge Abdul-Jabbar) within their mental project? And how does this compare with the contemporary hermeneutical treatment of metaphors, such as that of Nasr Abu Zayd? Is there a continuity or a break between the two visions?

This study was divided into three topics, namely:

- 1- The first topic: The metaphor of the Mu'tazilites
- 2- The second topic: The metaphor according to Judge Abdul Jabbar
- 3- Nasr Hamed Abu Zeid's Vision of Metaphor in the Contemporary Context

The first topic

The metaphor of the Mu'tazila

The Mu'tazilites see in their interpretation of the Holy Qur'an a great importance for the metaphor, as they relied on reason in their interpretations of the verses of the Holy Qur'an, and they saw that many verses of the Holy Qur'an, if interpreted outwardly, would be contrary to reason, especially the verses of embodiment and analogy with the Divine Self, because the retreat represents a rational movement, as their articles were characterized by a coherent doctrine, a single

methodology, and all other miracles are functional miracles. Miracles according to disciplined mental tools (Al-Rawi 1980).

The metaphor was in the advanced stage of the two linguistic lessons, represented by all its sciences, and rhetorical issues that did not receive their full share of study and attention, and the signs of the rhetorical lesson began to manifest little by little by the distinguished efforts made by the Mu'tazilites - their theologians and linguists - as Al-Fara' (207 AH), a great linguist with reclusive tendencies, presented in his book ((The Meanings of the Qur'an)) graphic references and rhetorical analyses of some of the texts of the Holy Qur'an in a metaphorical manner such as: (Expansion, Permission, Delete, Brevity, Abbreviation) (See: Ma'ani al-Qur'an, al-Fara', vol. 2: 156, 363)

and from Enters Metaphor In conflict with the truth that corresponds to it 'And many of the proving see the truth inferior to the metaphor in terms of semantic transformations 'This is by describing semantic transformations as a metaphorical product (الحسن، التفكير الدلالي عند المعتزلة) (2013) 'For example, the meaning in social connotations is different from that in literary connotations.

Agreed The Mu'tazilites are all on the same goal 'It is the purification of the divine self 'and transcend it 'and the elevation from the creatures, but the methods 'The paths to this goal varied and diverged, so that each of them had a point of view that he believed in.(1997، نعمان)

Al-Jahiz (255 AH), one of the most prominent sheikhs of the Mu'tazilites, was a rhetorical event and a decisive transformation in the history of Arabic rhetoric, thanks to his knowledge in various literary fields, as he left us in the folds of (the animal, the statement and the explanation) a rich linguistic material that included rhetorical references that formed in their entirety the first pillars of the rhetorical lesson, as he used the terms (proverb, simile, derivation) (see: Al-Bayan and Al-Binh vol. 1:153 and Al-Hayat vol. 3: 329, vol. 4: 390, vol. 5: 23).

as for Judge Abdul-Jabbar Al-Mu'tazili Al-Hamadhani, who is considered one of the first to address the problem of esoteric interpretation as it represents doubt in the Qur'anic issue, and also to the problem of Ismaili interpretation as a means by which Islam and its laws can be attacked, (1980، الراوي)He stressed the importance of the apparent interpretation of texts with the arbitration of reason, because Esoteric interpretation may make Islamic law lose its meaning or destroy it.

Judge 'Abd al-Jabbar believes that monotheism is that God is one and no one else can share the attributes with Him, i.e., monotheism in the eyes of the Mu'tazilites is a mental necessity, as the Mu'tazilites are like a philosopher, as he goes to define his God without leaving him free or mysterious.(1995، منسية)

I Judge Abdul Jabbar was very precise in his knowledge of Allah Almighty, so he paid great attention to this issue and scrutinized its details, as there is no way to know Allah Almighty except to think, rejecting all other methods.(1997، نعمان)

In other words, man must know God Almighty through rational thinking, in other words, man's knowledge of God Almighty must be based on mental evidence.

Judge Abdul-Jabbar specified the line to which the interpretation should be directed, as it is only in the similar, he used his culture and mental ingenuity in the interpretations of the similar, and the value of transmission is not canceled 'He does not diminish the importance of it in the case of the judge, but reason prevails in his interpretations.(1980، الراوي)

If there are sensual attributes of Allah, such as the face or the hand, then the judge does not take into account his appearance, but rather goes to interpretation in order to suit his purity and monotheism.

The Mu'tazilites believe that The human mind is without the words of Allah Almighty, because the Holy Qur'an is a mental discourse in which it is difficult to understand the apparent in relation to the similar, and for this reason they have deliberately interpreted the metaphor on the path of truth to match the apparent and the inward, and in this case, the mental understanding of the metaphor is related to the connection of the Qur'anic text to the spatiotemporal context. The attributes of divinity are oneness' God Almighty, and that Justice is the basis of verbal thinking ' and the basic doctrines in their curriculum, As They believe that Allah Almighty does everything that brings a slave closer to goodness 'And righteousness 'And keep him away from sins and evil without the slave being forced to do so (الزهيري، 2013)

Allah is just and does not punish anyone without committing a sin, because injustice is ugly, and Allah is free from ugliness, and He does not enter anyone into Hell just because of his will or will.

Judge Abdul-Jabbar goes to the issue of freedom and believes that reason is what guides a person's life and charts his path to good and evil 'Man has only to do good and avoid evil 'And he is not compelled to do both things. 'But it is a choice 'He is free to do so, saying: "The people of justice agreed that the actions of the servants are part of their actions 'And their resurrection 'And their sitting is an accident on their part, and there is no actor or innovator except them." (الأسدآبادي، 1958) 'A person is held accountable only if he is free to do so.

Abdul-Jabbar defines the mind based on the nature and function it performs' This is why God gave man reason to do or not to do 'This choice is the result of science 'And through knowledge comes reward and punishment 'In this way, God made reason necessary in assigning human beings as the judge of man's ability to act (أمين، 2014).

The intellect has a criterion for understanding texts, and metaphor is not only a means of beautifying language, but also a way of interpreting everything that cannot be taken on the surface, because language is linked to metaphor, and metaphor can only be with an acceptable presumption, and it is compatible with reason and language.

The judge provided a comprehensive concept of liberty 'and its components according to the Mu'tazilites 'He identified three basic pillars of human freedom 'The first of these elements or pillars through which an action is attributed to a person is knowledge or knowledge, "to be aware of what it has been entailed", for knowledge is a necessary condition for the assignment(الأسدآبادي، 1958) 'If there is no knowledge, then there is no capacity for commissioning, then knowledge comes mainly from reason, because it is the intellect that enables a person to distinguish between the good and the good 'And the ugly 'And the truth 'And falsehood 'Thus, knowledge is a duty and a necessity when assigning a person.

The second pillar of human freedom 'It is the will, because man needs a will in order to do something' As he says: "When Allah wills to entrust the taxpayer, To make him lust for things, and to be discouraged from things, as He must be able and perfect his mind." (الأسدآبادي، 1958) ' Thus, the will is free and not forced upon by man.

As for the third pillar of human freedom, according to Judge Abdul-Jabbar, it is the ability to do something, as a person cannot act or do anything without having the ability or ability to do it. because He defined the ability by saying: "It is a meaning that exists in the body that is correct from the slave to act and act with it." (الأسد آبادي)، 'And do not precede it, because man is the one who creates his actions and chooses them 'He is responsible for it.

These are the conditions and pillars that Abdul Jabbar al-Mu'tazili set for human freedom, as the goal of the Mu'tazilites is to unify God Almighty and purify Him, so their weapon in this

was to resort to the interpretation of the metaphor rationally in order to know God Almighty, because the knowledge of God is mental knowledge for them, and the Mu'tazilites rejected all popular ideas in the knowledge of the divine self, so they presented rational interpretations in their interpretation of the Holy Qur'an, and the issue of divine justice was under their focus until they concluded Man is responsible for his actions.

By this, we conclude by saying that the Mu'tazilites have relied on purely mental foundations and textual references that have a definite significance, and that they have been proven to be constructive in the construction of their Mu'tazili doctrine, but some of them have been hindered, as the semantic formations of the texts that are similar in the Holy Qur'an, there are Qur'anic texts that benefit from their emergence during what has been decided in the origins of the school and its branches, and the Mu'tazilites have overcome these problems when they identified the reader as a source for them and not for the text.

Second Topic

Al-Majaz according to Judge Abdul Jabbar

Judge Abdul-Jabbar's vision of metaphor in the theological and philosophical context:

The issue of theology is of interest to all people, from the common man to the scholars, and it has attracted the attention of the Mu'tazilites in general, and of Judge Abdul Jabbar in particular.

The science of theology has been known by various definitions in the Arab heritage, in addition to being defined by many names, Abu Hanifa al-Numan called it the science of the greatest jurisprudence 'He defined him: "Know that fiqh is in the fundamentals of religion. Better than jurisprudence in the branches of rulings, Fiqh is the knowledge of the soul of what beliefs and actions it is permissible to do, and what it must do with them, and what is related to beliefs is the greatest jurisprudence 'Operations 'It is jurisprudence" (2002, الرفاعي), 'And the word fiqh is mentioned in the Quran Decent The Prophet (peace and blessings of Allaah be upon him) said: "And the believers will not be able to escape from the trees, and they will be punished for their sins." [At-Tawbah: 122] (1991, الشافعي) That is to say, "Fiqh is entrusted with fiqh, which is derived from fiqh (by breaking the qaf), if he understands what he understands, then he is superior to him, for fiqh is more special than knowledge. { la tafqahoon tasbihhum } [Al-Isra'a: 44] And it comes from him by adding the qaaf if fiqh becomes his virtue, he is a jurist. (2007, ابن عاشور)

Al-Farabi defined him as "the making of speech by which man is able to win his opinions." 'and the specific relevant actions that the author of the religion has declared. 'And falsifying everything that contradicts it with gossip (2002, الرفاعي).

The owner of the Bahrain Academy believes that the science of speech "is the science in which one searches for the Essence of God Almighty and His attributes." 'and about the conditions of the possible in the principle or the object, according to the law of Islam." (2002, الرفاعي).

As for Ibn Khaldun 'He had knowledge of this science, although many deny that he had knowledge of it, he defined it: "A science that includes arguments about doctrines of faith (جورج, 1980) with mental evidence, and the response to the deviants in beliefs, and close to that you find among the scholars of the following centuries, such as Al-Tahanawi in his Scouting 'Al-Senussi in his introduction, Al-Bajouri in his letter, and Al-Mihi in his explanation of his system." (ابن خلدون, 1981)

Ibn Khaldun has limited the use of theology here, because Khaldun's definition of theology shows a clear bias and fanaticism of theology, and in his saying: "The pilgrims about the doctrines of faith with rational evidence" applies to the first stage of the development of theology that was crystallized by the Mu'tazilites. (ابن خلدون, 1981)

According to sources, the Mu'tazilites were the first to use "speech" in the idiomatic sense, and this was confirmed in the book "Al-Bayan wa al-Bayan", in which it is stated that "the speech is for the Mu'tazilites, the jurisprudence is for Abu Hanifa, and the Baht is for the Rafidah, and what is left is for Asabiyya." (1948 الجاحظ)

Thus, the science of theology is called by different names, and the science of theology belongs to the Mu'tazilites, and their sheikh Wasil ibn 'Ata' was the first to start talking about theology, and this name is due to the Mu'tazilites' familiarity with the books of philosophers.

The judge's view of the theological context:

As for the judge's view of the verbal context, it is one of the important visions in the rhetorical heritage of the Mu'tazilites, specifically in the framework of his understanding of linguistic significance and poetic texts, and the judge was concerned with the context in the interpretation and interpretation of texts, especially the noble Qur'anic texts.

In the hadith of um Ma'bad: "And her husband came to drive what she was doing," i.e., what she was doing, and the follow-up was as if they were driving each other, and the origin is in consistency: she is consistent, as if she were weak (منظور، 2005)، And her excessive emaciation is weakened، They differ from each other, and they have a friendship، The dowry is a context and its legs, even if it is dirhams and dinars, because the origin of the friendship among the Arabs is the camels, which are the ones that are slaughtered, so use that in the dirhams and dinars and others" (منظور، 2005)

It is stated in (The Basis of Rhetoric) that "and it is a metaphor... He conveys the hadith in the best context, and to you the hadith is conveyed, and this speech is directed to such and such, and I came to you with the hadith on his market on his narration." (الزمخشري)

In other words, the context indicates the regularity of the movement to achieve a certain goal, and it is stated in the Dictionary of Language Standards: "Al-Sin، Walwow، Qaf is of one origin, which is the limit of the thing, it is said: His leg is marketed to him, and the saqqa is what is taken from the animals, and it is said: She gave her friendship to my wife, and she drank it, and the longing is derived from this, because of everything that is brought to her, and the plural is market, and the leg is for man and others, and the plural is a market.؛ Rather, it was so called because man is drawn to it...، The market of war is the fever of fighting." (فارس، 1999)

As for the definition of the terminological context: the researchers differed in the definition of the context, because the researchers did not stipulate its definition Terminology; But focus on its importance Because it is the context of succession, that is, it is "the sequence of elements by which the verbal context is achieved, in this case we call the context (the context of the text), and the second is the sequence of events that are the elements of the situation in which the speech took place, and then we call the context (the context of the situation), and thus the context of the text is either a presumption of a structure (grammatical or lexical) or semantic (based on textual relations), while the context of the situation is either of a realistic or mental significance, as realism is based on custom or historical events, or The locations of geography or practical relations within the framework of the situation in which the speech occurred, while the mental arises from the collapse of meanings, so that they evoke each other in a logical sequence (natural rather than formal)." (تمام، 2007)

As for the context, the judge does not declare the term "context" as is common today, but refers to it in terms such as "evidence", "the situation", "what is required by the speech", and "what is indicated by the appearance of the discourse".

In other words, the meaning cannot be derived from single words that are isolated from their verbal and contextual environment, and he said in "the singer" that he may know the speech not by its mere meaning, but by the clues that are added to it that indicate the intention (أبو زيد، الاتجاه العقلي) (في التفسير: دراسة في قضية المجاز عند المعتزلة، 2023)

Judge Abdul-Jabbar stipulates that the analogy with the absence of an obstacle, in other words, the analogy of the absent with the witness, which mentally clarifies the attributes of divinity in terms of effectiveness as it is related to the duty of existence, which works to determine the attributes of God Almighty, and to clarify them not through the witness, provided that there is no

ambiguity. In order to unravel the confusion about the similarities, this analogy leads the understanding to the complete knowledge of the proof of the divine attributes, and thus the interpretation of the metaphor cannot be independent of the rational inference in identifying and determining those attributes.

The judge believes that the interpretation of texts must be subject to the context in which they are received, especially in similar texts, as he is not satisfied with the apparent meaning of the word, but seeks to derive the speaker's intention through the context of the discourse and its position, which is related to the Mu'tazilites' approach to presenting reason over the appearance of the text in the event of a conflict.

For example, in his interpretation of the verses of attributes, the judge rejects their sensory appearance, relying on the mental context and linguistic interpretation in accordance with the principle of monotheism. (الأسدآبادي، 1958)

Like the saying of the Almighty: "The Most Merciful is on the Throne." [Taha: 5] He does not go to the literal interpretation, but says: "Arrange 'And he acted in what was seized, so he entered and then entered into it 'And I want to manage it 'and act' Because the Almighty does not become a master anymore unless it is so. 'And he does not refrain from saying in oppression 'And the seizure is taken from the act of domination. 'And the appearance of this is from the Almighty, the Powerful ' Therefore, it is not said of the one who does not appear from him that he is able to take possession of it. 'And it is taken from oppression 'Since the person who is not executed is not described as oppression and seizure, it should not be done to him, unless he does something that is coercion." (الأسدآبادي، 1958) Here the word "Al-Rahman" came in two readings, the one who reads (the Most Merciful) is dragged to the attribute of the Great Creator, and whoever reads (The Most Merciful) in the elevation, which is the best, because it is the exaltation of praise by estimation (He is the Most Merciful) or a beginner, referring to the One who created the universe and leveled His Throne, and whoever said a sentence on the throne that was leveled has no place in expressing the preposition of the Rahman or raising it to praise, it is dragged on the site of the news of an omitted beginner, and if it is raised, it is permissible to have two news stories for the beginner and the level On the throne is not synonymous with the king's chair. (ينظر : الزمخشري ، 2018)

In other words, the level is not understood from the word in the abstract, but from the context of the verses, as it refers to control and oppression.

The issue of speech is a controversial issue among the Mu'tazilites and their opponents, In particular (Ash'arite 'Al-Baqlani 'And the judge indicates the legal significance from the point of view of the situation 'And collusion (أبو زيد، الاتجاه العقلي في التفسير: دراسة في قضية المجاز عند المعتزلة) (2023).

As for their interpretation of the words of God 'They generally considered speech to be useful, and this was mentioned in al-Mughni: "Because speech is not useful unless the situation has been advanced to it, otherwise its state and the state of all other incidents will not be different." (الأسدآبادي، 1958)

In other words, instead of the words of God being preceded by the topic, i.e., the words do not indicate their meanings by their nature, but rather a prior agreement , and thus the Mu'tazilites do not differ from the Ash'arites in the condition of the position.

and make Judge The second condition One of the conditions of significance is the condition of intention 'The condition of intention has not been addressed by anyone before. 'The Mu'tazilites' insistence on the condition of intention is due to the words of the singer: "The sign does not indicate itself, but rather the position 'The situation is not sufficient in significance unless the intention is to

inform the information, because something may happen unintentionally, so it does not indicate 'With the intention, it is conveyed and useful, for just as the subject matter is indispensable, so too the intentions by which the speech becomes identical to the subject' (1958) (الأسدآبادي). This is because the situation stipulated that the speech should be useful, and the first meaning of the intention in the case of the judge is that we seek it when he talks about the relationship of the noun. 'And the name or between the signifier 'And the significance As Al-Jahiz says(255 AH)"It is not permissible for him to teach him, which is to say, Allah teaches Adam the name." 'He leaves the meaning, and teaches him the significance 'He does not put the meaning of it to it, and the name has no meaning, like an empty adverb, and names in the meaning of bodies and meanings in the meaning of souls 'The word is for the meaning of the body 'The meaning is the word "soul", and if he were to give it names without meaning, it would be like one who gave something that is inanimate and has no movement, something that has no sense, and something that is of no use to him, and the word is not a name unless it is included in the meaning of the word 'The meaning may be without a name, and it may not be a name except that it has a meaning.' (1964) (الجاحظ، رسائل الجاحظ).

In other words, it mentions the condition that the name contains a meaning, otherwise it becomes a nullity, and if the word intention for the judge is the same as the "meaning" according to al-Jahiz, then it means that the position and the intention are a condition of linguistic significance.

Al-Majaz in his book "Al-Mughni in Tawhid wa Al-Adl"

It was a metaphor 'It still occupies an important position, and the issue of metaphor is one of the most prominent issues that has been debated in theology 'and the principles of interpretation, especially among the Mu'tazilites, who gave a rational interpretation of religious texts, and Judge Abdul Jabbar is considered one of the scholars of the Mu'tazilites who Olwa Al-Metapha has a high status in the interpretation of texts (2005) (محمد).

A metaphor is defined as a term used in a way other than what has been set for it in a relationship that is not similar to a presumption that prevents the will of the positive meaning (2010) (الخفاجي).

The Mu'tazilites acknowledged the occurrence of metaphors of various types in the noble Qur'anic texts, and even considered them as a linguistic tool with all its significance for the interpretation of religious texts and the guidance of their connotations, and if it were not for their emphasis on the abundance of metaphors, they would not have succeeded in spreading their metaphorical interpretation of the noble Qur'anic verses.

Judge Abdul-Jabbar's opinion on al-Majaz

In the previous discussion, we mentioned the conditions of the significance of language according to the judge 'He mentioned two conditions, namely the placement 'And the intention 'The judge compared the significance of the miracle 'And the significance of the words 'He said: "And because it is the right to believe by saying that it is true... Metaphor 'The metaphor is for something that is due to the same words." (1958) (الأسدآبادي)

And when we return to the position 'They said that the outside world is fixed' And Qaim, i.e., that the position has the stability of things 'And that the name is like a characteristic 'And the sign 'It is not permissible to enter into the subject and the metaphor 'And the metaphor (أبو زيد، الاتجاه العقلي) (في التفسير: دراسة في قضية المجاز عند المعتزلة، 2023)

But they married to a group People of the language To move from the real to the metaphorical: "Thus we have allowed the transfer of words to the legal rulings, and we have allowed the transfer of the ruling of the word by acquaintance with the metaphor to the truth 'And from truth to metaphor, and all of this does not require the reversal of meanings." (1958) (الأسدآبادي) Because the mental goal

in the understanding connected to knowledge can only be achieved through the metaphor that is dependent on the intellect, which determines the intention and leads to understanding.

As for the other side 'It is the intention of a bargain in which metaphor and metaphor do not enter into it, such as the subject, and the speaker has no right to convey any word to any meaning.(1958) (الأسديادي), 'Language is two types of names, pure surnames, 'And the names of the meanings, 'And the attributes, i.e., the name of the one science may be given to individuals Others, And many without disturbing the significance.(أبو زيد، الاتجاه العقلي في التفسير: دراسة في قضية المجاز عند المعتزلة، 2023)

As for the adjective nouns, for example, black refers to the adjective black. 'The judge said: "And know that the name is of two types: one of them does not serve in the name of the name, but rather it serves as a reference in the event of the introduction of it, without the definition occurring in what is useful to it, which is what we have called a pure title, and some of it is useful in the name of a gender or an attribute... This is what our sheikhs call adjectives, and they do not make the difference between the names 'The attribute is what the people of Arabia say about that. 'An example of a pure title is that we say that Zaid and Amr are similar to it, and to say that this does not help because it is located at the site of the sign, just as the sign is known. 'There is no mention of what is immediately referred to, so it is not the same as what has been established in its place.' Therefore, it is correct to change the surname and the nickname is one 'Titles vary 'The adjective is the same, and it agrees and the adjective is different", i.e., the title does not carry a meaning unlike the adjective that indicates a meaning, and the judge forbids the confusion between the real and the metaphorical uses of the word one and says: "Know that the metaphor has the right if it is used not to take into account its meaning as it is taken into account in the facts, because this requires that it be in the judgment of truth, because if its meaning is taken into account and made subordinate to it, and it is performed when its meaning is replaced. No to truth(1958) (الأسديادي), 'The Mu'tazilites forbid the use of metaphors when they are not used, for the two words may agree in meaning, but one of them transfers from the truth to the metaphor. 'The other does not convey "and it is not forbidden in the two agreed-upon words to use one metaphorically, as the other is not used, and therefore the excrement and the reassuring place were originally the same, and then one of them was used in writing about relieving one's needs, 'The other was not used." (1958) (الأسديادي).

In other words, the metaphor must be a subject to which the group of the people of the language have been humbled, and it is not permissible for an individual to deviate from its framework.

He said in al-Mughni: "As for the high, he said: It is not used in reality, because its origin is the height in the place, rather it is said in the great that it is high in the metaphor, likening it to one who has risen in his place 'Therefore, no glory and glory were used in it." (1958) (الأسديادي) This word "high-ranking" is news about an omitted beginner, which is the pronoun of the name of the majesty in his saying, "So call upon Allah", and not a second news after his saying "He is the one who shows you His signs." [Ghafir]: 13] Because the words here are for a new purpose, and the omission of the predicate to which it is attributed in its likeness is the omission of the omission of the same as the one who is used in the omission of the like, as al-Sakaki called it after the sentence has been talked about the omitted. The degrees are borrowed for glory and greatness, and their plural is an adhaan to the abundance of greatness, considering the innumerable attributes of the glory of Allah, and the meaning is that it is true by sincerely praying to Him.(ابن عاشور ، 2007)

The origin of the Mu'tazilites in speech is the intention of a clear statement that is the object of the knowledge by the recipient, not in terms of its use, but in terms of truth, for the word "Rafi"

does not mean its metaphorical meaning as much as its real meaning, which indicates greatness and transcendence, because it is related to degree, not to the divine self.

Judge Abdul-Jabbar believes that the word "high" when it is used to refer to God, is a metaphor and not a reality, because God is not in a place to be described as "high" in terms of spatial height, and his saying "high degrees"(1958) (الأسدآبادي)، 'It is an adjective for degrees below it.(الأسدآبادي، 1958)

Judge Abdul-Jabbar says that this term does not contradict his opinion, because "high" here is not an attribute of God in terms of self-exaltation, but rather an attribute of degrees that are other than God, i.e., the ranks by which God raises whomever He wills. 'Similarly, the Almighty said: "And the Prophet (peace and blessings of Allaah be upon him) said: [Al-Anbiya: 91] 'That is, "Remember Mary, and the sentence (I fortified her vulva) is a connection, and (We blew) is a kindness to (I have fortified), and in it they are related to (our blowing), and (of our soul) are also related to (our blowing), and you may express (which) is a beginning, and the news is omitted, i.e., in what is recited to them, (and We made her) a verb and an object with it, and (her son) is a sign by joining the other, so it became one verse or you say that it was omitted from one of them to indicate the second to it, i.e., We made Mary a sign and her son as well or vice versa, and the worlds have an attribute for a sign." Her son (Jesus) (peace be upon him) is without a father, both of them are a sign of God and a miracle, and the conscience in "Fakhna" is in the position of exaltation, that is, it is God's command through the mediation of the king to throw it, so he came with the plural pronoun (us), and if it is not so, he singularizes, and the process of blowing was represented to her by human beings together through the mediation of a king. (2018 ، الدرويش)The singer said: "What is meant is not the truth 'Because that is impossible in the sight of Allah, the Almighty."(1958) (الأسدآبادي)Adam said:So the soul of the soul is the soul of the Sajidin. [p.72]He also stated: "There is no such thing as a spirit of God or a father to Him."(1958 ،الأسدآبادي)

The word "soul" does not mean that God Almighty has a soul as much as it means that He bestows the soul, for it exists from His body before existence, which negates its belonging to Him, because He grants the soul and thus chooses its affiliation.Faqa'ua lah SajidinIt indicates that just as the soul was (breathed) into the body, Allah's command was directed upon them to prostrate." (ابن عادل ، 1998)

In this text, the words of the Almighty: "And I breathed into him of My Spirit" are interpreted metaphorically, denying that the addition of "my soul" is an indication that God has a real soul like the souls of creatures, or that this spirit is part of Him.

Here, the "soul" according to Judge Abdul-Jabbar is not a divine self, nor a part of God's self, but rather a metaphorical expression, which indicates honor and honor, which applies to most of the verses that he dealt with and the Mu'tazilites in denying any embodiment or description of the divine self, and relegating these words to the metaphor.

Third Topic

Nasr Hamed Abu Zeid's Vision of Metaphor in the Contemporary Context

Language – any language – is not made up in its richness. 'And its development except through metaphor. 'This is not limited to the creative aspect of it, because it is an important part of the experiences 'and behavior 'and emotions. 'The circumstances around us are metaphorical in nature, and therefore our conceptual system is partly built by metaphor, and since metaphor is an important part that is inseparable from metaphor, it is necessary to mention the saying of Ibn Jinni when he said: (Lykoff & Johnson, 2009) *"Know that most of the language with its*

contemplation is a metaphor rather than a reality" (بن جني، 2008) Despite the importance of this subject in language, Nasr Hamid Abu Zayd believes that Arab researchers have not satisfied it with independent historical research in their works, based on a stylistic approach to metaphor in their studies. (أبو زيد، الاتجاه العقلي في التفسير: دراسة في قضية المجاز عند المعتزلة، 2023) However, it is deeper than that, as the metaphor has entered into the doctrinal readings of each group: The interpretation is due to the metaphor, and the metaphor was not studied in the same way as the Mu'tazilites, as they attached to it to interpret the Qur'anic text Decent (الحسن، 2013) As a text that includes discourses in different contexts whose reality is not limited to understanding their reality on the face of it, and it is not possible to take the whole language for what it is, especially in the Holy Qur'an, so the biggest motivation for their interpretation was their rejection of the simile 'Embodiment' 'This is a pivotal issue related to (monotheism) in their creed, and since interpretation is the only way to remove the contradiction between the appearance of the discourse 'Inside, metaphor was the mechanism used by the proponents of the mental approach (مصطفى، 2023) Therefore, Nasr Hamid Abu Zeid believes that hermeneutics in the modern era is the essence and core of epistemology in its attempt to describe the act of reading – i.e., apparent reading – as a complex construct of relationships. (مصطفى، 2023)

Metaphor and the Qur'anic Context

The crisis of reading Qur'anic texts lies 'The difference in the derivation of judgment or interpretation in omitting the identity of the individual temporally; The difference in the usage in which it was placed should be "the focus of the interpreter's attention to take into account the systems of speech that has been given to him, even if it contradicts the origin of the linguistic situation in order to prove the permissibility." (زرکشي، 1957), P *"The identity of the individual must be taken into account in the age of the text □ Considering the peculiarity of the culture of that era, the connotations of the words, although characterized by a kind of consistency, □ and the apparent hibernation, but there is a relative change produced by the power of long epochs □ This constitutes a real danger to understanding the verbal meaning with which the word was revealed"* (الحيدري ك.، 2012).

The understanding of metaphor cannot be dependent on a time that is different from the time of its production, and for this reason the Mu'tazilites tend to say that the metaphor follows the context under the wisdom of reason, and thus metaphor is not equal to imagination, but rather one of the ways of expressing the truth in a different way, even if it is sometimes deceived, while Nasr Hamid Abu Zayd tries to judge the Qur'anic text as a context free from time, which can give interpretations that may be contrary to the monotheistic doctrines, which are characterized by The Mu'tazilites interpret the Qur'anic discourse according to what the truth requires, while Abu Zayd interprets the discourse as a text devoid of the doctrinal character, ending up separating from the goals of the interpretation.

Dr. Nasr Hamed Abu Zeid in his book (The Mental Trend in Interpretation) deals with the issue of embodiment that the Mu'tazilites addressed 'Because it contradicts their doctrine of monotheism, As He went on to present Muqatil ibn Sulayman's interpretation of the word "hand" attributed to Allah Almighty in his book, concluding that it is on three facets, once it was in the sense of the hand itself, as he said to: {What is forbidden to prostrate to the Creator of the universe?} [Pg 75] 'In other words, the one who has two hands does most of his work with his hands, so the work with the hands prevails over all the other works that are done by others, until it is said in the work of the heart: "It is from what your hands have done." (زمخشري، 2018) And once in part 'Which he calls (proverb) towards the saying of the Almighty: {And the Jews are the ones

who have been defeated by Allah.} [Al-Ma'idah 64] In other words, he held his hand from spending on them 'This is something that is commonly used in its unreal sense, such as saying "the hand is short" in the sense that it cannot achieve the desired thing in the context, or saying: "So-and-so asked for the hand of so-and-so." 'It is a metaphor for the marriage proposal ' So a fighter in this sense sells the word the second time 'The theological differences may not differ on him, but in the third sense, he sees that the hand is in the sense of the verb in the words of the Almighty: {May Allah bless him and grant him peace.} [Al-Fath: 10] 'He believes that the hand of the Messenger that is above the hands of those who pledge allegiance is the hand of God in terms of action and not in the body, which is something that we have not discussed much for clarity, but in the first aspect of the hand he explicitly said about the hurtful hand 'This meaning is supported by another verse that speaks of the hand of Moses when he says: {And the one who is} [Al-A'raf: 108] This is what raised the question of Abu Zayd in the reasoning of Mu'kil in another verse in which he differs in its context and the point that it has the same meaning. (أبو زيد، الاتجاه العقلي في التفسير: دراسة) (في قضية المجاز عند المعتزلة، 2023)

These words, which are frequently mentioned in the Holy Qur'an in different contexts, have not been used in their own way or temporally, and have not been interpreted in the advanced years, such as the word "Yad" was the word "Ahl al-Bayt" that crystallized the Ja'fari school of thought on the infallibility of their Imams, unlike other schools of thought that do not acknowledge their infallibility 'The verse does not see evidence of this 'By this I mean verse 33 of Surah Al-Ahzab, for the interpretation of the term "Ahl al-Bayt" here was to include the wives of the Prophet, which is the linguistic meaning, and here the word – according to Sunni schools – is equivalent to the words of the Almighty: {They said, "O Messenger of Allah, may Allah have mercy on you, and I will give you the blessings of the Messenger of Allah (peace and blessings of Allaah be upon him)."} [Hood: 73] And here she was explicit. 'Because she signed a specialization 'The addressee was the wife of the Prophet Ibrahim (peace be upon him). This is because "the purpose of the call is to commend them, and it may be a competence to increase the clarification of what is meant by the pronoun of the speech." (ابن عاشور ، 2007) Other than the verse of purification that endured interpretations 'Because (Ahl al-Bayt) 'It is mentioned in the "Qur'anic context" and Some of the hadiths call it in the sense that what is meant by the concept is that he is not one of the people of faith (العزاوي و الكبسي، 2015) 'This is like the saying of the Almighty: {He said, "O Noah, there is no one who is righteous."} [Hood: 46] This interpretation was for the Shiites in support of their belief in holding the concept to be contrary to its truth, and we are not in the process of reviewing all the opinions and evidence that were said in the verse of purification in particular, as the prejudice in it is not limited to this concept, but it is an example of the confusion that was in the lack of observance of the word in its time or in the special context of the Holy Qur'an.

Metaphor and the creative dimension

Dr. Nasr Hamed Abu Zeid was aware of this problem that the leading commentators fell into in order to get out of the truth of the pronunciation 'And resorting to his permission, which corresponds to their inclination, of course, as he says: *"Poetry, in response to Ibn Abbas's cry, was the refuge to seek support for their interpretations. But citing poetry did not solve the problem; He came with a new vision of God and reality. This new perception expressed itself in a language that reflects the perceptions and culture of its people Therefore, in order for language to be able to express this new concept, it was necessary to change its structures 'and its expressive formats"* (أبو زيد، الاتجاه العقلي في التفسير، 2017) This observation brings us back to the problem raised by Abu Zeid in that the treatment of metaphors is limited to the creative aspect 'Stylistically, it is what

The nature of human thinking based on beliefs in the Mu'tazilites gives the metaphor its own function related to oneness, which is reflected in the collective understanding, as there is no metaphor if it does not lead to the knowledge stipulated by Judge Abdul Jabbar in the light of the

determinants of monotheism, or what he calls human freedom, and hence the Mu'tazilites give the intellect a sublime dominant position, and it controls the language in its outward and inward in order to reach the truth, and this means that there is a problematic relationship between religious awareness and creative consciousness, because they are The first relationship is a relationship between thought and signification, which the Mu'tazilites understand as a means of reaching knowledge, as the Mu'tazilites take language as a means of reaching the meaning without giving imagination an important role in the truth, because the truth is fixed, but it is reached in different ways, while the second is the relationship between imagination and signification, which is what literature in general integrates in prose and poetry, regardless of the truth, because the metaphor in this relationship does not talk about the nature of existence and its immutability. Rather, it is about things that occur in the human soul, which evoke different emotions that do not govern the mind and are not framed by thought, especially since the mechanisms of understanding the metaphor in the first relationship are the product of purely religious thought, whose function is to explain the path of knowledge to reach the truth.

Abu Zayd blames the Mu'tazilites for their lack of consideration of the idea of addressee, i.e., taking into account the conditions of the addressee and the addressee in order to be able to understand the text or the word, which is important in interpretation, because it is an integral part of the context, and he believes that the Mu'tazilites did not expand on similar verses, and if they did, the analysis would have been correct, and they would have realized the essence of the complex problem, which is that the Revelation chose the Arabic language as a general sign system between God and man.

Hence the methodological difference between the Mu'tazilites' interpretation of the metaphor and the interpretation of Nasr Hamid Abu Zayd, because the Mu'tazilites work on the appearance of the word in the arbitrator, while the similarities cut off the context in which the word appears in order to adapt it according to their understanding to fit the truth, as Nasr Hamid Abu Zayd argues that the Qur'anic text, despite its specificity and sacredness, depends on the cultural production formed by the Ummah as a divine word that has moved from its first specificity to human use, so that it has become an understanding Human, which means that its understanding and comprehension is limited by human requirements imposed by the authority of social culture, and since obsolescence has changed the methods of collective thinking, towards many ideas, behaviors, and beliefs, it must also affect the modern human understanding of the Holy Qur'anic text, which is contrary to the Mu'tazilites.

Meaning that the language was 'The Mu'tazilites only took this into account in the interpretation of some verses that they saw as similar, until their role was limited to the grammatical framework in interpretation, such as estimating the omitted, as the Almighty said: {And the Prophet (peace and blessings of Allaah be upon him) said: "O Messenger of Allaah (peace and blessings of Allaah be upon him)!} [Muhammad: 31] And because God is the Knower of the Unseen, it is necessary to exclude the word to something other than its meaning. 'This was not possible, as if the meaning of "knows" means "distinguishes" or "sees", as I have explained in other verses, and here the resort was to omit, so Al-Fara' came out to estimate the omitted in order to negate ignorance about Allah. 'It is as if the action is originally theirs. In other words, God has written for us everything, and He knows the thing before it happens, and here God meant in the noble verse the knowledge to which the reward is related, and God rewards man for his deeds and not only for his knowledge, and he knows, works, and God rewards him, so the word "knowledge" is related to the reward. Similarly, the Almighty said: {He is the Creator of all things, and He is

the Creator of all things. } [Al-Rum: 27] The pronoun in the first pronoun is to re-intellige from the saying "far-away", and the second pronoun refers to it, and thus "the pronoun (upon him) refers to creation without it, and the repetition is lighter for creation, because it is preceded by the beginning, which makes it easier for the doer to achieve it once or more, unlike the beginning, which is not preceded by an action, for the beginning is of course more difficult for the repetition, and vice versa", and the meaning here is "that the repetition is easier than the beginning in relation to creation, and if it is The same applies to creation, so what do you think of the Creator?" ((الطباطبائي ، (د ، ت)) (الطباطبائي ، (د ، ت)) That is, I am lighter than him for you, disbelievers.

After reviewing the views of the fur 'What the Mu'tazilites deny and Judge Abdul Jabbar in order to remove the contradiction in the contrasts, or what he supports in it, believes that the interpretation of the Mu'tazilites is a weapon to reject the contradiction between the arbitrator and the similar 'This is the natural result of the mental approach adopted by the Mu'tazilites in the entire process of interpretation (أبو زيد، الاتجاه العقلي في التفسير، 2017)

The apparent differences between theological sects and Islamic schools of thought in the interpretation of texts, in particular lie in the doctrinal difference between them, as each of these tendencies often resorts to twisting the text in order to agree with the foundations it has adopted. Many confusions in the interpretation of texts, and distant conclusions, some of which are mentioned here, and some of which we have not been able to mention, whether it is in the book "The Mental Orientation in Thinking" or what is mentioned in the books of interpretation and jurisprudence.

Therefore, Nasr Hamid Abu Zeid believes that the multiple intellectual tendencies have not properly absorbed the heritage, as they have not reached the intended purpose of the text, and the truth is that these intellectual tendencies and doctrines seek to prove their existence rather than to show or interpret the truth of the text, as presented above.

Conclusion

This study tried to present the different opinions in the understanding of metaphors in the past and the present by tracing the views of the Mu'tazilites, their contemporaries, and the commentators along with the views of Dr. Nasr Hamed Abu Zayd, reviewing his views in addressing one of the crises of discourse, and interpretation in the modern era, and what is the impact of grammar on the interpretation of these texts within the Holy Qur'anic context, and the extent to which the significance of meaning is affected by the change in its syntactic position, and other matters. The results of the study were as follows:

- 1- The issue of monotheism and the rejection of embodiment was the main motivation for the Mu'tazilites' reliance on metaphor as a central mechanism in the interpretation of Qur'anic texts, in an effort to remove the contradiction between the apparent and the inward discourse. The research has shown how the omission of the identity of the word in time and its different uses constitutes a real crisis in the understanding of the texts, as in the case of the interpretation of the words "Yad" and "Ahl al-Bayt", this problem is manifested in the interpretive disorder in which some interpreters have fallen into. They sought to align the text with their doctrinal tendencies, sometimes leading to interpretations that were out of context and time.
- 2- Language by its nature is renewed, words may die, other words may be born, words may live after their extinction with new meanings, and words with completely different connotations may be renewed, and this is the reality of metaphor, and words that are

affected by their religious, political or social dimension. It causes more confusion than the doctrinal orientation does.

- 3- The awareness that language is limited in nature, and that metaphor is necessary to employ vocabulary that expresses the intended meanings, is essential. The research has shown that the context in all its sections (social, cultural, and Qur'anic) is the mechanism that diverts the mind from the outward meaning of a word to its intended interior, and perhaps what Nasr Hamid Abu Zeid observed about the Mu'tazilites did not expand in taking into account the idea of addressing in the interpretation of similar verses is what limited the depth of their analysis, and this study confirms that the apparent differences between This explains the many disturbances in the interpretation of texts, and leads us to the conclusion put forward by Nasr Hamid Abu Zeid that the intellectual tendencies did not properly grasp the heritage, and that their quest to prove their existence overshadowed their quest to show and interpret the truth of the text.

The last of our prayers is that praise be to Allah, the Lord of the Worlds, we ask Him for success in what has been done with His permission and for the benefit of the intention.

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