

# The Manual Al-Rashef from Zulal Al-Kashef Badr al-Din al-Tadhfi (507) from the beginning to verse (18) of Surat Al-Baqarah, a study and investigation

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## Abstract

Praise be to Allah the Lord of the Worlds, forgiveness and repent to him, and we seek refuge with Allah from the evils of our actions and the evils of ourselves. We also pray to recognize the prophet Mohammed, commander of the resplendent and the seal of the prophets and messengers, the bearer book described, and his family and companions and who followed his light to the Day of Judgment.

Then, the science of exegesis is one of the most noble and honorable of Islamic sciences, because of its goodness, blessing, and knowledge of the word of God and His purpose. Just as the nation's need for it is great, it increases as time goes on. Due to the nation's shortcomings and its remoteness from the language in which the Noble Qur'an was revealed, which is the Arabic language, it was necessary to have knowledge that would contribute to understanding the word of God and spreading the teachings. The Almighty said: "(We sent them) with Clear Signs and Books of dark prophecies; and We have sent down unto thee (also) the Message; that thou may explain clearly to men what is sent for them, and that they may give thought(*Quran*, 2020).

*Article Received: 18 October 2020, Revised: 3 November 2020, Accepted: 24 December 2020*

## Intrdouction

Therefore, the researchers were keen to conduct a research in this noble science. Thus, my passions lead me to the science of manuscripts dealing with the interpretation of any Quran. This helps to contribute to the re-invigorate the heritage of the Islamic and reply to the shouts against Islam from the Islam enemies in a scientific religious sense. The study also aims to make clear a good study left to by one of our scientists not to evacuate. That is why my research entitled (The Manual Al-Rashef from Zulal Al-Kashef by Imam et al/ Study and investigation.)

The study is divided into an introduction, and two parts.

A section includes study/ Introducing Imam Badr Al-Din Al-Tadhafi and his book (The Manual Al-Rashef from Zulal Al-Kashef).

Section Two: Investigation of Surat Al-Baqarah from verse. ( 23-1 )

### The first section- study

#### The first topic has two requirements

#### The first requirement is the definition of Imam al-Tadhfi.

#### First :His name, origion, nickname and surname:

He is Imam Sheikh Muhammad bin Ayyub bin Abd al-Qaah, RB bin Barakat al-Halabi, the clever Hanafi.

He is a teacher, scholar, skilled investigator, interpreter, jurist, sheikh of the readers, and sheikh of Hama, the copyist of the Qur'an.

He is known as Tadfa in relation to the thalassa<sup>1</sup>. He is nicknamed Abu Abdullah, and nicknamed Badr al-Din (al-Safadi, 1998).

### **Second: birth and upbringing:**

Imam Badr al-Din was born in the village of Tadhaf, approximately 628 AH - 1231 CE (Muhammad bin al-Qasim bin Muhammad bin Bashar, 1971) and needed Altazvi a lot of sheikhs and scholars, and the habitation of Aleppo. He heard from scientists, and then a traveled to Egypt; when Tatars occupied Aleppo. He taught people for decades, and a read novels, and for them, and then returned to Damascus after a year (680 ) AH . He was a teaching assistant of the Hanafi school, a read Arabic, and copies of the Quran on the Ottoman painting, and after eighty - go to Hama in a read by a period and then submitted to Damascus in (693 AH. Then, he returned to Hama, to read for them, and lived in it the remaining of his life (al-Samarqandi).

### **Third :Aging:**

Imam Badr al-Din al-Tadhfi made use of the sciences and knowledge of the sheikhs and scholars of his time. He heard from them and recited to them until he became one of the most talented scholars known in Lebanon, and the Sheikh of the Qur'an. Among these sheikhs are:

#### **1- Sheikh Imam Kamal al-Din Ad-Dari: (572 AH-661 AH)**

He is Ali bin Shuja bin Salem bin Ali bin Musa, Abu al-Hasan bin Abi al-Fawaris, al-Hashemi al-Abbasi al-Masri al-Shafi'i. He is the reciter and Sheikh of readers in the Egyptian homes of his time and was born in Sha'ban. He read the seven recitations died on the seventh of Dhu al-Hijjah of the aforementioned year (Hayyan, 1999).

#### **2- Abu Abdullah Al-Fassi: (Nif and 580 AH - 656 AH)**

He is the Imam and the great professor, Jamal al-Din Muhammad bin Hassan bin Muhammad bin Yusuf al-Maghribi, al-Maqri , al-Faqih , al-Hanafi . He was a resident of Aleppo, and in it his understanding of the doctrine of Abu Hanifa al-Nu'man - He was born with an ax and a foot The land of Egypt , and read the loan of bodies , ended

the presidency Aliqra country of Aleppo, and when he died of God 's mercy was his funeral attested (Al-Yaman, 1998).

### **Fourth :His disciples:**

He taught a number of students during his trips in the Islamic countries. They took science, knowledge and readings from him, so some of them became a star shining in the sky of science that does not dispense with students of science in our time. Some of them became references today .Among these students are:

#### **1- Ibn Khatib Jibreen, judge of Aleppo :**

He is Othman bin Ali bin Othman bin Ismail bin Ibrahim bin Yusef bin Yaqoub bin Ali bin Heba Allah bin Najiya. He is judge of judges Fakhr al-Din , Abu Amr bin al-Khatib , Zain al-Din Abi al-Hasan al-Ta'i , al-Halabi , al-Shafi'i, known as Ibn Khatib Jibreen, judge of Aleppo. He was born in the last twenty of the month of Rabi` al-Akhir in the year (626 AH), in al-Husayniyyah Zahir Cairo. He worked in Aleppo and understood it, and excelled in hadith and readings. He died in Cairo in the Mansouriya school on the night of the twenty-seventh of Muharram in the year (739 AH), and was buried in the Sufi cemeteries, may God have mercy on him come(Muhammad bin Muhammad bin Abdul Razzaq al-Husayni).

#### **5- Imam Shams al-Din al-Dhahabi:**

He is Sheikh Al-Hafez Al-Hamam, a critic of men, the origin of time, a historian of Islam , Muhammad bin Ahmed bin Othman bin Qaimaz bin Abdullah Al-Turkmani, Al-Farqi originally (al-Tastari, 1432AH).Then he is Damascus Hafiz , Abu Abdullah al - Shams al-Din Golden , Shafi'i , was born in (637 AH) in Damascus. He searched for knowledge since he was young and request hadith in 690 (AH) when he was 18 years. He dedicated his life to science, readings, history and talk. He left Aleppo, the Holy House, and Mecca, and heard from the elders of his country and others, the GAP countries and toured prospects. He took all of the Imam Badr al-Din Altazvi , and from the other until he became the Golden Imam, right golden of his time. He has many valuable publications such as small and large books, all of which are characterized by the investigation and the beauty of style, mostly in history and biography and died in the year (748 AH). His works include the history of peace,

<sup>1</sup> A village in Syria located in the east of Aleppo in the Bazaa district

the balance of the criticism of men (Muhammad bin Jarir bin Yazid bin Ghaleb al-Amili, 2001).

#### **Fifthly :his books and scholarly effects:**

- 1- Urjouza in intonation and revelation of the Qur'a deals with the sciences of the Qur'an.
- 2- The poem that includes knowledge of the Meccan and Medinan Suras from the Qur'an: It deals with the sciences of the Qur'an .
- 3- Urge to know the Meccan and Medinan from the surahs of the Qur'an.
- 4- Al-Dura Al-Fakhera, Explanation of Al-Rawda Al-Nadara .
- 5- The acronym Al-Rashef from Albumin Al-Kashif - in Tafsir.
- 6- A poem mentioning Meccan.
- 7- Explanation of the orphan poem.
- 8- I use translations of Yusuf Ali of the Quran texts.

#### **Sixth :His scientific standing and the sayings of scholars in it.**

Is Imam Badr al -Din Altazvi a Muslim Scholars in the eighth century AH has a scientific status. He is prominent among the scholars of his time, and it was early for his genius and intellect, and his search science. He is a great scholars who impacted mentality of science and knowledge, and refining his talent and the diversity of intersts. He went away to speak in praise of scientists in his religion and his knowledge, his morals and his modesty and piety and asceticism.

Mam Safadi said (Muhammad bin Ahmed bin Al-Azhari Al-Harawi, 2001) the Sheikh of Al-Reciters in Hama distinguished and classified (Muhammad bin Hibban bin Ahmed bin Habban bin Muadh bin Muadh, 1972). His student, Al-Hafiz Al-Dhahab stated that "He read by himself, distinguished himself, and was classified (Muhammad bin Hibban bin Ahmed bin Habban bin Muadh bin Muadh, 1972).

**Seventh :death :** There is a dispute about the date of the death of Imam Badr al -Din Altazvi:

Some stated that he died in the year 695 AH. This statement was unique to Ibn Al-Jazri and attributed it to Imam Al-Hafiz Al-Dhahabi (Abdul Qadir bin Muhammad bin Nasrallah al-Qurashi).

The second stated that he died in (705 e 1306). This appeared unanimously on most of the historians who translated the Imam Altazvi, and "the Imam of Safadi stated the month too-month of Ramadan in Hama (Abd al-Rahman bin Muhammad). He agreed with this saying in the Sunnah al-Hafiz al-Dhahabi in his book Mujam al-Mu'jam al-Mu'jam al-Mu'tadin (Abd al-Rahman bin Muhammad) and the knowledge of our great readers (Abd al-Rahman bin Muhammad). Muhy al-Din al-Hanafi stated that he died in the year 705 AH (Abd al-Rahman bin Abi Bakr, 1396 AD).

#### **Definition of the verified book:**

The Manual Al-Rashef from Zulal Al-Kashef

#### **This book is divided into three parts:**

**The first is the name of the book, its subject, and the correctness of its attribution to the author.**

I did not find disagreement of the scholars who translated for the Badr al -Din Altazvi , nor the objection in terms of the nomination of the book attributed to the author. It appeared to me that the name of the book is the same (Alrashv of albumin reagent book), for several reasons:

- 1-The existence of the book name coupled with the name of the author at the beginning of the written copies relied upon.
- 2- Badr al -Din stated in the name of the book in the introduction and attributed it to him , where he said: (and Osmth Alrashv of the acronym albumin reagent).
- 3- Dr. Mustafa Dawi Jouini, in his book (approach Elzimkheri in the interpretation of the Quran and the statement of likeness) included all the books that the authors studied and interpreted them. I found (abbreviated Alrashv of albumen Detector) in these books combined with the author Sheikh Imam Badr al -Din Muhammad Al - Halabi known Baltazvi (T. 705).

#### **Second: the reason for its authorship:**

After that we knew the name of the book (Manual Alrashv of albumen Detector) of Imam al - Fadil Badr al -Din Altazvi Narj. We searched for of the reason for writing the book. The author stated the reason in the introduction he saw in a novelty of a brief book of Searchlight ... Then I saw that the honorable, small, pleasant generosity of it. So when I stood upon it and contemplated what

was deposited in it, I saw its author - may God have mercy on him - had violated many things of meanings and expressions. Therefore, the viewer in the knowledge of interpretation would have to contemplate it. I labeled it with this name, to fill things in it in a way that does cause boredom to the reader.

Through these words, I can summarize the reasons for authorship with the following:

- 1- Seeking to settle the defect found in the copy upon which he was based.
- 2- Contributing to giving both meanings and expressions their due.
- 3- Producing a book that the student of exegesis will benefit from in all respects
- 4- Producing a book free of redundancy, not far from a Atzal. This means it serves all the beneficiaries of various denominations of belief, but does not cause the reader getting bored.

### **The third :its importance:**

The author of Imam al-Tadhfi, called (al-Muqasaz al-Rashef min Zulal al-Kashef) is one of the books of interpretation that has its importance and scientific standing. So, through the author's words can summarize the importance with the following:

- 1- The book helps to understand the words of God Almighty.
- 2- It facilitates the way to memorize God's words for those who want to memorize them.
- 3- The book includes many benefits and issues that help everyone who is determined to obtain his goal and reach his endeavor .

### **The fourth: The author's sources that he sought help from:**

The compiler mentioned some of the sources that he used in the introduction to his book, namely:

- 1- The Scout Book by Imam Al-Zamakhshari deceased: 528 A.H.(.
- 2- The Book of Achievement by Imam Abi Al-Abbas Ahmad Al-Mahdawi) died 340 : AH - 440 AH).
- 3- The Book of Bahr al-Ulum by Imam al-Samarqandi) died: 373 A.H.).
- 4- A book of disclosure and statement by Imam Al-Thahalabi) deceased: 427 A.H.(.

### **The fifth: systematic investigation:**

The approach that I followed in the investigation:

- 1- I presented the book with a study that I see - according to my belief - sufficient as a beginning to me.
- 2- It translated for Imam al-Zamakhshari and Imam al-Tadhfi - may God Almighty have mercy on them - a brief translation.
- 3- I relied on copying the book through modern spelling rules, taking into account the punctuation marks, and I changed the drawing of the words that appeared in the manuscript and transformed them to the customary drawing towards his saying (prayer), so I proved it (prayer)
- 4- I corrected errors in Qur'anic verses without referring to the original manuscript, since mentioning what was mentioned in the manuscript does not result in any scientific benefit or inferring a meaning that may be missed by the investigator.
- 5- I translated the flags of a brief translation, and only translated the obscure without the famous.
- 7-I knew the cities and countries mentioned by the author .
- 8- I mentioned the source with the book for first time. If it is repeated, I just mention the source and the complete author only.

### **Section Two: Investigation Part.**

This part includes A.L.M. (Quran, 1:1), Alif Lam Mīm (Quran 20:1) Sad (Quran 38:1), Tā-Hā(Quran 20:1), Tā Sīn. Mīm (Quran 26:1), Hā-Mīm (Quran 45:1), Hā-Mīm (Quran 42:1). Alif Lam Ra (Quran 10:1), Tā. Sīn (Quran 27:1), Sād (Quran 38:1), Qāf (Quran 50:1) and Kāf. Hā. Yā. 'Ain. Šād (98:1).

In (Nun) (Quran 68:1) , others do not regard any of it as a verse. This is a matter that is known only citation . Also, Ali τ□ state that the letters that are diacritical in the beginning of the suras (the names of God Almighty) have separated their letters and no one knows their composition, except for the one who knows the greatest name of God (Yusef Bin Taghri Bardi Bin Abdullah Al-Dhaheri Al-Hanafi). Ibn Abbas said- :τ-□"they are sections that God Almighty has sworn in (al-Dimashqi, 2000). Each letter of it opens with a name of Allah and the m for Muhamed and it means God know. The A stands for Allah, La for Gabriel. They could mean that God sent



down Gabriel to Muhammad in this book. Qotob<sup>2</sup> stated that the infidels used to say: We will not spend this Qur'an and our hearts will not be aware of it. So God Almighty warned then by mentioning these letters that this book is composed of these letters from which your language is composed, so why do you not understand? The Book and Sunnah Group - College of Sharia and Islamic Studies (al-Qayrawani & al-Maliki, 2008). Then God included the knowledge of each Surah in the letters on the beginning of it, as they are a phrase about it and names of the surah. This is where the conducted a parsing. Also, they are beginning in the place, and what follows them are theme which is not mentioned. It the news of a beginner omitted and can be recovered as follows 'this is pain' and can be considered accusative and prepositional cases in swearing.

He stated they are just letters mentioned and have no place in parsing except as conjunctions. Because the letters of the spelling are entitled to endowment, and the syntax does not enter them except with kindness (Ahmed bin Muhammad bin Ibrahim al-Tha'labi, 2002).

When Jews heard Alif Lam Mim (Quran 20:1), they said O Messenger if you are honest, Messenger, in what you say, then your nation only live for 71 thousand years. The a is on and the lam is the one and thirty and mim is forty. The messenger laughed (PPUH) and they asked do you have others? He said: Yes (Alms) (Quran, 7:2). They said: This is more, because the ninety is otherwise. He said: Yes (Quran, 10:1). They said this is more because the vision is two hundred, and then he mentioned (Quran, 13:1) *Kāf. Hā. Yā. 'Ain. Šād* (98:1). So they said: You have mixed us up, so we do not know whether to take little or much? Then they came back (al-Safadi, 1998). This is the Book (Quran 2:2) refers to the promised prophet in the heavenly books, or to the Sura. Abn Abbas said (Ahmed bin

Muhammad bin Ibrahim al-Tha'labi, 2002) the meaning is this book is the same".

That was the reasoning (Quran, 6:83) which means this our argument. It was referring to the preserved tablet (al-Samarqandi). They knew that Muhammad (Peace be upon him) in the Torah and Aino also knew. Then they denied and told them that this comic book is likely to be a reference to the foregoing coming on this Sura of the Quran. Abdullah recited A. L. M. (This is) the revelation Of the Book (Quran, 32,1-2). Here suspicion means doubt and the meaning is that there is no doubt that it will come from God, and it is permissible to mean the prohibition, such as saying: there be no obscenity nor wickedness (Quran, 2:197). This means it is permissible to want and there is no room for doubt, and it is not permissible for the rational person to be suspicious of oneself. He recited: by raising (in terms of diacritic) the Ba sound in the Arabic word (Muhammad bin Jarir bin Yazid bin Ghaleb al-Amili, 2001). The well-known endowment is based on his saying in it). According to Nafi' and Asim the pause is on the uninterested and beginning with what comes after it. It is the large slurring distraction from it when connecting more. It can be the Huda for the righteous nominal rhyme, or the monument on the case. Also, it is the subject in which there is the meaning of the signal, or circumstance, and guidance: The statement of the connector to the intended. It was said: It is the source / **3 b**, meaning the subject, and the pious is wary of polytheism and major sins (.O For those who are faithful) is a prepositional phrase function as adjective, or accusative to praise, or rising on the theme. The faithful means those who do good and are far from heaven and hell, and resurrection. It was said he is in the position of the situation. This means they believe in absence from what they believed in. Also faith is believing with the heart and describing it with truthfulness in the tongue (al-Dimashqi, 2000). It is the total that meant the unseen revelation, meaning Neither doth he withhold Grudgingly a knowledge Of the Unseen (Quran, 81:24).

Those who reside o for prayers means they attend on their performance in schedules, namely the imposed prayers. and spend out of what We have provided for them (Quran, 2:3). This Verse means you have made them means give Zakat". They spend it, that is, they give out

<sup>2</sup> He is Muhammad bin Al-Mustanir, bin Ahmed bin Al-Basri, the grammatical interpreter, the owner of Sibawayh, and he learned grammar from him, nicknamed Abu Ali, famous for the triangles of Qotarb, from his many classifications, including: the meanings of the Qur'an, the causes in grammar, he died in Baghdad. See Al-Alam, Al-Zarkali 7/95.

its share in terms of zakat and alms which is what is meant is spending in everything good.

(And o to those who believe in what was revealed to you) may be returning to the previously mentioned, or it is: the words of the appellant wanted by the faithful of the kindness of the people of the book of the earlier mentioned. the sent is the Quran, and what was revealed before you mean: other heavenly books.) Resurrection) means the hereafter. Believing means they work well thereof on the Quran pronunciation, not as people of the book infidels my belief from the interruption of Eid and infidels who worship only a few days. That it is not self-avoidance of food, drink, and sex. And whoever confuses them will be certain: the heart (Hayyan, 1999). Also, it is to help us by means of sprinkling every sin before it is a consonant. "Those of you are on the guidance of their Lord (Quran, 2:5) is a sentence that has no place in the syntax. Who believe (Quran, 2:3)) is a theme, and can be a rhyme too. In the native text, the Hamza and Al-Kasaei murmured, and Yazid And it<sup>3</sup> was published in Al-Hashemi (Al-Thahabi, 1985).

From their Lord not on his dispense (Hayyan, 1999) and Abu Amr states this twice (Muhammad bin Jarir bin Yazid bin Ghaleb al-Amili, 2001) and repeated these are a warning to glorify the importance of the guidance and winners, who are related to the story. Here winners are people who are resident in Actinam Ganh.) As to those who reject Faith (Quran, 2:6) is a disjointed sentence separated from the foregoing sentence 4 / . Also, Murad is the sex infidels who God knew of their design infidelity, or typical of the city's Jews, and faith rejecting Arabs who died on Ulkipr.) I warned them of two verified murmurs between them, and extension, and verification of the first, and smoothing the second in them, as well as his counterparts. The words what, and (Muhammad bin Jarir bin Yazid bin Ghaleb al-Amili, 2001) means I frightened them and warned

them, and it was said: I informed them (Muhammad bin Ahmed bin Al-Azhari Al-Harawi, 2001)/ And the meaning of Istiwa is the two things are equal to them in neglecting faith.

Who believe in the Unseen (Quran, 2:3) means printed on them and covered them there is confidence. So the remembrance of Allah will not be effective in it. Also, hear them with unified sympathy for them as it is the source, and it is permissible to seek the position of the hearing. The same hearing does open the seal. Ibn Abi Abi<sup>4</sup> argued that their hearing is described as plural. And refining the preposition is an indication of the intensity of temperament. It is in the hearing which is an expression of lethargy and a selection moratorium on it, and get started by saying (and on their sights) is the phenomenal news on the unit and sights. Here the noun (sights) is a plural noun, which is a tool of seeing. The slanting did not prevent the tilt in the letter of arrogance. For the sake of the broken r sound. The exaggeration is more pronounced. A hysterectomy a cover means their eyes are covered with obscuring, so they do not send their gaze to the mind. And an adulteration (without an (al) on both sides is a pause to recite the raising on hearing, and whoever reads with the eye without a foreigner is from the eye (Hayyan, 1999). It is to make it indefinite, which is the opposite of known. This is to indicate that kind of cover violated generally accepted. And the holders of the general tendency break the (waw) sound upon endowment. So are its analogues. In great is the penalty they (incur) (Quran, 2:7), the great punishment is murder, detaining, and hostage in this world, and the fire in the hereafter). Muhammad bin Jarir bin Yazid bin Ghaleb al-Amili, 2001 (Khalil ibn Ahmad stated that torment (Athab) is what breaks the thing and prevents it from doing the desired. Thus, water is called (Athiba) because it breaks down thirst and prevents it) Muhyi al-Sunna, 1997 (In Of the people there are some who say: "We believe in Allah and the Last Day;" but they do not (really) believe, this verse came to the hypocrite and signals out part of whole because the

<sup>3</sup> He is Imam of the people of Medina, Yazid bin Al-Qa'qa', Abu Ja'far Al-Madani, Abdullah bin Rabi'a Al-Makhzoumi, a great follower and a great reciter to whom the presidency of the readers has ended in Al-Madaniya, no one came forward in his time, Ibn Umar heard, and Malik Bin Anas narrated from him, died in the year (127 AH). Roy Nafie, he said: "When washing Abu Jaafar reader, looked between his throat to his heart, such as: paper Quran, what doubt attended that Nour Quran. See the great history Bukhari: 8/353

<sup>4</sup> Ibrahim ibn Abi Abila, and Abi Abila of SMH Shamar bin Yaqthan bin Amer bin Abdullah bin Almerthal Oqaili Shami, nicknamed: Abu Ismail al-Shami said Abu Abbas had trustfulness young followers, narrated from Abu Ibrahim and mother, Anas and others. He was student of Abd al-Rahman al-Awazi, died in (152 AH). See: Al-Tarikh Al-Kabeer, Al-Bukhari: 1/310

hypocrite say they believe in their tongue but not in their heart. Allah said, / **4b** is on the account the acts of prey without matching intention.

Another verse is Fain would they deceive God and those who believe (Quran, 2:9). This addresses those who try to deceive Allah and the believers by showing their belief and hiding their denial.

It was said mentioning is God to glorify the believers, and the meaning is by their faith they deceive the believers. Also, deception is invisibility in order to find abomination and deliver him to other (Omar, 2008). Deceit in this verse means to delude from one side, which is coming out from another side. This means deception in the verse means that they bring what I depicted deception. It is used in this way for the sake of arranging the apparent rulings of saving blood, and money on what they showed with their tongue.

It is like deception, because they think there will be no exit from what they said of infidelity sins. It is permissible for deception from God to be an expression. On the basis of his reward for what is mentioned in the hadith: that it opens the door to Heaven for them, and if they approach it, it is said: Send them to the fire (al-Dhahabi, 1988). They only deceive themselves, that is, only to them. It is what influences their deception, except for their hypocritical fellows. Deceive without the definite article (al)(Muhammad bin Jarir bin Yazid bin Ghaleb al-Amili, 2001). It came in the objective case (Ibn Khalouet, 1934). Also, there is the annexation of the yaa, the opening of the letters kha, and the breaking of the signifier. This is to aggravate the deception. They are deceived (and it may mean that they deceive themselves not others). They do not feel, nor know that they do not deceive anyone but themselves. Another verse is it will add doubt to their doubt (Quran, 9:125) states that there is an increase in their abomination to their abomination Amal Hamzah, and Ibn Dhakwan (Muhammad bin Hibban bin Ahmed bin Habban bin Muadh bin Muadh, 1972).

And read': They lie to lies and lies which means their lies about their faith and their slander against God, their denial of the Messenger and the Qur'an, or describing them with it. This includes fulfillment of the reaction. It was said, and it brought, and driven, tricks, and tip. This is a reply to their corruption in the land of their insistence on

disbelief and hinder to people from pursuing the right. They say: In response to those who forbade him saying Why we only want to make peace! (Quran, 2:11). They wanted to say we do not spoil anything, but we fix our affairs reconciliation teams, **5 / A** and pay the litigation and fighting to prevent people from pursuing Mohammed, and their recommendation of hypocrisy. Here (Ela) is a word for warning: Work, O believers, and tell him that they realized that they are doing (Of a surety, they are the ones who make mischief Quran, 2:12). However, they deny what they affirmed and report. This is because they corrupt the combination of the verification word and the repetition of the pronoun placed. Here affidavit means the inventory to show that there are various types of corruption therein when it is said to them: "Believe as the others believe (Quran, 2:13). It includes the faithful people of the book and the other of the scholars of the heavenly books. The question constructed in Arabic by Hamza is Do we believe is in denial of the fools. It named believers on the face of contempt. God Almighty told us that the fool is for them. They are nay of a surety they are the fool (Quran, 2:12) and the allocation of separation of the first verse denying feelings and the second to deny science. For their extreme hypocrisy to join corruption in terms of their normal experience of perceived things, they call the senses the emotions, unlike judging the mind by foolishness. it lacks consideration.

However, when they are alone with their evil ones, they express their disbelief. They were alone with what they said. I was alone with so-and-so, came in their speech if so-and-so mocked her/him. Based on this, the possible meaning is that mocking the believers. Indeed, we are with you, we will fulfill your strength in the creed. And they say We are really with you we (were) only jesting (Quran, 2:14). They deny the reality of faith for themselves, and restricting what they showed of the word in ridiculing the Messenger of Allah (Peace be upon him) and the faithful. In addition, the allocation of speech is the faithful in their verbal sentence, and demons in their nominal sentence. It is an alert that his faith was only words and they were on the stability in threw to their superiors. This means Allah rewarded then to flout retaliation and mock them in this world and the hereafter. The recompense for an injury Is an injury equal thereto (In degree) (Quran, 42:40). Allah provides them with the opening of the (y)

Ya and the joining of the (m) meme. He gives them and leaves them / 5, b. These letters are linked and the meme is pronounced with (ya). This is the present of the supply: The extension and duration of the army. They were overwhelmed by their persistence in falsehood, and in it there was a fracture of the fold and a clench of it. These are who have bartered guidance for error (Quran, 2:16). So I did not gain from them the choice of their misguidance did not lead to a desired matter. The words continued, they gained in their trade, so the conscience and the neighbor were removed, and the profit was added to the trade as an expansion. "As long as they were converted, they would not be on the path of truth." Their likeness means: in their disbelief and hypocrisy.

The instance for is the likeness to say something general but peculiarly strange. It is then each case was lending a weird case. Thus, their similitude is that of a man who kindled a fire (Quran, 2:17). This verse means to fix the fire to get benefit from it in terms of heat and light. It also light around the fireplace. Means Allah prevented their light and the plural pronoun carries the meaning of all of them in their oppression stay in the strait of injustice. So God took away their light and left them in utter darkness so they could not see (Quran, 2: 17). This means that the hypocrite who demonstrates his faith in this world and exhausts himself in the hardships of excommunication in it, and after death, the time of the benefit of faith, their faith does not accompany them to the abode of the hereafter. So they remain in the darkness of disbelief and its aftermath.

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