

The Indication of the Monument of Names in the Reading of Zaid Bin Ali (T: 121 or 122 AH) (Peace be Upon them Both)

Dr. Abdul Hadi Kazem Karim

Abstract ---The Title: *The Importance of Assigning Names in the Quranic Reading of Zaid bin Ali bin Hussein bin Ali, the cousin of our Prophet, may God bless him and grant him peace. A number of Quranic Surahs. The recitations were arranged according to the order of the Quranic Surahs. The research showed that this reading coincides with Principles of Arabic syntax. It simply exposes some rhetorical devices to recognize in the seven Qur'anic readings. Search after all the originality of the special treatment appears.*

Keywords--- *Language, Grammar and Pronunciation.*

I. INTRODUCTION

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon the best of him and his companions Abu al-Qasim Muhammad envoy mercy to the worlds and his family imams infallible divine good, and his companions Algr blessed who did not turn against the back foot after a while.

After

The people of the house of the Messenger of God, may God's prayers and peace be upon him, his family and companions, are from metallurgy, his understanding, his varied knowledge, and the sciences of the legislator in the various branched and wide fields that do not stop at the end, but are specifically dedicated to include all science and art. Therefore, every student of knowledge, understanding, and truth attracts them, and it is not surprising. Therefore, they are the people inherited from their fathers and they know about their ancestors from the Messenger of God (may God bless him and his family and companions and peace) from God Almighty. And Zaid bin Ali bin Hussein bin Al-Imam Ali bin Abi Talib (peace be upon him) and one of these great opposites, and its ring with the golden chains used by all Muslims and not when they are. This research came alongside one of the sciences, but at the chapters of its multiple branches in the martyr Zaid bin Ali bin Al Hussein (peace be upon him) read the Qur'an; meanings and then they walked here and what can be referred to through interpretation or interpretation within as in his spacious language and its various rhetorical methods associated with the unique and miraculous method of the Noble Qur'an that Q p has no other enduring method according to Qrat e (v); features of the ability of knowledge in its sold length (v) are revealed in this context because science and its scientific origins, which are due to language, grammar and pronunciation. His title (indicates the names of the monument in the reading of Zaid bin Ali (peace be upon him)), as the research in the Qur'anic readings read by Zaid bin Ali (peace be upon him) was quoted in the number of names from any mention of the wise men, and we limited them to specific examples of

*Dr. Abdul Hadi Kazem Karim, Department of Arabic Language, College of Basic Education, Babylon University, Iraq.
E-mail :hhaaggfrr123@gmail.com*

them, because the field does not accommodate all of them, and for the research to be consistent with the conditions that were previously set for it. And a plan of research and approach Qama on the order of readings in the order of the Holy Qur'an on ,q being sought in each reading were among the selected models, and after completing the search in the previous reading of the different aspects are going to read another, and so on to the end of the search. The tributaries of the research were books of interpretation and books of readings and books of ancient and modern grammar. The research showed that readings) ev (It was consistent with the grammar rules, and is beyond the language methods, and methods of the Arabs in the words are to express the meanings of destination, but have a good face in it, and involve aspects of graphic and no less rhetorical eloquence and rhetoric of non Here the object of speech and expression ,as well as the interpretation and meaning in most of them. The research also showed that many of his readings were read by other seven readers and others, and a number of linguists and interpretation scholars deduced the correctness of their linguistic guidance, significance, interpretation, or interpretation . It is God reconciled, and a last prayer n the h m d Allah, the Lord of the Worlds.

The Almighty said: (In the name of God, the Compassionate, the Merciful. Praise be to God, Lord of the worlds, the Merciful, the Merciful) (Al-Fatihah .(3-1 :Zaid bin Ali recited (upon him what is tuberculosis or mother) (Praise be to God, Lord of the world ,(by setting up the word) Lord ,(and likewise he read (the Compassionate, the Merciful) also . [1] He attributed Sibawayh T 180 .e (monument in the) Lord) Talilin neighbor Yin on according to the words of the Arabs and Snnhm to say FH what represents the LGA t are ,the first to praise or insults ,he said : "We heard some Arabs say:" Praise be to Allah, the Lord of the Worlds, " Younis asked about claims that the Arab , [2] " .and mentioned her other evidence from the Koran and Arab words; including the verse)) :not righteousness that they turn away your faces before the east and Morocco, but righteousness believes in Allah and the Last Day and the angels and the Book and the prophets ,and brought the money on his love of kin and the orphans and the needy and the wayfarer and beggars in The necks and the establishments of prayer, and the zakat and the deceased came to their covenant when they covenanted and those who were patient in the bad and the bad and the bad .O Those who believe ,and those are dutiful)) (Al - Baqarah: 177,) The Almighty said: ((but firmly grounded in the science of them and the believers believe in what was revealed to you and what was revealed before you and the residents of prayer and Almaton Zakat and the believers in Allah those today Snatehm a great Reward)) (Women: 162), and says: ((And his wife, wood-belt)) (stroke: 4). This is from the words of the Arabs, saying Al-Kharj [3]: We do some of the people of Lome... or p. And ijb Wen m Aaked rice and Ibn Khayyat al-Akli's saying [4]: K Is Om obeyed or instructed them... but nmj ra obeyed GawayehacommandZaa n yen m m from Zanoa one... and s authorized DONC for Wen from Dar NkhalihaSo Sibawayh With the monument and the follower alike in all of that, just as it allowed reversing the matter between the attributes, so he said [5]: "Yunus claimed that there are among the Arabs who say:" Those who descend in every battle and good deeds. "This is the same" the patient and those patients. Among the Arabs who say: Those who think and say, and then erect it as a name for good, but this insults and distorts them, just as the good people praise and glorify them. I wanted to do all of this with the first name, and if you wanted, it all started, and it was brought up to get started. All this is allowed in these two homes and the like, all of this is wide. As for the second interpretation of Sibawa, it is the memorial of the male or the seizure, and it was attributed to Al-Khalil bin Ahmed Al-Farahdi (died 175 AH), and he said (6): "Hebron claimed

that this was based on the fact that you do not want people to speak nor those who addressed The issue of their ignorance, but they learned from that what they learned, and made him praise and glorify and prepare him to act, as if he said: I remember the people of that, and I remember the residents, but he did not use it to show it. From all this, it appears that the monument (the Lord) is permissible in Hebron, Sibawih, and Yunus bin Habib (died 183 AH) because it corresponds to the Sunnah of the Arabs in their words. as it was clear from the Qur'an and poetic evidences mentioned earlier, as well as its significance which is not less important than the significance of the reduction, as well as Significance of lift that they authorized .And pursued them glass)v 11 3 e (in it ,he said: "It is styled Lord of the Worlds for he focused his because praise to God, like when he said: Praise be to God ,quoted this word that Zakir God, Vcolh: Lord of the Worlds - like he remind the Lord of the Worlds, And if the Lord of the Worlds said, it is according to your saying: He is the Lord of the Worlds[6] .: Abu Jaafar Al-Nahas) d 338 .AH (mentioned various aspects of reading the monument, as it was suitable for each of its owners, so he said " : [7] He Alexaii: may the Lord of the Worlds says :Praise be to God ,Lord and God on any case, said Abu Hatem : [8] The monument is in the sense of Ahmed Allah, the Lord of the worlds. Abu Ishaq said : [9]It is permissible to erect a monument on the added call, and Abu al-Hasan bin Kisan said: The monument is removed from the added call because it becomes two words, but his erection is on praise, and it is permissible to raise, that is, the Lord of the two worlds ” .The copperiness increased two other sides of the first monument: the monument is the case and it is the case rigid Moalh Palmstq P (usury) in the sense Mrboba which is worshiped as well as (God) into Moloha which is worshiped as well ,and attributed to Ibn Kisan) T 299 e .(the other: the monument on the appeal shall call the letter omitted, and appreciation: O Lord of the worlds, and the proportion to the glass .Makki bin Abi Talib al-Qaisi) d. 437 AH (directed the monument on the call or only on praise, and he said" [10] :may be styled Lord of the Worlds on the appeal or on the praise and may be lifted on is the Lord of the Worlds " and Negotiable Abu Hayyan Andalusian) T 745 .e (monument (Lord) to erect) Rahman, Rahim (Vastrt installed them to set it shall be the monument where all carried on pieces In epithets, it is not permissible to erect (Lord) alone, because what is after it is obligated to follow an attribute of God, and it is not permissible to follow after cutting in the attributes ,and weakening the monument (Lord) on praise, as well as weakening its monument with an actual estimate of the context of the words as the verb (mention) or (I mean) Or)a special. [11] (It seems that the weakness of Abu Hayyan ,reading the monument (Lord of the Worlds) is not acceptable for its release, as the cut may be in the attributes and then follow in it as he claimed, but the monument on praise or specialization or the call is correct and ongoing according to the words of the Arabs his poetry and prose ,and none of the grammarians or linguists have weakened it before Abu Hayyan, as well as significant on other meanings than the text and plot a statement Kalaadah affirmation and exaltation ; they read the correct authority and approval to draw a purist Sharif and the approval of more than an Arab face to me properly .Surat Al-Baqara : The Almighty said)) :The Scripture has no doubt in it is guided to the righteous)) (Al-Baqara: 2 .(Zaid bin Ali (peace be upon them both) read) that book is beyond doubt , [12] (and so (no) will be a work factor that is not and denotes the negation of the whole sex and the negation of the one , [13] and this is what he meant Elzimkhcri by saying " :He read Abu Sha'tha) : [14] There is no doubt about it): The difference between it and the celebrity is that the celebrity is obligatory, and this permits it .[15].The symbolic pride weakened the reading of the elevation, because it

contradicts the connotation of the monument, because (no) denying sex benefits the negation of what is required for the exile of each of its members, if only one individual is proven, as the (no) indicating the work does not prove the nature of it, then the suspicion proves , [16] and ,but the father of Hayan Andalusian palace lifting indication of the absorption of exile, as it' s a for" : read Abu Sha'tha: no doubt lift, as well as read Zaid bin Ali ,where he signed, and also to be here soundly, not from the word but indication of meaning, because he does not want to deny one doubt about it, and became a peer who has read: no obscenity or immorality building and lifting, but the construction shows the word on the cause of the whole, and the lift does not indicate that it is likely the whole ,He may carry the negation of unity, but the context of the speech shows that the general aim is . [17] " The reading (there is no doubt in it) is ongoing on the Sunnah of Arabic and is not weak and is compatible with the drawing of the Holy Qur'an and it is authentic, but the reading of the monument (there is no doubt about it) is the famous and best reading, because its significance is categorical in denying the doubt and its gender from the Holy Qur'an, and it is proven that they are free from them .Zaid bin Ali)peace be upon them) (seven (read the monument [18]of the verse: ((and completed the Hajj and Umrah to God, the Ohsrtm what Astisr of guidance is not milling your heads until the sacrificial animal replaced it was you sick or doing harm from his Vvdah of fasting or charity or rituals .If you believe in it enjoy the Umrah pilgrimage ,what He was easy From Al-Hadi, whoever does not find it, and fasting three days during Hajj and seven days, if I return, this is all. To God who is in the Forbidden Mosque and fears God and knows that God is severely punished () (Surat Al-Baqara: 196), and then the pronunciation of (seven) becomes a place (three days) [19], or written by a deleted verb (fast) [20], That is, fasting seven if you return, which Abu Hayyan preferred: He said: This is narrated by Al-Houfi, and Ibn Heba did the deliberate act, i.e., do not denominate, or: then fast the seven, go out, it should not be modified, so I decided that kindness of the situation is inevitable. 21] This reading appears acceptable to linguists, readers and interpreters; they have been reported without a description of weakness or homosexuality, as it is in terms of language and as it is according to their origins and has more than one good face in the monument, Whether that kindness is on the shop, which is the second aspect of the facial expression for a side of the verbal expression in the formulation or appreciation of the deleted verb sent to withdraw the Qur'an and the correct chain of narration for him nqb to Zaid bin Ali (peace be upon him) and to Ibn Abi Abla (d. 15 2 e) As for its interpretation and significance, it is clear and acceptable to interpreters [23].

Al-Aaraf

Read Zaid bin Ali (peace be upon them (says): While the nation said of them did not Tazon folk God will destroy them or Mazbhm severe suffering they said sorry to your Lord and perhaps they fear)) (custom: 164 (erected (sorry) on as stated in the Holy Quran, With it, he read Talha bin Bank (d 112 .AH ,(Asim bin Abi Al-Nujood (d 127 .AH (and Easa bin Omar (d. 156 AH (also, and others read by raising [24] .Sibawayh directed both readings, so reading the monument in order to mean the actual sentence, and reading the lifting with the intent of the meaning of the nominal sentence, and he said " :And the like of him is that he is to begin and not on the verb of the words of the Almighty:" They said excuse your Lord. "They did not want to apologize and resume an apology from Something to obey, but they were told: "Why do you not preach" people " ?They said: Our sermon is an excuse to your Lord .And if a man said to a man: Sorry to God and to you from such and such, he wants an apology, we would erect a "[25] .Appreciation over the monument will be an excuse, sorry to your Lord, for (excuse me) is a vice-

standardized measure of his action as the source (an apology); because a portion of the sources comes on the weight of (activated), Sibawayh said “:Perhaps they built the source on the verb as they built the place on it, except that Interpretation of the chapter and its sentence on the analogy as I mentioned to you, and that is your saying: The reference, God Almighty said: “To your Lord is your reference”, i.e. your return. He said: “And they ask you about menstruation, say it is harm, and they retire women in menstruation”, that is, in menstruation .[26] .And to raise it (excuse me) news of a deleted principle, and appreciation - as Sibawayh said -: Our sermon is an excuse to your Lord .Or appreciation: this is our excuse to your Lord,that is: either (excuse me) news of a deleted principle, or you begin with a deleted story .The exalted favored the face of the lifting, so he presented it in the remembrance,and said: “And they said:« They He said, Excuse me to your Lord. There are two aspects to it: If you wanted: What we said is an excuse for your Lord, which is the face, and this is the face. [27] Al-Afakhsh (died 215 AH) presented the elevator, because it contains an assertion of meaning and exaggeration, according to al-Khansa ’. [28]: The rate of T is what the rate is even if it is mentioned in but Iqbal is the disappeared [29] and p Al-Tabari (d. 310 AH) raises the reading according to the imposition of enjoining good and forbidding what is wrong, because lifting indicates that it is compulsory, as if it was said that they wish to comply with God’s arrangement in that [30]; and for this meaning, the glass preferred reading the lifting by saying: "The meaning they said, urge them to them, excuse me for your Lord, and perhaps they will be afraid. The meaning is that they said: Obliging what is good is mandatory for us, so we must preach them with it so that they fear and perform an "excuse" so that the meaning in his saying: (they said excuse) your Lord) on the meaning that they apologize with an excuse. [31], and it is possible that Makki bin Abi Talib will be raised (sorry); perhaps the choice is Sebawi and to the required meaning; they did not ask for apologies, but to tell Mutasim, sorry. [32]. Al-Zimkhkri authorized the monument (excuse me) as a force that has or has an absolute effect, so he said: “Allow me to read the monument, and to your Lord I weigh them as an excuse for me, or excuse me, excuse me” [33]. And the branches in this Akbari (T. 616 e) as it is permitted to have (sorry) the effect of it, meaning: stimulating excuse [34]. Al-Badawi (d. 685 AH), among the interpreters, mentioned only reading the memorial, indicating its importance, saying “ :They excused themselves to your Lord, answering to the question, meaning our sermon is an end to an excuse to God so that we do not attribute to negligence in forbidding what is evil.” We apologized for it, sorry, and we preached them excuse them, and perhaps they fear God, because despair only happens with destruction . [35] .Al-Nasafi d. 710 AH (followed it up as well . [36] And Muhi al-Din al-Darwish)d 1403 .AH (added another aspect of the monument (excuse me) is that it is done by the verb of the saying, because "the excuse includes words, and the singular that includes words if it occurs after the saying is the erection of the accusative of the object, as I said a sermon." And he read the general by raising an excuse. Sibawayh in his choice of lifting: Because they did not want to apologize and continue apologizing, but they were told: Did you not preach? So they said our sermon, excuse me. Excuse me in the sense of apology, which is disavowal of guilt. And to your Lord a neighbor and a sinner related to an excuse. [37] .The strange thing here in this reading is that most scholars, including linguists, interpreters, and readers when they mention it, do not start with it, but they start with the reading of the upload, and it is the second reading, even though the reading of the monument is the first that the Noble Qur’an came into our hands ,other than their custom in mentioning the Qur’anic readings. first read the Koran between fixed and then remember the other cover to cover readings contained in this blessed verse or

those of the verses of the Holy Quran only in this reading reflected the matter completely and perhaps this is due to the two readings are correct and both of which is like one of the acceptance of the scholars; because Bar readers and followers of the Companions (Allah have mercy on them) have poverty or a combination of both in the language they are equal and grammar guidance, as well as in the approval of drawing the Koran and the health of Sindh .Or it may be due to the follow-up of readers and interpreters of linguists and grammarians ,because linguists and grammarians first start by mentioning the linguistic or grammatical aspect that is common and predominant and a lot in use, then they mention the least and the least, especially since we know that most of the readers and interpreters are grammatical or linguists such as Al-Mashkhmri and Al-Razi He did say in the language of the Presentation to him Astamalan one of them more user - friendly than the other, the former to come after sentence be replaced monument effect by (inter Mukul say ,(whether nominal or real, and the other to come after the name of a single and in this case - As in the blessed verse - a deleted estimate must be composed with the aforementioned name after the verb uttering a complete sentence that is in place of the saying saying, and the estimate on the lifting requires a single deleted one like the beginning or the news, unlike the monument that requires a deleted sentence or syntax like the verb and the subject, then the appreciation in the lifting Easier and lighter so it is likely in several places ,but this matter to me Q. On its release, the weighting between the raising and the monument governs other matters such as context, validity of meaning, integrity of significance, accuracy of expression and rhetoric, especially in the Holy Qur'an, whose texts are attributed to miracles and exclusivity .The context of this blessed verse is dominated by the actual composition that is appropriate for reading the monument in (excuse me (that has more than one grammatical and correct grammatical object acceptable in the language and has more than one proper meaning and clear indication,but raising it is another indication that is not weak and may be more assertive and eloquent .

II. SURAA TAWBAA

Read Zaid bin Ali (peace be upon them (says)) :what was the heathens to people mosques God witnesses to those infidels themselves Habtt their work and in the Fire they will abide)) (Repentance: 17) to lift (two witnesses) and the monument (immortal . [38] (The reading of the raising of (two witnesses) mentioned its grammatical guidance a number of interpreters without indicating that what they mentioned came on the jurisprudence of the reading of the lifting ,Al-Thalaby said) d. 427 AH “ : (And his saying: They witnessed to themselves the disbelievers who wanted to see, and when they were raised (they are . [39] ” (And said Baghawi) d 510 .AH " ,(says: two witnesses themselves as infidels, wanted and they are witnesses, and when he raised they set up, said Hassan: We did not say infidels, but their words as infidels saw them as infidels . [40] "Alauddin Al-Khazen) d. 741 AH (said “ : It was said: His appreciation when they were witnesses, and when they were deleted, they were erected. Ibn Abbas said: Their testimony against themselves is blasphemy, their prostration of idols, and that the infidels of Quraysh had installed their idols outside the Sacred House . [41] ”.The reading of the lifting is notdifferent from reading the monument in the significance here because each of them benefits the case ,but the lifting has more confirmation, because the case in it will be a nominal sentence confirming the content of the sentence before it) the polytheists would not have built the mosques of God),

but reading the monument will be the case in it Single of the shifting and are less assertive than the nominal sentence, but reading approval to draw the Koran otherwise uploaded read. It seems that the reading of Zaid (peace be upon him) (witnesses to themselves) in this blessed verse came as a matter of conformity to his second reading in the same verse (and in the fire they are immortal), just as the phrase (witnesses) is in the place of setting a confirmed state for the sentence that preceded it as well, so (Khalden) A certain case for the nominal sentence before him (and in Hell , [42])(and the difference between them that the first case of a nominal sentence of A keda actual sentence and other single case confirmed for a nominal sentence ,and this difference in the wording and structure At seven teams in the significance and meaning as well.

III. SURAT YUSUF

Zaid bin Ali (peace be upon them) recited the Almighty saying: ((And they came upon his shirt with false blood, and said: Rather, your souls have asked you, and Joseph's courage is so , [43] .(meaning: falsehood ,which is a good face in Arabic , [44]in a case of a sense that they came blood on his shirt lying or in order to force him, meaning: they came blood on his shirt for lying . [45]And Al-Sami Al-Halabi (d. 756 AH(and directing the monument to the effect of him as it is, because the case does not come from negligence except a little, as he said " :Zaid bin Ali read" a lie ," so he could have done it for him and could be a source in the position of the case, And few, I mean, the condition comes from indecency , [46] .and Al-Alousi) d. 1270 AH (presented the monument as it was, so he said: "Zaid bin Ali, may God be pleased with them, read a lie with a monument and came out as being in the situation of the case of an actor who came with a false interpretation, and it was said: From the blood of Ali the interpretation is false in it, and in it That the state of negligence is unlike measurement, and it is permissible for it to be effective for it, that is, they came to do so for the sake of lying . [47].This reading has two valid aspects in Arabic whose rhetoric is not less than the reading on which the Noble Qur'an was agreed upon. The monument on the meaning of the case benefits the affirmation of a sentence (and they came on his shirt with blood) and hint that their condition is all based on lying from the beginning, where they asked their father to accompany Joseph (upon him) Peace be upon them to the last of them, where they brought the shirt, which they smeared for false and false blood .As for the monument (lying) on the effect for its sake, it indicates that their work and what they did was for the sake of lying and covering what they committed of great guilt against their brother and their father (peace be upon them.(Read (peace be upon him (says: ((and Astbaka door and lead his shirt masterminded and Elvia her master at the door said the penalty of wanted your family to get worse ,but be imprisoned or a painful punishment)) (Yusuf: 25 (erected (painful torment), ie: the torment of a Right ; [48] the meaning is: or a painful torture will be tortured, and this is what is permitted by the Kisai and the copper . [49] .And read the monument of these and their significance is almost the closest to this verse and the blessed context and Dalalthma ; because saying the Almighty (painful torment (Mattov on the actual sentence stating occurrence and regeneration who are suitable for the intended significance of imprisonment and suffering ,and is the meaning mentioned by many of the commentators [50] It is the money evidenced by the lifting read; shall be the monument Dalla on the meaning of the actual sentence to be read together with the actual sentence before and so united context in the installation and significance between Almatto and Almatto it ,although the installation before Almatto the installation of my name, said Elzimkhcri

"and« what « Naf Yeh ,ie: no reward except prison. it may be Astvhammep, in the sense: anything reward only prison, as she says in the house ,but Zaid. If you ask : How did you state in saying the remembrance of Joseph, And he wanted it worse ,I said :I meant the public, and that everyone who wanted to harm your family has the right to be imprisoned or tortured, because that was more informed about what I intended to intimidate me Sorry[51] ". Making sense to interpret torment (already) tortured (that fits the significance hint in the indictment ,and the case also sees pride Razi as he said: "that her devotion to Joseph her pregnancy to take care of two minutes in this position because they began mentioning the prison, and delayed male suffering, because the loving does not seek in Ilam beloved, and also she did not remember that Joseph should be treated with one of these two things, but said that a male completely lovable for the maintenance of Alzk She said: "It is bad and pain, and she also said:" Otherwise, it will be imprisoned, and it will be imprisoned one day or less by the way of mitigation . [52] ". Likewise (painful torture(denotes mitigation because in the sense that a painful torture is tormented ,Al- Qurtubi) d. 671 AH (said “ :And what is the reward of a beginning, and telling him to be imprisoned ”.Or torment "kindness on the subject" to be imprisoned "because the meaning is: only imprisonment. And it is permissible or a painful torment to suffer with my punishment [53] ". The reading of the monument at the end of this blessed verse may coincide with what was opened at the beginning, for the prevailing opinion among the grammarians and interpreters is that (what) is negated and came after (except) so they together pointed to the void exception that benefits the palace and the origin in the meantime to occur in an actual context as if the significance of the verse combining indication of contexts lifting the context represented by the shear method of t b) what) and (only) and the context of the monument represented by the origin of the exception as if meaning: not recompensed anything except a prison and a painful punishment, and also can interpret the meaning if (m a) Astvhammep, said Abu Hayyan" :And it seems that it is not negligent, and it may be Important: That is, anything that is rewarded except for the prison? And they started with the prison to keep their beloved, and then rose to the image of . [54]:Said Abu Saud) d 982 .AH : () "only be imprisoned or a painful punishment { .What is not denying any reward except imprisonment or painful punishment to be told by beatings with whips or anything Astvhammep any reward is that or that . [55] ". Make Shawkaani) v 1250 e(the meaning of) what) in the verse blessed Astvhammep and brook exile, he said " : What Astvhammep, and to be as bad here ,adultery ,said this article asked her to trick and to cover themselves, Venspt what was of them to Joseph any penalty he deserves to do like this he did, and then responded by saying Astvhamha: only be imprisoned as any reward but imprisoned. and what is likely to be denied, ie not only reward prison or the Painful punishment[56] .Muhi al-Din al-Darwish (d. 1403 AH (followed it, and he said" : It is permissible that it is something that is negative and a basic reward, and that it imprisons his news or a letter of sympathy and torment of sympathy to the source and painful adjective [57] ". In sum, in this blessed verse and the reading of Zayd bin Ali for it with a monument (a painful torment), what the Al-Alusi went to by saying “ : Zaid bin Ali, may God be pleased with them, or a painful punishment for monument on the source read as Al-Kisae said: Any or tormenting a painful torture except that he He omitted that for his appearance, and this reading was approved by the Almighty saying: that he should be imprisoned and did not appear to me in the secret of the difference in the expression on the famous reading what is reliable, and God Almighty knows the secrets of his book and it is managed[58] .

IV. SURAT AL-RAAD

Read (peace be upon him (says: ((God knows what every female bears and Ngad womb and increases by everything he has (8) of the unseen world of the great testimony Metaal)) (Thunder: 8,9 (erected (unseen world . [59](I did not get a mention of this reading in the sources and references I read about in the readings, interpretation, and grammar, other than what Al-Nahhas mentioned in his directing the monument on the meaning of praise by saying “ :The unseen scholar has referred to ,and if you want a pronounced prejudice, if you want to begin and beyond it, it is permissible to express the monument on Praise and Reduce the Allowance [60]" In “The Unseen Realm”, it is permissible to raise it by making it an attribute of (God) or a beginner or news of a deleted principle , which is what the commentators limited to mentioning . [61] .And the monument on the meaning of praise and appreciation: I praise the unseen world .And traction on the meaning of the allowance from the pronoun added to the envelope (distraction) in (him .(And it seems that copper has equated these different syntactic aspects in (the unseen world), because they are sound in meaning and ongoing according to the Sunnah of the Arabs and their language in speech and speech .Likewise, this reading is valid for Al-Sind and is approved for drawing the Holy Quran The conclusion of the research After this brief trip to read Zaid bin Ali (peace be upon them) in search of erected names models and their significance and meanings within only Vq linguistic systems Quranic and Eugbanh of the health of the word and speech ,and the integrity of the bond and documentation, we summarized the results disclosed research ,is:

- E n Zaid bin Ali (peace be upon them) was a g science and extensive knowledge of the Holy Quran and multiple readings, and in Arabic and diverse sciences; not surprising that it is the strain of the Prophet Muhammad and the upper Doha cleared.
- E n Most readings e) peace be upon him (mentioned by the scholars of readers and commentators and Arab scholars.
- He (peace be upon him) singled out readings that other readers did not read, and this is evidence of the breadth of his knowledge and knowledge, as we mentioned in the first result.
- E n readings (peace be upon him) are all true bond has not challenged the validity of a corroboration.
- E n most of his reading (peace be upon him) came to draw the approval of the Holy Quran.
- E n his reading (peace be upon him (her face is true in all of the language, but that most of them have more than true in the face of language, grammar.
- E n most of his reading (peace be upon him) did not t say eloquence and rhetoric than in reading Hafis from Asim (Holy Quran.(
- His readings (peace be upon him) are not free from various rhetorical and semantic aspects, as they are closer to the Quranic text than others in that.
- E n his reading (peace be upon him) rich significance, it combines more than a sign with a guaranteed indication of the text Quranic hard we have. The other meanings cited by scholars and commentators in

some Koranic verses are going on according to read Zaid bin Ali (peace be upon him ,(even though They do not mention his reading (peace be upon him) in that verse, so they can permanently filter its grammar, meaning, and what it indicates .

In conclusion Lagu for this, the best tune it thanks to God Almighty and enjoyed him ,though it was not so I have it, and what suffices made, and I ask God Almighty help and payment and conciliation ,and another Praise be to God, the Lord of the Worlds .Peace be upon you and the mercy of God be upon you.

REFERENCES

- [1] Dr ..Abdul Hadi as a systems cream .Babylon University / College of Basic Education / Department of Arabic Language.
- [2] Research sources and references The guidance of sound mind to the advantages of decent book ,for the father of the Al - Saud Al - Emadi Mohammed bin Mohammed bin Mustafa (d 982 .AH ,(Dar revival of Arab heritage - Beirut.
- [3] Expression of the Koran ,for a father J Jaafar copper Ahmed bin Mohammed bin Ismail bin Yunus Moradi Grammar) T 338 .e ,(put footnotes and commented upon: Abdel Moneim Khalil Ibrahim ,publications Mohammad Ali Beydoun, Library science, Beirut Edition: First, 1421.
- [4] The syntax and explanation of the Qur'an ,by Muhyiddin bin Ahmed Mustafa Darwish) d 1403 .AH ,(Dar Al-Irshad for University Affairs - Homs - Syria, (Dar Al Yamamah - Damascus - Beirut), (Dar Ibn Katheer - Damascus - Beirut (Fourth Edition, 1415 AH.
- [5] Lights download and secrets of interpretation ,for Nasir al - Din Ab J Said Abdullah bin Omar bin Mohammed Al - Shirazi Oval) T 685 .e ,(to achieve : Mohamed Abdel - Rahman Marashly ,Dar revival of Arab Heritage - Beirut Edition: First - 1418.
- [6] Sea of Science ,for father j Laith Nasr bin Mohammed bin Ahmed bin Ibrahim Samarqandi) T 373 .e.(
- [7] Ocean Sea in the interpretation ,for the father of the Hayan Muhammad ibn Yusuf ibn Ali ibn Yusuf ibn Hayyan raised religion Andalusian) T 745 .e ,(to achieve : Sidqi Mohammad Jamil ,Dar thought - Beirut.1420 ,
- [8] Date of Damascus,a father j - Qasim Ali bin Hassan bin the gift of God known as the son Asaker) T 571 . e(Achieve: Amr bin fine Alamra ,Dar thought for printing, publishing and distribution - 1995 1415 ,m.
- [9] Great history ,for Muhammad bin Ismail bin Ibrahim bin marauding Bukhari ,father j Abdullah) T 256 e ,(the Encyclopedia of the Ottoman, Hyderabad - Deccan.
- [10] Interpretations of the Sunnis ,,for Mohammed bin Mohammed bin Mahmoud, the father of the Mansour Almetrada) T 333 e(
- [11] V right j s: d .Majdi Baslum ,Dar Al-Kutub Al-Alami - Beirut, Lebanon ,first edition 1426 ,AH - 2005 AD.
- [12] Clarification of the expression of the Koran ,for the father of my stay Abdullah bin Hussein bin Abdullah Akbari) T 616 e(
- [13] T right j s: Ali Mohamed Bedjaoui,published Issa Babi al - Halabi and Associates.
- [14] Masterpiece peers in what they read letters from the Trinitarian Koran ,for Ahmed bin Yousef bin Malik Alraeina Granada then Albera ,the father of the Jafar Andalusian) T 779 .e ,(the treasures of Seville - Saudi Arabia Edition II 0.1482 e - 2007.
- [15] Interpretation of the Koran ,for the father of the triumphant, Mansour bin Mohammed bin Abdul - Jabbar ibn Ahmad Marwazi Sam'ani Tamimi Hanafi and Shafi'i) v 489 e ,(v right j s: Yasser bin Ibrahim Ghoneim bin Abbas bin Ghoneim ,Dar Al Watan, Riyadh - Saudi Arabia ,the first edition 1418 ,AH - 1997 AD.
- [16] Great explanation ,for a father j Abdullah Mohammed bin Omar bin Hassan bin Al - Hussein Taymi Al-Razi ,known proudly Din al - Razi Khatib irrigation) T 606 .e ,(Dar revival of Arab Heritage-Beirut Edition III - 1420.
- [17] Perfect refinement of the names of the men ,for Yusuf bin Abdul Rahman bin Yusuf, the father of the pilgrims, Jamal al -Din Ibn Abi Mohamed Zaki Alqdai Kalbi Mazzi) v 742 e ,(v right j s: d .Bashar Awad Maarouf ,Al -Resala Foundation - Beirut ,First Edition.1980 - 1400 ,
- [18] Collector statement in the interpretation of the Koran ,for Muhammad bin Jarir bin bin Ghalib bin many Alamlamla increases ,the father of the Jaafar al - Tabari) T 310 e ,(v right j s: Ahmed Mohammed Shaker , the message Foundation ,Edition First, 1420 - 2,000 m.

- [19] Argument in the seven readings ,for Hussein bin Ahmed bin Khalouet, father j Abdullah) T 370 e ,(v right j s: d .Abdel-Al Salem Salem Makram, Assistant Professor, Faculty of Arts - Kuwait University ,Dar Al-Shorouk - Beirut ,fourth edition 1401 ,AH.
- [20] Dur in the book Preserving Science Webmasters ,for a father j Abbas, Shihab - Eldin, Ahmed bin Yousef bin Abdul Permanent known Basameen Halabi) v 756 e ,(v right j s: Dr. Ahmed Mohamed Kharrat ,Dar pen, Damascus.
- [21] Diwan Al-Khansaa, took care of and explained, Hamdo Tamas, Dar Al-Maarefa, Beirut - Lebanon ,second edition, 1425 AH - 2004 AD.
- [22] The spirit of meanings in the interpretation of the Koran and seven great vescico ,for Shihab al -Din Mahmoud bin Abdullah al - Hussein al - Alusi) v 1270 e ,(v right j s: Ali Abdul Bari Attia ,Dar scientific books - Beirut ,edition of the first, 1415.
- [23] The Sahih is the crown of language and the Arabic is Sahih: Abu Nasr Ismail bin Hammad Al-Gohary Al-Farabi (died: 393 AH), investigation: Ahmed Abdel Ghafour Attar, Dar Al-Alam for millions - Beirut, Edition: the fourth 1407 AH - 1987 AD.
- [24] Open the Almighty ,for Mohammed bin Ali bin Mohammed bin Abdullah Shawkaani Yemeni) t 1250 AH ,(Dar Ibn many, Dar good words - Damascus, Beirut ,edition of the first - 1414.
- [25] Detector in the knowledge of his novel in six books ,for Shams al -Din 's father j Abdullah Mohammed bin Ahmed bin Othman bin Qaamaz Golden) T 748 e ,(v right j s: Mohammed flipper Ahmed Mohammed Nimr al - Khatib ,Dar direction Islamic Culture Foundation - Science The Qur'an, Jeddah ,first edition , 1413AH - 1992 AD.
- [26] Full readings in excess of forty them ,for Yusuf bin Ali bin Jabara bin Mohammed bin Aqeel bin Soadeh father the denominator Hudhali Alahkura Moroccan) T 465 .e ,(v right j s: Mr. Jamal Bin Bin Rifai Chaib, Sama Foundation for distribution and publication ,edition of the first, 1428 2007 - m.
- [27] The book ,for Amr bin Othman bin Qanbar Al - Harthy loyalty, the father of the man, nicknamed Sibawayh (deceased: 180 e ,(v right j s: Abdul Salam Mohamed Haroun ,Khanji, Cairo Library ,Edition Third 0.1408 E - 1988.
- [28] Scouts from the realities of the mysteries download ,for a father j - Qasim Mahmud ibn Amr ibn Ahmad, Elzimkhcri Jarallah) T 538 e ,(Dar Al Arab Book - Beirut ,Edition: Third - 1407.
- [29] The disclosure statement on the interpretation of the Koran ,for Ahmed bin Mohammed bin Ibrahim Thalabi ,the father of J Isaac) T 427 e (Achieve: Imam Abu Mohammed Bin Ashour ,review and audit: Mr. Peer - Saadi ,Dar revival of Arab heritage, Beirut - Lebanon ,edition of the first 1422 AH - 2002.
- [30] Door interpretation of the meanings of the download ,for Aladdin Ali bin Mohammed bin Ibrahim bin Omar al - Shehhi 's father j Hassan, known Balkhazn) T 741 .e ,(v right j s: Correction Mohammed Ali Shaheen ,Dar scientific books - Beirut ,edition of the first - 1415.
- [31] Pulp in the book Science ,for Father J Hafs SE Omar bin Ali bin Adel Hanbali Damascus Nomani) deceased 775 :e ,(v right j s: Sheikh Adel Ahmed Abdel - located and Sheikh Ali Mohamed Mouawad ,Dar scientific books - Beirut / Lebanon ,edition of the first, 1419 -1998 m.
- [32] Mabsoot in ten readings ,for Ahmed bin Hussein bin Mehran Alnisabure, the father of my firstborn) v 381 e (Investigation: Subai'a Hamza Hakimi ,Academy of the Arabic Language - Damascus ,Publishing Year: 1981 AD.
- [33] Editor in brief interpretation of the book Aziz ,father J Mohammed Abdul Haq bin Ghalib bin Abdul Rahman bin Tamam Ben Attia Andalusian Maharpi) v 542 e ,(v right j s: Abdul Salam Abdul Shafi Mohammed ,Library science - Beirut ,edition of the first - 1422 AH.
- [34] Perceptions of the download and facts of interpretation ,for the father of my blessings Abdullah bin Ahmed bin Mahmoud Hafez al -Din Nasafi) T 710 .e ,(achieved and came out his speeches: Yusuf Ali Bedaiwi ,was reviewed and presented to him: Muhyiddin Deeb flat ,house speech Tayeb, Beirut ,Edition First 1998 - 1419 AH.
- [35] The problem of expressing the Koran ,for a father J Mohammed Makki bin Abi Talib Hammouche bin Mohammed bin Mukhtar al - Qaisi of Cyrene and Andalusian Cordovan al - Maliki) T 437 .e ,(v right j s: d .Hatem Saleh Al-Damen ,Al -Resala Foundation - Beirut ,second edition.1405 ,
- [36] Download landmarks in the interpretation of the Koran ,for Mohi year, the father of the Mohammed Hussein bin Masoud bin Mohammed bin fur Baghawi Shafei) T 510 e ,(v right j s: Abdul Razzaq al-Mahdi ,Dar revival of Arab Heritage - Beirut ,edition of the first, 1420.
- [37] Meanings of readings of Azahari ,Mohammed bin Ahmed bin Azhari Heravi ,the father of the Mansour)T 370 .e(

- [38] ,Research Center ,College of Arts - King Saud University ,Kingdom of Saudi Arabia ,first edition 1412 , AH - 1991 AD.
- [39] Meanings of the Qur'an to Okhvh ,for the father of the Hassan Majasai loyalty ,Balkhi and optical ,known Balokhvh East) v 215 e ,(the achievement of :Dr. Huda Mahmoud Aqraah ,Khanji Library ,Cairo ,Edition First 0.1411 E - 1990.
- [40] Meanings of the Qur'an ,for a father J Zakaria Yahya bin Ziyad bin Abdullah bin perspective Daylami fur) T 207 .e(
- [41] V right j s: Ahmed Yousef AlNajati / Mohammad Ali Najjar / Abdel Fattah Ismail Shalabi ,Dar Egyptian author and translation - Egypt ,edition of the first.
- [42] Meanings of the Qur'an and his expression ,for Ibrahim bin secret ibn Sahl, the father of J Isaac Glass)T 311 e ,(v right j s: Abdul Jalil Abdo Shalabi ,the world of books - Beirut ,edition of the first 1408 - 1988.
- [43] Quranic encyclopedia ,for Ibrahim bin Ismail Ebiary) T ,(1414 .Arab History Foundation Edition: 1405 AH

-
- [1]my view :the ocean: 1/68 sea, masterpiece peer in what has been read from the letters Trinitarian Koran Abu Jafar Andalusian (779 AH e.44 :(
- [2]The Sepoyo Book, Inquiry by Abd al-Salam Harun: 1/63.
- [3]my eyes: Book Sibawayh: 1/64 .Al-Kharanq is the name of an Arab poet in the pre-Islamic era, and it is Kharanq bint Hafan from Bani Saad Ibn Dhubaia, Rahat al-Aasha,see :Al-Sahah is the crown of language and the Arabic is authentic : Abu Nasr Ismail bin Hammad Al-Gohary Al-Farabi (died: 393 AH ,(investigation: Ahmed Abdel Ghafour Attar ,Dar Al-Alam for Millions - Beirut ,Edition: Fourth 1407 AH - 1987 AD) : Kharanq.(
- [4]my eyes: Book Sibawayh: 1/64.
- [5]The Sepoyo Book: 1/65.
- [6]The meanings of the Qur'an and its expression of the glass: 1 / 43-44.
- [7]The syntax of the Qur'an: 1/18.
- [8]It is Sahl ibn Muhammad al-Sijistani, according to the narration of Sibawayh on the authority of Al-Akhfsh Sa`id in Basra (d. 255 e or 265 e.(
- [9]He is the vitriol.
- [10]The problem of the parsing of the Qur'an: 1/68 .
- [11]my eyes: Ocean sea 1 / 34-35.
- [12]my eyes :A Sea Ocean: 1/62.
- [13]my eyes: the meanings of the Qur'an and his expression: 1/69.
- [14]Fateh al-Shin and Sukoon al-Ain, whose name is Salim bin Al-Aswad al-Maharbi, a well-known follower (d. 82 AH ,(looks at :refining perfection in the names of men for Yusuf bin Abdul Rahman bin Yusuf al-Qudai al-Kalbi Al-Mazy (d. 742 AH): 11/340, and the revealer in Knowing who has a narration in the six books of Shamsuddin Abu Abdullah Muhammad bin Ahmed bin Othman bin Qaymaz Al-Dhahabi (d. 748 AH): 456.
- [15]The Scout: 1/35.
- [16]my eyes :the great explanation.266/1 :
- [17]The surrounding sea: 1/62 .And look: the lights of the download and the secrets of the interpretation of the oval (d. 685 e.(

- [18]my eyes : Editor 's brief 1/270 and complete readings forty excess by Yusuf bin Ali bin powerful Moroccan (T. 465 e ,502 :(great explanation: 5/310, Sea Ocean: 2/267, and Encyclopedia Quranic: 5/95.
- [19]my eyes :Searchlight: 1/241.
- [20]my eyes : Editor 's brief: 1/270.
- [21]The surrounding sea: 2/267.
- [22]It is Ibrahim bin Shamar bin Yakzan bin al-Murshil al-Shami al-Shamali al-Ramli al-Maqdisi al-Thiqa Kabir al-Tabi'i) d 152 .AH .(See: The great history of Bukhari (d. 256 AH ,311-310 / 1 :(and the history of Damascus by Ibn Asaker (d. 571 AH.439 - 438/6 :(
- [23]my eyes: Searchlight: 1 / 248-241, editor Wajeez: 1 / 264-270 ,and the interpretation of the big 5/310, and lights download and secrets of interpretation: 1/130 Sea Ocean: 2/267 ,and open Al-Qadir: 1/226, The Spirit of Meanings in Interpreting the Great Qur'an and the Seven Bladder: 1/479.
- [24]my eyes: the meanings of the Koran Furs: 1/398, and the expression of the Koran copper: 2/77, and the meanings of readings of Azahari (T. 370 e 427/1 (argument in the seven readings of Ibn Khalouet (v 377 e :(,166and Mabsoot in The ten readings of Ahmad ibn al-Husayn al-Nisaburi (Tel: 381 AH.(
- [25]The Sepoyo Book: 1/320.
- [26]The Sibawaye Book: 4/89.
- [27]The meanings of the Qur'an for the fleeing: 1/39.
- [28]my eyes: the meanings of the Koran Okhvh: 1/103.
- [29]Diwan Khansa.46 :
- [30]my view: Collector statement in the interpretation of the Qur'an.185/13 :
- [31]The meanings of the Qur'an and its syntax.386 - 385/2 :
- [32]my eyes :the problem of expressing the Qur'an: 1/304.
- [33]The Scout: 2/171.
- [34]my view :Clarification of the expression of the Qur'an: 1/600.
- [35]Download lights and secrets of interpretation.39/3 :
- [36]my eyes :the perceptions of the download and facts of interpretation.613/1 :
- [37]The syntax and explanation of the Qur'an: 3/483.
- [38]my eyes :Encyclopedia of Quranic.284/5 :
- [39]Disclosure and clarification of the interpretation of the Qur'an.18/5 :
- [40]The features of the download in the interpretation of the Qur'an.223/2 :
- [41]To the interpretation of the meaning of the download: 2/341.
- [42]my view: Quranic Encyclopedia.284/5 :
- [43]See: The Scout of Al -Zamakhshari: 2/251, and the preserved wall in the sciences of the book entitled Al-Halabi Al-Halabi ,456/6 :and Al -Labab in the Sciences of the Book .40/11 : And the Qur'anic Encyclopedia: 5/303.
- [44]See: The meanings of the Qur'an for the fellow: 2/38.
- [45]See: The Scouts of Zamakhshari: 2/251.
- [46]See: Al-Dur Al-Masoun in the Sciences of Al-Kitab Al-Aknoon Al-Halabi Al-Halabi: 6/456.

- [47]Spirit of meanings: 6/391.
- [48]See: The surrounding sea: 6/260, and the Qur'anic encyclopedia: 5/332.
- [49]See: The Qur'an's syntax for copper: 199/1.
- [50]See: The interpretation of Ahl al-Sunna for Matrudi (Tel: 333 AH ,227/6 :(Bahr al-Ulum for Samarkandi (D 373 AH ,188/2 :(and the interpretation of the Qur'an for al-Samani (d 489 .AH ,24/3 :(and the great interpretation For Al-Razi: 8 1/445, and the sea surrounding Abu Hayyan: 6/260. And the spirit of meanings for Al-Alusi: 6 / 409-410.
- [51]The Scout: 2/459.
- [52]Al-Razi's great interpretation: 8 1/445.
- [53]The Inclusive of the Rulings of the Qur'an: 9: 171.
- [54]The surrounding sea: 6/260.
- [55]Guidance for a Common Mind: 4/268.
- [56]opening of the Almighty: 3/23.
- [57]The syntax and statement of the Qur'an.475/4 :
- [58]Spirit of meanings: 6/410.
- [59]See: Quranic Encyclopedia: 5/346.
- [60]The syntax of the Qur'an.220/2 :
- [61]See: Jami` al-Bayan: 16/366, Bahr al-Ulum 2/216, revelations and al-Bayan: 5/273, al -Kashaf ,515/2 : al-Tafsir al-Kabeer: 19/14, and the surrounding sea: 6/357, and the Arabic syntax And his statement.90/5 :