

Ibn Jemaah's Directives for Verbal Similarities in Surat Yassin and As-Safat

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Abstract--- *The study aimed to explain the previous sayings, the validity of what the violators went in guiding them in that what is meant by the bright summer and winter and their Maghreb because the verses came to show the power of ALLAH and the greatness of his creation, and in this Ibn Ashour (may ALLAH have mercy on him) says: (And praise the Easters and the Moroccans as the sun rises In the winter and spring seasons of Samt, and in the summer and autumn seasons of another azimuth, taking into account the time of height and the time of the palace, as well as its sunset, and it is between these east and west, its rise and sunset are transmitted in similar degrees, so it may be considered that it is said: the east and west, as in the Almighty says:*

And whoever claims that the praise of the Easters to observe the sun and moonshining, as well as the Deuteronomy of the Maghrib, does not dictate much meaning, and the interpretation of the public by the East (and the Moroccans (the East and the West, the meaning of (the East) is the eastern half of the land, and (the Moroccans) the western half of it, And the ALLAH head of ALLAH Almighty for the East and West in the sense of creation and behavior, and when the East and West indicated the views of lights, day and night, it is appropriate for the indication here to be on summer and winter, and as the rule says (the increase in the building indicates the increase in meaning and the strength of the word for the strength of the meaning), then the increase came To indicate all these meanings, and ALLAH knows best.

Keywords--- *Ibn Jemaah, Surat Yassin, Safat.*

I. INTRODUCTION

Praise be to Allah, and may blessings and peace be upon the Messenger of to Allah, his family, companions, and his followers:

And after:

To Allah honored this nation by sending a messenger and a harbinger of them to them, and the Qur'an was sent to him to bring them out of the darkness into the light, and the miracle of the Qur'an is manifested by his inability of the Arabs to come in the same way despite their eloquence and rhetoric, because of the proficiency of words, the strength of meanings, good rhetoric and strength of bonding, and the arrangement came Qur'anic verses arrest in a way that fascinates minds, tightly preserved from distortion, alteration and change Stone: 9, and one of the greatest manifestations of the graphic miracle is the strange similarity between many of its verses, which differ in systems by offering or delaying or Individuals, collecting, mentioning or deleting.

The scholars were interested in studying this phenomenon and singled it out in an independent science called (the science similar to the Qur'an) and similar science: it is an abundant part of the science of the Qur'an, some

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scholars have singled it out by classification, and others included it in the works of the science of the Qur'an and some commentators have neglected it, and others have neglected it, and among the scholars who interested in this topic and they had a distinguished role in showing his miracle is the great interpreter scholar Ibn al-Hamwi group.

Despite the many studies and writing continues in the systems of the Qur'an, his method remains a miraculous method above the ability of all creatures, believing the Almighty says: (Say, if mankind and the jinn came together to bring such a Qur'an, they would not come up with the same even if some of them were for some at noon), and our great world has tried to highlight this phenomenon armed with what to Allah Almighty has inspired in the sciences of language, rhetoric, rhetoric, jurisprudence, hadith, and other sciences.

My research entitled (The Directives of Ibn al-Hamwi group for verbal similarities in Surat (Yis) and (As-Safat) came with three topics, an introduction, and a conclusion.

A mention of the introduction has been made. As for the first topic, it came up with two requirements: the first demand came with a statement of the life of the son of the Hamwi community, and the second request: it came with the study of the book of the son of the group of Hamwi (revealed meanings in the similar from the bladder).

And the second topic came on two requirements: The first demand: it came with a definition of Surah (Yassin) and an indication of the number of its verses and the reason for its descent and the fact that it is Meccan or civil As for the second request: it included issues that Al-Hamwi group for verbal similarities in Surah (Yass).

As for the third topic: it came on two requirements: the first demand: it came to introduce Surat Al-Saffat, and the second requirement: it contained a sample of scientific questions that came in the book of Ibn Jama'ah in Surat (As-Saffat). Then comes the conclusion, in which I showed the most important results that I reached in my research.

II. A BRIEF SUMMARY OF THE LIFE OF IBN JAMA'AH AND HIS BOOK (EXPOSING MEANINGS IN THE SIMILAR FROM THE BLADDER)

The Life of the Son of the Group Hamwi

We have spoken in our tagged message (the directives of the son of the group of Hamwi (d. 733 AH) of the verbal similarity in his book (Exposing meanings in the similarity of the bladder) from Surat Al-Furqan to Surah P) in detail about the life of the son of the group of Hamwi and I will refer here briefly about his life:

It is the full religion of Abu Abd Allah Muhammad bin Sheikh Imam Al-Zahid Abu Ishaq Ibrahim Ibn Saad Allah Ibn Jemaah Bin Hazim Bin Sakhr Al-Kanani Al-Hamwi in the first place ⁽²⁾ Ashaari doctrine and Imam Al-Dhahabi described it in his translation, saying: (It is virtuous poetry) ⁽³⁾.

⁽²⁾ Looks: The beginning and the end of Abu al-Fida, Ismail bin Omar bin Kathir al-Qurashi al-Basri and then the Damascene (died: 774 AH), Dar al-Fikr, 1407 AH - 1986 CE (14/163), and gold fragments in the news of the gold of Abdul Hai n Ahmad bin Muhammad Ibn Al-Imad Al-Akry Al-Hanbali, Abu Al-Falah (d. 1089), investigation: Mahmoud Al-Arnaout and his hadiths: Abdul Qadir Al-Arnaout, Dar Ibn Katheer, Damascus - Beirut, 1st edition, 1406 AH - 1986 AD (8/184), and the underlying pearls in the notables of the eight hundred centuries, by Abu Al-Fadl Ahmed Bin Ali bin Muhammad bin Ahmed bin Hajar al-Asqalani (died: 852 AH), investigation: observer / Muhammad Abd al-Mu'id Dhan, Council of the Ottoman Encyclopedia - Sidrabad / India, 2nd edition, 1392 AH / 1972 AD (4/5), and the bright stars In the Kings of Egypt and Cairo, Yusef bin Taghry Bardi bin Abdullah Al-Dhahri Al-Hanafi, Abu Al-Mahasin, Jamal Al-Din (died: 874 AH), Ministry of Culture and National Guidance, Dar Al-Kutub, Egypt (9/298).

⁽³⁾ Al-Shuyukh Grand Dictionary of Gold for Shams Al-Din Abu Abdullah Muhammad bin Ahmed bin Othman bin Qaymaz Al-Thahabi (d. 748 AH), investigation: Dr. Muhammad Al-Habib Al-Hila, Al-Siddiq Library, Taif - Kingdom of Saudi Arabia, I 1, 1408 AH -1988 AD (2/130)

The son of the group met three titles: Badr al-Din, the judge of the judges, and the sheik of Islam .⁽⁴⁾ His nickname is: Abu Abdullah ⁵

Ibn Jama'ah was born on the night of the fourth Sabbath of Rabi 'al-Akher in 639 AH .⁽⁶⁾In the city of (Hama), where the ancient family is home to knowledge and lineage, and it is one of the most famous cities of the Levant. ⁽⁷⁾ The contemporary of Ibn Jama'ah as "a great, great city with many good things, cheap prices, wide areas, markets party, surrounded by a tight wall"⁽⁸⁾.

Ibn Jama'ah grew up in a scientific family of the most important and ancient families in the city of Hama, whose lineage extends to Malik bin Kinana .⁽⁹⁾to Allah has blessed many of her men and they have served religion, judiciary, and science, and they have had an impact The great influence in the advancement of the life of the nation, as their impact was not limited to the people of Hama, but also went beyond it, so they had a great impact on education, and this exceeded their influence to political decision-making and the cultural movement, especially after assuming positions in the presidency of the judiciary or assuming the presidency of the House of Money.

As for his arrangement among his brothers, who are four, the older Ishaq, and with him his father, Burhanuddin .⁽¹⁰⁾The second is Abdul Rahman, and the third is Ismail .⁽¹¹⁾The fourth was a group son, the youngest of whom was Dr. Abdul-Jawad Khalaf and suggested evidence for that, then he said (and that they may all have preceded him in Mawlid, but in any case, he was a precedent in intuition, remembrance, and high regard, as the three brothers of judge Badr al-Din, were almost not They have a male or a fool next to him, so all of them became famous for their children, but Badr al-Din became famous for himself and his brothers and his peers prevailed in his personality and knowledge, and we do not exceed rightness if we say that he is the highest mention of his children and grandchildren and his entire family .⁽¹²⁾

Ibn Hajar ⁽¹²⁾ says: (Whoever has knowledge and martyrdom and has a presidency and courtship and a soft side and good morals and good lecture and strength of self in the right ... the guardian of the judiciary and rhetoric and major exports, and luck in that, and after his prayer, and the length of his period, and he improved his life, and he

-1- See the beginning and the end (14/163), and the major Shafi'i layers of Taj al-Din Abd al-Wahhab bin Naqi al-Din al-Sibki (d. 771 AH), investigation: d. Mahmoud Mohamed Al-Tanahi, d. Abd al-Fattah Muhammad al-Helu, Hajar for Printing, Publishing and Distribution, 2nd edition, 1413 AH (9/139).

⁵ Seen: The Great Shafi'i Classes (9/139).

3- Looking: the beginning and the end (14/163), the bright stars (9/298), and the adequate mortality (2/15).

⁽⁷⁾ - He is Ya'qut bin Abdullah al-Rumi al-Hamwi, Abu Abdullah, Shihab al-Din: a historian of trust, from the imams of geographers, and from scholars in language and literature. Its origin is rum. He captured a small family from his country, bought him a merchant in Baghdad, raised him, taught him, and used him to travel in his stores, then released him (the year 596 AH) and expelled him. He lived by copying books for a fee. He lived traveling from one country to another until he ended up in Aleppo. He died in the year (626 AH) of his books (Glossary of Countries) and (Irshad Al-Arab). See: Al-Alam for Khair al-Din bin Mahmud bin Muhammad bin Ali bin Faris, Al-Zarkali Damascene (died: 1396 AH), Dar al-Alam for millions, 15-15 May 2002 (8/131).

⁽⁸⁾ - A dictionary of countries, Shihab al-Din Abu Abdullah Ya'qut bin Abdullah al-Rumi al-Hamwi (died: 626 AH), Dar Sader, Beirut, 2nd edition, 1995 AD (2/300).

⁽⁹⁾ He is Malik bin Kinana, from the stomachs of Kinana Adnaniya, and they are the sons of Malik bin Kinana bin Khuzaymah Bin Madraka, the brothers of Bani Asad and their homes in the directions of Mecca, and they have many stomachs supervised by Quraysh. Looking at: The Court of the Beginner and the News in the History of the Arabs, the Berbers, and their contemporaries with the greatest interests, by Abd al-Rahman bin Muhammad, Ibn Khaldun Abu Zayd, and the guardian of al-Hadrami al-Ishbili (d. 808 AH). 1988 A.D. (2/383).

⁽¹⁰⁾The beginning and the end (13/300).

⁽¹¹⁾ He is Ismail bin Ibrahim bin Saad Allah, the son of the group of the brother of Judge Badr al-Din. He heard from Al-Rehman Ibn Al-Burhan and sat with the witnesses in Damascus and died in Hama in the year 730 AH. Looking: Underlying pearls (1/431).

⁽¹²⁾ Judge Badr Al-Din Bin Jama'ah (his life, its effects, and his method of interpretation with the fulfillment of the ambiguities of the Qur'an), a doctoral dissertation by Dr. Abdul-Jawad Khalaf, supervised by Professor Hafiz Ahmed Yar, 1401 AH - 1981 AD, pp. 12-13.

was satisfied Wear, wear, vehicle, and well-dwelling house without violence, without shame ...)

Ibn Jama'ah⁽¹³⁾ sought from his childhood to obtain knowledge and move towards it from one place to another, and the journey in seeking knowledge and seeking to obtain it is a feature of scholars, and the righteous predecessors.

It became clear to us that he came from an ancient scientific family, from which he drank science from the earliest times, and he knew his sharp intelligence and the power of his preservation, so he began to seek knowledge early until he was authorized by a scientist when he was seven years old, and to Allah also endowed him with the gift of abundant intelligence until he was approved by the greatest scholars of his time.

Ibn Jama'a was keen to meet with the elders to take leave from them and narrate from them. If we see the number of elders taken from them and their specialization in one or several scientific arts, he will show us the breadth of sciences and knowledge that Ibn Jama'ah possessed.

Abu al-Yaman Mujir al-Din al-Hanbali said: (Judge Ezz al-Din Abdel Aziz and was cut off from his home to listen to and be blessed with it, and the good conduct of his majesty and contentment and to Allah has systems and prose and speeches and classifications)⁽¹⁴⁾.

Son died of a group after having spent his life in science and knowledge, the servant of the book and the year, in Monday atheist twenty-first Jamadi years (733 e), (and peace be upon him tomorrow before noon the mosque of Nazareth in Egypt and was buried Balaqrah, and His funeral was a huge bus God) have mercy on him.⁽¹⁵⁾

The study of the book of Ibn Jumu'ah al-Hamwi in the verbal similarities (revealing meanings in the similarities of the bladder) and his method in his book:

Before studying the book of the Ibn al-Hamwi group, it is necessary to refer to the definition of the science of verbal similarity and in the tongue, Ibn Manzur says: (The two things are similar and suspected, and suspected: more like each of us its owner. Similar to each other)⁽¹⁶⁾.

Muhammad ibn Yaquob, known as turquoise, said: (He likened it and likened it to what he liked. It was similar and suspected: they resemble each other until Tebessa, and similar and similar things: problem)⁽¹⁷⁾.

As for idiom: It came in colleges for Abu Al-Waqqa [1094 AH] that says: (It is the narration of one story in various forms and different breaks in presentation and delay, increase and abandonment, definition and denial, collection and individuals, slurring and jaw, and character exchange)⁽¹⁸⁾.

Ibn Aqeela (d. 1150 AH) went to expand the concept of the science of the Qur'an is similar, as it made it related

⁽¹³⁾ Judge Badr al-Din, p. 48.

⁽¹⁴⁾ The Great People on the History of Jerusalem and Hebron: Abd al-Rahman bin Muhammad bin Abd al-Rahman al- Alimi al-Hanbali, Abu al-Yaman, Mujir al-Din (died: 928 AH).

⁽¹⁵⁾ The beginning and the end (14/163).

⁽¹⁶⁾ Tongue of the Arabs, by Abu al-Fadl Muhammad bin Makram Manzoor al-Ansari al-Ruwa'afi al-Afriqi (died: 711 AH), Dar Sader - Beirut, 3rd edition - 1414 AH (13 / 503-504) Article: (quasi).

⁽¹⁷⁾ The dictionary surrounding Majd al-Din Muhammad ibn Yaquob al-Firozabadi (d. 817 AH), investigation: Heritage in the Al-Risala Foundation, I 1, 1406 AH - 1986 AD, p. 1610 (semi-article).

⁽¹⁸⁾ Colleges by Abu Al-Waqaa Al-Hanafi (1049 AH), by Adnan Darwish - Muhammad Al-Masry, Al-Resala Foundation - Beirut, 1st floor, 1412 AH - 1992 AD, p. 845 .

to verses similar to and similar in words, based on what happened from the verbal similarities in the Holy Qur'an, and he says, explaining that: (... what are the similar verses and what approached each other, It is an increase or decrease, which is understood by the origin of insightful understanding , and thus the term similarity has become called for all similarities or similarities in the Qur'anic verses, repetition, formulation, words and style. The book "Exposing meanings in the similarity of the cyst" is one of the books known to scholars, as Taj al-Din al-Sabki [d. 711 AH] mentioned it in the layers of the Great Shafi'i as "uncovering meanings" .⁽¹⁹⁾

And Al-Suyuti [d. 911 AH] referred to in perfection as (the revelation of meanings in the similar from the cystic) ,⁽²⁰⁾And it was mentioned by Khair al-Din al-Zarkali [d. 1396 AH] in the media in the name of (revealing meanings in the similar from the bladder) ⁽²¹⁾It is the same name on the cover of the book.

The reason that made our scientist compose his book is shown to us through the introduction to his book in which he says: (When to Allah granted the The Quran, memorized and collected it, and found what was interpreted and interpreted, and it was agreed to throw a lesson of interpretation in schools, and what appears in its research from preciousness, perhaps the tone of Some of the virtues of the present with strange good matters, and he asked about the occasions of her words with their strange meanings, which some or more of them did not mention in the famous books of interpretation, and she did not suffer from them in their mythical travels: from the different words of the words repeated meanings, and the diversification of his expressions of liberation, and from the presentation and delay, and the increase and decrease, And Badi and Bayan, simple and abbreviated, and substituting letters in letters of letters So, we solve these questions with what Allah Almighty has opened - either movable or immovable, and Allah - Almighty - has underestimated the answers of what he has on his mind in a nutshell, which is indispensable for his understanding of it .⁽²²⁾

It becomes clear to us through the words of Ibn Jama'ah that the reason for writing his book (Revealing meanings) is due to the lack of literature in this art, and the reluctance of the commentators to go into the midst of similar verbal guidance in the Qur'an, except for brief references found in some books of interpreters.

We show the vastness of Ibn Jama'ah's knowledge and the multiplicity of his knowledge and the abundance of his authorship in various arts, which enabled him to distinguish and be able to learn from this science, because these capabilities that distinguished the Ibn Jama'ah were the clear influence in his book (Exposing meanings), through which he demonstrated his method of brevity, which He adopted it in directing similar verses, the personality of the scientist who is able to learn from it, as we find it expresses the desired meaning in the least words, and by looking at his book (Exposing meanings) we see that the Imam is a group of people who relied on several sources, including:

- Transport
- The language

⁽¹⁹⁾ See: The Great Shafi'i Classes (9/142).

⁽²⁰⁾ See Proficiency in the science of the Qur'an, Abd al-Rahman bin Abi Bakr, Jalal al-Din al-Suyuti (died: 911 AH), investigator: Muhammad Abu al-Fadl Ibrahim, Egyptian General Book Authority, 1394 AH / 1974 CE (1/34).

⁽²¹⁾ Looking: flags for Zarkali (5/297).

⁽²²⁾ Exposition of meanings in the similarities of the bladder, by Badr al-Din Ibn Jama'ah (d. 733 AH), investigation: Marzouq Ali Ibrahim, Dar Al-Sharif for Publishing and Distribution., P. 86.

III. REFLECTION AND REFLECTION

This was indicated by Ibn Jama'a in the introduction to his book that his most answers are due to linguistic and rhetorical inference, which was not previously mentioned in the books of the former²³.

Upon observing the method of Ibn Jama'ah, we notice his influence with al-Kirmani in dividing similar verses into short syllables, then he directs them to such questions as Ibn Jama'ah says: The Almighty saying in Surat Al-Sharma: *إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ* What do you worship?. Poets: 70 .And in As-Saffat: *وَإِذْ قَالَ لَهُ رَبُّهُ أَسْمَاءُ مَا تَدبَّرْتَهُمْ فِي الدِّينِ فَشَرِّبْتَهُمْ شُرَكَاءَ اللَّهِ الَّذِينَ كَفَرُوا إِذْ جَاءُوا بِالْحَقِّ وَالْحَقَّ كَذَّبُوا بِآيَاتِنَا كَذِبًا مُّبِينًا* When he said to his father and his people what do you worship as-Saafat: 85? His answer: That (what) was reported in the interrogation of (what), so he said here: (What do you worship) for him outside the question exit from the truth of their idol, so they answered them by saying: (We worship idols). As for the verse of As-Saffat, it is a question of reprimand and bashing after knowing their idol, and therefore he fulfilled his words with evidence of the denial of them, so he said: I will consecrate Allah without Allah you want.⁽²⁴⁾

And al-Kirmani, who preceded him, said: "His words come in the story only for the inquest, then they answered of Abraham And in al-Saffat {What do you worship?} Because {what} is, and they answered. The meaning of reprimand when he rebuked them, he said *فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ* As-Saffat 87: So in every Surah, what was required by what was before and after⁽²⁵⁾.

He who reads the book "Exposing meanings" to Ibn Jama'ah sees that the method of Ibn Jama'ah is by showing the verse in which there is a verbal similarity in the form of a question, then he puts an answer to it, which is the same approach that Al-Kirmani followed in his book Al-Burhan, which is a method contrary to what was followed by Al-Iskafi and Al-Gharnati who depended on the style of discussion In their books.

And the scholar of the book of Ibn Jama'ah notes that he does not study the cut letters in the early fence and delve into them, while not mentioning him for a reason for that, except that he who knows the personality of this world knows that he left it because he did not delve into it, and that he follows the approach of the public is not going into the similarities that only Allah knows²⁶

IV. THE DIRECTIVES OF IBN AL-HAMWI GROUP FOR VERBAL SIMILARITIES IN SURAT (YASSIN) THE DEFINITION OF SURAT YASSIN

Surat Yaseen Meccan descend⁽²⁷⁾ And the number of its verses is eighty-three verses, and the number of its

²³ - Looking: Exposing meanings in the similarities of Al-Muthani Abu Abdullah, Muhammad bin Ibrahim bin Saadallah bin Jama'a al-Hamwani al-Hamfi al-Shafi'i, Badr al-Din (died: 733 AH). M, p. 88.

⁽²⁴⁾Exposition of meanings in the similar from the cystic, p. 280.

⁽²⁵⁾The secrets of repetition in the Qur'an called Al-Burhan in directing similar the Qur'an to its argument and statement, Mahmoud bin Hamza bin Nasr, Abu al-Qasim Burhan al-Din al-Kirmani, and is known as the crown of readers (deceased: about 505 AH), investigation: Abdul Qadir Ahmed Atta, Dar Al-Fadila, p. 190.

²⁶ Directing verbal similarities in the Noble Qur'an between old and new speakers Ahmed Al-Gharnati and Fadhil al-Samarrai (a comparative study) Ph.D. thesis Muhammad Rajai Ahmad Al-Jabali, Ph.D. thesis, Department of Quran and Hadith Academy of Islamic Studies, University of Malaya Kuala Lumpur, 2012 AD, p. 155.-

⁽²⁷⁾ Looking at: The Keys of the Unseen, the Great Interpretation, Abu Abdullah Muhammad bin Omar bin Al-Hassan bin Al-Hussein bin Al-Taymi Al-Razi, nicknamed Fakhruddin Al-Razi, the preacher of Rai (died: 606 AH), Arab Heritage Revival House - Beirut, 3rd floor 1420 AH (26/250), and the compiler of Ahkam The Qur'an (Tafsir Al-Qurtubi), Abu Abdullah Muhammad bin Ahmed bin Abi Bakr bin Farah al-Ansari al-Khazraji, Shams al-Din al-Qurtubi (died: 671 AH), investigation: Ahmad al-Bardouni and Ibrahim Atfish, Egyptian Books House - Cairo, 2nd edition, 1384 AH - 1964 CE (15 / 1) The lights of the download and the secrets of interpretation, Nasir al-Din Abu Saeed Abdullah bin Omar bin Muhammad al-Shirazi al-Baidawi (died: 685 AH), investigation: Muhammad Abd al-Rahman al-Mar`shili, Arab Heritage Revival

words: seven hundred and twenty-nine and the number of its letters three thousand .⁽²⁸⁾

This surah was called (Yes) in the name of the two letters that are located at the beginning because it was unique to it in the drawing of the Qur'an; Originally, Anisin, he limited himself to the large number of calls made to him, as it was said (from Allah) in Ayman⁽²⁹⁾.

The reason for the descending of the surah was that the Messenger of Allah was reciting in the prostration, so he recited out reciting until people from Quraysh were harmed, so they set up to take him, except that their hands were gathered to their necks, and if they had my uncle not to see, then they came to the Prophet so they said we seek Allah's mercy and mercy, O Muhammad, and prayed until he went That was from them, so (Yassin and the Wise Qur'an referred to his saying or whether you do not warn them, they do not believe) [1-10] He said: "No one from that"⁽³⁰⁾.

In the merits of the surah, there are many hadiths that denote the great merit of this surah, including what was narrated by Abu Huraira who said: The Messenger of Allah: (Whoever recites Surah Yassin on Friday night, forgive him) .⁽³¹⁾In the book of Abu Dawud on the reason of Ma'qal ibn Yasar he said: The Prophet, may Allah prayers and peace be upon him, said: "Read Yassin on your death "⁽³²⁾"Likewise, what came from Abu al-Dardaa 'is that I, the Prophet (peace and blessings be upon him) said: (No one who dies will die and he will be read by him, but Allah will be pleased with him).⁽³³⁾

The main topics dealt with in the surah are the topics of the Meccan wall, and its first goal is to reform the doctrine and build its foundation.⁽³⁴⁾

The surah was based on a report on the foundations and origins of religion on the most complete and complete face, and it touched upon proving the message of the Prophet, and that he is a prophet sent from Allah, and the miracle of the Holy Qur'an, as the verses indicated to prove the reward for good and evil with the incorporation of evidence from the horizons and the souls with a wondrous masterhood, so this surah was It is worthy to be called the "heart of the Qur'an", because of its divisions the entire arteries of the Qur'an diverge. Al-Ghazali: This is because faith is validated by a confession of cramping, and censorship is decided in this surah with the most eloquent face, as it was called Al-Fatihah or the Qur'an, as it was the university of the principles of reflection in its vessels as the mother of the head is an angel of reflection in matters of the body⁽³⁵⁾.

House - Beirut, 1/1418 AH (4/263), and unveiling the facts of the mysteries of the download, Abu al-Qasim Mahmoud bin Amr bin Ahmed, Zamakhshari Jarallah (died: 538 AH), Arab Book House - Beirut, 3rd edition - 3 - 1407 AH (4/4).

⁽²⁸⁾ Looking: Quranic interpretation of the Qur'an, Abdel Karim Younis Al-Khatib (died: after 1390 AH), Dar Al-Fikr Al-Arabi - Cairo (11/904).

⁽²⁹⁾ Download lights and secrets of interpretation for Al-Baidawi (4/263)

⁽³⁰⁾ Looking: The essence of the narration in the reasons for the descent of Abd al-Rahman ibn Abi Bakr, Jalal al-Din al-Suyuti (died: 911 AH), Dar al-Kutub al-Alamiyya, Beirut - Lebanon, p. 166.

⁽³¹⁾ Encouragement and intimidation, Ismail bin Muhammad bin al-Fadl bin Ali al-Qurashi al-Talhihi al-Taymi al-Asbhani, Abu al-Qasim, called al-Sunna (died: 535 AH). Intimidating those who leave Friday) (1/523)

⁽³²⁾ Sunan Abu Dawud, to Abu Dawud Suleiman bin Al-Ashath bin Ishaq bin Bashir bin Shaddad bin Amr Al-Azadi Al-Sistani (died: 275 AH), investigation: Muhammed Mohiuddin Abdul-Hamid, the modern library, Sidon - Beirut, (3/191) No.: (1321) Reading door of the dead. Al-Albani condemned him to weakness, which is Abu Al-Ala.

⁽³³⁾ Al-Habeer Summarization in Graduating Hadiths of Al-Rafi'i Al-Kabir, Abu Al-Fadl Ahmed Bin Ali Bin Muhammad Bin Ahmed Bin Hajar Al-Asqalani (died: 852 AH), Dar Al-Kutub Al-Alami, Ed. 1, 1419 AH. 1989 CE (2/245).

⁽³⁴⁾ Looking: In the shadows of the Qur'an, Sayyid Qutb Ibrahim Husayn Al-Sharabi (died: 1385 AH), Dar Al-Shorouk - Beirut - Cairo, 17-1714 AH (5/2956)

⁽³⁵⁾ Looking: Editorial and Enlightenment Muhammad Al-Tahir bin Muhammad Al-Tahir bin Ashur al-Tunisi (died: 1393 AH), Dar Sahnoun for Publishing and Distribution - Tunis - 1997 (22/343).

Application models of scientific questions for the son of the Hamwi community in Surat (Yassin)

Issue and take from God, without Allah, may Allah help them: Yasin: 74, and In Surat Maryam said: And take from Allah Allah to be attributed to them ۞ Mary: 81 in the Criterion and took Him other gods who create nothing they create for themselves and do not have hurt nor beneficial and have no death nor life, nor Published by Al -Furqan: 3, why did he show up? The pronoun in Surat Yassin and Maryam and in the Criterion

All sayings:

The verse of the Criterion was not presented by the name of Allah Almighty on the face of it, but it was made possible by it, unlike Surat Maryam Weiss, which was mentioned after the conscience of the speaker, so it is appropriate to show⁽³⁶⁾.

Guidance of Ibn Jama'ah: Ibn Jama'ah says:

Question: Why did Allah gather the words of the Almighty in His saying?

(رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ)

In Surat Al-Maharaj and

(فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ)

Almighty said in the womb n 17

(رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ)

His answer:

(The verse of Mary Wiss appeared after the pronoun of the speaker, so it is appropriate to appear. And any verse: It appeared after repeating the conscience of the absent, and the pronoun is appropriate for the absent to fit the pronouns)⁽³⁷⁾.

Approvers: Ibn Jama'ah agreed in his guidance to a group of scholars, among them: Al-Iskafi [d. 420 AH]⁽³⁸⁾ And Kirmani [505 AH]⁽³⁹⁾ [And Al-Gharnati [d 807 AH]⁽⁴⁰⁾ And turquoise [817 AH]⁽⁴¹⁾ Harrier⁽⁴²⁾.

Violators: I did not find a violation of Ibn Jamaah in this matter.

⁽³⁶⁾Exposition of meanings in the similarities of Al-Muthanna, p. 305, and Durrat al-Tasheeb and Ghurrah al-Ta'wil, Abu Abdullah Muhammad bin Abdullah Al-Asbhani is known as Al-Iskaf Al-Iskafi (died: 420 AH) Umm Al-Qura University, Ministry of Higher Education, a series of recommended theses (30) Institute of Scientific Research Mecca Al-Mukarramah Edition: First, 1422 AH - 2001 AD (1 / 1086 - (1088) And the insights of people with distinctions in the lines of the Holy Book, Majd Al-Din Abu Taher Muhammad Bin Yaqoub Al-Ferozabadi (died: 817 AH), investigation: Muhammad Ali Al-Najjar, Supreme Council for Islamic Affairs - Committee for the Revival of Islamic Heritage, Cairo (1/391), and the angel of categorical interpretation People with atheism and obstruction in directing the similar word from any download, Ahmed bin Ibrahim bin Al-Zubair Al-Thaqafi Al-Gharnati, Abu Jaafar (died: 708 AH), Dar Al-Kutub Al-Alami, Beirut - Lebanon (2/374), and Fath Al-Rahman to reveal what is confused in the Qur'an, Zakaria Bin Muhammad bin Ahmed bin Zakaria al-Ansari, Zainuddin Abu Yahya al-Sunaiki (died: 926 AH), investigation: Muhammad Ali al-Sabuni, Dar al-Qur'an Al-Karim, Beirut - Lebanon, 1st edition, 1403 AH - 1983 AD, p. 403, and gardens of spirit and basil in the hills of the Qur'an sciences, Sheikh Allama Muhammad Al-Amin bin Abdullah Al-Armi Al-Alawi Al-Harari Al-Shafi'i, supervision and review: Dr. Hashem Muhammad Ali bin Hussein Mahdi, Dar Touq Deliverance, Beirut - Lebanon, I 1, 1421 AH - 2001 CE (19/476), and the proof in the similar guidance of the Qur'an to al-Kirmani, pp. 188-189.

⁽³⁷⁾ كَشَفَ الْمَعَانِي فِي الْمَثَابَةِ مِنَ الْمَثَابَةِ، ص 305.

⁽³⁸⁾Look Dora download and interpretation of the shoemaker (1 / 1086-1088).

⁽³⁹⁾See The Proof in Similar Guidance to the Qur'an on al-Kirmani, pp. 188-189.

⁽⁴⁰⁾Looking: Angel of interpretation of Granada (2/374).

⁽⁴¹⁾Seen: Insights of persons with discrimination in turquoise (1/391).

⁽⁴²⁾Looking: Hariri and Basil Gardens for Hariri (10/476).

oneness itself, and when it was eloquence to fit between the oath and the divided by it, and the alignment was indicative of a union of intent as in the ranks of fighting and prayer, and the angels had no intention to them but Guidance of Ibn Jama'ah: Ibn Jama'ah says: without hindrance for that, so they were more worthy of creation by lining up, sometimes to pray, and sometimes to praise Sanctification, sometimes for sustenance, and sometimes The torment of the people of discord - to other things that cannot be released.⁽⁴⁶⁾..

If Guidance of Ibn Jama'ah: Ibn Jama'ah says: swore at the beginning of the surah with pure angels in the place of slavery, then its opening was appropriate for its purposes that the section with angels is suitable for proving monotheism, because idols did not call them angels, and what the angels serve is the true Guidance of Ibn Jama'ah: Ibn Jama'ah says:; and because the angels are among the group of created creatures created on the bone of the Creator, As the most honorable Alawite creatures. Moreover, the traits observed in the section are suitable for the purposes mentioned later, as the attributes are suitable for the greatness of their Lord, and the pilgrims are suitable for throwing demons from the heavens, and are suitable for the running of the planets and preserving them from being aware of each other, and are suitable for their restraining in the quarry. ⁽⁴⁷⁾ .

As for its suitability for what preceded it, it appears to us from faces ⁽⁴⁸⁾:

- 1) It contains details of the conditions of the past centuries, which were referred to in general in the previous surah in his saying:

(أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ)

- 2) It contains details of the conditions of the believers and the conditions of their disbelieving enemies on the Day of Resurrection, which was referred to in general in the surah before it.
- 3) The problem between the first and the previous ones, that he mentioned before him the Almighty's ability to restore and resurrect the dead, and he explained that as his origin and that if his will was related to something that was, he mentioned here what is the evidence for that, and he is the Almighty's oneness, as what is not related to the will In search and execution unless the disciple is one.

Practical models of scientific issues for the son of the Hamwi community in Surat As-Safat

The question: Guidance of Ibn Jama'ah: Ibn Jama'ah says:did not collect the word Mashariq in the verse: Lord of the heavens and the earth and all between them and Lord of the east Saaffaat: 5, and in Surat Almarj swear by the Lord of the east and west I Qadron Ascent: 40, while in Surat Al-Rahman Tnaha: Lord Almcherqin Lord Amorbin The Beneficent: 17?

All Sayings

There is no disagreement among the interpreters that what is meant by the sun's east and west is the number of days of the year, and that the sunset indicates the sun's setting and sunset, except that it merely mentioned the east because of its significance to the sunset, but the dispute took place in .

⁽⁴⁶⁾Looking at: Al-Durar systems in proportion to verses and fences, Ibrahim bin Omar bin Hassan Al-Rabat bin Ali bin Abi Bakr Al-Beqai (died: 885 AH), investigation: Abdul Razzaq Ghaleb Al-Mahdi, Dar Al-Kutub Al-Alami - Beirut - 1415 AH - 1995 AD (6/289) .

⁽⁴⁷⁾Editing and enlightenment by Ibn Ashour (23/82).

⁽⁴⁸⁾Interpretation of Maragha (23/41).

The first: What is meant by the east and the west: the period during which the sun shines throughout the day, and the intended west by the longest sunsets at night, or it is the earliest start of the sun during the long days, and the shortest day in short days, as well as in the Maghreb ⁽⁴⁹⁾.

Second: What is meant by the Orientals and the Moroccans, that is: the sunshine and sunset during the summer and winter days ⁽⁵⁰⁾.

Guidance of Ibn Jama'ah: Ibn Jama'ah says: Question:

Why did Guidance of Ibn Jama'ah: Ibn Jama'ah says: gather the words of the East in the Almighty saying: Lord of the heavens and the earth and what is between them and the Lord of the East Mashreq: 5. And the Maghreb people are the able-bodied ones: 40, and in Surat Al-Rahman: the Lord of the Mashriq and Lord of the Maghreb's (Rahman: 17).

His Answer:

The meaning of the gathering is the sun's east and its sunset throughout the year, which is one hundred and eighty east and west, as well as the east and west sunset, and the moon's east and west every month. Because it is the knowledge of lights and brightness, and keenness on that for the rule of extrapolation and pension, and because the Moroccans understand this when mentioning the East to each sane person, and because mentioning the heavens and the earth is appropriate to mention them with them unlike other places ⁽⁵¹⁾.

Approvers:

Ibn Jama'ah agreed to direct him to: Al-Qurtubi [d. 671 AH] ⁽⁵²⁾In saying, and Al-Kannuji [d. 1307 AH] ⁽⁵³⁾ According to him, Muhammad Izzat Darwazah [d. 1404 AH]. ⁽⁵⁴⁾

Violators: The violators went on to say that what is meant by the East and West is the bright East of the summer and winter, and the West in the summer and winter, in which the reference is to the power of Guidance of Ibn Jama'ah: Ibn Jama'ah says: and the creator of His creation ..., and who went to this saying: Matrudi [d. 333 AH] ⁽⁵⁵⁾ [The Samarkand [373 AH] ⁽⁵⁶⁾ And al-Samani [489 AH] ⁽⁵⁷⁾ [The Baghawi [510 H] ⁽⁵⁸⁾ And Al-Zamakhshari [d. 538

⁽⁴⁹⁾See the Exposition of meanings in the similarities of Al-Muthanna, p. 306, and the compiler of the provisions of the Qur'an for Al-Qurtubi (15/64). By his nature, presented to him and reviewed by Servant of science Abdullah bin Ibrahim Al-Ansari, the modern library for printing and publishing, Saida - Beirut, publishing year: 1412 AH - 1992 AD (11 / 369-370), and the modern interpretation of Darwazah Muhammad Ezzat, House of Revival of Arabic Books - Cairo, 1383 AH (4/208 and 5/402).

⁽⁵⁰⁾Looking: the interpretation of Matrudi (the interpretation of the Sunnis) Muhammad bin Mahmoud, Abu Mansour al-Matrudi (died: 333 AH) d. Majdi Baslum, Dar Al-Kutub Al-Alami - Beirut, Lebanon, 1st edition 1426 AH - 2005 AD (8/546), and Bahr Al-Ulum (Tafsir Al-Samarqandi) by Abu Laith Nasr bin Mohammed bin Ibrahim Al-Samarqandi Al-Hanafi Al-Hanafi Dar Al-Fikr - Beirut, investigation: Dr. Mahmoud Matrudi (3/360), and the interpretation of the Qur'an (the interpretation of al-Samani) by Abu al-Mudhafar Mansour bin Muhammad bin Abdul Jabbar bin Ahmed al-Maruzi al-Samani al-Tamimi al-Hanafi and then al-Shafi'i (d. 489 AH), T: Yasser bin Ibrahim and Ghoneim bin Abbas bin Ghunaim, Dar Al-Watan, Riyadh - Saudi Arabia, 1/1/1418 AH - 1997 AD (4/392), Al-Kashaf Al-Zamakhshari (4/34), and Al-Ghayeb Al-Ghaib Al-Razi (26/316).

⁽⁵¹⁾Exposition of meanings in the similar from the cystic, p. 306.

⁽⁵²⁾See: Al-Jami 'Ahkam al-Qur'an for al-Qurtubi (15/64)

⁽⁵³⁾Looking: Opening the statement for the purposes of the Qur'an for Al-Kannouji (11 / 369-370).

⁽⁵⁴⁾Looking: Modern interpretation (4/208, 5/402).

⁽⁵⁵⁾Looking: The interpretation of the Sunnis to Matrudi (8/546).

⁽⁵⁶⁾Looking: Bahr al-Ulum (3/360).

⁽⁵⁷⁾Looking: Qur'an interpretation of al-Samani (4/392).

⁽⁵⁸⁾Looks: Download features in the interpretation of the Qur'an (Tafsir al-Baghawi), Abu Muhammad al-Husayn ibn Mas'ud ibn Muhammad ibn al-Fur' al-Baghawi al-Shafi'i (died: 510 AH).

AH] ⁽⁵⁹⁾And Ibn Atiyah [542 AH] ⁽⁶⁰⁾And the interpretation of Al-Razi [d. 606 AH] ⁽⁶¹⁾And Al-Qurtubi [d. 671 AH] ⁽⁶²⁾In saying, the oval

68]AH] ⁽⁶³⁾And Abu Hayyan Al-Andalusi [745 AH] ⁽⁶⁴⁾And al-Tabari [d. 745 AH] ⁽⁶⁵⁾And Ibn Katheer [774 AH] ⁽⁶⁶⁾And Ibn Adel [d. 775 AH] (⁽⁶⁷⁾Al-Ansari [926 AH] ⁽⁶⁸⁾

The result: it becomes clear to the researcher, through studying the previous statements, the validity of what the violators went in directing them that what is meant by the bright summer and winter and their Maghreb, because the verses came to show the ability of Allah and the greatness of his creation, and in this Ibn Ashour (may Allah have mercy on him) says: (And praise the Easterns and Moroccans Considering that the sun rises in the winter and spring from one azimuth, and in the summer and autumn of another azimuth, taking into account the length of time and the time of the palace, as well as its sunset, which is between these East and West, its rise and sunset are transmitted in close degrees, so it may be considered: the East and West as in the Almighty saying *فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا* *نَقَادِرُونَ* Al Maarij: 40.

And whoever claims that the praise of the Easterns to observe the sun and moonshining, as well as the Deuteronomy of the Maghrib, does not dictate much meaning, and what the public interpreted by the East (and) the Moroccans (the East and the West, the meaning of the (Easterns) is the eastern half of the earth, and (the Moroccans) the western half of it, And the Godhead of Guidance of Ibn Jama'ah: Ibn Jama'ah says: Almighty Orientals and Moroccans in the sense of creation and behavior ⁽⁶⁹⁾(And when the east and west indicated the lights of day, day and night, it is appropriate that the indication here is summer and winter, and as the rule says (the increase in the building indicates the increase in meaning and the strength of the word for the strength of the meaning), the increase came to indicate all these meanings, and God knows best. :Conclusion

What is known to the researchers at the end of their research is to record the results extracted from their studies to make them the subject of conclusion, and with this scientific biography I wrote down the results and recommendations that I reached and extracted from my study of my subject as follows:

- The Badr al-Din family is the son of a group of the most ancient and prominent families that contributed to the service of religion and science by generating scholars and rulers.
- The book of Ibn Jama'ah (Exposing meanings) is considered one of the most important similarities. His fourth book is among the five similar books written in directing similar verses.

⁽⁵⁹⁾ Looking: Al-Kashaf Al-Zamakhshari (4/34).

⁽⁶⁰⁾ Looking at: The brief editor on the interpretation of the Mighty Book, Abu Muhammad Abdul Haq Bin Ghaleb Bin Abdul Rahman Bin Tammam Bin Attiya Al Andalus Al Muharbi (died: 542 AH). / 227).

⁽⁶¹⁾ Looking: keys to the unseen Razi (26/316).

⁽⁶²⁾ See: Al-Jami 'Ahkam al-Qur'an for al-Qurtubi (15/64)

⁽⁶³⁾ Look Download lights and the secrets of al-Baidawi's interpretation (5/171).

⁽⁶⁴⁾ Looking at: The sea surrounding the interpretation, by Abu Hayyan Muhammad bin Yusuf bin Ali bin Yusuf bin Hayyan, Athir al-Din al-Andalusi (died: 745 AH), investigation: Sidqi Muhammad Jameel, Dar al-Fikr - Beirut, 1420 AH (9 / 90-91).

⁽⁶⁵⁾ Looking: Al-Bayan Mosque for Tabari (23/28).

⁽⁶⁶⁾ Looking: The Great Interpretation of the Qur'an (7/6).

⁽⁶⁷⁾ Look: Pulp in the science of the book by Ibn Adel (16 / 275,18 / 315).

⁽⁶⁸⁾ Looking: Fath Al-Rahman Ansari, p. 477.

⁽⁶⁹⁾ Looking: Liberation and Enlightenment by Ibn Ashour (27/246).

- The authorship in this science and the monitoring of similar verses came first in service of the book of Guidance of Ibn Jama'ah: Ibn Jama'ah says:and protecting them from oversight and confusion in the verses of Guidance of Ibn Jama'ah: Ibn Jama'ah says:.
- The authorship in this science is of great importance in responding to atheism and appellants in the Book of God through similarities, similarities, or repetitions of its words and verses, claiming that what is similar in it is incomprehensible, so the authorship in this science responds to them contrary to what they say By showing the greatness of the Qur'an and its eloquence in similar verses.
- In the similarity, there is a form of repetition and in repetition a fixation of the heart of the Prophet .
- The connection of the science of verbal similarities with the the Qur'an - both verbally and in meaning - I gain great importance among the various sciences.
- In conclusion, I hope that I have succeeded in the numbers of this research, which is the effort of frustration, because what was right in it from Allah, and what was in it from my mouth and from the devil, this, and I ask Allah to accept my work sincerely for his honorable face.
- May Allah bless and bestow peace upon our Prophet Muhammad and his family and disciples .

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