

Explanatory Narrations in the Book of Al-Masnad, by Imam Shafi'i (T: 204 Ah) in Surat Al-Fatiha , "Presentation and Study"

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Introduction

Thank God, the Lord of the Worlds, and peace and prayers be upon his faithful messenger, and I testify that god only God has no partner and guardian of the righteous, and I testify that Muhammad Abdo and his Messenger, imam of the righteous, the best people and the best advice, left us on the white argument the night as its day, only the mortal will be removed from it .

But then.

If god is great, we have to send us a faithful messenger and a clear teacher, and he chose a religion that is strong and straight, so I swear in his Holy Book that faith can only be achieved by following his law and making his way.¹

The Prophet's Hadith is the second source of the Islamic legislation, which is an interpreter of the texts of the Qur'an and is clear to its meaning by allocating its generality, restricting its absolute, appointing a vague, and explaining the court, and its followers are undoubtedly obligatory, asit gives it the origins of the faith. Interpretation and provisions relating to worship, transactions and other systems of life of morals, and literature.

Throughout the ages, scholars have been interested in the Prophet's Hadith, collecting, blogging, studying and explaining, and he was one of those scholars who was one of the most distinguished scholars, Imam Al-Shafi'i, may God rest his soul, and was one of those who took care of the collection of hadiths assigned in the interpretation in his book (A. Lamsand), and Imam Al-Shafei was one of those who revived Allah Almighty. For his great service in the sacrifice of the Year of Mustafa Muhammad ρ, Allah almighty rewarded him for Islam.

For this reason, the purpose of our research was to highlight, analyze and interpret the explanatory narratives contained in Sura al-Fatiha, so that I may agree to highlight them and know their degree in terms of health, goodness and weakness.

May God ask us to write us success and sincerity and use us in the service of his honorable religion and to be in the caravan of those who follow the path of science and scholars, that he is the guardian of this and his fund.

The first topic: Al-Maroyais contained in the interpretation of Surat al-Fatiha , and includes two demands:

(1 Surat al-Bee: From verse 44.

The first requirement: the narration contained in the interpretation of his saying:¹

First: The text of the narration: Al-Shafi'i said: Sufyan told us about Ayoub, about Qatada, about Anas, he said: The Prophet (pbuh), Abu Bakr, Omar and Osman, may God bless them, open the reading with the book "²

In this narration, we will address the following purposes:

The first point: graduation of the hadith:

Directed by the imams: Bukhari³, Muslim⁴, Abu Daoud⁵, Al-Tarmadi⁶, Al-Nasai⁷, Ibn Majeh⁸, Ahmed⁹, and Darmi¹⁰.

The second point: translations of the storytellers of Sindh and the statements of the scholars in them :

First: Sufyan Ben Ayyeyh:

1- Translated: Is Sufyan bin Ayin bin Abi Omran: Maymon al-HilalY, Abu Muhammad al-KufY, Al-MakY, Mola Mohammed bin Hazam (brother of Ya al-Dahak bin Hazam),class: 8th of the Middle East followers of the followers, (t: 198 Ah) inMecca. Al-Zahrai, Amr bin Dinar and Jaafar bin Mohammed,

He narrated about him: Bukhari, Muslim, and Abu Daoud ¹¹ .

2- The statements of the scholars in it:

Imam Abu Daoud was asked about Sufyan ibn Ayina and said: "Imam Al-Hafiz",¹²and

(1 Surat al-Fatiha Verse: 2.

(2) Masand al-Shafi'i - Singer's order- 1/261 with the number (209).

(3 True Bukhari: The Book of Adhan, Bab: (What he says after zooming in): 1/194 No.743) .

(4 True Muslim: The Book of Prayer, Door: (The argument of those who said does not speak out in the name of the prophet) is 1/299 with a number(399) .

(5 (Sinan Abi Daoud: Bab: (Who did not see the speaking out in the name of God the Merciful the Merciful): 1/207 with a number (782) .

(6 The age of the tramm: Bab: (What is said in leaving the speaking out in the name of God the merciful) 2/12 with a number (244) .

(7) The one who is hiding from the tooth – The younger years of women- Opening book, Door: (Beginning with the opening of the book before the surah): 2/133 with a number (902) .

(8 Sinan Ibn Majeh: The Book of Prayer and Sunnah in it, Bab: (Opening of Reading): 1/267 by no.813) .

(9) Masand Ahmed Bin Hanbal: 3/101 no.12014) .

(10) Darmi's support known as - Sinan al, Darmi - Book: Prayer, Door: (Hatred of speaking out in the name of God the Most Merciful), 2/789 by number (1276).

(11) Seen: History For the great steam: 4/94 (2082) Nicknames, names.- Imam Muslim:- 2/738 (2985), wound and modification -Ibn Abi Hatem -4/225 (973), trusts- Ibn Habban:- 6 / 403 (8299) .

(12) The questions of Abu Obeid al-Agri, Abba Daoud al-Sajstani in the wound and the amendment: 68.

Yahya bin Mo'in said: Sufian bin Ayina: "Trust" ⁰, and the golden ¹ said about him: "Trust proved Hafiz Imam", and ²ibn Hajar said about him: "Trust, Hafiz, Fakih, Imam, Hajjah, However, he changed his preservation with a second, and he may have been a sacrifice, but he was not trusted, and he proved the people in Amr bin Dinar³ .

Second: AyewB. Abi Amulet:

1- His translation: Is AyoB. Ibn Abi Tamima bin Kisan Al-SakhtianJ, Abu Bakr al-Basari, Molly Goat, Class: Fifth of the Children of the Disciples, (T: 131 Ah), narrated by: Amr bin Salma and Abu Osman al-Nahdi and Ata, and narrated about him: Dossah, Malik and Ibn Greg ^{0.4}

2- The statements of the scholars in it:

As Al-Hassan says: "Ayoub is the master of the youth of basra and my age was one of its masters, a flag, a well-being and a shepherd," ⁵ and Abu Ishaq al-Daratani said: "Ayoub is a proof-preserving man" and ⁶ he said about him the golden: "Imam" ⁷ , and Ibn Hajar said about him: "Trust, prove, Hajjah, one of the great jurists of the servants⁸ .

Third: Qatada bin Stouda bin Qatada :

1- His translation: is Qatada bin Staud ibn Qatada, and it is said: S. Tada bin Mansa bin Okaba, Al-SadousJ, Abu al-Khattab Sight J, Class: The fourth that telY central of the followers, (T: 117 Ah) by Wasit, and narrated about: Anas bin Malik, ibn al-Musayib, and narrated about him Bukhari, Muslim, and Abu Daoud⁹

2- The statements of the scholars in it:

Ibn Saad said: "Ayoub was a trust that was proven in the hadith, a mosque, a justice, a shepherd, a lot of knowledge, an argument" ¹⁰(), and Said bin Al-Musayib said: "What has come to us is an Iraq that is preserved from Qatada" ¹¹ , and the golden one said about him: "Al-Hafiz, the interpreter of Abdullah bin Sergis and Anas", and ibn Hajar ¹² said about him: "Trust proven" ⁰¹³

(1) The wound, Walt. Adeel : 4 / 227 .

(2) Detector: 1/449.

(3) Rounding the trimming: 245.

(4) Seen: Men of Sahih Bukhari: 1/81 (84), and modification and defamation, for those who came out to him Bukhari in the correct mosque: 1/ 385 (94), and the summary of perfect refinement: 1/42.

(5) Trusts -Ibn Habban- : 6 / 53 .

(6) Modification and injury for whoever got Bukhari in the correct Mosque: 1/ 385.

(7) Detector: 1/260-261.

(8) Approximation of politeness: 117.

(9) Seen: Wound and modification -Ibn Abi Hatem -7/133 (756), trusts- Ibn Habban- 5/322 (5045), and the refinement of names and languages: 2/57 (503).

(10) The great classes- Ibn Saad- : 7 / 246 .

(11) Politeness of names and languages: 2/57.

(12) Detector: 2/134.

(13) Rounding politeness: 453.

Fourth: Anas Bin Malik :

1- His translation: He is Anas bin Malik bin Al-Naser al-Ansar, Abu Hamza al-Madan, the first class: the first is my companions, and the Prophet (peace be upon him) caresses him and says: O the ears ¹, the most famous is that he died (91 Ah). ²

The third point: judging the talk:

The hadith is correct, because it is directed in Sahih Bukhari and True Muslim, which the nation received their speeches with acceptance.

Destination 4: Total Meaning: Includes:

The first axis: the reason for the descent of the verse:

About Omar Ibn Sharbel, he said: "I feared that my aunt would have something." He said: "If I do not hear the call, then he said: Abu Bakr took him to the paper of Ibn Nofal, and he said to him, "If you come and do it , then Jibril came and said to him, "In the name of God, the most merciful, the most merciful, the Lord of the Worlds." ³

The second axis: the statement of the interpretation of the verse: the people of interpretation disagreed in this verse on statements such as:

First, thanks shall be sincere to God for all his praise without all that he worships without him, and without all that has been exonerated from his creation, since he blessed his servants with countless blessings, and no one else is surrounded by him, in correcting the machines to obey him, and enabling the bodies of those charged to perform his duties, with the breadth extended to them in their world, and their food with it from the bliss of the ayash, without merit from them and What alerted them to him and invited them to him, one of the reasons leading to the permanence of eternity in the house of the maqam in the bliss of the resident, is to thank for that first and foremost this narrated about Ibn Abbas ^{0.4}

Second: I have already thanked myself for thanking myself to one of the worlds, and thanking myself for myself in the past, it was not a bug, and Hamdi the creation is tasty, for that our scientists said: he will be ashamed of the creature that did not give perfection to the same person , to extract benefits and pay for them harms. It was said: Thank himself in the eternity when he was given the greatest blessing on his servants and their inability to do his duty, thank himself for them, so that grace would be congratulated to them, where he dropped the weight of the mana, and it was said: When he learned the inability of his servants to thank himself for himself in the

(1) It was said to be: to encourage good listening and awareness, and It was great ears, seen: Language refinement: 15/14, the end in strange modern and effect: 1/34.

(2) Seen: guidance and guidance in the knowledge of the people of trust and payment: 1/86-87 (93), and assimilation in the knowledge of companions: 1/108 (82), and the refinement of perfection in the names of men: 3/353 (568).

(3) explanation Al-Foxy - Disclosure and statement of the interpretation of the Qur'an - : 1 / 89.

(4) Seen: Interpretation of a Fighter: 1/36, The Mosque of The Statement in the Interpretation of the Qur'an: 1/135.

eternity, do not you see the master of the missionaries how he showed the gI don't count praise on you.¹

Third : Praise to God by his good names and qualities, and if he says: (Thanks to God), it is a praise for him with his grace and hands,

This meaning was narrated by the heel of inks²,

And black quick ben^{3 04}.

Fourthly, thank God, who did not make us angry with them or strays, and narrated this meaning about Qatada^{().5}

Fifth : Oneness of God, and it was said: divinity to God^{.6}

Sixth, he explained his saying: (Thank God), i.e., who praised him with his qualities as he described himself, hamad lost, because (al-Hamad) H, M, and D, al-Faha is oneness, the meme of the king, and the D of permanence, who knew him by oneness, permanence, and the king, he knew him, and this is the truth of thank God, and he narrated this about Imam Jaafar al-Sadiq⁷.

Seventh: One of the most beautiful things that has been said in its interpretation is what was said about ibn Ibrahim's brother⁸ in his interpretation of this verse⁹.

Point 5: Benefits from talking:

(1) Seen: The Mosque for the Provisions of the Qur'an: 1/135.

(2) He is the heel of the son of donkeys J, Alemany, Mark Ink, where He was Jewish and delivered after the prophet's death - Peace be upon him, The blood of the city is from Yemen in the days of Omar - May Allah be pleased with him, He died in Homs, and Mohammed's friends are sitting Peace be upon him, he was talking to them about Israeli books. And preserves wonders, takes years for the companions, and was the good of Islam, From the nobles of scientists, Narrated by: Omar and Suhaib He narrated about it. Several of the affiliates Ata bin Yasar. Seen: The biography of the flags of the nobles - i hadith - : 4 / 472 (333).

(3) is the black ben fast bin donkeys bin abada Abu Abdullah al-Saadi, from Bani Saad bin Zeid, invaded with the Prophet four invasions, and went down to Basra. And he was a poet. (42H) , Narrated about The Prophet, peace be upon him, He recounted: Al-Ahnaf bin Qais al-Tamimi and Hassan Al-BBe honest, Seen: Perfect politeness in men's names: 3/222 (500) .

(4) Seen: The Mosque of the Statement in the Interpretation of the Qur'an: 1/138.

(5) seen: Sea of Science - For Samarkandi - : 1/16.

(6) seen: Sea of Science for Samarandi - i Thought - : 1 / 40.

(7) Seen: The village of Ain al-M needy explains the introduction of True Muslim Ibn al-Hajjaj: 1/215.

(8) Abu Ali is a brother of B. Ibrahim Al , Azdi Al , Zahid (T) : 194 h) , One of the flags, Sahib Ibrahim bin Adham, narrated about: Israel, Abad bin Katid, and narrated about him: Hatem al-Assem and Hussein bin Daoud al-Balkhi .

Seen: The History of Islam - i Dar al-Gharbi Islam - : 4 / 1127 (133) And walk the flags of the nobles. - i message - : 9 / 313 (98) .

(9) Consider: the A collector of the provisions of the Qur'an - I'm the book world.: 1 / 134 .

1- Proof of the full praise of God alone has no partner without other idols and idols;

In his saying: {Praise};¹

2- Allah alone deserves the full praise of all faces, so the Prophet } peace be upon him { if he is infected with what he is pleased with — says: "Thank God, who by his grace is done with good deeds";²

3- There is a great reference to the unification of divinity, and then the unification of riba.³⁾

4- The verse includes the types of monotheism: a- divinity in (thank God);⁴

5- Thank God, it means opening the thanksgiving and its conclusion, so the people of the investigation said: When this word was the opening of thanks, God made it the opening of his words, and since his conclusion made it the end of the words of the people of Paradise, he said: And the last of their prayers is that thank God is the Lord of the Worlds⁵.

The second requirement: the narration contained in the interpretation of his saying: ⁶

First: The text of al-Marawia: Al-Shafi'i said: Malik told us: My name told me, about Abu Saleh, about Abu Hurira- May God bless him- that the Messenger of God (pbuh) said: "If the imam says: "He is not angry with them or the strays" and they said: Amen, he who agreed to say the words of the angels forgive him for his sin⁷.

In this narration, we will address the following purposes:

The first purpose: graduation of the hadith:

Directed by imams: ⁸ Bukhari, Muslim⁹, Abu Daoud ¹⁰, Al-Tarmadi¹¹ (), Al-Women ¹⁰,

(1)The Mosque of the Statement is considered in the interpretation of the Qur'an: 11/247, and the guidance to reach the end: 6/4052, the interpretation of maraghi: 14/115, and the explanation of the nuclear forty: 49/5.

(2)Seen: Interpretation of Maraghi: 11/33, and Alder Al-Manthur: 1/473.

(3)Seen: The interpretation of a fighter: 1/24, the interpretation of the Mystery: 23, and the first time I manage the Qur'an: 23.

(4) seen: explanation of Jibril's talk in the teaching of religion: 26.

(5) Seen: ExalationCarr: 2/532, The Keys of the Unseen - The big explanation.- 1/240, and the strangeness of the Qur'an and the strangeness of the furqan: 1/123.

(6)Surat al-Fatiha: From verse 7.

(7) Al-Shafei's support - Singer's order - 1/264 with the number (214).

(8) Sahih Al-Bukhari: The Book of Interpretation of the Qur'an, Bab :(6/17 with the number (4475), And by saying If the reader is safe, believe. ...) .

(9)True Muslim: Prayer Book, Door :(Seed, Incineration, Insurance): 1 /307 no. (410) And by saying The reader replaced the Imam.

(10)Sinan Abu Daoud: The Book of Prayer, Bab :(Insurance behind the imam: 1/264 with the number (935).

(11)Sinan al-Tarmadi: The doors of prayer :(What is mentioned in the insurance favor: 2/30 with the number (250).

Al , Tarmadi The talk of my father is a kitten, a good talk, right, seen: Sinan al-

¹⁰. Ibn Majeh ²⁰, Malik ³), Ahmed ⁴⁰ and Darmi ⁵⁰.

The second point: translations of the storytellers of Sindh and the statements of the scholars in them :

First: Malik Ben Anas :

1 - Translation: He is Malik bin Anas bin Malik bin Abi Amer bin Amr al-AsbahY Al-AsserY, Abu Abdullah al-Madan Y al-Faqih (Imam of Dar al-Hijra),Class: 7: Senior Followers of the Followers, (t: 179Ah), narrated by: Al-Zahrai, Abdullah bin Dinar and Nafi Mola Ibn Omar, narrated by: Yahya bin Saeed al-Ansari And revolutionary and division ⁰⁶ .

2- The statements of the scholars in it:

Ibn Habban ⁷ said about him: "The ⁸first to select men from the jurists in the city and offer who is not confident in the hadith" , and Abu Hatem al-Darmi said about him: "From the masters of followers of the followers and the majesty of jurists and righteous people", and ⁹ said about him the golden: "Imam, andhis necks are his own." The chief of the fixers until the steam said: The healthiest of all the aces: What is up with you about Nafi for ibn Omar¹⁰

Second: SM O shark Y al MakhzoumY:

1- Translation: Is S.M. Al-Quraq Y Al-Makhzoum, Abu Abdullahal-Madan, Mola Abi Bakr bin Abdul Rahman bin Al-Harith bin Hisham, Class: The Sixth of Those Who Lived Young Followers, (T: 130 Ah), narrated by: Zaquan Abi Saleh al-Saman, Said bin Al-Musayib, and Qaqaa bin Hakam, andNarrated by: Ismail bin Rafi al-MadanJ, Sufyan al-TaurusJ, and Sufyan Bin Ayyeh ^{0.11}

Tarmadi: 1/438.

- (1) The one who is hiding from the tooth – Women's younger years Opening book, door :(Imam Amain: 2/144 with the number (927).
- (2)Sinan Ibn Majeh: The Book of Prayer and Sunnah in it, Bab :(Speaking out with Amen: 1/277 with the number (851).
- (3)(Your money's foothold: The Book of Prayer, The Door of :(What is said in the insurance behind the imam: 1/87 with the number (45).
- (4) Munsand Ahmed: The support of Abu Hurira (May God bless him): 12/112 with the number (7187).
- (5)Sinan al-Darmi: The Book of Prayer, Bab :(In the favor of insurance: 2/ 793 with the number (1282).
- (6) Seen: Wound and modification- Ibn Abi Hatem-: 8 / 204 , And trusts.- Ibn Habban- 7/459, guidance and guidance in knowing the people of trust and payment: 2/694, and true Muslim men: 2/220-221.
- (7)Trusts- For Ibn Habban - : 7 / 459 .
- (8)Famous scholars and scholars of scholars of countries: 223 .
- (9)Detector: 2/234.
- (10)Approximation of politeness: 1/516.
- (11)(seen: perfect refinement in the names of men: 12/141, and the songs of the good guys in the explanation of the names of the men meanings of antiquities: 1 / 454,

2- The statements of the scholars in it:

Imam Ahmed bin Hanbal said about him: "Trust"¹, ibn Shaheen mentioned about Yahya that he said about him: "Trust"², and al-Dhahabi said in it: "One of the proofs"³, and Ibn Hajar said about him: "Trust"⁴.

Third: they said that Abu Saleh :

1- Translated: Thkoan Abu Saleh al-Saman Al-Zayat Al-Madina, Mola Jouiria bint al-Ahmas al-Ghafofan (father of Suhail bin Abi Saleh), class: the third of the middle of the followers, (t: 101 Ah), narrated about: Saad bin Abi Waqas, and Abu Saeed al-Khedri, and ibn Abbas, and narrated about him: Habib bin Abi Thabet, Al-Hakam Bin Otaiba and Suleiman al-Aamish⁵.

2- The statements of the scholars in it:

Abu al-Hassan al-Ajli said about him: "Follow, trust"⁶ and the golden said about him: "From the confident imams"⁷, ibn Hajar said about him: "Trust has been proven."⁸

Fourth: Abu Hurira Al-Dos:

1- His translation: he is Abdulrahman bin Sakher al-Dousi Al-Yaman, Sahabi, Updated, Hafez, his name and father's name differed greatly, and the most likely in his death (T: 59 Ah)⁹

The third point: judging the talk:

This hadith is correct because it is in Sahihi Bukhari and Muslim, whose speeches were accepted by the nation.

The fourth point: strange words:

1- The Jews are not angry¹⁰.

2- The two are Christians¹¹.

The fifth point: the total meaning: the people of interpretation differed in the interpretation of his saying:

and Ambulance of the slow with the men of the foothold: 13.

(1) wound and modification - Ibn Abi Hatem -: 4 / 315 .

(2) The history of the names of trusts: 106 .

(3) History of Islam: 3/670.

(4) Rounding the politeness: 1 / 266 .

(5) Seen: The Great History of Steam: 3/260, Wound and Modification - Ibn Abi Hatem - 3/450, guidance and guidance in knowing the people of trust and payment: 1/243, and true Muslim men: 1/199.

(6) The history of trusts: 150 .

(7) Detector: 1/386.

(8) Approximation of politeness: 203.

(9) Seen: The History of Damascus- For the son of a soldier.-67/303, perfect refinement in men's names: 34/367, supplementation in wound, modification, knowledge of trusts, weaknesses and ignorance: 4/9.

(10) Al-Zaher in Gharib al-Shafi'i words: 67, and the tongue of the Arabs: 1/648.

(11) The crown of the bride: 29/354, and the vocabulary in the strange Qur'an: 298, and the statement in the interpretation of the strange Qur'an: 52.

First, we pointed to a religion other than that of the Jews, who were angry and whose hearts were not preserved, so he made monkeys and pigs from them, and what is meant by the saying of Allah: (7): I mean Christians, who strayed from Islam for the news about the Messenger of God, peace be upon him, from the hadith of Uday ibn Hatem, he said: The Messenger of God said to me. Peace be upon him: "The strays: Christians¹.

Secondly, guide us to the ways of good and right, not to the path of the let down, the expelled or the humiliated, nor the path of those who strayed from your guidance, knowledge and the path of your mandate by following the desire and keeping them away from the sunnah of guidance².

Third: "Forget about conciliation, and refrain from seeing support. Nor strays: i.e. pre-selection witnesses, and the audacity of expenses and fates³."

Fourthly, what is meant by the blessings on them is those who have been allowed to be angry with God and misguided or a characteristic that is shown or restricted, meaning that they wanted to combine absolute grace, which is the grace of faith, and safety from god's anger and astray⁴.

Fifth: Al-Isfahani said: What is meant by those who are angry with them and those who are wrong: anyone who has money for the seriousness of Islam from
What band^{is it}5 ?

Sixth: Those who are angry with them are the ones who god has forbidden to worship, so they offered him and rejected him behind them in the back, and they went away from looking at the evidence as a tradition, when they inherited it from the fathers and grandfathers, so it was They are the ones who have not been informed by the patients, or in their language, in a way that has not been revealed to them, so they are opposed to suspicions that wear the right falsely, because if they do not get lost in their own right, they will be confronted by suspicions that are false. The world has remained in the other life, and it is the impact of the disorder that has emerged in its living conditions and the rest of the world, and those who came on a period of apostles are not assigned to a sharia, nor are they tortured in the The hereafter is evidenced by the saying of The Almighty:⁶⁷

(1) Seen: Interpretation of the Fighter ben Suleiman : 1/36, the Mosque of Statement in the interpretation of the Qur'an: 1/186 - 193, The Interpretation of Ezz Bin AbdPeace: 1/92, and the Mosque for the provisions of the Qur'an: 1/149.

(2) Seen: Linguistic interpretation: 1/77, and the Mosque for the provisions of the Qur'an: 1/150, Foxy Interpretation: 1/124 .

(3) For signal classes - Al , Qashiri Interpretation - : 1 / 52 .

(4) Consider: Download lights and interpretation secrets - Oval interpretation - 1/31, and the interpretation of the negative: 1/32.

(5) Seen: The merits of interpretation: 1/235.

(6) seen: Al-Maraghi'S explanation: 1/37.

(7) Surat al-Isra: From verse 15.

Destination 6: Benefits from talking:

1- The ones who are angry at them are blamed on all those who have erred in the apparent acts, and they are 1,000legs, and the strays are blamed on all those who have misjudged it, because the word is general and the restriction is contrary to the original ¹

2- For what God has destroyed them by being misguided, refrain from being believers, otherwise the coup d'état will tell God the truth by lies, and that is impossible, and the one leading to the shops is impossible²

3- The disobedience of the prophets and saints- peace be upon them - and their failure to come to work contrary to the words of those whom God has blessed them, and I do not know the belief of those whom God has bestowed upon him, because if he had done so, he would have lost the truth with the evidence of his Almighty saying: "If he had no brain³, he would not have been misled ." With them and in their way, they would have been out of his words: ⁴

4- The first surah includes praise and praise for God, and the last of which includes two exhibitions about believing in him and acknowledging his obedience, which indicated that the first of the good deeds and the noan of the customs is the demand for Allah Almighty, and he is The head of the pests and the head of the hidden is to show God and to stay away from his obedience and avoid his service⁵

5- God's anger against them indicates that they are aware of the domes by their choice, otherwise anger against them will be unjustly from Allah Almighty, and he replied to them: I did not accept God's anger against them, and followed him by mentioning that they were misguided, which indicated that God's anger against them was a reason. Because they are misguided, then the character of God is influential in the character of a slave, but if we say that being misguided requires the wrath of God on them, the character of the slave must be influential in the character of Allah Almighty, and that is impossible⁶

6- The existence of a moral match and it has been forced to fall on the light, and if anger is the result of a stray, he is angry at him for the direction of the ostrich, because the ostrich is subject to revenge, and it is not subject to the damage of the ostrich, the ostrich is a receipt. Goodness to the world, and revenge to bring the truth to the anger of him^{7()}

(1) seen: Razi's explanation: 1/222.

(2) Yen. Clitoris: Same source : 1 / 223 .

(3) Surat Younis: From verse 32.

(4) Seen: Keys of the Unseen (Razi'S Interpretation): 1/223.

(5) Seen: Same source: 1/223.

(6) seen: Previous source : 1 / 223 .

(7) Seen: Ocean Sea in Interpretation: 1/53.

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