

# The Reasons for The Qur'anic Expression in Names in Al-Shihab's Footnote on The Interpretation of Al-Badawi.

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## Abstract:

The current study revolves around the reasons for the Qur'anic expression presented in Al-shihab's footnote on the interpretation of al-Badawi. The researcher provides a collection of Al-shihab's reasons for his preference of some words over others from the Holy Qura'an to manifest the wisdom of such usage. The current study contrasted Al-shihab's remarks with other commentators in the field. However, what distinguished Al-shihab's comments in this footnote was that it was not only an explanation of Al-Badawi text, but he collected views of his counterparts' from the commentators. Al-shihab's also corrected whomever he deems most likely in his opinion, with his interest in lexical differences, grammatical opinions, and the reasons for descent.

**Keywords:** good, prayer, frank, opaque, dragging, kindness.

## Introduction

Thank God, Lord of the Worlds, and prayers and peace be upon the Master of the Two Universes, Muhammad, the ring of prophets and apostles.

The search for Qur'anic miracles is one of the studies that occupied the early interpreters, who are looking for the secrets of the dear download, and taste the aesthetics of the Qur'anic text, and these studies continued over time as we find in many interpreters, including Razi, Zamakhshri, Alusi and other interpreters, and these studies are not finished, the reflection in the words of God leads researchers to many aesthetic issues that fail the human mind: Contemporary interpreters have begun to interpret the generous verses based on grammar and rhetoric, such as submission and delay, mention, deletion and other interpretation of the Holy Koran, i.e. That the Qur'anic expression does not end with its principles, and that the secrets of choosing a word in a place of the Qur'an alone have received the attention of the early interpreters, and all those inspired by the magic of the statement now receive what leads to the readings of the meditators on this great aspect of the wise male until the lesson of the Qur'anic expression appeared to us, and in this research I address part of the ills of the Qur'anic expression contained in the footnote of Shihab on the interpretation of the Oval called the attention of the judge and the adequacy of the satisfied, Which is altruism in names, I chose to bless you first with the names of God, and the fourth: altruism in various explicit words, and the fifth: altruism in vague names such as the name of the sign and the name of Mosul, and the third: altruism in the words of prayer, and the fourth: altruism in various explicit words, and the fifth: altruism in vague names such as the name of the sign and the name of Mosul, and I ask God to be paid with his care and to be useful to his readers and modest participation in the service of his glorious book.

The first requirement: altruism in the names of Allah Almighty

If we take an example of this when the Lord of Pride comes up with his names, we say, Merciful, when life narrows us down, and when we weaken, and Generous when we ask, as well as in the Holy Quran, we find these names not in a place that has an occasion other than that, the altruism of his name (Rahman) in his saying: Mary (19] as Mary (peace be upon her) was excused from the intensity of the situation with the merciful. And what is mentioned of the occasion of this name in this place to evoke the mercy of God with it and to mercy Jibril (les peace) with her weakness, he says in his book Al-Azir: "He said: "Rahman said: I singled him out as a reminder of the punishment for him to be dragged, because it is said, Rahman of the hereafter, and nothing because he responded to the mercy and mercy of the world and the hereafter as he passed, but asked to remind him of mercy to mercy her weakness and her inability to pay it<sup>1</sup>."

This is what Dr. Fadhil al-Samarrai said in the explanation of Al-Rahman's al-Rahman by Mary (peace be upon her) in Surat Mariam, His Majesty (God) uttered in the words of Moses (peace be upon him) in Sura al-Cowa: "I have used the merciful to have mercy on her and protect her from the bad, and she did not say: "I seek refuge in God} as Moses did when he said to his people: "I seek refuge in God to be ignorant." <sup>02</sup>.

He also raised the issue in his words: "And he said, "And he says, "And he does not betray his mercy, a reference to the face of the expression of mercy here without speaking out, even though he may fancy that he is suitable for the place." <sup>0 3</sup>He was preceded in that razi by mentioning the merciful inherited in the heart attachment to Allah almighty through the evocation of his mercy and kindness, saying: "And saying: And he feared the merciful in him nice, which is that mercy inherits dependency and hope, and he said that although he is merciful and merciful, the sane should not leave fear, everyone whose grace was because of his mercy is more fearful of him, fearing that he will be cut off from the frequent blessings." <sup>4</sup>.

As for what Abu Abbas al-Fassi said, in choosing Rahman, he praised the slave who feared Rahman in the unseen, saying: "And to be subjected to the title of Rahman for the eloquent praise of al-Khashi, where he feared knowing the capacity of his mercy, and did not repel them knowing the capacity of his mercy for his fear<sup>5</sup>."

From that, the wise dear is raised to the (merciful forgiveness) in his saying: 8] Although at first glance it seems that they are best suited to show his ability to do what he wants and in the terms of his rule and wisdom, al-Shihab said: "There is no impotence or incompetence, because being a dear person often denies impotence, and being wise denies the abhorrence of his action, so it was said not to say: If you forgive them by asking them to pardon them, it is to show his ability to what he wants and the requirements of his judgment and wisdom, and therefore he said that you are the dear wise warning that

(1) Shihab's Footnote, 6/258, seen: Editing And enlightenment, Ibn Ashour, 16/81.

(2) Expression Qur'anic, Fadhil al-Samarrai, 249.

(3) Shihab Footnote, 8/8.

(4) Interpretation Big Al-Razi, 26/257, seen: The spirit of meaning, Alusi, 11/390.

(5) The long sea in the interpretation of the Qur'an Glorious Abu Abbas Al-Fassi, 5/456.

no one refrains from his pride, there is no objection in his judgment and wisdom, and he did not say the merciful forgiveness, even if they were apparently required."<sup>1</sup>

From this, al-Alim is raised on al-Hakim in his saying: "Although the name of God is often associated with the wise as in the previous table verse and others, Al-Shihab believes that mentioning (the dear) because it is the words of a capable God does not prevail, and he mentioned (al-Alim) because the miraculous words include a great judgment: "He said: "Because in the Qur'an there is miracle and judgment," he said, "because it is the words of a capable God who does not prevail, so he mentioned the dear and his inclusion in the eloquent judgment that mentioned the knowledge because the eloquent taught him things is wise, and he speaks wisdom. The types of science that are narrowed by the scope of understanding."<sup>2</sup>

It is the expression of "wise" in his saying: The expression "dear wise" in his saying: "The first verse is in the context of the management of the order of creatures, and the expression of the expression of the order of creatures is in the context of the expression of the word with her," The second was mentioned in the context of the threat, which is appropriate for the expression of the dear with it, al-Shihab said: "The saying of The Almighty: ({And God is the soldiers of heaven and earth} verse) mentioned earlier that he is the mastermind of the order of creatures under his wisdom, so he has his tail by saying: "Wisely, and here I want to threaten that they are in the grip of the ability of the avenger, so his tail by saying dear wise, there is no repetition, and it is said that the soldiers are soldiers of mercy and soldiers of torment and what is meant here is the second, and therefore he was subjected to the description of pride and contemplation."<sup>3</sup>

From this, the (holy) is raised on the (Avenger) or the Almighty in his saying: "There must be a kind altruism of a joke." And to mention it with the fact that it is a dispute necessary seems to be a very eloquent site: "Saying: (and mentioning the holy etc.) is an answer to what he imagines that the characterization here of generosity is not suitable for the place, as it seems to be described as preventing vanity such as revenge, and oppression that this is informed because pure generosity does not prevent The perpetrator is sanctioned and does not require negligence, but is contrary to it, but rather ignorance or disability."<sup>4</sup>

This is the altruism of the expression "Twaba" in his saying: " Victory:3" to indicate that forgiveness only works with repentance. Al-Shihab said: "The choice of Twab on ghaffar is a sign that forgiveness is good for repentance and remorse."<sup>5</sup>

From that expression in the name of Allah, the Sunday in his saying: " One and the one and the sunday names are his names." Some of them believe that there is a difference in these two qualities, and some of them do not see, and the Shihab says: "Saying: (one etc.)

(1) The Footnote of The Shihab, 3/589, The Mosque of The Provisions of Qur'an Al-Qartabi, 6/378.

(2) Shihab's Entourage, 8/236.

(3) Previous source, 8/520, seen: explanation The store, The store, 6/190, Angel interpretation, Abu Jaafar al-Taqfi, 2/445, The Spirit of Meanings, Alusi, 13/249.

(4) Previous source, 9/434.

(5) Previous source, 9/587.

is related to saying: it indicates and there is a sign that his whisper is replaced by the wawa because what he is interested in is original and is only mentioned in exile or with the word of each, and that one numerical purpose is not to be free of interest. It has no example as it has been said, and it is considered and this is based on the lack of difference between oneness and oneness and it has divided them by the fact that oneness is the uniqueness of the self, and oneness is the uniqueness of qualities. "We find that the Shihab tried to identify these above-mentioned views without weighting one over the other.

Al-Begui said that there is no difference between one and one, based on his words by reading Ibn Massoud: "There is no difference between one and the one, as evidenced by the reading of Ibn Massoud: Say is the one God."<sup>2</sup>

It has been said that the limit of the sane neighborhood or who is right in his speech, and unless he adds to him (the sane neighborhood) it has the meaning of life and science and (Sunday) requires individuals and reminders, and to add that according to what is added to it, and Sunday enters the one, and (Sunday) a characteristic of a niche and (one) an active name, one of the proofs of one and one disappears and his one alone with others, God has gathered for himself oneness, one of the events of proof unconditionally and no negation, which is called only by Allah Almighty<sup>3</sup>.

Demand II: Altruism in the names of the Prophet Muhammad (peace be upon him)

This is why Ahmed is altruistic about Muhammad in his saying: " We have to do this." [Grade 6] is a reference to the most laudable and laudable prophet, Al-Shihab said: "His saying: (I mean Muhammad (peace be upon him) reminded him of his most famous names as a sign that he is the most hamed and mahmoud prophet because Ahmed, although he is said to be a preferred name from Hamedia and Mahmoudia, the most famous measured is the first, as mentioned by the sculptor, yes, he heard in the second sense towards the oud Ahmed, so it is okay to graduate from him after the roses from the Arabs." <sup>04</sup>.

In Surat al-Mazmel, he said: " The Lord of Pride called him a tribute to him and to comfort him(peace be upon him), which is the call of the addressee." In his capacity, Al-Shihab said: "Indeed, what Al-Suhaili said, may God rest his soul: that he has been forgotten and courted on the arab custom of deriving a name for the addressee from his characteristic, which he is like saying (peace be upon him) to Ali as God threw his face: "Rise up, Abu Trap",<sup>5</sup> in order to lift the veil, fold the reproach and activate it to receive what it responds to without laziness."<sup>6</sup>

As for the statement that the time of rest is over and the time of trouble has begun, or on the truth of the description mentioned, al-Shihab said: "It seems that the colleagues

(1) Previous source, 9/596, seen: explanation Big Al-Razi, 32/360, Samarkendi interpretation, 3/59.

(2) Landmarks Download The Prostitute, 5/330.

(3) Seen: On the way of interpretation Graphic Fadhil al-Samarrai, 1/60.

(4) Footnote of Shihab, 9/167.

(5) Consider: lexicon Big Al-Tabrani, 6/202, Talk Number:6010.

(6) Shihab's Entourage, 9/304.

and the decal are meant to be the empty rest because at the beginning of the mission it is as if he had been told: the time of rest has passed and you have trouble with the costs, and the gift of people to say: If you are done, stand up and do not contradict the will of the truth, and meditate."<sup>1</sup>

### Demand 3: Altruism in the words of prayer

What is mentioned in the footnote is the explanation of the expression of prayer in some of its pillars, and the different explanation of the different place in which this word is mentioned only, including the expression of prayer by kneeling in his saying: Or on the will to be a prayer of submission and humiliation, a prayer in which the servant stands upright and subject to his soul to the point of refraction, humility and an urgent desire to bow to Allah Almighty all of his praise, al-Shihab said: "Saying: "He said: (And express the prayer by kneeling in order to guard against the prayer of the Jews) it does not kneel in it, it is the expression of all in the part as it is called prostration or is intended absolute submission and perjury."<sup>2</sup>

This is the expression of prayer in the saying: " The sajda is intended to pray because prostration is the most honorable of the pillars of prayer<sup>3</sup>."

And from that expression in the saying of Almighty God: " As expressed in the saying, it was two laws, i.e. the worshippers, because the canon is called prayer, and silence in it is also called a cannota, as he says: And wake up to God two laws In the scout, he expressed the performance of the residence because some of its pillars, as expressed in the priesthood, were carried out<sup>4</sup>.

And from that expression of it in the saying: As it is a prayer night prayer interspersed with male and reading of the Qur'an, as in the altruism of this word, it is a prayer that is performed only by those who are attracted by God to this worship. Al-Shihab said: "His saying: (expressed etc.) is a conscience of him to glorify, i.e. he expressed the prayer of the night by recitation and prostration, because he showed her distinctive pillars to her from the custom as her prayers He was informed in praise of what he had expressed by praising the possibility of his linguistic meaning because he portrayed her in the best form."<sup>5</sup>

### Demand 4: Altruism in adiverse explicit sky

This is the altruism of the expression "light" in his saying: " The pp." [Cow: 17] The one who comes to mind is light instead of light because the purpose of lighting the fire here is light and to change the light is exaggerated because the light is stronger than the light, the Shahab said: "His saying: (therefore, he changed the light, etc.) i.e. for the intention of exaggerating, he changed the light even though he was the opposite of the phenomenon

(1) Previous source, 9/320, seen: Spirit Meanings Alusi, 15/114, dictionary and linguistic interpretation of the words of the Qur'an (Manuscript of the Camel), Hassan Ezzedine, D.R., 2/92.

(2) Footnote of Shihab, 2/241, seen: Interpretation of The Hearing, 1/73.

(3) Previous source, 7/213, seen: Editor Brief, Ibn Attia, 4/246.

(4) Previous source, 1/220.

(5) Previous source, 3/110.

he had to say lit, and this is based on the fact that the light is stronger than the light for his saying {Make the sun a light and the moon is light} [Younis: 5]."<sup>1</sup>

Either because going and removing is a denial of the most meaningful meaning and denial, he says: "Going and removing the most meaningful and negating meaning and exile is not useful to deny what is below it, but may feel its proof, and I object to it that the release of light to God without light is contrary, even if it is metaphorical in the sense of the pacific, and that the people of the language have settled between them."<sup>2</sup>

Al-Shihab refuses to be light and light in one sense, which is what he quoted from ibn al-Skeit and goes (Shihab) to the light is more than light because the light is his branch: "The investigation that the light branch of light falls on the flat beam, not that they are the same as quoted from the son of the skeet, and therefore falls on the essential selves other than light and vision already with the input of light so the exaggeration came from this face, and that is why it was making the sun a light that made the moon a light, so they did not pay attention to what He moved from the objection of the owner of the revolving astronomy or to his answer, you found the peel from his door, uh."<sup>3</sup>

Al-Zamakhshari believes that the expression of light is more informed than the expression (light) because what is meant to go is more than light: "If I say, will God go with their light to say it (when it lights) I said to mention the light, because the light is a sign of increase, if God is said to go with their light, I will think about going on and keeping the so-called light on them head and obliterating it<sup>4</sup> in the first place.

This is the altruism of the expression in the words of The Almighty: [Al Omran:41] And the expression of (nights) in his saying: "The shahab commented on the time of the descent, the visit of Mary, the former mary, to al-Omran. And nights for the Arabs precede the days: "Saying: (but mentioning the nights here etc.) means that the story is the same and it was mentioned once nights and times days, this indicates that the days are meant by their nights because the Arabs marry or are content with one of them from the other as mentioned by the Serafi and the joke in the content of nights here and in the days there is that this wall is a pre-descent mecca and those of the day have a precedent for the days because their months and years are lunar but they are known as eligibility and therefore they consider it in history as mentioned in history The sculptor gave the former to the former."<sup>5</sup>

Al-Razi said that the joke of the different expressions in the two verses is that the days are meant for their nights: "He said in al-Omran: "I wish that people would speak for three days only as a symbol [Al-Omran: 41] and said here: Three nights together [Mary: 10] and his answer: the verses indicated that three days are meant for their nights and God knows best<sup>6</sup>."

(1)The Footnote of The Shihab, 1/579, seen: Editing And enlightenment, Ibn Ashour, 1/309.

(2) Previous source.

(3) Previous source.

(4) Scout, 1/111, View: The mediator of the Qur'an Decent(Islamic Research Complex) 1/44.

(5) Shihab Footnote, 6/255.

(6) Interpretation Big Al-Razi, 21/519.

From that expression of "Fatah" with Muslims and with (share) with the infidels in his saying: " The expression by opening is a notice of its greatness." The expression of the share is a notice of his loss, al-Shihab said: "He said: "But the nail of the Muslims was named Fatah, etc.) in the Scout<sup>1</sup> because the nail of Muslims is great, it opens the doors of heaven for them to come down on his guardians, and the nail of the disbelievers is nothing but bad luck."<sup>2</sup>

This includes the altruism of Basset on a murderer in his saying: We find that the Shahab accepted the oval saying when the oval was provoked by the expression "basset" without (a murderer) to express this heinous act head on, and they were able to describe it and call it the Shahab: "He did not say what I was fighting, but rather to show the preface to the killing as well, so the work said, "May God rest his soul, head off any pride of him from his origin."<sup>3</sup>

This is the altruism of the expression "cradle" on the child in his saying: [Table: 110] In order to indicate the exaggeration of the matter and the impossibility of speaking in the cradle, al-Shihab said: "His saying: (meaning speaking to them in childhood, old age, etc.) i.e. saying in the cradle as a metaphor for being a young child, which is more informed than the statement, and first because the young man is called a child until he reaches the dream, so he is amended, and saying it is both a reference to the payment of a small child. Speaking in adulthood is customary from everyone, so what does it mean to mention it with a childhood speech that is one of the verses that the intention is not to vary in the words in both cases and not to the fact that they are both verses."<sup>4</sup>

This is the altruism of the "liars " in his saying: " If this is the fate of the liars, how about who combined lies and ridicule," Al-Shihab said: "It has been said that they were expressed by liars without mockery, indicating that the fate of those who lied if it was so, how is it the case of those who combined it with mockery and stated that the definition of the liars of the Covenant, who were the ones who mocked, would be This is also acknowledged, although mocking what they have come up with requires disproving him and meditating<sup>5</sup>."

Alusi sees altruism (lying) on (mockers) as a sermon and a reminder to stay away from mockery: "It was said: "It was said that putting the liars in the position of mockery to realize that the orbit of what happened to them is to lie to the listeners, not just to mock him, while the denial remains in its state on the illusion that it is managed in it."<sup>6</sup>

(1) Scout, 1/612.

(2) Footnote of The Shihab, 3/376, seen: Interpretation of the Nesfi, 1/245.

(3) Previous source, 3/458, seen: Systems Aldair, Bekaa, 2/446, Abu Al-Saud's interpretation, 3/27.

(4) Previous source, 3/576.

(5) Shihab's Entourage, 4/ 39.

(6) soul Meanings Alusi, 4/97.

This is the expression of "al-Aqsa" in the description of the mosque known in his saying: " The 1990s [Prisoners:1] The shahab made the altruism of the description several of them because of his distance from the mosque or because he is the furthest place of worship and there is no such place after him or for his distance from the filth and the hidden ones, as he said: "His saying: (because there was no mosque behind him at the time) was addressed to call it the extreme in the most distant sense, it is farther away for those who are hijaz, and in the history of Jerusalem it has been named because it is the furthest mosque visited from the mosque, and it was said that he has no place of worship behind him, and it was said: for his distance from the filth and the hidden things."<sup>1</sup>

From that expression in the saying of the "parents " : 7] He expressed his wife to the parents either modesty and consideration of her life, which is mentioned in the stories in the saying of The Almighty: Although the parents are more general in the meaning than the husband, i.e. the woman, al-Shihab said: "It means that God for what he called a woman is a decency for him and the family of the followers gathered his conscience his problems according to his appearance, and it is allowed to break the blame and relieve the meme on that what is source and meaning what is mentioned and whether it is connected to the cause and the return is deleted his appreciation for him i.e. for the reason that the parents meant to him, which is the maximization and the cost and saying that it is true that it is true that he had others as his word"<sup>2</sup> . While in Sura al-Masd, the expression "woman" came without (the wife) to be denied, al-Shihab said: "To be dispaidd to her, it was said: a woman and he did not say a husband, uh, which is very exquisite."<sup>3</sup>

This is the expression of the stick with Jan in his saying: The expression of stories is expressed elsewhere in the saying of the "snake": The shahab explained the different expressions because of their different conditions in the body and body, i.e. that it was initially a picture of its small size and agility, and then it became a big snake and it was in the place of challenging witches, so it is appropriate to express it with snake, and in Surat Taha expressed it by (living) which is called the small and the large, Al-Shihab said: "His saying: (in the body and the body or in speed) has passed that his ideals to reconcile the verses of being a jana, a snake and a life, and he says: In the body and the body is a sign that it has different conditions in which it strikes and And then a sign that the analogy considering the speed of its movement and its lightness does not contradict his statement in the statement of the folded sentences so it became a snake and shook on the basis of the second, and also on the first on the basis that the elves call what they have greatly said that they did not He says, "If she is a jan, he will deny it, as he imagined, and meditate."<sup>4</sup>

Many sources state that the difference of expression in the miracle of Our Lord Moses (peace be upon him), which is the stick, is due to the fact that the elves are the first

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(1) The footnote of the Shihab, 6/11.

(2) Previous source, 7/221.

(3) Previous source, 9/593.

(4) The Footnote of The Shihab, 7/296.



principle of living, and the snake is very ended in the bone, and the life is the name of a race that combines all of this and is called the young, the old, the male and <sup>the female</sup><sup>1</sup>.

Perhaps he expressed it in elves to depict the state of fear in Our Lord Moses (peace be upon him), who was in Surat al-Ant greater than in Sura Taha with evidence that he said about Our Master Moses (peace be upon him) after describing the stick as elves (and he began to be planned and not followed), and this indicates the severity of his fear of what he saw, he did not mention this in Sura Taha, but he did not mention that Our Master Moses was afraid, but ordered him to take it and not fear for his saying: 55 5000 5000

This includes the altruism of the "shiver" in his saying: Although the story is the same as that of the Prophet Of God Shoaib (peace be upon him), some of the footnote holders inadvertently warned him, saying: This is a reconciliation between them, as or the prayers and peace be upon him was sent to two nations. The story is not the same, but it is an oversight said by al-Mahshi because in Surat Hood, not the stone, in which he mentioned the shout in the stone, a good people.<sup>2</sup> In the verse of the stone, he said, "He has not mentioned her torment, either by shivering or by others."

The expression may come with some names to mock the situation of the infidels, because the expression is contrary to what comes to mind of hospitality, al-Shihab said: "What do you think etc. is a reference to its exaggeration because the hostel is preparing for the coming sooner, if it comes down and then comes after it what is meant by the types of dignity when he made this with this, however, that he made this with an order. As daunting as the inn, he indicated that after him, the statement could not be explained, and made it a hostel, even though it was what the descending man was honored with."<sup>3</sup>

The difference between brothers and brothers in his saying: 1.2 [Al-Hazm:11] Who understands from his words that the bond between brothers is stronger than the Brotherhood: "His saying: (or friendship etc.) the first is that brotherhood is brothers of religion, belief, which is borrowed from the brothers of descent, and the second as the meaning of friendship. Because the brother in lineage brings together brothers, and in friendship over brothers at most." <sup>4</sup> 0. The occasion for the expression here in the Brotherhood because the brothers are fake and not honest, contrary to what he said:

What the Arabs said is contrary to what al-Shihab said, although Al-Shihab stated that this is the most important thing that Ibn Masraq has achieved, because brothers are in lineage, etc., and brothers are in lineage, and others, he said: "Abu Hatem said: "The people of Basra said, "All the brothers in lineage and brotherhood in friendship say, ""A man from my brothers and friends said, ""If his brother is of descent, they said, ""My brothers said, ""This is wrong. It is said to friends and non-friends, brothers and brothers."" Most believers are brothers and they do not mean the lineage, and he said or

(1) Samarkandi Interpretation, 2/574, Look: Detection And the statement, Foxy,6/242, download features in the interpretation of the Qur'an, The prostitute, 3/259, The path increased in the science of interpretation, Mohammed Al-Jawzi, 5/280, The big explanation. Al razi,22/27, Tongue of the Arabs!m a perspective., Madman, 1/704

(2) Shihab Footnote, 4/325.

(3) Shihab's Entourage, 9/75.

(4) Previous source, 9/143.

the houses of your brothers, and this is in the lineage, and he said, "Your brothers are in religion and your loyalists<sup>1</sup>."

From that expression of "agreement" in the punishment of the disbelievers in his saying : To indicate that the giving of believers is based on kindness and not on the corresponding interview as it is with the disbelievers, Al-Shihab said: "He said: "Or according to their actions," according to the opening or silence of the Seine, which is intended to be appreciated, and it was said: It is therefore not appropriate here to double the advantages, and therefore he did not say as good as before and argues that after the multiplier he came and weakened it according to it as well or what was mentioned is the origin and what increased favors and generosity under his promise, and it was said: it means giving for granted from their account not as the blessings of the world and in it is considered."<sup>2</sup>

This includes the altruism of the hearts in his saying: In order to refer to the severity of the torment so that it reached the hearts, the Shihab said: "And his saying: The circles of hearts are superior to the meaning of the heart and used in the sense of the heart itself and a conscience on it for the hearts because if it reaches a medium that includes it and all the body, and saying: Their allocation, etc., is a statement of the severity of their torment, and the second burned the hearts because they replaced corrupt beliefs."<sup>3</sup>

Perhaps the expression of the benefit is suitable for the expression of fire because the heart in the language of the optimism, which is the ta'ad and the fragmented shop of the fire of the grill, and the willing pointed out this by saying, "Fouad is like a heart, but he is told: Fouad if he considers the meaning of the optimism, i.e., the ta'ad, it is said: the meat is given: grilled, and meat is grilled... The allocation of alerts to its hyperactive effect."<sup>4</sup>

Zubeidi stated that one of the interpreters goes on to say that the heart is the mind: "A group of interpreters said: "The heart is called to the mind, and they may be from it: {What the heart lied what he saw} (Star: 11)"<sup>5</sup>.

This is the expression of the title without the name in his saying: " The name is more honorable than the nickname or its fame in it." Al-Shihab said: "Abu Hayyan said the name ashraf than the nickname, so I left the name here to be a purgatory, so the prophets in the Qur'an did not fold to the eye of the sun, and the non-technicality of the prophets in the Qur'an because it is the place of greatness and pride as a poison that is not hidden, and his saying: For his disdain for me, it is not to be honored, but to defame him."<sup>6</sup>

It can be said that the expression of the title without his name because his name is (Abdel-Azi).

<sup>(1)</sup> tongue arabs l'm perspective, The chapter of the thousand, 1/41.

<sup>(2)</sup> Shihab Footnote, 9/392.

<sup>(3)</sup> Shihab Footnote, 9/565.

<sup>(4)</sup> Vocabulary, 646.

<sup>(5)</sup> crown Bride Zubeidi, 8/477.

<sup>(6)</sup> Shihab Footnote, 9/590.

From that expression of "good" without (neck) in his saying: " The good is the place of decoration for the woman, and he sarcastically expressed that her decoration will be a rope of fire," Al-Shihab said: "He said: "In her good, there is a rope of a blocker in the nose."<sup>1</sup> [In their necks, they are sheep}, [Surat al-Thunder, verse 8] and the good with ornaments as he says:

And better than holding the good <sup>beard</sup>.<sup>2</sup>

If he had said her neck, it would have been a lot of talk because he was mocking them, so he would have preached to them a painful torment, i.e. no good for her, and if it had been his <sup>suit</sup>.<sup>3</sup>

Demand 5: Altruism in vague names such as signal name and connected name

First: signal names

(a) That

From that expression in his saying: " The owner of the key and the people who followed him went on to make the joke of the reference here, which is referred to as the remoteness of the post, to the distance of his degree," he said. And the elevation of his place after the distance, and he may mean to maximize the Field Marshal as the prince said to some of his attendees that he said: Like this.<sup>4</sup>

In Surat Younis, he said: " The Shihab sees in the altruism of this sign to maximize the reference, which is the verses, saying: "And the effect of the word of that is for veneration."<sup>5</sup>

And from that expression in the saying: The expression came in the name of the reference to the place of the Prophet Joseph (peace be upon him), and the name may have been the reference to his original meaning, And that's because the Prophet Joseph (peace be upon him) was really far from them, Or that he has moved away from them after he was present close to them, al-Shihab said: "And to download him to his status as far away as he said that he is on the second face only, and therefore expressed it in it without the first because Joseph peace be upon him at the time of blame was not present, and he is now present if I make reference to him considering the first time was on its origin, and make it a news about the conscience of the absent requires him, although the second was noted was close, and the possibility that he should pray and peace be far from them lest They are surprised and fascinated, so I refer to it far away."<sup>6</sup>

(b) Those

This includes the mention of the sign on conscience, as in the altruism of the companions of paradise, and then the expression of conscience (them) in the owners of the fire in his

(1) Seen: Al-Rawd Nose, Al-Suhaili, 3/185.

(2) The lineage of the house to the son Rumi, Seen: Alder Alfred and the whole point, Al , Mustasimy, 5/ 10.

(3) The Footnote of The Shihab, 9/593.

(4) Shihab Footnote, 1/286

(5) Previous source, 5/3, seen: Editing And enlightenment, Ibn Ashour, 1/297.

(6) Previous source, 5/301.

saying: " The name of the sign (those) is a sign of perfection and glorification, and conscience does not benefit from the name of the signal from the glorification, Al-Shihab said: "To repeat the mention of believers etc.), he said in the singer's explanation: I asked some friends about the face of the distinction between believers and infidels, where he left the conscience of the chapter in the first two and came to replace him in the name of the sign and the fat wise said in it that the name of the sign He comes to distinguish what I want with him the most complete distinction as he said: This is the father of the falcon house, nor is the conscience, the name of the distant signal benefits the greatness to download the elevation of his place after his degree as indicated by the work god rest his soul the name of the signal for greatness, and the signal To distinguish them and deserve them the perfection of fame other than the owners of the adish, and conscience does not benefit."<sup>1</sup>

This is to raise the name of the sign (those) on the conscience to maximize in his saying: "To combine those with the care of its meaning and to put the name of the distant signal in it is conscientious to maximize, and to notice that the orbit of the government is their spending before the opening and from it teaches the disparity between spending after it, before it and not too<sup>2</sup>."

(b) These

The disparagement of what is referred to as the relative may come from his saying: " In the words of these people, they are disparaging to them<sup>3</sup>."

In his saying: " The specialist in the relative has expressed to them that there are those who are closer to them than their guest. Al-Shihab said: "He said: "The girls are their women," and the reference to their downloading the status of the present is his, and the addition to what he said is a garment because every prophet is the father of his nation, as ibn Massoud's reading of the son of Masood attests to him in that verse, and he is the father of them<sup>4</sup>."

(d) There

From that expression in his saying: "There is no such a sign that he has been placed to refer to the distant place, so he borrowed here to rank from above and above, which is the meaning of saying where they put themselves and he was forced to be a truth to indicate where they are saying it is mecca."<sup>5</sup>

Abu Muhammad al-Andalusi adds to what al-Shihab said other signs, including the occult dimension, a reference to what happened in Badr or the trench, saying: "And his saying "recruited from there defeated" differed in referring to "there" to what it is, a band said that the reasons were raised, i.e. these people, if they saw that defeated soldier and this is strong and the signal band said "there is" to protect idols and support them any of these

(1) The Footnote of The Shihab, 9/497.

(2) Previous source, 9/93, Seen: Spirit Meanings Alusi, 14/172.

(3) Previous source, 5/145.

(4) Previous source, 5/202.

(5) Previous source, 8/131.

people recruited defeated in this way Mujahid said that "there is" until the day of Badr and he was absent god informed him by his messenger any soldiers who are defeated and he went out in Badr and the signal band said to limit the year of the trench to the city."<sup>1</sup>

(e) This

The expression may come in the name of reference to the reasonable download of the perceptible status as in the saying: he said: "The reference to the promised separation means that it is a sign of what he understood from his paradox, which is indicated by his meaning: do not accompany me before him, so that she can photograph her and her presence in the mind. This is a book before it was written, and this is your brother for his perception and presence in his mind."<sup>2</sup>

Second: altruism in consciences

This is to raise the conscience (of them) to emphasize that the dowry is obligatory and that it is the right of the woman, the shihab said: "It is apparent in the restriction if it progresses as well as the appreciation of the loyalist, he must witness and then there must be a joke to choose their coming as the parents progress, and the wailing said: It confirms the dowry's positive and is notified that it is their right to do so<sup>3</sup>."

What seems to me to me is that the expression "they" in "they" came to the origin because the issue is originally related to women in Vankehwa and the parents, their role is related to permission, and then the act (they died) is a favor on (vankhoh) and this supports what seemed to me, and this does not prevent from the fact that the holy verse came in the context of rejecting what is actually common in the old and new behavior of the parents with all or some of it.

This includes the expression of conscience(na) speaking with the act (adjection) and attributing the act (ms) to the absent (bad) with the act (his touch) in his saying: 15 1000 1000 000 000 000 Other than the melting of grace, Al-Shihab said: "His statement: (and in the difference of the two acts is an unmistakable joke) that is already intended to taste and touch him, i.e. he did not say his touch by attributing to the conscience of the speaker as in our chin to indicate that the harm is not intended in particular but occurred by the offer Other than the taste of grace as indicated by the work in other than this shop, and therefore should be interpreted as saying it, and then we removed it from him for his bad deeds, his misdeeds and the ugliness of his work to be said by us, and from him referring to this meaning, and applicable to him As Allah said: "What has happened to you is good, from God and from the bad things that have afflicted you, who has denied you the sura of women, verse 79."<sup>4</sup>

According to Abu Al-Saud, attributing the taste of grace to Allah almighty, and attributing harm to the bad of Qur'anic literature, he said: "And to base the harm on the bad after

(1) Brief Editor, 4/564.

(2) Footnote of The Shihab, 6/218, seen: Pros Interpretation, Al-Qasimi, 7/51.

(3) Previous source, 3/248.

(4) Previous source, 5/131.

attributing the taste to the conscience of his Majesty from the Qur'anic literature, as he says, and if he gets sick, he heals his counterparts<sup>1</sup>."

### Third: Altruism in connected names

It is well known in the words of those who work in Arabic grammar that it is sane and unwise and the truth is that the irrational self said: "The believers are the wise ones."<sup>2</sup> From this he said: "The expression came without even though the meaning is the wise, and this is a contempt for them and a miniaturization." For them, and it is nice what al-Shihab said that in the place of divinity, the wise descended the status of the skulls, so their expression came with (ma) and in the place of slavery, the skulls came down to the status of the wise, and the expression of all in Ganton said: "He said: "But he said: "But what came in the scouts,<sup>3</sup> if I say how it came to what is not the first science with the words of Ganton, I said it as his saying: Glory be to what you made fun of us, as if he came without scorning them and minimizing themselves, he said the wailing means how he defeated the other wise people and he came with a word with the primacy of the wise in it where he collected the balloon and the n and he replied that he fell in the news the wise prevail over the original In the beginning, he reflected the joke of contempt, and this is said to be: "What is in heaven and earth" is a reference to the place of divinity and rationality in it in the status of the jamadas and "all of it is a ganton} to the place of slavery and the inanimate in it in the status of the wise."<sup>4</sup>

This is the altruism of the expression "ma" without (who) in his saying: "Although the context is in the wise, the rational is meant to be the sane person." Al-Shihab said: "Saying: (but expressing them in the same way as going back to the character etc.) what is specialized or overcome in the irrational, which is whether I want the self, but if I want to describe, then not as you say what is increased in the question, i.e. virtuous or generous or generous as you want from men, i.e. The generous or mean and so on, as the mark, the skaki and others went to him and to deny some of them and what is meant by the description here is what I want and then from the virgin and the bee, or what is not wrong and no narrowing in marrying her, and he hid the meaning of going to the meaning of the adjective here on those who said: What is meant by the description taken from the mentioned after the meaning of what is good, and he is honest to the wise and others, and the question does not fall down with him and say: {Or what your faith belonged to} back to the description and because it is owned to sell and buy, and the sale is a lot that is unreasonable was the expression including the show"<sup>5</sup>

As well as saying: "The people of the believers believe that the altruism of expression in the name of mo The competent person who is not sane to indicate the lack of mind of women is not Muslim, saying: "Saying: (their wives or their secretes) wrapped and published and singled out what belonged to the females in the presumption of unanimity and that he uttered it and made al-Zamakhshari release what is evidence of their will to conduct a course that is not wise to the lack of mind of women and was not mentioned by

(1) Abu Saud's interpretation, 3/133, seen: Spirit Statement Mawla Abu al-Fida, 4/29.

(2) Seen: Hmm The tears, Al-Suyuti, 3/268.

(3) Consider: Scout Al-Zamakhshari, 1/207.

(4) The Footnote of The Shihab, 2/372.

(5) Previous source, 3/201.

the work of God's mercy to hide it. Indeed, because he is not a Muslim, he does not dispense with allocation as he is delusional, not to oppose his statement: "From what your faith belongs to you."<sup>1</sup>

This is the expression of "ma" with harm and with (who) with the benefit of saying: The Shahab believes that the expression of idols without Allah almighty (ma) when he denies them harm and benefit because they are irrational, When he proved to her harm and benefit, he said: "He expressed, as he denied harm and benefit because it was irrational, and expressed it by who proved to her harm because it would come from the wise<sup>2</sup>."

From that expression of the great Creator of Ma Don (who) in his saying: " The origin of its status for what is unreasonable and may be intended as a question is to ask about it, and Zaid says what is answered by a world or ignorant other than those who are competent to know and I may want the attribute here if you call it."<sup>3</sup>

This includes the altruism of the expression of "ma" in the grave holders and the expression with the conscience of the wise (they) in the envoys in his saying: The people who expressed the dead because they are in the graves and expressed with the conscience of the wise when they were cornered, because life has returned to them, Al-Shihab said: "What is it for the non-wise people, and he expressed it in saying what is in the graves, and then they were told: they are the conscience of the wise, and he said: In both cases because they are dead in the graves, they are attached to the ashes, even if they have a life at some point, but it is the apparent initiator, but in the insects and after the Resurrection, they are the wise accountants responsible, so they expressed the conscience of the wise about them afterwards<sup>4</sup>."

## Conclusion

After this journey with these generous Qur'anic texts in this humble research, I found out:

1- The research in the Holy Quran is a modern ancient science, which began since the qur'an descended on our Prophet (peace be upon him) and these studies continue until God wants, so thinking about the Word of God leads researchers to many aesthetic issues that fail the human mind.

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<sup>(1)</sup>Shihab Footnote, 6/558\_559.

<sup>(2)</sup> Previous source, 6/497.

<sup>(3)</sup> Previous source, 9/500, seen: The Sea Ocean Abu Hayyan, 8/473.

<sup>(4)</sup> Previous source, 9/553.

2- Allah described his book as (the arbitrator of his verses), this search is an attempt to find out one of the secrets of that judgment, which was the miracle of God almighty to the nation of Muhammad (peace be upon him), when God chooses in his book to express in a word without others a word of wisdom that may be revealed to us by God's will, and many of those secrets remain to be known only by God.

3- May choose from the names of God the most appropriate in the place, not as required by the apparent texts.

4. The expression of the Prophet (peace be upon him) may come in qualities such as "al-Mazmel", "Al-Mandhar" and "Ahmad" to indicate that he is the most hamed and laudable prophet.

5- The expression of prayer may come with its different pillars such as doing, kneeling, prostration and reading.

6- The names of the reference to them are appropriate semantics by context, they are either for maximization or for contempt, or for other semantics.

7- It is well known in the words of those who work in Arabic grammar that (who) is wise and (what) is not sane and the truth is that what is for itself is not sane, but when the sane person expresses (what) is meant as the sane person not himself.

I hope that I have succeeded in dealing with what is in this research in accordance with its holy Qur'anic material, and from God the best of luck and payment.

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