

The Big Perpetrator in the Interpretation of Kazroni, Comparative Study

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Abstract

Islamic scholars issued a fatwa Pfsag and disobedience of the great sins committed without Asthlha to see solver; Such as adultery, theft, drinking alcohol, but he must repent to Allaah from such acts until he repents Allah be upon him, while those who committed major sins and did not repent them until he died and told him to God, if willing, forgive him, and wills, and if you enter God did not fire Akhaldh where, as proven in the Sunnah that God comes out of the Unitarian fire after cleansing from sin to a river called the river of life, in which Aneptun as the bean sprout in Hamil stream, if returned as it was fully created them, God brought them Paradise mercy.

Keywords: Perpetrator - Large- Kazroni

Kazroni

His name is Ahmed bin Mohammed bin Khader al-Omari, Al-Shafei¹

Percentage: His lineage ends according to what he mentioned in the straight path to the Prince of believers Omar ibn al-Khattab (May God bless him) ²

Imam Kazroni (May God rest his soul) is attributed to the city of Kazron, Kazron after 1,000 g open and then a neglected and clenched r, and then F And One, a city full of Sapur ball with an impregnable wall with trades, sale and purchase ⁰³

His title: nicknamed Nouredine Omari ⁽⁴⁾.

His upbringing and his request for knowledge

The sources did not mention anything about the origin of the author or his life, perhaps because he did not obey his fame, and there is no doubt that the first origin of the student of science was to learn from others and benefit from the efforts of his ancestors, which seems to me that Kazroni lived in a scientific environment and stood on the cultures of his time religious, Arab, theology, dogmatic and scientific, but I did not see his biography and may have lost as many of the biographies of men, nor did it appear in the introduction His explanation is something about his upbringing, and it is possible that he grew up in the beginning in Persia-Kazron, to which he is attributed as mentioned earlier, which I see that he then left for Mecca and his interpretation, as the sources stated that he was the guest of Mecca ⁰⁵,

Big Perpetrator

The first requirement: - the definition of the great in language and terminology

The big one in the language: - taken from (grown up), and grown up: kef, B, and R is a true origin that indicates the difference of smallness. It is said: he is old, old, and old. Allah said: and) they were cunningly old (⁰⁶and old: most of it ⁰⁷and old age against smallness. He grew older if he got older and bigger if he magnified. And the greatest thing: most of it.) Those of you who have come with the most evil of you do not think it is good for you for all of them, what has gained from sin, and who has taken great pride from them, has great torment(⁰⁸i.e. most of it ⁰⁹.

And the big one: it is the ugly act of sins that are legally forbidden, and the great thing about it is like killing, adultery, running away from crawling and so on, which is one of the dominant characteristics.¹⁰

Second: - The big one in the term

The large one was known by several definitions and the scientists differed in its definition including:

Ibn al-Salah knew her ¹¹ : it is a great sin, and a bone that is right with him to be called the great one, and then the big size and greatness have well-known emirates: among them: the positive limit, The son of Abu al-Ezz al-Hanafi knew her¹² (all that God has forbidden is great, which is all that follows a limit or promises of fire, curse, or anger, and this is the best saying¹³).

Demand II: The ruling of the large perpetrator

The difference in the statement of the perpetrator's judgment differed on the statements, including:

The first statement: The mu'tazila went that the owner of the great is a name between the two names and a rule between the two rulings, so that his name is not a believer or an infidel, but rather his judgment is not the rule of the infidel or the rule of the believer, but he is singled out for a third rule, which is the place between the two places, no believer or infidel, if he repents back to his faith, and if he dies insisting on his imprisonment, he is one of the immortals in the torment of hell.¹⁴

They have inferred this with several evidences, including:

- 1- He said:) Yes, whoever earned badly and was surrounded by his sin(¹⁵, and drew the inference: they said: "This indicates whoever has prevailed as his elders over his obedience. Because this is the reasonableness of being surrounded by the door of sins, because whatever other briefings used in the bodies are solved. He is one of the people of hell immortalized in it¹⁶."
- 2- He said:) And whoever disobeys God and his Messenger and exceeds his limits enters him with a eternal fire in it(^{0.17}the verse is indicative of the doctrine of mu'tazila that those who did so are the people of prayer immortalized in the fire, as judge Abdul Jabbar said: Unless he repents, because the requirement of repentance is known by reason, "and what the correct mind has indicated is the judgment of the caller, even if he has indicated that he is a condition in places" ¹⁸ .

Imam Kaz)Roni(May God rest his soul) responds to them when explaining this verse [: And) whoever disobeys God and his Messenger and tresmits[: he exceeds)his limits, [he has been

singled out here and gathered before the word and meaning, and he refers to the lack of disobedience, and considering, with destiny and the meaning of immortality, the long stay as he passed, and the sin by the sin of one of his judgments, enters him into a eternal fire in it and has humiliating torment.¹⁹

- 3- He said:) "Whoever kills a believer deliberately, his punishment is hell, and he is immortal in it," and the ²⁰point of inference is that he is the one who deliberately killed a believer who has been punished, punished, angry at him and cursing him²¹."

These verses indicate that he does with him the punishment he deserves, and indicates that he is immortalized in the fire, since none of these verses mentioned except in it mention eternity and annihilation or what is going on ^{in their course}²² .

Imam Kazroni said when explaining the verse: ")Whoever kills a believer deliberately, his punishment is hell, immortal in it, and god's anger and curse, and he prepared for him a great torment, [he wanted eternity: the long stay is permissible, or the verse is singled out for not repenting for his saying:) I am a forgiving person [to the end) and forgive what is not[. And so on, and supports him that her descent into The Muqees ibn Sabba, he found his brother dead in Bani Al-Najjar, so the Prophet ruled peace be upon him with his start, when he took the killing of a Muslim and returned to Mecca apostate, or its meaning: this is his punishment, but he may have an opponent from an act that is the reason for forgiveness, such as that of Abu Herra, may God bless him raised or arrested, and the verses and hadiths indicated the acceptance of his repentance)²³

- 4- He said :) "The⁽²⁴sinner is not a believer, because he distinguished them, so he made the believers the paradises of shelter and the sinners fire ²⁵ ."

5-

The second saying:- The forehand went on to say that the perpetrator of the great is a believer and does not enter the fire, and if her income does not immortalize in it like infidels, and this has been agreed by a few Zaidis and hadith owners²⁶

They have inferred this with several evidences, including:

Transport evidence:

The Nations believe that immortality in hell is only for the infidels by God, because divine justice requires that man not lose any of his works, and he says:) Whoever works as a good atom sees him 7 and who works like he says an atom of evil that sees him 8^{(0,27}and the point of inference: "Faith is the greatest act of good, and if it deserves punishment with sin, either it offers reward for punishment and it is unanimously invalid because the reward due to faith is permanent for the above, or on the contrary. It is the goal and the combination is impossible²⁸. (And his great commission does not deny or take away from him the origin of faith, because man rewards as much as his actions) ⁰²⁹ .

Mental evidence:

- 1- (If he had been immortalized in the fire, he would have had to be one of Abdullah's long-term people, and then another of his age would have disobeyed one sin, while remaining on his faith,

this had to be immortalized in the fire, just as he had shared god's life, and that is impossible to kiss him with the wise. ⁰³⁰ .

- 2- The limit of the believer, who is believed in his heart and tongue in all that the Prophet (pbuh) and his machine and peace are in, is in him, so he is a believer ³¹ .

The third saying: - The Sunnis and the congregation argued that the perpetrator of the great believer, who lacks faith, has decreased his faith as much as he has committed sin, so that they do not deny him faith as a whole; Faith, and the people of the great ones of the mother of the Prophet Mustafa (peace be upon him) are on fire for being immortalized, as they died and are united, even if they are not repentant after they have met God, do you know? . They are at his will and judgment, if he wills, forgive them and pardon them³² thanks to him.

They gave several evidences, including:

1- Saying that) God does not forgive to involve him and forgive what is below that for whoever he wants and whoever engages in God has been slandered by a great sin^{[33} and the point of inference in this generous verse is that Allah forgives all that is but shirk, but in the right of those who will.⁰³⁴

2- Saying to) him, O those who believe, you have to retribution in the free dead, with heat, slaves, slaves, females, females, whoever pardons him from his brother, so he follows the favor and performs to him with charity, that is a relief from your Lord and mercy. Whoever assaults then has painful torment^{[35} and a face. Inferring in this generous verse that the great owner is a believer in the description of faith after the existence of murder and for the survival of the brothers fixed by faith and for the merit of relief and mercy.⁰³⁶

3- Say) , my servants, who have forgiven themselves, do not be discouraged from God's mercy^{[. 037}

4- The Prophet (pbuh) was told that he was :"Whoever is in his heart comes out of the fire like a speck of faith."⁰³⁸)The point of inference is that the perpetrator of the sins is not disbelieved and that he is not immortal in the fire, because if he had been an infidel, he would not have come out of the fire.⁰³⁹

As for the opinion of Imam Kazroni (may God rest his soul) in this matter, he agrees with the opinion of the Sunnis and the Congregation in not immortality of the great friend in the fire and that in the walk of Allah Almighty and imam Kazroni infers the opinion of the People of the Sunnah in several of them

1- His saying:) And only the sinners^{[40} (i.e., those who are out of faith, and the immoral in law: the outside of God's order to commit the greatest, and he has three degrees.

- The first is to pretend to commit it sometimes.
- Second: to get involved in it indifferently
- The third is that the pilgrims commit it in a desirable way, because he is an infidel outside of faith, as we are in it, and when we are retired: the perpetrator of the great is neither infidel nor believer, because faith for them is the three things as passed, and blasphemy is a denial of truth, and texts ^{reject them}⁴¹

2 - His saying (God does not forgive to involve him and forgive what is not for those who wish [: (forgiveness, and if he does not repent, and restrict the mu'tazila who are subjected to

repentance and non-repentance and restriction without proof that commenting by will is contrary to the necessity of torture and forgiveness)⁰⁴²

The most correct opinion of these opinions, and God knows best, is the opinion of the Sunni public, which Imam Kazroni (May God rest his soul) went to, that the perpetrator of the great does not live in the fire and that he is on the walk of God, unlike mu'tazila and other teams.

Conclusion

- The sources did not mention anything about the origin of the author or his life, perhaps because he did not yield fame, and there is no doubt that the first origin of the student of science was to learn from others and benefit from the efforts of his ancestors
- And the big one: is the ugly act of sins that are forbidden from it legally, and the great thing is its command such as killing, adultery, running away from crawling and so on, which is one of the dominant characteristics
- The difference in the statement of the perpetrator's judgment differed over the sayings
- Al-Mu'tazila went on to say that the owner of the big one is a name between the two names and a rule between the two rulings, so that his name is not a believer or an infidel, but a punk.
- The forehand went on to say that the perpetrator of the great is a believer and does not enter the fire, and if her income does not immortalize in it like infidels, this was agreed by a few Zaidi and modern people.

Margins

⁽¹⁾ Seen: Layers of Interpreters, Ahmed bin Mohammed al-Adana Wei of 11th Century Scholars (11th Century C), Investigator: Suleiman bin Saleh al-Khazi, Library of Science and Governance - Saudi Arabia, II, 1417 Ah - 1997: 1/111.

⁽²⁾ Seen: Straight Path: 6.

⁽³⁾ Seen: Dictionary of the names of the country and the positions, Abu Obeid Abdullah bin Abdulaziz bin Mohammed al-Bakri al-Andalusi (T487H), Book World - Beirut, I3, 1403 Ah: 4/1109, 244.

⁽⁴⁾ Seen: The Revelation of The Suspects:2/1077, seen : Gift of the Knowledgeable :1/117, seen : Dictionary of Authors : 2/98, seen : Media : 1/232 .

⁽⁵⁾ Seen: The Revelation of The Suspects:2/1077, seen : Gift of the Knowledgeables : 1/117, seen : Dictionary of Authors : 2/98, seen : Media : 1/232 .

⁽⁶⁾ Sura Noah : Verse : (22) .

⁽⁷⁾ Dictionary of Language Standards : 5/153.

⁽⁸⁾ Surat Al , Nour : From the verse : (11) .

⁽⁹⁾ Seen: Language Refinement : 10/119.

⁽¹⁰⁾ Tongue of the Arabs : 5/129.

⁽¹¹⁾ Abu Amr Osman bin Abdul Rahman bin Osman bin Musa bin Abi Nasr al-Nasri, the Kurdish Shahrzuri known as Ibn al-Salah, al-Sharkhani, alias Taqi al-Din, the Shafi'i jurist, was one of the best of his time in interpretation, hadith and jurisprudence, and he classified in modern sciences a useful book,

⁽¹²⁾ Ali bin Ali bin Mohammed bin Abi al-Ezz, The Damascene Hanafi, Fakih, the judge in Damascus wrote, including "Warning on the problems of guidance and bright light in what he works in the mosque" died in the year (792 Ah). Seen: Media: 4/313.

⁽¹³⁾ Explaining the Tahawi faith : 1/361.

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- (15) Sura: The Cow : Verse: (81).
- (16) Similar Qur'an: 168 .
- (17) Surat alWomen: (14).
- (18) Right Straight: 155.
- (19) Surat al-Nour of verse (11).
- (20) Surat al-Women: From verse: (93).
- (21) Explanation of the five assets: 659.
- (22) Seen: Explanation of the Five Assets: 657-659
- (23) Straight path: 172.
- (24) Surat Al , Nisa : Verse : (48) .
- (25) Disassociated the Qur'an from the plagues: 330.
- (26) Seen: Early articles: 47, 48, and looks: revealed the purpose in explaining the abstraction of belief, the sign of ornaments (T726H), investigator: Ayatollah Hassanzad Al-Ameli, Islamic Publishing Foundation - Qom, (D, i), 1417 Ah: 577, seen: Anwar al-Malkot in the explanation of rubies, Tehran, : 174, and looks: Divinity: Sheikh Jaafar al-Sabhani, Islamic House, Beirut – Lebanon, II, 1409H – 1989: 294.
- (27) Surat al-Zalzala: Verses: (7,8).
- (28) Revealing what is meant, investigation: Jafar al-Subhani: 280.
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- (31) Same source: 577.
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- (34) The Great Explanation: Razi :10/98.
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- (36) Interpretation of downloading orbits and the facts of the interpretation: the negative :1/156.
- (37) Religion originsAl-Bazdwi: 136.
- (38) True Muslim: The Book of Faith / The door of the lowest people of paradise is placed in it (1/182)No. 193.
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- (40) Surat The cow of the verse :(26)
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- (42) Straight path: 164.

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