

Surah Al-Fatihah: A Descriptive Analytical Study

By

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Abstract

Praise be to God, Lord of the worlds, and blessings and peace be upon those whom His Lord has sent as a mercy to the worlds, and after: This is a summary of a scientific research entitled: (Surat Al-Fatiha - Analytical Study -) which is important: 1- Urging to increase contemplation and reflection on the Book of God, and to show the topics and purposes of the surah. 2 - The urgent need today to link the lives of Muslims with the Book of God Almighty, and the indications of his noble verses - with belief in thought and behavior - which enriches it and prompts people of specialization to take care of it. And it came in his methodology: Induction from the interpretations of earlier and later scholars. And he began in the analytical study of Surat Al-Fatihah from the first verse to the end of the surah arranged according to its sequence, and I relied in my research on some analysis and discussion. At the end of it I explained a number of issues that became clear to me through experiencing this research, the most important of which are: The scholars differed as to the revelation of the surah, so most scholars went that it was revealed in Makkah, and it was said that it was revealed in Madinah, and it was said that it was revealed twice, once in Makkah and once in Medina, and it was said that it was revealed in two halves: half of it in Makkah and half of it in Medina. And saying its makkah is the most correct saying. Among the objectives of Surat Al-Fatihah are the divinities, the return, the prophecies, and the establishment of judgment and destiny. Finally, some topics have drawn my attention to it, which are worth mentioning, the most important of which are: the collection of the Surah's Taif and its precise deductions.

Introduction

Thank God the Lord of the Worlds, Mercy, King of the Day of Religion, Thank God, who taught us how to praise him and use him, thank God for the grace of the Qur'an. Thank God, who preached seven blindfolds and the Great Qura'n, We were Nora and Mercy, thank God, who showed our hearts to the seven bladders and the Great Qura'n, Hamda only befits him. Prayers and peace on Nabih al-Karim and on his family and his good company and his dependence on Religion Day. After :God ' It is for the introduction or sermon, and the Qura'n explains it; This blessed wall encompassed the purposes of the Qur'an and the origins of religion and was therefore named the mother of the Qur'an and the reference to something called "Mother", encompassing faith, worship, legislation, sanction and faith in God's good names, It orders his individual to worship, use and pray to him and ask him to give presentation to the true religion and the straight righteousness and the path of righteous people and avoiding the path of the angry and wayward, talking about the homes of the happy and the mattresses of the naughty In devotion to God's Almighty Order and termination of other than the purposes and intractable subjects, Imam Al-Cardobi said in his explanation: "In

the chapeau of the qualities, it was said that all the Qura'n, which is twenty-five words, included all the science of the Holy Qura'n".

Al-Fatihah from the fence on which the interpreters often stood, including those who were the signifier, and those who were the most inconvenient. (The Holy Qura'n - Analytical Study -), middle-ground research in which I do not claim to be fully briefed, nor the extreme shortcut that does not meet what is required, I hope here that my collection and analysis will give intolerance, reflection and reflection to this wall.

From God, I ask for help, and I take the conciliation, and I ask Him; He is the helpful guardian, calculated and blessed by the agent, prayed and handed over to our Prophet Muhammad, and to his God and his companions.

Rationale ofor this study

The importance and reasons for choosing this topic are reflected in the following points:

- 1- The importance of this subject is due to its relevance to the Holy Quran.
- 2- Urge greater meditation and reflection on the Book of God, and demonstrate the themes and purposes of the Holy.
- 3- The urgent need today to associate the life of Muslims with God's Almighty Book, and the indications of His dignified verses, thought and conduct, which enriches him, and prompts the specialists to take care of it.

Statement of problems and Study Significance

- 1- Consider God's book.
- 2- Mention of some introductions to the wall as its names, preferences, purposes and so forth.
- 3- Statement of analytical interpretation of Al-Fatihah

Review of Literatures

After making an effort to research and ask, through substantive research tools from the catalogue of scientific centers, research in the computer information network, question who can communicate with it from researchers and specialists, and communicate with the information base of the King Faisal Center for Studies and Research, it has reached a classification in the subject of the Holy Qura'n analytical study, including but not limited to:

- 1- Interpretation of Fatiha and Baqrah: Mohammed bin Saleh bin Mohammed Al-Othaimin.
- 2- Umm al-Quran and 7th al-Muthani: Sheikh Ibrahim Ahmed sh
- 3- Umm al-Qur'an and Most valuable three fences: Sheikh Mohammed Mahmoud al-Sawaf.
- 4- Explanation of Al-Fatihah in the Holy Qura'n: Sunni Durar Foundation. Supervision of Alawi bin Abdul Kader Al-Saghaf.

Research Form and Plan

Our study of this fence came in a plan of introduction, researchers, conclusion and technical indexes:

Introduction: Includes: (explanation of topic's relevance and reasons for choice, clarification of problem and objectives of topic study, previous studies, mention of research plan and methodology).

First Research Tool: Introductions of the Holy Qura'n, with seven demands:

First requirement: Sura names and why they are named.

Second requirement: the virtues of the bracelet and its characteristics.

Third requirement: Type of fence in terms of mechanical and civic.

Fourth requirement: the purposes of the sorority.

Fifth requirement: Number of verses, words and letters.

Sixth requirement: the occasion of the opening of the Qura'n with the Al-Fatihah.

Second Research Tool: Analytical Explanation of the Al-Fatihah: Nine Detectives:

First requirement: the occasion between the wall and beyond.

Second requirement: Reason to disembark

Third requirement: readings

Fourth requirement: Language vocabulary

Fifth requirement: Expression

Sixth requirement: rhetorical issues

Seventh requirement: Overall meaning

Eighth requirement: interpretation and statement

Third Research Tool: Scientific Benefits and Tastes

Conclusion: I recall the most important findings and recommendations.

References: The following include: Indexing sources, references and indexing subjects.

Research Methodology

1. Extrapolate from the interpretations of applicants and late applicants.
 2. Start the analytical study of Al-Fatihah from the first verse to the end of the fence arranged according to its sequence
 3. My research relied on some analysis and discussion.
- The research's scientific material was documented as follows:

1. Attribute the verses to her wall in the Holy Qura'n, and rely on Ottoman painting in her writing.
2. Graduate the conversations by referring them to their sources, and indicate the scientists' judgement on them.
3. Referring different effects and statements to their sources by mentioning the part - if any - and page number.
4. Documentation of the transfer from the original book and from the rest of the scientific references, attributed to its authors.
5. Explanation of exotic words, brief identification of places, teams and spectrums.
6. Adjust what needs to be shaped and shape understanding, and adjust what is straight

First Research Tool

Introduction to Surah Al-Fatihah

It has seven demands:

The First requirement: Surah names and why they are named.

The Second requirement: the virtues of the wall and its characteristics.

The Third requirement: Type of fence in terms of mechanical and civic.

The fourth requirement: the purposes of the sorority.

The Fifth requirement: Number of verses, words and letters.

The sixth requirement: the occasion of the opening of the Qura'n with Al-Fatihah.

First requirement: Sura names and why they are called:

Surah Al-Fatihah has many names. This indicates her honour. The number of names is a function of the honour of the name. and some of them are arrest names and others are jihadist names, stating that only the chapeau of the book, the seven complainants, the mother of the Qura'n or the mother of the book were proven in the right year (Ibn Ashour). and we will confine ourselves to mentioning the suspension with proof and the reason for the designation, but the jurisprudence will mention it as a reference to prevent prolongation (Muslim).

Their suspensive names are:

1- Book Opening:

On Ibn Abbas', he said: While Gibril Qaad at the Prophet ﷺ heard a contrary from above, he raised his head, and said: "This is a door from heaven that was opened today. This king came down to Earth. He never came down today. I herald two enlightenments that your prophet did not bring before you: the book's conqueror, and the hose of the Holy Al-Baqarah, you will only read a letter from them. " "I called it because it opens by writing it in the Quran, in education and in reading in prayer. Because it is the first Surah, it was said: because it is the first Surah written in the preserved painting (El-Seyoty) .

2- *The mother of the book and the mother of the Qura'n:*

He said: "The Mother of the Qur 'an is the seven Muthani and the Great Qur'an".

3- *Al-Muthani said: "The mother of the Qur 'an is the seven Muthani and the Holy Qur' an.*

Why it was called: Seven, because it is seven verses, and the second: because it is repeated in prayer, and it is read in every knee, or to repeat its descent, the son of Josi said: "Meaning Atienak the seven verses that bend in every knee(A rak'ah of prayer) (Al-Bukhary).

Their initial names are :

The Great Quran (Al-Seyoty) - Al-Wafiya - The Holy Qura'n Adequacy - Foundation - Praise Thanksgiving - healing, healing and uplifting - The Holy Qura'n (Aby-Horayrah)- The Surah of Question or Teaching the Question (Al-Maroudy) -Soura al-Manajat (Al-Sama'any) - The Surah of Authorization (Ibn-El-Gouzy).

Second requirement: the virtues and characteristics of the bracelet :

Fadl al-Fatihah quoted several conversations that demonstrate her great and great remuneration and her virtues:

- 1- Al-Fateh Nur told her readers that only Uteh would read a slave from her. A private door was opened and a private king was brought to her without peace. Imam Muslims told Ibn Abbas that he said: (While Gibril Qaad with the Prophet heard a contrast from above, he raised his head and said: This is a door from heaven that opened today. This King came down to Earth. He never came down today. I herald two enlightenments you have fulfilled: the book's conqueror, and the Al-Baqarah's stamps, you will read only by letter" .The Prophet said: "In his hand, I did not come down in the Torah, nor in the Gospel, nor in Zubur, nor in the Divine like her, and it is seven of the blindness, and the Great Quran I gave".
- 2- It is the best and greatest Surah in the Qur 'an. After my Father, said: "I was praying and the Messenger of Allah called me I did not answer him until I prayed." He said: "Let me teach you the greatest Holy Qura'n before you come out of the mosque," and he said: "When He wanted to come out of the mosque, I said," Messenger of God, you said: Let me teach you the greatest Holy Qura'n . (Al-Samaaian)."
- 3- The apostle of God said: "There is no prayer for those who have not read in conquest", and he said: "Those who have not read in prayer with the conquest of the Book, they are preachers" and said: "There is no prayer for those who have not read in the Mother of the Qura'n. (Muslim)"
- 4- "In all prayers he reads," said Abu Hurira, "What did we hear the Messenger of Allah's peace and blessings on him, we heard you, and what hid us from us, hid us from you". He said: "If you go beyond it, it is good, and if you end up with it, I divide you. (Muslim)"
- 5- She is classy and recovered from disease, fever, eye and every poison, so my father Said Al-Khadri said, "We came down home, so a woman came up and said," The neighbourhood master is healthy, bite, is it in you who is good? " With her, a man of us, what we thought improved his sophistication, his bands with the book's conqueror and he was acquitted, and they gave him a scoop, and we watched our son, and we said, "Was I good?" He said, "I did not move it until the Prophet came to, and we

- came to the Prophet, and we mentioned it to him, and he said," What did he realize that it was sophistication? swear and beat me with an arrow with you (Al-Bukhary)."
- 6- He said: I heard the Messenger of Allah, saying: "The Almighty said:" Prayer was divided between me and my worshippers. God's God, God said: If the slave says: "Allow the mercy of the mercy 3 Saj, God Almighty said: I was praised by Abdi, and if the slave said, "Let you be protected by Religion 4, he said," My glory is my slave, and he once said, "My slave is devolved to me." And if he says, "Allow you to be worshipped, and for you to have a 5th appointment," he said, "This is between me and my slaves in half, and for my slavery what he asked. If he said, "Let us do our work," he said.(Al-Termedhy)

Third requirement: Type of fence in terms of mechanical and civic

Scientists disagreed in her descent on the words:

First, the most scholar went on to say that she had come down with Mecca, and was therefore Mecca.

Second, she came down to town. Shukani said: "Whoever said that she came down in town, what my father's son Shibah brought out in the classifier about my father was a kitten".

Third: She came down twice, once with Mecca when she imposed the five prayers, and once with the city when she turned the kiss, Al-Baghoui said: "Hussein bin Fadl said: Methani named it because twice she came down with Mecca and once with seventy thousand king (Al-Qortouby)."

Fourth: It came down in half: half in Mecca and half in the city.

And to say that she is the truest of words, and to demonstrate her status with evidence:

The first proof: Al-Sawaiti said: "He said:" He has given you seven blindness. "He interpreted it with the conqueror, as in right. The stone wall is Makiya with an agreement. He was grateful for his messenger.

The second evidence: It is impossible to impose prayers and not to bring down what is complete. The Prophet said: "Whoever prayed a prayer in which he did not read the chaperone of the book, it is premature". Prayers may not be imposed on us and do not remove any shortcomings. It is inconceivable that Muhammed will pray thirteen years without the chapeau of the book. He did not reply that there was a prayer in Islam other than the conqueror (Fath-Al-Moghyer).

Fourth Requirement: SuraH Intent

- The Holy Qur 'an of the Wall, which encompasses all the purposes and axes of the Qur' an, despite the lack of verses, is therefore called Umm al-Qur 'an. It deals with the origins and branches of religion. Thus, Al-Qartoubi said: "In the light of qualities, it is not until it is said that all the Qur'an is twenty-five words of all. (Al-Samarquandy)"
- This is one of the secrets that made prayer only a light reading, for the worshippers to read it seventeen times a day and night, recalling the Holy Qura'n's purposes, said Sayed Kotb: "In this wall, the faculties of Islamic faith, the faculties of Islamic perception, the faculties of feelings and orientations indicate the wisdom of choosing to repeat in every knee, and the wisdom of nullifying every prayer in which there is no mention".

- Scientists have mentioned some of the Quranic purposes shown by Al-Soura, including:
- Al-Razi - God's mercy - mentioned four purposes: "Divines, repatriation, prophecies, and proof of justice and fate."
- Mohammed Rashid Reza, God's mercy, mentioned five holistic purposes: "Unification, promise and promise, worship, demonstration of the path of happiness and how to walk through it, and stories of happiness and siblings and their qualities."
- Tahir Ben Ashour - may Allah's mercy - mentioned three purposes: praise for God, commands and flavors, and promise and promise.

The Holy Qura'n contains what the Holy Qura'n did not contain. Sa 'adi interpreted the Holy Qura'n to mention its purposes. He said: "Three types of unification included: the unification of the righteousness is taken from the words: Samarul Al-Alamin 2 Jiri. The unification of God, the singularity of God by worship, is taken from the word: [God] and from the saying: Allow you to obey Abdullah and yours to mean 5 Jiai. The unification of names and qualities, which is the proof of the qualities of perfection of God Almighty, proven to himself, and proved to him by his apostles without disruption, representation or analogy.

Proof of prophecy was included in his statement: "See our straight tightness (because that is abstaining without the message. And proving the penalty for the actions in saying, "Your money on the day of religion" and that the penalty is fair, because religion means punishment with justice (Al-Saa'dy).

It included proof of destiny, and that the slave was a true actor, contrary to fatalism and prejudice. It included responding to all the people of Fad 'a and misguided in saying: "See us the righteous tightness (for knowing the truth and working with it. The devotion of religion to God included worship and the use of the words of God: "You shall be worshipped, and you shall be enabled. (Said Qotb)"

Sixth requirement: Number of verses, words and letters.

First: The number of verses of the Holy Qura'n.

The first: seven verses, the Zemochari said: "seven verses by agreement."

Second: six verses, Ibn Atiyah said: "Except what I recount about Hussein al-Ja 'afi is six verses, and this is an anomaly that is not reliable."

Third: It is eight verses, Ibn Atiyah said: "Roy about Amr bin Obaid that he made Yak worship a verse, it is eight verses, and this is also an anomaly".

It is true: It is seven verses by agreement, and the Prophet's Prophecy: (Prayer was divided...) confirms this. (Al-Wagieez)

Although the scientists agreed that it was seven verses, they disagreed in counting the simplicity of a Al-Fatihah verse on two words:

The first statement: Basmala is a verse of Fatih, which is El Shafei's statement and a novel about Ahmed.

Proof: The son of Greg, on Abdullah Ibn Abi Malika, spoke of Umm Salameh. She was asked about reading the Messenger of Allah ﷺ. She said: "He was cutting his reading the verse: (In the name of Allah the Merciful) (thank God the Lord of the two Worlds) (Al-Kashaf).

Abu Harirah said: "If you read praise to God, read:" In the name of God the Merciful, she is the mother of the Qur 'an, the mother of the Book, the seven mothers, and in the name of God the Merciful, one of them" .

Second: Basmala is no more than Fatih, a statement by Abu Hanifa and Malik and an account of Ahmed. These are Aya's head.

The Proof: Abu Harira spoke: I heard the Messenger of Allah ﷺ: "God Almighty said: Prayer was divided between me and my slaves in half, and my slaves asked, and if the slave said:" Thank God the Lord of the two worlds, God Almighty said: Hamdani Abdi. " Anas bin Malik said: "I prayed behind the Prophet ﷺ Abu Bakr, Omar and Othman, and they were open (thank God the Lord of the two worlds) not to mention (in the name of God the Merciful) in the first reading or the last".

It is true that this issue is due to the science of the count of the AI, namely that the numerologists disagreed in the count of the Basilah in the Fateh Sura, both words being true, the Sheikh of Islam Ibn Timiyeh said: (Both words are right; They are from one face, they are not from one face, and the conqueror is seven verses from one face that is simplistic and they are a verse. The seventh verse (I blessed them), because the brocoli was lowered on the fence).

Second: Number of words of Surah Al-Fateh.

First: twenty-five words, the Danny said: "Twenty-five words are like a word I have seen."

Twenty-seven words: "Twenty-seven (Al-Nesaboriy)."

Third: Twenty-nine words, Beni Ali al-Hanbali said: "And nine tenths of a word."

Third: The number of letters of the Holy Qura'n:

The first statement: It is one hundred thirteen letters, Ismail al-Qurashi said: "And its letters are one hundred thirteen letters".

Second: It is one hundred twenty letters, "and its letters are one hundred twenty letters."

Third: It is one hundred and twenty-three letters, the Nisaboree said: "Its letters are one hundred and twenty-three".

Fifth, it is one hundred and forty-two letters, and Beni Ali al-Hanbali said: "And one hundred and forty-two letters (Al-Danyie)."

Sixth: The number of its letters is one hundred and forty-three. Mohamed Benmar Al-Jawi said: "One hundred and forty-three letters (Ibn-Taimiyah)."

Seventh requirement: the occasion of the opening of the Qura'n with Al-Fatihah.

He opened his book with this wall; because it gathered the purposes of the Qura'n; So her name was: Umm al-Qur 'an, Mom of the Book, and basically, she became the title of the book. She is the sum of the Qur' Because it gathered all the purposes of the Qur' Because it becomes the ingenuity of initiation, and it is the first speech to show what is meant in general, and as the title (Al-Buiquaie).

Al-Baqai 'i said: "Since the basilism percentage of the light percentage of the Qur' an was issued Al-Fatihah as the Qur 'an was issued the chapeau, because the whole proportion of things to him alone indicated that the God alone is a total of Al-Fatihah detail (Al-Burhan).

The Holy Qura'n also said: "The Qur 'an is the word of Allah. But from it, what is God's word about Himself and what is God's word about what should have been spoken in all their tongues and conditions and their grades and their differentiation from what they cannot reach to their palaces and their helplessness. God has given the agent everything to tell about them what they should not have done. Because if they come to themselves, they don't have something to do with their religion and their religion. So they can only thank this blessing if He, the Almighty, attaches his words to them, thereby fulfilling his right to do so. And if they

cannot tell themselves what their Lord is entitled to, how can it be about the commendation and glorification of God (Al-Haabie)."

The Second Research Tool

Analytical interpretation of Al_Fatihah

It has nine demands:

First requirement: the occasion between the wall and beyond.

Second requirement: Reason to disembark

Third requirement: readings

Fourth requirement: Language vocabulary

Fifth requirement: Expression

Sixth requirement: Rhetorical issues

Seventh requirement: Overall meaning

Eighth requirement: interpretation and statement

Ninth requirement: Scientific Benefits and Tastes

First requirement: the occasion between the wall and beyond.

First: On the occasion of Al-Fatihah:

- A. When they asked the guide to the upright arrogance at the conclusion of the Holy Qura'n, they were told at the opening of the Holy Qura'n that the arrogance to which you asked the presentation was that book, Al-Tabari said from the talk of Ali: "The straight arrogance is the book of God". Because God Almighty said that the protectors asked for the gift: "I gave you what you asked for. This book is a gift to you, and you followed it. You were guided to the righteous rigor that is responsible (Al-Tabaryi)."
- B. The Al-Baqarah detailed the whole of the matter in Al-Fatih, Al-Sawaiti said: "Every Holy Qura'n details the beauty of the before it, explains it, and summarizes it, and it continued with me in the majority of the wall of the Qura'n, its length and its shortness, and the Al-Baqarah wall has included the detailing of all the pastoral collections (Al-Seiyoty)."

Second: On the occasion between Al-Surtien's Hose:

Fourth: Al-Sawaiti said: "Al-Fatihah concluded with the prayer that the believers do not take the path of the angry or the wayward in general. We do not disperse any of his

messengers. The insurance in the Last Al-Baqarah is as legitimate as in the Last of Al-Baqarah (Al-Seiyoty). "

Second requirement: the reason for the descent.

"Abu Osman Said bin Muhammad bin Ahmad al-Zahid, we told my grandfather, Abu Amr al-Hairi, our event Ibrahim bin al-Harith and Ali bin Sahl bin al-Mughayyeh said: We told Yahya Ibn Abi Bakir, we told Israel about Isaac's father about Maiseer's father: The Messenger of Allah (may Allah's peace and blessings be upon him), if he appeared, heard him call: Muhammad, if he hears the sound go on the run, he says to him, "If you hear the call, prove until you hear what he tells you." He said: "When he heard the call: Muhammad, and he said:" Say, "I testify that no God but Allah testifies and Muhammadah is the Messenger of Allah, and then he said:" Say: "Muhammad to God is the Lord of the world. (Al-Wahiedy)"

Third requirement: readings

The readings in Samawi, Ma 'din. 4: "Your King, Your Owner".

Asim, Lazy and Jacob read and succeeded in his selection by proving a thousand after the meme verbally and the rest by deleting it. He said: "The readers are different in reciting your lamb. Some of them will follow. The interpretation of the reading of those who read this: (AlbdulFattah Al-Qady), the King of God has the Day of Religion pure without all its creation, who before in the world were Titanic kings disputed by the King, and defended by unilateralism with pride, greatness, sultanate and righteousness. They believe in God's meeting on the Day of Religion that they are the little ones, and that He - without them, and without others - has the King and the Pride, the Pride and the Pomp.... The interpretation of who read: "Your Owner on the Day of Religion has no one on that day with whom he has judgment as their own in the world. (Al-Tabaryi)."

Al-Tabari said: "And the first two interpretations of the verse, and the healthiest of the two readings in the recitation I have, the first interpretation, which is the reading of Samuhamlaki in the sense of" King. " Because in acknowledging his monarchy, in recognition of his monarchy, and the virtue of increasing ownership over the landlord, it is known that only the owner, and the owner, may not be king .(Al-Tabaryi)."

Fourth requirement: Language vocabulary

Jehovah allowed the mercy of 1 Saj: To bring the epidemic the meaning of beginning, as you said: In God's name, he did not invoke the mention of "starting" because the situation predicts that you are a beginner. A thousand fell from God's name; Because it was a thousand people who came in to get her to speak by the resident. And, they disagreed in the derivation of the name on two sides: one: it derives from the trait, which is the mark, because of the distinction in the name named, and that is the saying of the pharaoh (Al-Zaggag). The second is that it is derived from His highness, which is the lever because the name goes by the name and he lifts it from others, which is Hebron's saying and the glass. It is true that it is derived from His Highness, which is His Highness, and the original is His Highness Balawi. (Al-Maroudy)

Samuhbasan Ma'hasji: The Science of the Sacred Attic Self, Meaning: The True Idol, Said: It is God's Greatest Name, and No Other One Has Been Named. The "God" is a true idol or invalid, called God and another. (Al-Zeheily)

The compatriots allowed mercy 1 to prevail: two qualities of God derived from mercy. mercy in a compassionate sense . (Al-Zeheily)"

Allow Hamad to obscure: The beautiful description of the optional beauty for the purpose of maximization, the opposite of which is the praise of the tongue for the purpose of maximization. In custom it is an act that predicts the maximization of the blind because it is soft... The actual praise is to perform physical acts in the interest of God's Almighty face. (Al-Tahawonyi)

God: Owner. The Lord of Everything: His Owner. It is God's name and God is said only in addition to Allah and Mr. Al-Mureb, Ma'nim, mastermind and reformer. It has the meaning of patriarchy, education and caring for creatures.

He said: "All that created God as he said: Let God change God Abji and he is God of all . and the world: the whole creation and all that the belly of the astronomy and every kind of creation was said as the zoologist and botanist.

Samil Kesji: The Owner of the Day of Reckoning, Reward and Reward for Business, which is all in his grip on the Day of Judgment, and who knew that God is the King of the Day of Religion, has known him by his good names and best qualities. Allow M.D. 4 to be called Doomsday because it is the day of the penalty and the calculation, and who (who condemned himself) is: measured(Al-Qady Abdulnaby).

Allow you to obey our obedience. and worship in language: obedience with submission ". Let us appoint 5 inmates: we ask you to help obey you.

Let Da Saji go: We went along the road to the truth and showed us the way of your gifts to Ansk and your proximity. The Scourge allowed for a 6th Valuation: Tear, Cancer, and Clothing: The Moderate Path, which brings happiness to the world and the aftermath, inter alia, doctrines, judgments, ethics and legislation, such as the correct science of God and prophecy (Al-Heiemery).

The prophets said: "They are all those who God has proved to believe in the prophets and believers who God has mentioned in His saying: Those with whom God is blessed are the prophets [Al-Nesaa': 69]".

Let the Gospel of Doom and Coma. Angry: They are the Jews, and they are the prophets, because God has condemned the Jews to anger. May I tell you that of this is proven by God's curse and outrage at him, who made them the monkey and the pig and the slave. Let me say, "Let you not be in Denkm ".

Fifth requirement: rhetorical issues :

This wall, in its palace, included multiple enamels of rhetoric, some of which Abu Hayan stated in his interpretation of the surrounding sea: "In Basmala, two types of rhetoric (Al Waseeit):

One: deletion, to which B relates in a poison.

Type II: repetition in the description, either to maximize the description, or to confirm, to be determined in the self."

Abu Hayan said: "In this gracious fence of kinds of eloquence and eloquence of kinds: (Al-Zeheily)

Type 1: Good opening and prowess of knowledge, not to mention well to be inaugurated in the name of God, and praise him with the highest qualities of his people.

Type II: Overprivileged for all (AL) in praise useful for dumping.

The third type: The discourse is colored in [thank God]. The word is drafted and it means: "Thank God". (Al-Zubaidy)

The fourth type: The competence of the blame in [Praise to God] indicates that all the lawyers are competent over it, as it is owed to it very much.

The fifth type: Delete as a deletion of (Strad) from the words of the Almighty: Allow the stranger to be angry at them and not those who are poor 7 discretion: Do not aggravate the angry at them, and do not aggravate the wayward.

Type VI: Submission and Delay in Saying: Allow You To Be Blessed With Your Own Name 5Y. (Kamla AlQawary)

Type 7: The statement after the thumb, in which he said: "Those who have done so will be restricted to them".

The eighth type: distractions, in the words of the Almighty: [Thank God]. (Al-Azhary)

Type IX: Ask for something, not what is meant to happen, but lasting and lasting.

Type X: Parallel encouragement is the agreement of the last two words in weight and narrative. . . Let us do this by saying, "Your money is the day of religion." Then the self-influential spacers based on the agreement of the exits of the letters sometimes (Rahman/Religion/We use, where there is a diversification in the separations of the wall by the letters between noon and meme (Al-Reda Al-Saghany).

Sixth requirement: Expression :

May God's Mercy Be Compassionate 1 Cyprus

Let Jehovah lock him up: B is a dragon. Name: A name dragged by the B, a fracture drag sign, from which the thousand words and lines were deleted, to mitigate the frequency of use, and only deleted with the word of His Majesty. The neighbor and the tractor in a monument place are related to a deleted act, the kofi is in advance, towards: I will begin in God's name, or in God's name, on the order, and some of them will appreciate it late towards: in God's name, in God's name I will read. Or related to the name of a deleted who signed an expertise, the opticians and the most progressive progressives towards the elementary being, or stable in the name of God, or elementary in the name of God. Some of them appreciated it as a late name. The name of God is related. (Al-Zeheily)

Jehovah allowed mercy to 1 two qualities to God. Samil Kesji: An adjective of God and a reading of your King, among them an accurate difference is that the Owner is the Owner of the King by breaking the meme and the King of the King by including it (Al-Zeheily).

The seventh requirement: the overall meaning.

May the mercy of 1 Jehovah read to a beginner the name of God, who is worshipped by everything. Merciful mercy with great broad mercy that expanded everything, baptized every neighborhood, and wrote it for the beneficiaries of his prophets and messengers. Praise God for his perfectionist qualities, and for his actions between credit and justice, he has full praise, in all respects, and is the breeder of all worlds by creating them, preparing them for them machines, and restoring them to them the great graces, which if they lost them, they could not survive (Al-Baghawy). What a blessing they have, Almighty God and the Owner: describe the King as the King, whose effect is that he commands, terminates, solidifies and punishes, and acts with His property of all kinds. The King added to the Day of Religion, the

Day of Doomsday, a day when people condemn their actions, their good and evil, because on that day, the creation is fully manifested, the perfection of his king, justice and wisdom. And never worship, deceive, humiliate, and empower, in recognition of you, God, not of you. If we may use our worship and obedience to you and in all our matters, then we shall know the straight road and agree to rest upon it after knowing it, that is, a path that you blessed, from the prophets, friends, martyrs and the righteous former, and the good of those are companions, and do not make us with those impartial by righteousness, expelled from God's mercy, the most punished, because they knew the truth. (Al-Baghawy)

They lost the way. In the public's view, the angry are Jews and the wayward are the prophets (Abu-Hayyan).

Eighth requirement: interpretation and statement

He said: "May God's mercy be imprisoned from mercy 1 (Al-Sabouny).

The legitimate name of all readers is: May you lock up God's mercy from 1 Jiri, which is fixed on the head of each Holy Qura'n in the most innocent Quran.

May you lock in the name of God, read, read, enlisted, and blessed.

They disagreed on the derivative of the name in two respects: one: it derives from the trait, which is the mark because of the distinction in the name, which is the phrase. The second is that it is derived from the superiority, which is the lever, because the name is named after the other (Mohie El-Din Darweish).

The mercy of Merciful 1 allowed Jehovah to learn of "God" and to bless and devote himself to him. God said, "Do you know him toxically?" Al-Zamakhshari said: "The God is a name of the races, a name that falls on every true idol or invalid, and then the idol has been rightly overpowered, and permitting Rahim 1 Sajj to omit the whispering, the idol has the right".

It is the origin of his good names, all of them, and his higher qualities. It was even said to be the greatest name.

The meaning of Samhad Hamad is: The idolatry of the Creator, his affection, greatness and subordination, and his dismay at the woes and misfortunes. The Son of Timiyeh said: "God Almighty is entitled to worship for Himself because He is the idolized devout who is devoured by hearts and desires Him, and is appalled at adversity (Al-Farra')." "

He said: "Permit Hamid to Hezji, who is the idol God. This name is more righteous by worship, which includes the very purpose of the slave and its destiny and its end, and what has been created for him, and what is his righteousness and perfection, which is the worship of God (Al-Farra').

Jehovah allowed Rahman, 1 Jehovah: Two names from the names of Allah - Almighty, derived from mercy, and from Abdul-Rahman bin Auf, to say: I heard the Messenger of Allah - Allah's peace be upon him - saying: "Allah has said: I am the Rahman, and she is the womb." Mercy and mercy are derived from mercy, and mercy are derived from the name of the Almighty "Rahman".

The "Rahman" weighs on the weight of "two acts", and the "mercy" weighs on the weight of "active", each of which is suspicious, and the formulas of exaggeration. However,

the phrase "deed" is reported to be "effective", because the phrase "deed" indicates fullness, it is said: a man of anger, any full of an organ. This is why Rahman was introduced to Mercy (Semein Al-Halaby).

The difference between "Rahman" and "Rahim" in three facets:

The first facet: That between them in general and in particular, in terms of the Word, Rahman is a name of God Almighty God is not called another, as God's name and livelihood. Merciful is a generic name that may be described other than God, such as the name of the apostles, the hearing, and the Bible. The prophet Muhammad said: [You have come as messengers of yourselves dear to Him.]

Meselem may be called Yaman's Jehovah through intransigence and disbelief, and God humiliated him. The son of many said: "When Meselem is the liar, so-called Yamama, God has broken him, and a month of lying, only Meselem is said to lie, and he is like in lying, between the urban people of the Madar, and the parents of the Lineal people of the Badia and the Arabs".

The second aspect: that they are generally between them and opponents in terms of meaning, the mercy is the general mercy of all creation and their disbelief. Jehovah said: "And that is why he said: [Then He is sworn at the throne of mercy], and He said: [The greed is upon the throne of Allah]. The son of many said: "He mentioned equating to his name, Rahman, so that all his creativity could perish in his mercy (Al-Zubaidy)."

Mercy is a special mercy for the faithful of the world and the afterwards, as the Almighty said: "He was a merciful believer".

Samarkandi said: "The Rahman does not diminish the livelihood of the Dagher for his dawn... That is why he called himself mercy, because his mercy expanded everything, and only Allah Almighty may be said "Rahman", because this description does not exist in others. "Merciful", the companion of the believers in particular, conceals their sins in the world, mercies them in the aftermath and enters heaven".

The third facet: The "Rahman" was informed of the "mercy", which is why the Rahman offered the mercy in Basilah and Fatih, and the word "majesty" was given to them because it is more special than them and I know. "He started in God's name, and called him mercy, because he is more special and I know of compassion, because first the name is the most honourable name, so that starts with the one".

He said: "Let Hamid be God's Lord (Al-Zubaidy).

The occasion between Basilah and his saying: "Let Hamad be God's Lord and 2 Saji:

Al-Baqai said: "Since the smallness is a kind of praise that all occasion suits to be followed in the name of the total praise of all its members, it is as if it was said: reap it because it is due to all the protectors, and sum up this kind of praise at the opening of your affairs to mention the sense of desire and awe of it leading to the necessity of the gift road".

When he says: "May God's mercy 1 Saji be imprisoned, and he says:" Allow Hamad to God the Lord of the scholars 2 Saji:

Al-Baqai said: "When he proved that he said:" Permit Hamad to give him to Sajji that he is owed to all the protectors for nothing other than the same possession of all the luxuries,
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he pointed out that he also deserves him in terms of being a soft owner lord. The son of Zubair Granati said: "... Then it was opened by God's grace. He has begun to start things, and legitimacy has made it clear that he prefers this and every speaker has taken it" .

Al-Hamad: He disagreed: describing Mahmoud as perfect with love and greatness. If not with love and maximization, it is hypocrisy and hypocrisy. Sheikh al-Islam Ibn Timiyah said: "Thank you: Telling Mahsin al-Mahmoud with her love. If he told an informant about the beneficiaries of others who did not like her, he would not have been benign, and if he liked her and did not tell her, he would not have been benign" .

He was said to praise Mahsin al-Mahsan al-Mahmoud, a famous man, who reminded the son of Greer of his support for a heel: who said: "Thank God, that is praise for God." But between praise and praise is a difference, and if he repeats praise again, he calls praise, and if he repeats a third called "glorification," to talk to my father, Harira said: I heard the Messenger of Allah, saying: "The Almighty said:" Prayer was divided between me and my worshippers. God's God, God said: If the slave says: "Allow the mercy of the mercy 3 Saj, God Almighty said: I was praised by Abdi, and if the slave said, "Let you be protected by Religion 4, he said," My glory is my slave, and he once said, "My slave is devolved to me." And if he says, "Allow you to be worshipped, and for you to have a 5th appointment," he said, "This is between me and my slaves in half, and for my slavery what he asked. If he said, "Let us do our work," he said. The praise is to repeat and dissuade him.

It was thanked: this was mentioned by some scholars, including the radiator and the Tabari. It is true that praise is not thankful. Praise is the opposite of disbelief, and thanks are the opposite of disbelief. Let me escape two flags 2 Saji in the sense of their Creator, owner, and disposal (Al-Zubaidy).

May I escape two flags 2 Sagi originally taken from the upbringing and development of something, and communicate it to its integrity, as the apostle said: [Your Sorrows]

It is in the sense of the Owner and the Master, as the Almighty said: "Any Owner and Master." In the conversation, "the nation will give birth to its lord". Any owner and lady.

In other words, the idol is even if it is not true, as the apostle said: "Divine masters dispersed the best or the only God of oppression".

And in the sense of the person, his mind, his interest and his handler. He says, "Are you gracious to him": "You do it and fix it (AlWaseet).

In the words of the owner of the cherish, as the Almighty said: "Your Lord will bless the Lord of the treasure of what they describe".

All these meanings are right for him - Almighty - He is the breeder, creator, owner and master, and is their true idol, which is the day of everything, its mastermind and interest. He is the owner of Almighty Dignity. Sheikh al-Islam ibn Temiyah said, "The Lord is the breeder of the righteous Creator of Nazir al-Hadi." Any owner and lady.

By definition, "God" is only called God. The Lord of the House, and the Lord of camels, as the Lord of God put it, must be restricted if He, other than God, is to be restricted (Al-Zeheily).

Yusuf Ali al-Salam said: "[Remember me at your Lord]. He also said: [Go back to
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your head]. In the conversation, "the nation will give birth to its lord."

The two worlds: Every existence except God - Almighty - has been gathered to include each of the so-called sexes. All creatures in the heavens and the land, and their angels, sex, gin, demons, animals, frozen and other creatures, as well as the "Al", have been used to include each of those species.

He disagreed in the meaning of the world over three words: "It is reasonable, and it was said: The world, and it is said: All that God has created in the world and the other, the Mauridi said:" And the world was different, in three words: one of them: It is what makes sense: from angels, from forgetting, and from genie, and that is the words of Abbas. The second is that the world and so forth. The third is that the world is all that God Almighty has created in the world and in the aftermath, and this is my Father Isaac's gloomy statement" .

In his derivation, he was said to be derived from the marker, and is said to be derived from "science" by breaking the eye, the Mauridi said: "They disagreed in his derivation on two sides: one: it is derived from science, and this is the interpretation of who made the world a name for what is reasonable. The second: it is derived from the mark, because it is an indication of its creator, and this is the interpretation of who made the world the name of each creature . (Al-Heiemery)"

To say that it is derived from the mark is to show, potentially derived from science.

He said: "Allow mercy from the mercy.

When he said: "Allow Hamid to God, the Lord of those who have learned 2 Sajj, to say: Allow Rahman to compete with Rahim.

Al-Baqai said: "Since the order of the patriarchy registers salad only with compassion, follow this in my capacity as the merciful merciful surgeon in the necessity of Hamdeh, and it includes discouraging the elaboration of what was originally covered by Praise".

The verse has been interpreted shortly.

He said: "Let you be protected by Religion 4.

The occasion between saying: "Allow the mercy of three prisoners to protect you (Al-Tabary).

Al-Baqai said: "Since the Lord with mercy may not be the owner and the patriarchy is done only with the beneficial king of the cherished dignity of the fruitful prestige of thoughtlessness and the oppression produced for the influence of the order, he followed by saying: Let your bequeathing God's 4th religion be an apprehension of his glory".

This is after saying: "May the mercy of God be praised. God said, "My glory is my slave."

Today in the Shara 'a: between dawn and sunset.

He said: "There are no more days (Al-Saaidy)".

(Religion) is the calculation and punishment for acts of good and evil. As the Almighty said: [Then God commits them to their religion and they know that God is the right shown] any penalty for their actions. (Said Qotb)

The day of the reckoning, the day of the judiciary, the day of the penalty, was said. Samarkandi said: "The meaning of saying" Malik "means: Judge and Ruler of the Day of Religion means: the day of reckoning as the Almighty said: (That valuable debt), means the calculation of values. It was also said: "The meaning of the day of religion means the day of the judiciary. The Almighty said: "He would not take his brother into the religion of the King".

He said, "Allow you to do your best and to do your best".

The occasion between saying: "Let you be protected by Religion 4 and saying," Let you be safeguarded by a man who means 5. (Al-Zeheily)"

Al-Baqai said: "When it came up with entitlement, love, desirability and intimidation, everyone who was at the heart of the appeal to him and to the sole disillusionment was fair about the method of absenteeism to this speech in advance of the means of requesting the need because it is worth answering [Ayak] any of these qualities! [We worship] to guide them to this; As Al-Halali said: "The purpose is throughout the humiliation, and he was followed by a repeat of the conscience, urging that the request for help be exaggerated [and we can] indicate that his worship is prepared only with his help and that the owners of the gift in hand: Look at how the very Almighty began, then demonstrated by the actions, then rose to the qualities, and then returned back to the self to point out that he was the first and the other surrounding, when access to a division of effective science and qualities learned the merit of individuals by worship and knew the inability to fulfil the right to seek a subsidy. (Al-Zeheily)"

The effect "Iak" was given to the act in the subjects of interest, and lest the memory of slavery and worship progressed over the idol, such as the words of the Almighty: {Say God forbid me to worship God.} () And say: {Say I forbid God. He repeated the pronoun "Ayak" again to the attention, since it was made public.

Ibn al-Qaim said: "In reinstating" Iak "once again is an indication that these matters are related to both acts. In reinstating the conscience from the power of necessity, it is not in deleting it. If you say to King, for example:" Iak love, Iak fear and Iak fear ", it was in which it was the prerogative of love, fear and concern of itself.

Permit you to obey Sajji: Worship is launched and intended for the act of worship: an umbrella name for all that God loves and acquiesces in words, inner deeds and phenomenon (Ibn-ElBazesh).

Worship must have two conditions :

The first condition: Devotion to God - Above - As the Prophet of Almighty Allah said, Allow You to impart to You Our Gratitude to You. The Almighty said: "And they were not ordered to worship God as devotees.

The second condition: the pursuit of God's legitimacy. He said: "Whoever is the latest in us is what is not. It is an agreed response".

He said: "Whoever has done an act that does not belong to us is a response." It means that you will be allowed to appoint 5 inmates: that is, we will ask you for help in all our matters (Ibn-Hayyan).

He said: "Let us do our best".

The occasion between saying: Allow you to be worshiped and your family to appoint 5 Sajji and say: "Let us do our job".

The Bible says: "In the verse, he said:" Allow our God to comply with the Scriptures. (Ibn-Hayyan)"

Let us do this: Do something that means prayer. The obvious path is taken from the intrusion of swallowing, swallowing the stepper, and walking on it: that is to say, joining it between its two sides, which is moderate, which is unharmed, and no twist (Al-Maroudy).

Ibn al-Qaim said: "The road is not a tightening until it involves five things: straightness and delivery to the intended, proximity, its capacity to marin on it, and identifies it as a route to the intended. It makes no secret of the guarantee of the rectum of these five matters: its description of straight includes its proximity, because the straight line is the nearest separation between two points, the longer and later it is disturbed, and its integrity includes its delivery to the intended, and a share for all who pass by it requires its capacity, and its addition to the blessed them, and a description of a violation of the aggression of the people of anger and misguise requires its designation.

The path of truth and faith, the valuable religion, and knowledge of what the Prophet ﷺ said about his God in the Book and Sunnah and his work in accordance with the Book of Allah the Almighty and the Sunnah of the Apostle of God.

Al-Saadi said: "We have gone straight, and we have gone right in the tight. The tendency to tighten up the imperative of the religion of Islam and leave other religions, and the tendency in the tendency includes the presentation of all religious details in science and in action. (Al-Zamakhshary)"

He said: "Those who do so will be confined to them".

The occasion between the words of Samuhh Hebron and the words of six prisoners: "I will confine those who have done so to them. (Al-Samarquandy)"

Al-Baqai said: "Then Almighty asserted the news that this would be only by blinding him of this affirmation of the greatness of this road.

The usefulness of this clarification and statement: an explanation of the straight tightness, an indication that it is the recipient's tightness, a testimony that he is most honest and affirmed. Al-Anam: Delivering Grace. The grace is originally the condition that man draws from Lane's living, lowering, farewell, money and so on.

Grace: The name of a gender falls on a few and many, and if added to the knowledge it signifies the absolute blessing of all religious, mundane and other graces, as the Almighty said: [And I supplement you my blessings] (Ibn-AlQayiem).

What you are blessed with is: prophets and guardians, Samarkandi said: "Means the path of those you have forgotten, and you keep their hearts on Islam until they die on it. They are his prophets, descendants and guardians. We are as grateful to them as I was to them . (Al-Tabary)"

He said: "Let those who are poor 7 Saji".

The occasion was that he confined those who had done so to them, and he said: "Let those who have been misjudged by them, and not those who are so bad 7 Saj".

Al-Baqa 'i said: "He said, fearful after the hope and fear, that grace is general and intended for the people of dignity: Let those who treat them with anger to those who have become angry. (Al-Zamakhshary)"

WOW: Passion and "no" are superfluous at opticians, emphasizing the meaning of the denial understood by "non", in order not to fancy the empathy of the wayward over the siege of those who have done so against them. The path of the angry and the road of the wayward,

and to remove the illusion that the wayward described the angry and that this was the compassion of each other's qualities (Ibn-Katheer).

Those who are poor have been allowed to 7 Saggi: collecting stray and misguided is silence, ignorance, and distance from truth. Wanderlust: Those who lost science, left the truth out of ignorance, and worshipped God in disguise, and out of sight. The Almighty said: "What has happened after the misfortune"? (Al-Tabary)

Angry at them are: Jews, and wayward are: The Prophet, the son of many, said: "My father's son Hatem, I don't know among the interpreters in interpreting this differently. (Ibn-Taimyiah)"

Both Jews and Prophets are angry at them and wayward, the Son of Values said: "And angry at him is strange about the presentation of the work, and the stranger is angry at him for misleading the science of the work. Each of them is angry at him, but leaving the truth after knowing Ollie to describe the anger and his right. , The rightful ignorance is in the name of misfortune, hence the description of its monasteries (Ibn-Taimyiah).

Ninth Requirement: Scientific Benefits and Taste

1. Al-Fatihah has many benefits and provisions; This is because she is the mother and foundation of the Qur 'an. One of its benefits is: The legitimacy of initiation in God's name over every religious order, Audeniwe, is the use, blessing and timing. Proof of the name of the Almighty God that unites God and slavery(Suliman Al-Laheim).
2. Ibn Timiyeh said: "God is the idolized God. This name is entitled to worship. This is why it is said: Allah is great and thank God, Allah is blessed only God. The unity of worship is also taken from your worship. The difference between God and God is that the first name is a flag of the sacred self of the Barry Gel and Ola. It is a name called God the Almighty and the other (Ibn-Taiymiyah).
3. His name "Allah" is the origin of his names. The rest of his names belong to him. This is why his names "Rahman" and "Mercy" are affiliated with that name. His name is "Rahman". He is informed of "mercy" and he is especially special of it in terms of word, and that is why he gave it, a presentation to the greatest and most important (Al-Sabouny).
4. There is a reply to the fatalism of those who say: "The slave creates the act of himself. If that were the case, the slave would not need to seek the help of God Almighty. (Suliman Al-Laheim)"
5. God ordered his worshippers to praise him and glorify him for his perfect qualities, and teach them that, Because he says, "If this is an informative sentence, it includes the meaning of the request". To mention God's name Aoun to the slave on all his conditions, the reason for good, blessing, and obtaining (Al-Gassas).
6. He is wanted, and he survives his terrorists, God Almighty, and the integrity of Satan, his winks and evils, and his indignation, destruction and expulsion from preventing the slave from reading, encroaching upon him, or in his light, or participating in his eating, drinking, entering and leaving him, and other conditions (Al-Gassas).
- 7- The right to use the question is the name "God" because one of its meanings is the breeder, the creator, the owner. El Nasser El Hadi. That is why most of the prophets' and righteous prayers and questions were so named (Al-Saiidy).
- 8- Proof of doomsday, reply to those who denied Ba 'ath and re-physical and confirm that he is an investigator and that's why he made it like the one that existed right away, and he said, "Your money is the day of religion, and he singled it out, even

though he was the owner of the world and the afterlife together, because all the creatures' property was cut off that day, and for much of that day".

- 9- The wording appeared by the word "worship" and did not say "I worship and I use" (Suliman Al-Laheim).

In order to acknowledge the slave's failure to stand in the door of the King of Kings as if to say: "I, the Lord of the vile slave, shall not be suited to stand this position in your solidarity, but to join the wire of unified believers and accept my propaganda in their clique (Al-Sabouny).

- 10- He attributed grace to God, and he was not attributed to him by the deception and anger. Say: Angry at them or those who misled them in order to teach worshippers literature with God Almighty. Evil is not attributed to God Almighty, albeit in appreciation (Al-Sabouny).

- 11- The wall included the three types of uniformity, and Ibn al-Qaim stated that from this wall it was. The unification of names and qualities is a whole and detailed thing. Ibn Al-Qaim said: "The whole is the proof of praise to him. The joint is the mention of the attribute of divine, spiritual, compassionate and king, and throughout these names and qualities."

- 12- Proof of God's accountability to worshippers and his rewards for their actions, for saying: Let you be protected by Religion 4 (Al-Sabouny).

- 13- We must pray to God and comply with him. The legitimacy of a Muslim's prayer to his fellow Muslims when he invites himself to take this expression in the conscience of the congregation in his words: "Allow our deed to comply with the Valuation of 66."

- 14- The conduct of the straight road is encouraged by the statement of companionship in it and Salki and the blessing of them from Rebekah. Son said (Al-Sabouny).

Values: Since the applicant of the upright Saddam is the most unpleasant person for the conduct of an accompanying route in which the very few, dear and forgiveness are accepted on the monster of uniqueness and on the fellowship of the companion God Almighty on the companion in this way, and that they are the ones who bless them from the prophets and the deaf.

- 15- To prove the quality of anger to God as befitting His Majesty and greatness, which is one of the actual qualities relating to the will but does not derive from it a name at all (Ibn-Al-Qyiem).

- 16- Desperation for the behaviour of the beneficiaries, the believers and the intimidation of the angry and wayward behaviour of the road is taken from the parallel between presentation, grace, anger and misguided (Ibn-Al-Qyiem). "

Conclusion

Thank God, whose grace the righteous are done, and prayers and peace are paid to our master, Mohammed bin Abdullah, and to his worshippers, who were Sustafa, after: This is an abbreviated study in the interpretation of the Holy Qura'n, and I ask God very much to take an acceptable note of the subject. If there are shortcomings or shortcomings in one aspect of this research, only perfection of God, and infallibility of the ﷺ's prophet, I hope this study will be a prelude to studies that may be more comprehensive and detailed. I have reached a series of conclusions, the most important of which are:

- 1- The Holy Qura'n has many names, including: the pioneer of the Book, the Mother of the Book, and the Seven Who Have Been Blessed.

- 2- She is a light for her readers and only a slave reads Otte from her. A special door was opened, and a private king was brought to her. Peace was not given to him. She did not go down in the heavenly books of the Holy Qura'n, nor was it greater than her, and she is the best and greatest Holy Qura'n.
- 3- Scientists disagreed in her descent, with the most scholars stating that she had come down with a mecca, that she was said to have come down with the city, that she had come down twice, once with a mecca and once with the city, and that she was said to have come down in half: half with a mecca and half with the city. And to say it is the truest of words.
- 4- One of the purposes of the Holy Qura'n is: divines, repatriation, prophecies, proof of justice and fate.
- 5- He opened his book with Al-Fatihah; because it gathered the purposes of the Qura'n; The mother of the Qur 'an, and the mother of the book, is the title of the book.
- 6- In the Holy Qura'n Al-Fateh Hassan Al-Intikar, and over-praising for all (Al) in Praise is helpful for drowning, and the discourse is colored in [Thank God] because it is drafted by the news, and it means it.

Finally, he drew my attention to some of the topics worth mentioning, suggesting a sentence of recommendations for science students and researchers, namely:

- 1- The study of Al-Sura is a comprehensive analytical study of all aspects of the Wall. I did not find a previous source who touched on all aspects of the image, especially as it is the Wall in which the Qura'n was opened and read in every knee.
- 2- Collect for the sora's cults and exact deductions.

These are the most prominent findings and recommendations, and by God Almighty, may Allah pray and peace and bless our prophet Mohammed and his God and his companions all Allah God God the Lord of the worlds.

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