

## INTRODUCING SURAT AL MAEDA

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### Summary

*Praise be to Allah, Lord of the Worlds, and prayers and peace be upon the best of the messengers of our Prophet Muhammad and on his family and companions.*

*The Holy Quran has included many great surahs and each surah of its topics and features, and purposes are characterized by it, and every person must be aware of them, Muslim or non-Muslim, so that the non-Muslim has a general culture in which he learns about the different religions and cultures of all peoples, in order to be able to coexist with other individuals of different religions and nationalities, but if a person is a Muslim, then seeing such topics is one of the duties and necessities that he ordered. The true Islamic religion is for every Muslim.*

*I have explained in my research this definition of an important surah of the Holy Qur'an, which is Surat Al-Ma'idah, and included my research title tagged with (definition of Surat Al-Ma'idah) and divided into three sections, I was given to the first section of the definition of Surat Al-Ma'idah and its arrangement and the recipe of its descent, in which I explained the order of this blessed Sura in the Holy Qur'an, and the recipe of its descent and then came the second section entitled the names of Surat Al-Ma'idah has shown the most important names of this noble Sura in the narrations of our Holy Prophet And his companions and his family, may God be pleased with them all, and the names mentioned on the age of the scholars of the Islamic nation honorable, then came the third section entitled the topics of Surat Al-Ma'idah and its purposes, in which I explained the most important topics and purposes brought by Surat Al-Ma'idah, then came the conclusion in which I showed the most important results reached in this research.*

*Praise be to Allah, Lord of the Worlds, and peace and blessings be upon the Master of the Messengers, our Prophet Muhammad, and upon all his God and companions.*

### INTRODUCTION

I thank Allah, Lord of the Worlds, who prepared for his servants the reasons for searching in his Holy Book, to reach what is suitable for their lives, and to see the masterpieces and secrets of his verses, and pray and greet his Messenger Muhammad (peace and blessings of Allaah be upon him) who sent him and supported him with the miracle of the Qur'an and on his family and companions, the pure and righteous and those who followed them until the Day of Judgment.

As for the following:

The Book of God is the source that waters the thirsty for the truth, and those who walk in the path of guidance, and it is the righteousness of safety that the believers are guided by, in which mercy and healing, and from it science and wisdom are taken, it is the one who specialized in preserving from distortion and imperfection, and thus the science of its interpretation rose over all other sciences, for its dive into the statement of its wonders and provisions, and the science of interpretation of the Qur'an is the right constitution that occupies scientists to search for what their lives and the lives of their societies do, and fit By Him are their conditions, whose treasures do not run out, and whose wonders are gone.

The reason for my choice of the subject of my research (definition of Surat Al-Ma'idah) is to explain the importance of Surat Al-Ma'idah in the life of a Muslim and to identify its status in the Holy Qur'an and its virtues, and its most important topics.



As for the methodology of my research, it has adopted the objective inductive approach, has included my research three sections, the first section included the order of Surat Al-Ma'idah and the recipe of its descent, either the second section has talked about the names of Surat Al-Ma'idah, and the third section has talked about the topics of this blessed Sura and then came the conclusion, which showed the most important findings.

In conclusion, I thank God Almighty first and foremost, and I ask for His forgiveness for what happened to me from the negligence, what happened to me from the right thing is with His success, and what happened to me from the error and negligence of myself, and it is okay and the default must occur, it does not stumble except the walkers.

## THE FIRST TOPIC

### Introducing Surat Al-Ma'idah - its arrangement and the recipe for its descent

The word table means the meaning of food ( ), as for its arrangement among the surahs<sup>1</sup> of the Holy Qur'an, it is ninety-first ( ), and it is in this order of the last revelation of the Qur'an by agreement of more scholars of the nation ( ), it was revealed after Surat An-Nisa, and it was not revealed after the surah except Surat Bara'a, and thus Surat Bara'a is the last surah revealed from the Qur'an, and this was narrated in Sahih al-Bukhari<sup>2</sup> ( <sup>3</sup> ),<sup>4</sup> and it was narrated as well In Saheeh al-Bukhaari and Muslim it was narrated from 'Umar, 'Aisha and Ibn 'Abbaas (may Allaah be pleased with them) that the last thing that was revealed from the Qur'aan was Surat al-Ma'idah .

As for its order in the Qur'an, Surat Al-Ma'idah is the fifth Surah in the Qur'an, preceded by Surat Al-Fatihah, then Al-Baqarah, then Al-Imran, then Al-Nisa' <sup>5</sup>( ) and it is known in the number of verses of Surat Al-Ma'idah is one hundred and twenty verses, while the people of Hijaz and the people of the Levant see that the number of verses of Surat Al-Ma'idah is one hundred and twenty-two verses, while the people of Basra see that the number of its verses is one hundred and twenty-three ( ).<sup>6</sup>

Imam al-Suyuti says<sup>7</sup> in it: "The table is one hundred and twenty, and it was said: and 8two, and it was said: and three", and the number of words 9of Surat Al-Ma'idah is two thousand and eight hundred and four words .

As for the description of its revelation Surat Al-Ma'idah it is <sup>10</sup> civil <sup>11</sup>(all of them based on the most likely of saying that the Meccan verses of the Qur'an were not revealed to the Messenger of Allah (peace and blessings of Allaah be upon him) after his migration, so everything that was revealed from the Qur'an after the migration is from the civil surahs, whether it was revealed in Mecca or in Medina or in one of his travels, and everything that was revealed before the migration according to this saying is Makki<sup>12</sup>. Imam al-Qurtubi and others even mentioned that it was unanimously civilian<sup>13</sup>, and this blessed surah was revealed to the Messenger of Allah (may Allah's peace and blessings be upon him) and he was riding on his passenger, so the departed woman could not bear it, because of the weight of the revelation, so the Messenger of Allah (may Allah's peace and blessings be upon him) descended from her<sup>14</sup>.

Among the hadiths that indicate the weight of the revelation of the Qur'anic verses, the greatest of which is what was narrated from Asmaa bint Yazid when she said: "I am taking the reins of the camel of the Messenger of Allah (peace and blessings of Allaah be upon him) when the whole table descended on him, and its weight almost knocked on the back of the camel."<sup>15</sup>

Scholars have differed in astrology ( )<sup>16</sup> the descent of Surat Al-Ma'idah and its sequence, it is scholars who went to the fact that Surat Al-Ma'idah descended sequentially is astrologed, and they looked at it to what was reported from the hadith of the former Asmaa bint Yazid, and saying: "It was revealed to him the whole table", and they cited another narration in the Musnad of the Imam Ahmed indicates that Surat Al-Ma'idah was revealed to the Messenger of Allah (peace and blessings of Allaah be upon him) all ( ).<sup>17</sup>

As for the time of the revelation of this blessed surah, all its verses were revealed during the day ( <sup>18</sup> ) not to say: "Today I have completed your religion for you and completed my grace on you and accepted Islam as a religion for you"<sup>19</sup>.

It was narrated from Sayyiduna 'Umar (may Allaah be pleased with him) that he said: "By Allaah, I know the day on which I descended upon the Messenger of Allaah (peace and blessings of Allaah be upon him) and the hour on which it was revealed to the Messenger of Allaah (peace and blessings of Allaah be upon him) on the eve of 'Arafah on Friday<sup>20</sup>."

This narration indicates the day of the revelation of Surat Al-Ma'idah ( <sup>21</sup> Friday), <sup>22</sup>and some scholars have inferred from another narration that it was revealed on Monday ( ).

As for the year of its revelation, the scholars have agreed that it was revealed in the year of conquest of the tenth year of the Hijra, and this does not mean that it was revealed in its entirety in the year of conquest, some of which were revealed as a verse prohibiting alcohol after Surat An-Nisa.

## THE SECOND TOPIC

### The names of Surat Al-Ma'idah

Surat Al-Ma'idah has five names, which are as follows:

1- Surat Al-Ma'idah : Named Surat Al-Ma'idah for the name of the table in it, <sup>23</sup> Surat Al-Ma'idah has explained to us the story of the table when the apostles asked their Prophet Jesus - peace be upon him - to let God descend on them a table from heaven, and this noble Sura was specialized in mentioning this story <sup>(1)</sup>, and <sup>24</sup>this incident is considered one of the blessings that God Almighty bestowed on his servant to be a conclusive and brilliant argument, for each prophet has a miracle that indicates his prophecy, and his sincerity <sup>(2)</sup>.

This name (Surat Al-Ma'idah) is one of its most famous names, as this name is mentioned in the Holy Qur'an, and in many books of interpretations, and the sciences of the Qur'an, and in the words of the predecessors mentioned by this name, and the words of the companions of the Prophet (peace be upon him), including Ibn Abbas and Ibn Amr <sup>(3)</sup>, and the 25 names of the daughter of Yazid <sup>(4)</sup>, <sup>26</sup>Aisha (may Allah be pleased with them) and others, and Jubayr bin Nafir <sup>(5)</sup> <sup>27</sup> He said: "I argued and 'Aisha came to me and he said to me, 'Jubayr, do you read the table?' I said yes, but she said, but it is the last surah that was revealed, so what you found in it is permissible, so make it permissible, and what you found of the haraam, so forbid it." Abdullah bin Amr says: Surat Al-Ma'idah was revealed to the Messenger of Allah (may Allah's peace and blessings be upon him) Surat Al-Ma'idah while he was riding on his passenger, but she could not carry it, so he descended from it. <sup>28 29</sup>

2- Surat contracts: Surat Al-Ma'idah was called Surat Al-Oqood, because of the word contracts in the first verse of them, and this surah was characterized by this feature, as it is the only surah that opened the request for the fulfillment of contracts <sup>(1)</sup>.<sup>30</sup>

The surah was mentioned by this name in some books of interpretation, and in some books of the sciences of the Qur'an, and this name was not proven from the Prophet (peace be upon him), nor from his companions, nor the people of the predecessors, but this name was mentioned by some scholars and commentators by ijtihad, including Al-Sakhawi <sup>(31)</sup>, Al-Beqai <sup>(32)</sup>, Abu <sup>32</sup>Hayyan, <sup>(33)</sup> and Abu Al-Fida <sup>(34)</sup>.

3- The Savior: Surat Al-Ma'idah was called the Savior, because it saves its owner from the hands of the angels of torment<sup>(35)</sup> , This name has been mentioned in some books of interpretation and some books of the sciences of the Qur'an, and this label was not proven for the people of the predecessors, but this name was mentioned by some scholars and commentators diligence, including Al-Qurtubi <sup>(36)</sup> and Ibn Attia <sup>(37)</sup> Abu Hayyan<sup>(38)</sup>, and Al-Suyuti <sup>(39)</sup> Ibn Ashour <sup>(40)</sup>, and Samarqandi <sup>(41)</sup> .

4 - inks: Surat Al-Ma'idah was called Surat Al-Ahbar for the word <sup>of42</sup> the inks <sup>(1)</sup>, and the inks collect ink<sup>43</sup>, and they are scholars <sup>(1)</sup>, <sup>44</sup>and it was said that they are experts from the Jewish scholars who judge what God commanded and keep his book from switching, distortion and others <sup>(1)</sup>.

5 - Surat good guys: Surat table was named after the good guys because of the verses of Karimat urges to fulfill the covenants, which is a characteristic of the good guys <sup>(1)</sup>.<sup>45</sup>

6 - Surat scattered: This name was mentioned by some scholars and commentators such as Abu Hayyan <sup>46</sup>(<sup>47</sup>) and Abu al-Hasan al-Bakri <sup>(1)</sup> in his interpretation<sup>48</sup> <sup>(1)</sup>.

## THE THIRD TOPIC

### Topics and purposes of Surat Al-Ma'idah

Surat Al-Ma'idah It included topics of great importance in the life of the Islamic community, showing the Muslim what is permissible for him and what is forbidden to him from things, and this surah included important aspects, and various jurisprudential provisions, and matters related to faith, and the principles of jurisprudence, and mentioned to us the stories of the People of the Book of Jews and Christians, and the previous nations, and mentioned to us also Many proverbs in lessons and exhortation<sup>(49)</sup> .



Sayyid Qutb (<sup>50</sup>may Allah have mercy on him) said: "The context of the surah includes a variety of legal rulings, including those related to halal and haram from sacrifices and hunting, some of which are related to halal and haram during the period of ihram and in the Grand Mosque, some of which are related to halal and haram from marriage, some of which are related to purity and prayer, some of which are related to the judiciary and the administration of justice in them, some of which are related to hudud in theft and in breaking with the Muslim community, and some of which are related to alcohol, facilitators, monuments and children, and some of which are related to expiations for killing. Hunting with Ihram and in the right" (<sup>51</sup>), and in addition to the legislation of provisions we see that Surat Al-Ma'idah told us some stories to be considered by the servants and bitten, including the story of the children of Israel with their prophet Moses (<sup>52</sup>) and how this story told us the symbol of arrogance, rebellion and non-compliance with orders, tyranny, and how was their response to their Messenger, and what happened to them by saying this of displacement, wandering and loss, so God forbade them the Holy Land forty years of actual prohibition as a reward for them, because of non-compliance with the order of their Prophet and transgression against him, so he sent down May Allah punish them by loss, and He has made enmity and hatred among them, and distress for them that is permissible as a reward for them<sup>52</sup>.

Among the other topics that included Surat Al-Ma'idah is the mention of the first murder that occurred on earth, which is the story of the two sons of Adam and the great crime, and the cause of this crime is the fire of envy and jealousy, and how it showed that the fire of envy may inform a person to kill his brother unjustly so he becomes one of the losers in this world and the hereafter and regrets regret that is not followed by benefit to the envious person (<sup>53</sup>).

This story (the story of Abel and Cain) represents the first crime that occurs on earth, where innocent and pure blood was shed at the hands of the evil and sinful soul and the subsequent changes in the surface of the earth, water and others<sup>54</sup>, and by which the Muslim learned to bury the dead in the dust, "as the surah mentioned the story of the table that Allah Almighty revealed to them a red journey between two clouds, a cloud above it and a cloud underneath it, as they looked at it falling to them and Jesus crying for fear of the conditions in which Allah took upon them that Torture of those who disbelieve them after the descent of torment not tortured by one of the worlds" (<sup>55</sup>), the incident of the descent of the table on the children of Israel miracle in support of the prophecy of the Prophet Jesus "peace be upon him" in front of the apostles, and despite that, but a group of dialogues disbelieved after the descent of the table on them and violated the covenants and covenants between them and their Prophet, and combined between Islam apparent and infidelity subconscious Vmskhm God pigs reward them and the case of the nations that preceded them (<sup>56</sup>).

Then Allah (SWT) mentions the last scene of the scenes of the Day of Resurrection mentioned by Allah the Almighty in the finals of Musk from Surat Al-Ma'idah and in this great scene further confirmation of what was decided in this first scene that the Messengers of Allah (peace and blessings of Allaah be upon him) did not know what their nations had done after them in terms of changing the religion of Allah and worshipping idols and idols and all other forms of polytheism with Allah.<sup>57</sup>

Then came the great conclusion of Surat Al-Ma'idah in which the reminder of the Day of Resurrection and the terrible situation on the day of the greatest crowd, and the stand of the messengers before their nations and testify to what they were doing and the testimony of Jesus Christ "peace be upon them" on the heads of martyrdom and his Lord asks him about the Christians who worshiped him from God Almighty and God Almighty asks him and says to him in front of them (Did you say to the people, take me and my mother without God? He said, Glory be to you, I do not have to say what I do not right) and what a terrible attitude to the enemies of God who did not believe in him and did not abide by their rights and duties, and this attitude grays his heads and astonishes his minds and frightens his souls from the horror of the view (<sup>58</sup>) 0

## THE END

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon the Master of the Messengers, our Prophet Muhammad, and on all his family and companions.

Praise be to God and grant him to help me complete this research, and to reach its conclusion, in which I will show the most important results, which are as follows:

- 1- Knowing the characteristic of the revelation of Surat Al-Ma'idah and its order in the descent in relation to the rest of the surahs and verses of the Holy Qur'an
- 2- Identifying the names of Surat Al-Ma'idah that were mentioned in the narrations of the Sahaabah and the followers and the scholars of the Islamic nation.
- 3- Explaining the topics of Surat Al-Ma'idah and its diversity and importance in human life and strengthening his relationship with his Lord and good treatment with the members of his community. Finally, I ask God to accept from me this simple effort to serve the sons of my nation and highlight an important aspect of this great book, and I thank God first and foremost and I pray and greet Sidi Muhammad (peace and blessings of Allaah be upon him) and his God and all his companions.

### List of margins

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<sup>(1)</sup> See Mukhtar Al-Sahih Muhammad bin Abi Bakr bin Abdul Qadir Al-Razi, investigated by: Mahmoud Khater, Librairie du Liban Publishers - Beirut 1415 AH - 1995 AD, p. 267, article: (Med).

<sup>(2)</sup> See Liberation and Enlightenment «Liberation of good meaning and enlightenment of the new mind from the interpretation of the Glorious Book»

Muhammad Al-Taher bin Muhammad bin Muhammad Al-Taher bin Ashour Al-Tunisi (deceased: 1393 AH), Publisher: Tunisian Publishing House - Tunisia, year of publication: 1984 AH, 6/72.

<sup>(3)</sup> The ocean sea looks at the interpretation, Abu Hayyan Muhammad bin Yusuf bin Ali bin Yusuf bin Hayyan Atheer al-Din al-Andalusi (deceased: 745 AH), investigator: Sidqi Muhammad Jameel, publisher: Dar al-Fikr - Beirut

Edition: 1420 AH, 4/32.

<sup>See4</sup> Sahih al-Bukhari, Muhammad ibn Ismail Abu Abdullah al-Bukhari, edited by: Mustafa Deeb al-Bagha, Dar Ibn Kathir - al-Yamamah - Beirut 1407 AH - 1987 AD, 3rd edition, 4/1681, no. 4329).

<sup>5</sup> See al-Jami' al-Ahkaam al-Qur'an, al-Qurtubi, 3/68.

<sup>6</sup> See Liberation and Enlightenment, Ibn 'Ashur, 6/72; Intermediate interpretation of the Holy Qur'an, a group of scholars under the supervision of the Islamic Research Academy at Al-Azhar, Publisher: General Authority for Amiri Printing Affairs

Edition: First, (1393 AH = 1973 AD) - (1414 AH = 1993 AD), 4/7; Ruh al-Ma'ani fi Tafsir al-Qur'an al-Azim wa al-Sab'a al-Mathani, Shihab al-Din Mahmoud bin Abdullah al-Husseini al-Alusi (deceased: 1270 AH)

Investigator: Ali Abdel Bari Attia, Publisher: Dar Al-Kutub Al-Ilmiyya - Beirut, first edition, 1415 AH, 4/72.

- <sup>(7)</sup> He: Abdul Rahman bin Abi Bakr Jalal al-Din al-Suyuti relative to Assiut city in Upper Egypt, a scientist in interpretation, hadith, language, history, literature and other sciences, was born in Cairo in the year 849 AH - 1445 AD, and grew up there, and traveled to: the Levant, Hijaz, Yemen, India, and Morocco, then returned to Egypt and settled there, his many books mentioned to him about (600) authors, including: (Mastery in the sciences of villages), and (Al-Durr Al-Manthur in the interpretation of the maxim), and (layers of conservation), and (layers of commentators), died - may God have mercy on him - in Cairo in the year 911 AH - 1505 AD. See the flags, Khair al-Din ibn Mahmud ibn Muhammad ibn Ali ibn Faris, al-Zarkali al-Dimashqi (deceased: 1396 AH), publisher: Dar al-Ilm lil-Malayan, edition: fifteenth - May 2002 AD 3/301.

<sup>8</sup> Al-Itqan fi 'Ulum al-Qur'an, Abd al-Rahman ibn Abi Bakr, Jalal al-Din al-Suyuti (deceased: 911 AH), investigator: Muhammad Abu al-Fadl Ibrahim, publisher: Egyptian General Book Organization, edition: 1394 AH / 1974 AD 3/443.

- <sup>(9)</sup> The Long Sea looks at the interpretation of the Glorious Qur'an, Abu al-Abbas Ahmad ibn Muhammad ibn al-Mahdi ibn Ajiba al-Hasani al-Anjari al-Fassi al-Sufi (deceased: 1224 AH), investigator: Ahmad Abdullah al-Qurashi Raslan, publisher: Dr. Hassan Abbas Zaki - Cairo, edition: 1419 AH, 2/3.

<sup>10</sup> Al-Bahr al-Muheet, Abu Hayyan, 3/408; Tafsir al-Waseet, al-Tantawi, 2/147; Tafsir al-Qur'an al-'Azim, Abu al-Muzaffar Mansour ibn Muhammad ibn 'Abd al-Jabbar ibn Ahmad al-Daruzi, al-Sama'ani, al-Tamimi, al-Hanafi, then al-Shafi'i, edited by: Yasser Ibrahim and Ghoneim Abbas, Dar al-Watan - Riyadh 1418 AH - 1997 AD, 2/5; Ruh al-Ma'ani, al-Awsi, 6/47.





<sup>11</sup> See Tafsir al-Waseet, al-Tantawi, 4/7; The brief editor in the interpretation of the dear book, Abu Muhammad Abd al-Haq bin Ghalib bin Attia al-Andalusi, edited by: Abd al-Salam Abd al-Shafi Muhammad, Dar al-Kutub al-Ilmiyya - Beirut 1413 AH - 1993 AD, 1st edition, 2/167; 1354 AH), Publisher: Egyptian General Book Organization, 1990 AD, 6/96.

Liberation<sup>12</sup> and Enlightenment, Ibn 'Ashur, 6/96;

Tafseer<sup>13</sup> al-Qurtubi, al-Qurtubi, 6/30, al-Muhir al-Wajeez, Ibn 'Atiyyah, 2/143.

<sup>14</sup> Musnad of Imam Ahmad ibn Hanbal, 11/218, no. 6643.

<sup>15</sup> Musnad of Imam Ahmad, 45/557, no. 27575.

<sup>16</sup> Astrology: It is to be between each revelation and the following period of interruption varies in length and shortness, see the Quranic phenomenon, Malik bin Hajj Omar bin Al-Khidr bin Nabi, achieved by: Ashraf symposium Malik bin Nabi, Dar Al-Fikr - Damascus 1420 AH - 2000 AD, 4th edition, p. 179.

<sup>17</sup> Musnad of Imam Ahmad, 45/572, no. 2757.

See<sup>18</sup> Tafseer Muqatil ibn Sulaiman, Abu al-Hasan Muqatil ibn Suleiman ibn Bashir al-Azdi al-Balkhi (deceased: 150 AH), investigator: Abdullah Mahmoud Shehata, publisher: Dar Ihya al-Turath - Beirut, first edition - 1423 AH, 1/447; Zad al-Masir fi 'ilm al-tafsir, Abd al-Rahman ibn Ali ibn Muhammad al-Jawzi, Islamic Bureau - Beirut 1404 AH - 1994 AD, 3rd edition, 2/267.

Surah<sup>19</sup> Al-Ma'idah (The Table) from verse 3.

<sup>20</sup> Musnad of Imam Ahmad ibn Hanbal, 1/320, no. 188.

<sup>21</sup> Sahih al-Bukhari 1/18, no. 45, Sahih Muslim, (al-Musnad al-Sahih al-Jami' al-Mukhtasar bi-Naql al-Adl from al-Adl to the Messenger of Allah (ﷺ)): Muslim ibn al-Hajjaj Abu al-Hasan al-Qushayri al-Nisaburi, edited by: Muhammad Fouad Abd al-Baqi, House of Revival of Arab Heritage - Beirut, 4/2312, no. 3017.

<sup>22</sup> Al-Mu'jam al-Kabeer, Suleiman bin Ahmed bin Ayyub bin Mutair al-Lakhmi al-Shami, Abu al-Qasim al-Tabari, edited by: Hamdi Abd al-Majid al-Salafi, Ibn Taymiyyah Library - Cairo, 2nd edition, no. (12984), 12/237.

<sup>23</sup> See Tahrir wal-Tanwir, Ibn Ashour 6/69, Mahasin al-Ta'wil, Muhammad Jamal al-Din bin Muhammad bin Saeed bin Qasim al-Khalaq al-Qasimi, edited by: Muhammad Basil Oyoum al-Sud, Dar al-Kutub al-Ilmiyya - Beirut 1418 AH - 1998 AD, 1st edition, 4/3; Safwa al-Tafsir, Muhammad Ali al-Sabouni, publisher: Dar al-Sabouni for Printing, Publishing and Distribution - Cairo, first edition, 1417 AH - 1997 AD, 6/325.

<sup>24</sup> See Al-Mizan fi Tafsir al-Qur'an, Muhammad Hussein al-Tabatabai, Al-Alami Foundation for Publications, Beirut, Lebanon, 1997, 6/223.

Abdullah bin Amr: Abdullah<sup>25</sup> bin Amr bin Al-Aas bin Wael bin Hashim bin Saeed bin Saham bin Amr bin Husais bin Kaab bin Luay Al-Qurashi, died in the year 65, and it was said: 69, and it was said: 68, see the injury in the interpretation of the Companions, Ahmed bin Ali bin Hajar Al-Asqalani, achieved by: Adel Ahmed Abdel Mawjoud and Ali Moawad, Dar Al-Kutub Al-Ilmiyya, Beirut, Lebanon, 4th Edition, 1995 AD, 4/165-167.

(26) Asma bint Yazid: Asma bint Yazid bin Al-Sakan Al-Ansariyah, nickname um Salamah, and it is said: um Amer, a great companion, her hadiths, see the approximation of refinement, Abu Al-Fadl Ahmed bin Ali bin Muhammad bin Ahmed bin Hajar Al-Asqalani (deceased: 852 AH), investigator: Muhammad Awamah, publisher: Dar Al-Rashid - Syria, first edition, 1406-1986, 1344.

(27) Jubayr bin Nafir: Abu Abdul Rahman Al-Hadrami, Aslam in the life of the Prophet (ﷺ) while he is in Yemen, one of the senior followers of the Levant, the lion of the forest looks at the knowledge of the Companions, by Abu Al-Hassan Ali bin Muhammad Al-Jazari Ibn Al-Atheer, Dar Ibn Hazm, Beirut, Lebanon, 1st Edition, 2012, 176.

Musnad<sup>28</sup> of Imam Ahmad ibn Hanbal, edited by: Shuaib al-Arnaout and Muhammad Naim al-Arqsusi, al-Resala Foundation, Beirut, Lebanon, 1st edition, 1997 AD, (Hadith No. 27579) 8/507, unique to Imam Ahmad.

Al-Jami<sup>29</sup> li-Sha'ab al-Iman, by Abu Bakr Ahmad ibn al-Husayn al-Bayhaqi, edited by: Abd al-Ali Abd al-Hamid Hamed, al-Rushd Library, Saudi Arabia, 1st edition, 2003 AD, (Hadith No. 3430), chapter on glorifying the Holy Qur'an, the face of the label, 3/469.

<sup>30</sup> See Ruh al-Ma'ani, al-Alusi, 6/47; Tahrir wal-Tanwir, Ibn Ashour, 6/69; Intermediate interpretation of the Holy Qur'an: Muhammad Sayyid Tantawi, Dar Nahdet Misr, Faggala, Cairo, 1418 AH / 1997 AD, 1st edition, 4/7.



- Interpretation<sup>31</sup> of the Great Qur'an, by Abu al-Hasan Ali bin Muhammad bin Abd al-Samad Alam al-Din al-Sakhawi, edited by: Musa Masoud, Publishing House for Universities, Cairo, 1st edition, 2008, 1/214.
- Nazm<sup>32</sup> al-Durar fi Fitab al-Ayat wa al-Surah, Burhan al-Din Abu al-Hasan Ibrahim ibn Omar al-Beqai, Dar al-Kitab al-Islami, Cairo, 1st edition, 1984, 6/1.
- The<sup>33</sup> Ocean Sea in Tafsir, Muhammad ibn Yusuf, known as Abu Hayyan al-Andalusi al-Gharnati, edited by: Zuhair Hamid, Dar al-Fikr, Beirut, Lebanon, 2010, 4/156.
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