

THE EVIDENCE CORROBORATED BY THE QUR'ANIC VERSES (AYAS) PRECEDED TO OTHER EVIDENCES BY IMAM AL-HARARI BY

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Abstract

This research is considered one of the important researches in the interpretation, in which this rule, which falls from my first topic of my thesis under the title of weighting rules related to the Quranic text, is presented in this rule clarifying it, i.e.: clarifying the rule before entering into the opinion of Imam Harari, and then showed the rooting of the rule That includes the sayings of the scholars on the base, the evidence of the rule from the Qur'an and the Sunnah, and then the practical examples that show what the Hariri Imam said about it, and after that I reach the result of the study, indicating in it what was reached through this rule, as such rules by which he knows The most correct of the sayings in the interpretation of the verse, which contributes to knowing the most likely words and memorizing it in the interpretation of the verses of the download taking advantage of that a great benefit, asking the Lord to benefit us and the Islamic nation.

Keywords: Evidence ,Quranicayas, Harari

Praise be to allah, Lord of the worlds, and prayers and peace be upon the last of the Prophets and Messengers, our Prophet Muhammad and his family and companions as a whole. And yet: that

Introduction: I showed the importance of the topic and the reason for choosing it.

The first topic is: The Evidence Corroborated by the Qur'anicAyas Preceded to Other Evidences by Imam Al-Harari

Section One: Clarifying the Rule

Section Two: Rooting the Rule among Scholars

Section Three: Practical Examples

The first example: The Almighty saying: (If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny Ayat (proofs, evidences, verses, lessons, revelations) of our Lord, and we would be of the believers!" Nay it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed , they are liars.)

The second example: The Almighty saying: "When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set."

Conclusion: I showed in it the most important results that I reached through research.

bibliography

Section One:

The evidence corroborated by the Qur'anic verses is preceded toothers by the imam Hariri, "may Allah have mercy on him."

Section One: clarifying the rule: The scholars are unanimously agreed that the most honorable types of interpretation are the interpretation of the Holy Qur'an, since no one knows the meaning of the word of Allah

from Almighty Allah, so if the scholars contend with the interpretation of a verse from the Holy Qur'an, and one of the sayings is supported by a verse, it is obligatory carry the verse interpreted on it. This is because strengthening the Qur'an for him indicates its validity and integrity, and that it is the closest way to interpret the words of Almighty Allah to the right and the desired meaning, and this shows that this rule is one of the important rules that shows that Allah is more knowledgeable in the recitation of the verses, which are supported and supported by the words and this indicates the proximity and integrity, These sayings to God Almighty ⁽¹⁾, and Imam Al-Harari did not express that rule clearly, but he mentioned practical examples indicating an absolute implicit indication of adopting the saying that rule and this is supported by the following evidence in the practical examples.

Section Two: Rooting the rule:

IbnTaymiyyah⁽²⁾ “May Allah have mercy on him” indicated in the report of this rule: that the interpretation of the Qur'an in the Qur'an is better, honorable, and correct in the ways of interpretation. The Sunnah, it is explained to the Qur'an and explained to it, but Imam Abu Abdullah said

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(1) See: Ibn al-Qayyim's choices and his preferences in the interpretation: 1/39, a study of Sheikh Muhammad Al-Shanqeeti's weightings in his interpretation of the lights of the statement: 1/4, the rules of weighting by the interpreters, Al-Harbi: 1/312, the glass approach in his choices in the interpretation: 1 / 1, IbnAshour's weighting rules in his tafsir, Abeer Abdullah Abdel Moneim: 1/154.

(2) The sheikh of Islam, the science of ascetics, is rare in the era, Taqi al-Din Abu al-Abbas Ahmed bin Abd al-Halim bin Abd al-Salam bin Abdullah bin Abi al-Qasim bin Muhammad bin Taymiyya al-Harani al-Hanbali, and he was from BeitAlam, he was born in 661 and died, may Allah have mercy on him in Damascus in 728, looking: Completion in removing distrust of the reciter and the difference in names, surnames and genealogies, Saad al-Malik: 3/56

Muhammad ibnIdris al-Shafi'i: All that the Messenger of Allah ruled. He is what he understood from the Qur'an

⁽¹⁾. The Almighty Allah said: (Surely, We have sent down to you (O Muhammed the book (This Qur'an) in truth that you might judge between men by that which Allah has shown to you (i.e has taught you through Divine revelation), so be not a pleader for the treacherous.) ⁽²⁾And he said: (And We sent down to you the Remembrance so that you can make clear to people what has been sent down to them, in order that they reflect.) ⁽³⁾, and he said: (We have not revealed to you (Prophet Muhammad) the Book except that you may clarify for them that upon which they differ, and as guidance and mercy to a nation who believe.) ⁽⁴⁾, and this is why the Messenger of Allah: “Not that I came The Qur'an and the like are with him.” ⁽⁵⁾ Meaning Sunnah. And the Sunnah also descends on it with revelation as the Qur'an reveals, not that it is recited as it is recited, and the purpose is that you request an interpretation of the Qur'an from him, and if you do not find it, then it is the Sunnah⁽⁶⁾. He mentioned in another place, his saying: (Whoever manages the Qur'an finds some of it interpreted). ⁽⁷⁾ That is why the Companions, may allah be pleased with them all, and the followers, and the Imams after them, relied on that, from that Imam Ibn Al-Qayyim who built on this rule many of his choices in the interpretation ⁽⁸⁾, and that this rule has evidence from the Holy Qur'an and the Sunnah of the Prophet, where Almighty Allah mentioned He described these verses in detail, and detailing is the indication in which the meanings appear, as he clarified the meanings of the verses and explained them and clarified their meanings through these generous verses indicating this rule. The Almighty Allah said: (As such We make plain Our verses, so that the path of the wicked will be clear.)⁽⁹⁾ He said: (We have made plain Our verses to a nation who know.)⁽¹⁰⁾, and he said: (We have brought to them a Book which We have made plain based upon knowledge)⁽¹¹⁾, and he said (a Book whose verses are clear, and then distinguished from Him, the Wise, the Aware.) ⁽¹²⁾, an indication of the detail and the statement was clear through this evidence that supports this rule. The Sunnah also had a significant impact on this rule, through the original in .

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(1) See: Explanation of the Introduction to the Fundamentals of Interpretation by IbnTaymiyyah, Dr. Mosaid Al-Tayar: 1/271, Introduction to the Fundamentals of Interpretation, IbnTaymiyyah al-Harrani, Chapter on Interpretation of the Qur'an: 1/39, Al-Tafseer Al-MaamunalaManhaj Al-Tanzeel: 1/32, Prophetic interpretation: 1/33.

(2) Surah An-Nisa, verse 105.

(3) Surat Al-Nahl, verse 44.

(4) Surat Al-Nahl, verse 64.

(5) Narrated by Imam Ahmad in his Musnad, Musnad al-Shamiyyin, Bab al-MuqdamMuadiMuadi al-Kindi: No. 28/410, No. 17174, its chain of transmission is valid.

(6) See: Introduction to the Fundamentals of Interpretation, IbnTaymiyyah al-Harrani, Chapter on Interpretation of the Qur'an in the Qur'an: 1/40.

(7) See: Collection of Fatwas: 16/522.

(8) See: Ibn al-Qayyim's choices: 1/47.

(9) Surat Al-Anaam, verse (55).

(10) Surat Al-Anam, verse: (97).

(11) Surat al-A'raf, Verse: (52).

(12) Surah Hud, verse: (1).

the Prophet's interpretation, and that the Prophet considered this aspect in the interpretation of some verses, and his companions considered it after him, and it came in the hadith of Abdullah IbnMasoud that when the Almighty's words were revealed (Those who believe and have not confounded their belief with harm security belongs to them; and they are guided.)⁽¹⁾, he split that On the Muslims, they said: O Messenger of Allah, and who does not oppress himself, he said: Not that, but it is polytheism. Did you not hear what Luqman said to his son while he preached (And when Lokman said to his son, in warning: 'My son, associate none with Allah, to associate others with Allah is a tremendous wrong.)⁽²⁾⁽³⁾. This hadith is rooted, and the truth of this aspect of choice is that it is the interpretation of the Qur'an in the Qur'an⁽⁴⁾.

Section Three: Practical examples: Through these examples, the researcher will explain what Imam Al-Harari went to

The first example: In the case of those standing on the fire: The Almighty saying: (If you could see them when they are set before the Fire! They will say: 'Would that we could return! Then we would not belie the verses of our Lord and would be believers. Indeed, that which they concealed will appear to them. But if they were sent back, they would return to that which they have been forbidden. They are indeed liars.)⁽⁵⁾. Imam Al-Harari, may allah have mercy on him, said in his saying (it seemed to them), the condition of the disbelievers when they stood on the fire was a state of hope that they would return to the world, i.e. we respond and do not lie as the wish was not to explain their condition, but because it seemed to them what was hidden from them (what they were hiding) In other words, it seemed to them a bad consequence of what they were hiding from disbelief and bad deeds, and their punishment came to them, so they fell, bored, and wished for salvation from it by returning to the world, and leaving what resulted in it to deny the verses and lack of faith, just as death wishes from the weary of sickness, and incurable disease, meaning that they describe the condition of the patient. The one who is tired of his illness, to be criticized for the pain, where he also described the day when all the facts are revealed and the people bear witness to them and each person represents his psychological and physical deeds⁽⁶⁾. The Almighty said: (From Allah will come to them that with which they had never reckoned, and the evils of their earnings will appear to them, and that which they mocked at will encompass them.)⁽⁷⁾. We note what the Hariri Imam mentioned in it is a sign of the interpretation of the Qur'an in the Qur'an through these Qur'anic verses. If you notice, it is a reward for their disbelief that they used to hide when they wished to get out of what happened to them but the truth does not change. The souls have phases and conditions⁽⁸⁾.

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(1) Surat Al-Anam, verse: (82).

(2) SuratLuqman, verse: (13).

(3) Al-Bukhari included it in his Sahih, The Book of Hadiths of the Prophets, Chapter on the words of God Almighty (and takeyou the place of Abraham as a place of prayer), 1/141, No. (3360), Muslim in his Sahih, Book of Faith, Chapter of Charity and Faithfulness of Faith: 1/114, No. (124).

(4) Sees: Al-Zajjaj curriculum in its choices in interpretation: 1/2.

(5) Surat Al-Anam, verse: (27-28).

(6) See: The interpretation of gardens of spirit and basil in the interpretation of the hills of the Qur'an, for Al-Harari: 8/272-273.

(7) Surat Al-Zomer, verse (47-48).

(8) See: Interpretation of Gardens of RawhwaRayhan in the Interpretation of Rawabi Al-Qur'an, for Al-Harari: 8/273.

The researcher thinks that what the Hariri Imam went to can be summarized as follows:

First: Almighty Allah says to us that the wish of those Hellfire does not indicate that their truth has changed, but that what was hidden from them seemed to them.

Second: Here we see Imam Al-Harari made this statement based on what was stated in another verse, according to the rule, according to the weighting of the Quranic text by the Quranic text.

Conclusion: After studying this example of this rule, the researcher found the following ...

1) This rule is one of the important rules of Imam Al-Harari, may allah have mercy on him, in deduction, and the evidence for that is not stated in the verse that he studied in this aspect.

2) Interpretation of the words of Almighty allah with the words of Almighty Allah the closest way to honesty and righteousness.

3) The validity of the consideration, the power of deduction, and the impartiality of all that is air and heresy, if this is available from a stronger opponent, then it is likely to be said according to what is contradicted by the sayings and is the content of this rule.

The second example: The Almighty Allah saying: (When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set.) ⁽¹⁾ Imam Al-Harari mentioned in his interpretation, saying: The people of Abraham were their Imams in this worship, and they are imitators. When he saw it, Abraham said, "This is the planet" my Lord " and the idol of your leader, meaning he said this in the position of the debate and the arguments for his people as a beginning to deny them. His argument over its invalidity, so they first deluded them that they agreed with their claim and then repeated it in veto, constructing evidence of sense and reason (when it passed away), and he missed and went west of this planet and protested about it (he said, I like not those that set), i.e. I do not like the lords moving from one place to another, the ones who change from state to place If, in the guise, i.e. do not like a lord who is absent and withholding, if the person of common sense does not confuse to himself the love of something that is absent from him and his eagerness he lost it, then what about the love of worship for him who is the highest type of love and do it, because the instinct has guided him, and the right mind has been guided to him, so it should not That there be nothing but the Lord who is present, who is close to hearing, the watchful watcher who does not absent, does not overlook, does not forget, nor is amazed, which is evident in everything by his Ayas (verses), and in everything he has any sign that he is the one, and the inner is in something with his wisdom and hidden kindness ⁽²⁾.

The Almighty saying: (No eye can see Him, though He sees all eyes. He is the Subtle, the Aware.) ⁽³⁾

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(1) Surat Al-Anam, verse: (76).

(2) See: Gardens of Gardens of RawhwaRayhan, by Al-Harari: 8/423.

(3) Surat Al-Anam, verse: (103).

The hadith intended to describe charity (to worship Allah as if you see Him, if you do not see Him, He will see you) ⁽¹⁾.

The researcher finds that what the Imam Al-Harari went to can be summed up in the following.

1) ((That this is an exposition of the ignorance of his people in the worship of the planets, if they worship what he protests about them and he does not know anything about the matter of their worship and this is close to his saying not by him (He said to his father: 'O father, why worship that which can neither see nor hear, nor helps you in anything?') ⁽²⁾

2) Abraham, peace be upon him, protested the waning ⁽³⁾, without dawning, and both of them passed from one state to another, because the protest of the waning appeared, because he moved with hiddenness and concealment and he came with the word (those that set) to indicate that then many welts made this planet equal in the waning, so there is no advantage He has to worship to participate in the characteristic of the occurrence

3) When Abraham saw the moon as soon as it was emerging, i.e. the one from behind the horizon, its first rise, the prophet of Allah, Abraham, said this moon that rises to my Lord, i.e., my idol on the way of the story when they were saying, in preparation to cancel, when for what was previously known.

4) The one that comes from the context of the speech is that Abraham saw the planets in one night, and he saw the moon on the following night. When the moon set and got absent, from what the planet has escaped when it is greater than it, the view is brighter and bright, and stronger than it is bright. Abraham said: "If my Lord does not guide me," meaning that he did not praise me to guide me and guide me to the right. This does not mean that he is not guided; prophets are guided since the beginning of innateness.

5) In this verse there is public evidence that guidance is from Almighty Allah: (I shall surely be amongst the astray nation.) ⁽⁴⁾

6) In the third time, he moved from subjecting to declaring innocence from them and declaring that they are entrapped not after the truth has been attained and the purpose of appearing has emerged)) ⁽⁵⁾. Where Imam Al-Harari wanted to say that the saying of Ibrahim, peace be upon him, to his people was a statement to establish an argument against them and not his intention to polytheism because the prophets are still guidance, as he wanted to lure them to go further in

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(1) Al-Bukhari included it in his Sahih, Book of Interpretation of the Qur'an, Chapter saying (Verily, Allah, with him (alone) is the knowledge of the Hour), 6/115, No. (4777), Muslim in His Sahih, Book of Faith, Chapter on Knowledge of Faith, and Knowledge of the Hour, 1/36, No. 8).

(2) Surah Maryam, verse: (42).

(3) Al-Afoul (the set): It is a strange thing, behind the thing, and that is why it is said that the star set because he is absent immediately from the side of the earth: looking: differences for the military: 1/301.

(4) Surat Al-Anam from, verse: (77).

(5) Gardens of RawhwaRayhan, to Al-Harari: 8 / 423-424

hearing after that is the exposure that he was afraid to prevent them from, as it was Abraham, peace be upon him when the sun came up as soon as it dawned. The planet and the moon are greater and more luminous and more worthy than the lord, as well as the fact that the news is reminiscent, and by this the Prophet of lord Abraham disavowed from worshipping his people and entrusted them to God Almighty: (O nation I am quit of what you associate (with Allah, the Creator)) ⁽¹⁾ by Allah, one from the occurred bodies that need a creator and God knows best ⁽²⁾.

Conclusion: After studying this example within this rule, I found out.

1 - Abraham, peace be upon him, knew his Lord before this story occurred, as he addressed his father, forbidding him to worship idols, because Almighty Allah said: ('Will you take idols for gods, surely I see you and your people are in clear error).

2 - The significance of the race and catch-up. As for the race, Almighty Allah told you the story of this story (as well as we see Abraham, the kingdom of the heavens and the earth and to be of the believers.) In this evidence that he was the overseer and you do not have a counterpart, but the catch-up, Allah said after that (If my Lord does not guide me, I shall surely be amongst the astray nation.)

3 - The prophets are infallible of what offends the story or influence prophecy and polytheism is the greatest influence, and they were missioned to deny polytheism, and the report of monotheism, where the prophets were infallible from polytheism before the prophecy.

4 - That Abraham, peace be upon him, wanted to save his people from the astray and polytheism of Allah to the worship of Allah Almighty alone, where he said (this is my Lord) i.e. a tale in front of the polytheists to wake up and understand that Abraham has one Lord and not a partner and not the moon, the sun and the planets, where Abraham, peace be upon him, was accused of disbelief Although his Lord came with a clean heart, that is, he who brings a clean heart, he is free from disbelief.

5 - Abraham blamed his father for how he worshiped that which hears not, sees not and cannot avail him in anything, so this was a blame, a lover, who wants salvation from polytheism in Allah and left idolatry of idols, and Allah knows best.

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(1) Surat Al-Anam from, verse: (78).

(2) See: Gardens of RawhwaRayhan, for Al-Harari: 8 / 24-425.

Conclusion

Praise be to Allah, perfection, and peace and blessings be upon our Prophet Muhammad

As soon as we finish writing this humble research, we have gathered results in our minds that can be summarized as follows:

- 1) The Book of Interpretation of Gardens of the Rawh and Rayhan is one of the important books in the interpretation, in that it deals with many interpretative rules that clarify the meanings of the verses, explain them and understand their meanings in the most accurate and closer way to Allah Almighty's intention.
- 2) Those who contemplate the Qur'an and delve into its meanings will find that it interprets each other in many verses.
- 3) The study of such rules leads to give a wealth of scientific wealth, as well as gain a large queen in the identification and access to the sayings of the Imams of interpretation.
- 4) Imam Al-Harari is one of the imams who had wide contributions in various fields of science and had a long history in interpretation and others.
- 5) The Sunnah had a clear effect in clarifying this rule, through the origin of the Prophet's interpretation, and that the Prophet considered this aspect in the interpretation of some verses, and his companions considered it after him.
- 6) The basis for understanding the Qur'an must be based on the rules of its interpretation, but the meaning of it is not far from interpretation and its narrator is subject to criticism, and is closer to describing it as intellectual desertification.

Praise be to Allah, a very good, blessed and blessed perfection, and thanks and praise for the full satisfaction of what pleases him and helped, asking Allah to help us and all those who look at it, including the right thing

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