

Interpretation of the Verbal Similarities According to Sheikh Al-Shaarawi He Died in 1998 AD in His Interpretation of Al-Khawatir from Verses (58-59) of Surat Al-Baqarah- Graphic Study

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Abstract

It is necessary for every researcher before delving into the heart of a topic. In it he explains the approach he followed in arranging his issues. Therefore, it was necessary to classify and divide the issues either according to their occurrence in the Qur'an, or according to their classification according to the type of verbal analogy to which they belong. It is no secret that each approach has its drawbacks and advantages. And the terminology, and therefore I will strive to follow a unified curriculum unless I notice that, or I find benefit from diversifying the curricula, and all of that I will discuss. matter. Issues of verbal similarities in Surat Al-Baqarah (the story of the Children of Israel).

Keywords: *Verbal Similarities, Al-Khawatir, Surat Al-Baqarah.*

Introduction

It is necessary for every researcher before delving into the heart of a topic. Its details include an introductory section. In it he explains the approach he followed in arranging his issues.

Therefore, it was necessary to classify and divide the issues either according to their occurrence in the Qur'an, or according to their classification according to the type of verbal analogy to which they belong. It is no secret that each approach has its drawbacks and advantages. And the terminology, and therefore I will strive to follow a unified curriculum unless I notice that, or I find benefit from diversifying the curricula, and I will discuss all of that in. The following three demands:

The First Requirement: Directing the General Meaning of the Two Verses

Both verses above talk about story children of Israel with their Prophet, And God's speech to them, and reminding them of the many blessings that He bestowed upon them, including: their deliverance from Pharaoh. □ And when We delivered you from the people of Pharaoh, they were inflicting on you an evil torment. □ () And to save them from the humiliation they were in, and to cross the sea, God Almighty willing. □ And when We divided the sea for you and saved you □ () And drowning their enemy in it with successive apparent signs. □ And We drowned the people of Pharaoh while you looked on. □ Then God pardoned them after they took the calf when God promised their Prophet Moses for forty nights. □ Then We pardoned you after that, so that you might be grateful. □ () - Then He resurrected them and saved them after they were struck by the thunderbolt when they asked God for what they should not - □ We will not believe in you until we see God clearly, and the thunderbolt has taken you. □ () Then He shaded them with clouds and sent down to them manna and quails. □ And We shaded you with clouds and sent down to you manna and quails. Eat of the good things We have provided for you. □ () - Then the divine command came to them to enter the Holy Land to make it their residence...but when did this command take place? When did they get in? This was done in two stages:

The first stage: came God commanded them. A greeting to their Prophet Moses □ By entering The village - it was said that The holy land, And other things were said () - After the ordeal is over. Sir In the desert With their Prophet, as historical narratives mention that When the journey took them away After these events To the

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wilderness"Varane"()They stayed in a city"Kadesh"()So they were on the borders of the land of Canaan()Which is the holy land that God promised the children of Israel, during the second year after their exodus from Egypt,So he sent Moses □ Twelve men to spy out the land of Canaan-From every tribe a man-,Among them is Joshua bin Nun()And Kaleb bin Baffna()So they went up and came to a city"Hebron"()They found the land full of bounties, and they cut some of its grapes, pomegranates, and figs. They returned to their people after forty days and told Moses and Aaron. -peace on them-And all the children of Israel, and showed them the fruits of the land, and told them that it truly flows with milk and honey, except that its people are proud and its cities are very fortified. So Moses commanded □ Calba, so Israel listened to Moses □ ,He said we step up and own it,Likewise, Joshua. As for the other ten, they spread among the Children of Israel disparagement of the land, that it was devouring its inhabitants, and that its inhabitants were tyrants.,So the children of Israel were afraid of the inhabitants of the land,They refused to fight, so Joshua and Caleb stood up among them, saying, "Do not be afraid of the enemy, for they are a threat to us, and God is with us." But the people did not listen to them.God Almighty mentioned this dialogue in His book:

Allah says:□ And when Moses said to his people, "O my people, remember the blessings of God upon you when He placed prophets among you and made you kings and gave you what He has not given to any other of the worlds."*O my people, enter the Holy Land which God has ordained for you, and do not turn back, lest you turn away as losers.*They said, "O Moses, therein are tyrannical people, and we will not enter it until they leave it. But if they leave it, then we will enter."*Two men from among those who feared, upon whom God had bestowed blessings, said, "Enter them through the gate, and when you enter it, you will surely be victorious, so put your trust in God if you are." Believers*They said, "O Moses, we will never enter it as long as they remain there. So go you and your Lord and fight. We are sitting here."□ ()

God revealed to Moses that the children of Israel thought poorly of their Lord,And it is their destroyerWhat the oppressors didSo Moses interceded for them, so God pardoned them, but he deprived them of entering the Holy Land for forty years as they wandered.□ He said, "My Lord, I have no control over anyone but myself and my brother, so separate us from the disobedient people."*He said, "It has been forbidden to them for forty years. They wandered in the land, so do not despair of the rebellious people."□ ()- So he wrote to them thatNone of those present would enter it that day except Joshua and Caleb, and God sent an epidemic upon the ten discouraged spies.FDestroy them.()

And the bottom lineAt this stage, the command came to them to enter, but they did not enter, so wandering was decreed for them.

The second phase:It is the stage of entering after the wandering with their Prophet Joshua□ After the death of Moses and Aaron, peace be upon them, and after the extinction of an entire generation of them; Whereas the Children of Israel, during their time of wandering in the land, were dispersed into tribes of nations, as God Almighty said:□ And We divided them into twelve tribes and nations.□ (),In this, they began to implement the divine command to enter the Holy Land, and entry was granted to them, but only some of them-Those whom God described as unjust, and in another place as immoral, changed God's command for them to submit and prostrate to God, and they changed God's command for them by saying what God Almighty said:□ And they said it is a humiliation□ They mocked him and said, "Wheat."

In the hadithThe Messenger of Allah□ :(It was said to the children of Israel:□ And enter the gate prostrating and saying humility.□ So they changed and entered, crawling on their poles, and said: A grain in a hair)()

I have returned this verserelated to this storyWherever it is mentioned in the Holy Qur'an, it is verbally similar because of the difference in pronunciation and expression of one incidentSo I'll eatIn this researchThere are nine points of difference between these two verses, which varied depending on the types of verbal similaritiesIssuesDiligent to explain the guidance of Imam Al-Shaarawi-If any - for these places, compare with the verbal similarity scholars' guidance on them.

The Second Requirement: The Place of Difference with Its Type

By carefully examining the above two verses of verbal similarities, it becomes clear to us that there are eleven places of difference between these verses that relate to the story of the Children of Israel with their Prophet, distributed among a number of types of verbal similarities - which we mentioned in the introductory chapter - three of which are for the purpose of changing the meaning of the verses. The style of expression, two of which are based on replacing one word with another, two of which are based on replacing one letter with another, three of which are related to addition and deletion, and one of which is related to introducing and delaying phrases. The following is an explanation of these differences:

In Al-Baqarah {And when We said}, and in Al-A`raf {And when it was said} It is due to diversity of expression. The verb in the first verse is in the active voice, The action came In the second verse passive.

In Al-Baqarah {Enter} and in Al-Araf {Stay}. It is a matter of replacing one word with another.

In Al-Baqarah {so eat from it wherever you wish}, And in Al-A`raf it is the opposite: {And eat from it wherever you wish} It is based on replacing a letter with a letter (fa and waw).

In Al-Baqarah he mentioned a word □ Raghda □ In Al-A`raf, he deleted it, and it is in the section on adding and deleting vocabulary, so he added “Raghda” in the first verse and deleted it from the second.

In Al-Baqarah {And enter the Gate in prostration and say humbleness}, and in Al-A`raf its opposite {And enter the Gate in prostration and enter the Gate in prostration} It deals with the introduction and delay between phrases.

In Al-Baqarah he said {Your sins {And in the norms} Your sins) It is in order to diversify between the kasra plural and the sound feminine plural.

And in Al-Baqarah {And We will increase the doers of good}, and in Al-A`raf {We will increase the doers of good} It is for the purpose of increasing the letters; He added the letter waw in the first and deleted it from the second.

In which cow {So he replaced those who did wrong {And in the verse of Al-A'raf {So he replaced those who did wrong among them} It is a matter of adding and deleting vocabulary by adding one of them to the verse Al-Baqarah.

In the verse of Al-Baqarah {So we went down}, and in Al-A`raf {So we sent} It is a matter of replacing one word with another.

In the verse of Al-Baqarah {A punishment is upon those who wronged {And in the norms} A curse upon them} It is based on replacing the pronoun with the object.

In the verse of Al-Baqarah {Because they were committing sin {And in the verse of Al-A'raf {Because they were unjust} It is a matter of replacing one word with another.

The Third Requirement: Imam Al-Shaarawi's Guidance on Verbal Similarity in It

After explaining the points of difference in the verbally similar verses in the story of the Children of Israel in Surat Al-Baqarah in general, I will discuss in this topic Imam Al-Shaarawi's guidance on these points through the following issues:

The first issue

Diversity in Expression

This type appears in the two verses under study and analysis in three places:

First: moving from the active voice to the passive voice.

Second: Diversifying between the kasra plural and the sound feminine plural.

Third: Diversification between mentioning the object and the pronoun.

First: moving from the active voice to the passive voice.

Dispute: And when we said: In the cow and And when it was said In Al-A'raf

Variation type: The difference in the type of construction of the subject, The verb in the first verse is in the active voice, In the second verse, the verb is in the accusative case And for

Guidance Al-Shaarawi for this the difference:

Face Al-Shaarawi differs at the beginning of each of the two verses So he mentioned It's n! Cursing words to God in any The cow And when we said: -And Expressed in the plural form To magnify ; Because the source of the statement is God, And words God Almighty indicates However, the speaker is God alone; And that It is clear It's a revelation to prophetess Musa loneliness.

As for Surah norms, Fdid not pain Supports the statement Glory be to Him; This indicates that this matter reached the Children of Israel not directly, but through intermediary. because brown Israel they had They split to tribes, And it was for everyone H Boss and responsible for their affairs, Here is why Y Be Saying Only from God, Rather, from God to Moses , And from Moses To their elders, and among them To the children of Israel

Al-Tahir bin Ashour's statement is almost identical With Al-Shaarawy addressing the issue, he pointed out that Saying In his saying □ And when we said: to GOD; Because what appears to be the case is that this statement only comes from God Almighty, Either in Surah Al-A'raf □ And when it was said to them: □ Here about absent .

A summary of the applicants' opinions regarding this difference:

The applicants' instructions are almost limited to two meanings:

Remove Ambiguity and Ambiguity

Since Surat Al-Baqarah was the first in the order of the Qur'an, it was appropriate to attribute the statement to God Almighty in order to remove ambiguity and ambiguity. Since it is removed, there is no harm in using the passive voice, since the speaker knew that there is no ambiguity, so by diversifying the expression he achieves other rulings and meanings. This directive was mentioned

son of a group , and Al-Naysaburi And Ibn Hayyan This is what Al-Zamakhshari says.

Al-Naysaburi asked Why did he say? And when we said: □ In the cow, And in customs And when it was said to them: Because it was made clear by what was said in the beginning of the Qur'an to remove ambiguity or ambiguity, And in customs, it has never been done before With a thumbs up

As for Al-Razi He said: "This was demonstrated at the beginning of the century aN stillHAmbiguity and doubts,As for customs, there are no forms after submitting the declaration"

He saidsonHayyan:He explained the deletion of the subject from whatnorms;becauseHHHe is known and is God Almighty

He saidAl-Zamakhshari: "There is no difference between the two phrasesifThere was no contradiction"

Diversity Of Expression Depending on The Qur'anic Context.

Since the context in Surat Al-Baqarah was a reminder of the succession of blessings upon the Children of Israel, it began with the Almighty's saying: O Children of Israel, remember My blessing which I bestowed upon you. It was appropriate for the verse to begin with And when we said , BAttributing the action to God is based on the known, out of respect for them, AndIt is an affirmation of his great interest in my sonIsrael,And remind him of his gratitude to them,This is very clear.

As for SurahNorms:It opened with condemnation and rebuke, The context was one of anger at their denial of blessings and their refusal to be grateful.They came out of the seaBy a miracle they saw, However, God spoke of their ignorance and backwardness, and God Almighty said: And We took the Children of Israel across the sea, and they came upon a people who devoted themselves to their idols. They said, "O Moses, make for us a god as they have gods." He said, "You are." You are ignorant of people,Then they worshiped the calfWhen Moses went to meet his Lord,They violated the sanctity of the Sabbath,So it suits thatTo express it by saying And when it was said to them: For the passive voiceSmall for them,Fdid notNo contextIn honor,But it was out of anger on them.

This directive was mentioned by Al-Alusi Al-Naysaburi, Ibn Jama'ah, Al-Zamakhshari, and Al-IskafiAnd Al-Razi,And others

This is what was expressed by Prof. Dr. FadelSamurai He said: The Holy Qur'an attributes the act to God Almighty in a position of honor and honor,The position of public good and excellence is in contrast to evil and evil,He does not mention himself in it, in order to distance himself from doing evil and wanting evil. For example, when he mentions blessings, he attributes them to him;Because grace is better and better than it. Allah says: Today I have perfected for you your religion and completed My blessing upon you. .And he said God has blessed me And he said:And when We bestow blessings upon man, he turns away and shuns him, and when evil touches him, he becomes hopeless ,In grace, he revealed himself and said:"aOur blessings"and about evil, he said:"And when evil touched him"and he did not say"We touched him with evil"or"We afflicted him with evil"

Chosen Routing

afterReviewing these directives in this place, I find that they are all logical directives, and each of them added a new meaning, and I found that Al-Shaarawi's directive is almost unique to it, except for what I mentioned regarding the implications of the words of Al-Tahir bin Ashour in Al-Tahrir and Al-Tanwir.God knows.

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There was disagreement about the designation of this village, and the majority said: It is Bayt al-Maqdis. It was said: Jericho is from Jerusalem - it was narrated because it was the base and residence of kings. Ibn Kaysan said: The village is the Levant. Al-Dahhak said: Ramla, Jordan, Palestine and Palmyra. This is another blessing, which is that he allowed them to enter the town and removed their wandering. look: Al-Jami' li-Ahkam Al-Qur'an (Tafsir Al-Qurtubi): By Al-Qurtubi, Abu Abdullah Muhammad bin Ahmad bin Abi Bakr bin Farah Al-Ansari Al-Khazraji

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- See: Nashm al-Durar fi Tasabah al-Ayat al-Surah: by Al-Buqa'i, Ibrahim bin Omar bin Hassan Al-Ribat bin Ali bin Abi Bakr Al-Buqa'i (d. 855 AH), Dar Al-Kitab Al-Islami, Cairo, d.d., p. 937.
- He is: Fadel bin Saleh bin Mahdi bin Khalil Al-Badri Al-Samarrai (contemporary), from the Al-Badri clan, one of the Samarra clans. He is nicknamed (Abi Muhammad) and Muhammad is his eldest son. He was born in Samarra in the year (1933 AD), where he completed his primary, middle and secondary studies. He has an interest in touches. Bayaniyah and great attention to the science of meanings, and from the writers: The Call of the Soul, graphic touches on texts from the revelation. look:<https://shamela.ws/author/37>
- Surah:3.
- Surah Women:72.
- Surah Al-Isra:83.
- look: Quranic Expression: Dr. Fadel Saleh Al-Samarrai, Dar Amman_Amman, 4th edition, (1427 AH_2006 AD), p. 282.