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## THE SCIENCES OF THE QUR'AN IN THE INTERPRETATION OF A BRIGHTENING OF THE QUR'AN BY AL-TALAQANI

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**ABSTRACT**

The paper deals with the study of the sciences of the Qur'an according to the interpreter, Ayatollah Sayyid Mahmoud al-Talaqani, a religious jihadist figure from Iran. He is the author of the exegesis (Ishraq from Al-Quran), which consists of six parts, which he wrote inside the prisons of the Shah and in exile. Mr. Al-Talaqani agreed with some of the commentators in his positions on the sciences of the Qur'an, and some of them disagreed with others.

**Keywords :** *Ishraq form Al-Quran, Mahmoud al-Talaqani, Sciences of the Qur'an*

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## INTRODUCTION

Praise is to Allah, and prayers and peace be upon the best of his creation, Muhammad (May Allah prayers and peace be upon him and his family) and upon his chosen companions and those who followed them in goodness until the Day of Judgment, and after:

The Sciences of the Qur'an: (It is the total subjects related to the Holy Qur'an in terms of its revelation, its arrangement, its compilation, its writing, its interpretation, its miraculousness, its abrogation and its abrogation, and other things)<sup>(1)</sup>. The sciences of the Qur'an are among the important sciences that every exegete must be familiar with before venturing into the interpretation of the Qur'an. The exegete cannot know the meaning of the verse without knowing the abrogated and abrogated or the reasons for its revelation. He also cannot know these sciences without knowing the Makki and Madani from the surahs and verses, otherwise he will mix the command with the forbidden and the permissible with the forbidden. The sciences of the Qur'an are mostly related to knowing the Qur'an and benefiting from its knowledge, and by following the interpretation of (radiance from the Holy Qur'an), a group of

Qur'anic sciences can be found in Mahmoud Al-Talqani .

This research will be divided into an introduction and seven demands: the first requirement: the revelation of the Qur'an, the second requirement: the collection and codification of the Qur'an, the third requirement: the cut letters in the Qur'an, the fourth requirement: the reasons for its revelation, the fifth requirement: his position on copying, and the sixth requirement: the arbitrator and similar, and the requirement Seventh: The Virtues of the Surah according to Sayyid Mahmoud Al-Talaqani, then the conclusion is the most important results.

## THE FIRST REQUIREMENT: THE REVELATION OF THE QUR'AN

Allah says: [The month of Ramadan in which was revealed the Qur'ân.](<sup>2</sup>), Glory be to Him, said: [Verily, We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree).](<sup>3</sup>). Al-Zarkashi mentioned three different opinions about how to descend: ((One of them is that he descended to the heavens of this world on the Night of Decree in one sentence, then descended after that from All (Qur'ân) in twenty years or in twenty-three or twenty-five, depending on the difference in the period of his stay in

<sup>1</sup> The Sciences of the Noble Qur'an, Nour Al-Din Atr, Al-Misbah Press - Damascus, 1, 1414 AH - 1993 AD / 8.

<sup>2</sup> Al-Baqara / 185.

<sup>3</sup> Al-Qadr / 1.

Makkah, and after that he descended from All (Qur'ân) in twenty years, or in twenty-three or twenty-five nights, depending on the difference in the period of his stay in Makkah, and the second of the two prophets: A year, and it was said in twenty-three nights a predestination out of twenty-three years, and it was said in twenty-five nights a predestination out of twenty-five years in every night what Allah Almighty ordains to send down all year, then He descends after that astrologer throughout the year, and by the third of him: Laylat al-Qadr, then after that the astrologer descended at different times from all other times, and the first saying is more famous and more correct, and to it the majority went) (4).

This gradual revelation, which lasted for twenty-three years, the period that the Prophet spent in his nation, distinguished the Qur'an from the heavenly books that preceded it, unlike the revelation of the Torah in the form of tablets at once or in a limited period of time, and this is what the Qur'an indicated. The landing had a great impact on achieving its goals, making the da'wah successful and building the nation, and it

was one of the miracles of the Holy Qur'an (5).

Ayatollah al-Talaqani spoke about the revelation of the Qur'an through his interpretation of the Almighty's saying: [Your Lord (O Muhammad Peace be upon him) has neither forsaken you nor hates you] (6). Gradually, the verses were revealed to the last days of the Prophet's life. This star-studded method of revelation of the verses was so that the minds and souls of others would be fully empowered, the rulings would be fulfilled one after the other, and it would be evidence of every event, and the new Muslims would see themselves under the care and education of the Lord, and their beliefs and reception would increase.

They learn a lesson from the guidance of the Revelation in every slip and deviation, and they understand psychological and social problems as they are and explain them in the best way, to be a new nation to build a new world: [And those who disbelieve say: "Why is not the Qur'an revealed to him all at once?" Thus (it is sent down in parts), that we may strengthen your heart thereby. And we have revealed it to you gradually, in stages. (It was revealed to the Prophet peace be upon him all gdo in, 23 years),

<sup>4</sup> The proof in the sciences of the Qur'an, Abu Abdullah Badr al-Din Muhammad bin Abdullah al-Zarkashi (d. 794 AH), investigation: Muhammad Abu al-Fadl Ibrahim, House of Revival of Arabic Books, Issa al-Babi al-Halabi and his associates, 1/1/1376 AH - 1957 AD: 1/228.

<sup>5</sup> See: The Sciences of the Qur'an, by Sayyid Muhammad Baqir Al-Hakim, The Islamic Thought Academy, 3rd Edition, (D.T.), 28-29.

<sup>6</sup> Al-Duha / 3 .



and no example or similitude do they bring (to oppose or to find fault in you or in this Qur'ân), but we reveal to you the truth (against that similitude or example), and the better explanation thereof] (7).

The shining of revelation, like the rising of the sun, illuminated the lofty horizons of the soul of the Messenger of Allah, then absorbed the depths of his soul and heart to preserve his conscience from the influence of dissenting motives, and prove it: (Let us strengthen your heart with him) and radiate from his pure and steadfast heart on others) (8).

When interpreting the Almighty's saying: "Verily, We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree)" (9), he explains that the Qur'an was revealed twice: one is a single sentence and the other is gradual. A special night does not contradict with the verses and the frequent Muslim narrations that the verses of the Qur'an were revealed gradually over a period of twenty-three years. It appears in a clear way from the verses that describe the revelation of the Qur'an that it was revealed in two distinct forms:

The first: with the image as a simple group and continuous, and the second:

In an open, gradual, detailed manner, the verses that came with the word revelation and its apparent derivatives in the batch descent (once) or the statement of the limited special time of descent, which refer to the picture and the first ranks of descent:

In an open, gradual, detailed manner, the verses that came with the word revelation and its apparent derivatives in the batch descent (once) or the statement of the limited special time of descent, which refer to the picture and the first ranks of descent: [The month of Ramadhan [is that] in which was revealed the Qur'an] (10), [Indeed, We sent it down during a blessed night. Indeed, we were to warn [mankind] (11). The verses that came with the word "downloading and longing for it" and indicating the gradual revelation, relate to the second form of the Qur'an and its detailed revelation, and such revelation was not restricted by a special circumstance: [And [it is] a Qur'an which we have separated [by intervals] that you might recite it to the people over a prolonged period. And we have sent it down progressively] (12), and the second

<sup>7</sup> Al-Furqan / 32-33.

<sup>8</sup> Shining from the Noble Qur'an, Mr. Mahmoud Al-Talqani, translated by: Abbas Al-Turjuman, Al-Huda Publishing and Distribution Institute, Tehran, 1, 1421 AH - 2000 AD: 4/148-149.

<sup>9</sup> Al-Qadr / 1.

<sup>10</sup> Al-Baqara / 185.

<sup>11</sup> Ad-Dukhân / 3.

<sup>12</sup> Al -Asraa / 106.

verse of Surat Hud is a comprehensive statement of the two images:

[(This is) a Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted] <sup>(13)</sup>. Based on that, the topics of the Qur'an and its descriptions that came in it, such as: that book, a book whose verses are clear, a book whose verses are detailed, we detailed it with knowledge, we made it an Arabic Qur'an that must return to that Qur'an which is in the highest rank before detailing, and it is that sublime rank of the mother of the book that Details were issued by it, and it was revealed in appropriate times, situations and incidents [And verily, it is in the Mother of the Book, in Our Presence, high (in dignity), full of wisdom] <sup>(14)</sup>, and in the Preserved Tablet from interpretation and the influence of time, and enabled by shortcomings and polluting thoughts [But this is an honored Qur'an, [Inscribed] in a Preserved Slate] <sup>(15)</sup>.

The narrations that relate to us are compatible with the contents of these verses, which are: The entire Qur'an was revealed on the Night of Decree or in the month of Ramadan from the Ma'moor House or the Preserved Tablet to the lowest heaven, then it descended gradually, scattered over the course of

<sup>13</sup> Hood / 1 .

<sup>14</sup> Decoration / 4 .

<sup>15</sup> Zodiac / 21-22.

twenty years, that is, after the revelation and the revelation of the first verses about three years <sup>(16)</sup>.

## **THE SECOND REQUIREMENT: COLLECTING AND TRANSCRIBING THE QUR'AN**

Among the important researches in the sciences of the Qur'an is the issue of collecting the Qur'an and the era in which it took place:

The first saying: This combination took place during the era of the caliphs after the Messenger (May Allah bless him and grant him peace), and it is known to the scholars of the public despite their differences in defining the caliph at whose time this combination took place <sup>(17)</sup>, including what al-Bukhari narrated that Abu Bakr al-Siddiq (May Allah be pleased with him) He sent to Zaid bin Thabit after the killing of the people of Al-Yamamah and Omar bin Al-Khattab (may God be pleased with him) with him, and he said to him: Omar came to me and said: The killing took place on the day of Al-Yamamah with the reciters of the Qur'an, and I see that you order the collection of the Qur'an. Abu

<sup>16</sup> See: Ishraq from the Noble Qur'an: 4/202-203, and 1/25.

<sup>17</sup> See: The Proof in the Sciences of the Qur'an, by Al-Zarkashi: 1/233-236, and Perfection in the Sciences of the Qur'an, Abd al-Rahman ibn Abi Bakr, Jalal al-Din al-Suyuti (d. 911 AH), investigation: Muhammad Abu al-Fadl Ibrahim, General Egyptian Book Authority, 1394 AH / 1974 AD: 1/202-208.

Bakr replied: How do we do something that the Messenger of Allah did not do? Allah? Omar said to him: This is God, and God is good. So Zaid bin Haritha followed the Qur'an, collecting it from the chaff \* and the scarves \* and the chests of men. The newspapers were with Abu Bakr until God passed away, then with Omar, then with Hafsa bint Omar <sup>(18)</sup>.

The second saying: This combination took place during the time of the Prophet, and it is one of the two sayings adhered to by the Shiites of Ahl al-Bayt (peace be upon them). The nature of things, as mentioned by Mr. Muhammad Baqir al-Haki, may God have mercy on him, indicates that the Qur'an was written down in his time. What is meant by the nature of things is: the sum of objective and subjective circumstances and characteristics. The certain postulate that the Prophet, Muslims and the Qur'an lived through or were singled out for, which made us convinced of the necessity of him collecting the Qur'an during his reign; these conditions and characteristics are:

- 1- The Noble Qur'an is the constitution of the Islamic nation, and it constitutes the main corner

<sup>18</sup> See: Sahih Al-Bukhari, by Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Al-Mughirah Al-Bukhari (d. 256 AH), investigative by: Qasim Al-Shama'i Al-Rifai, Dar Al-Arqam bin Abi Al-Arqam, Beirut - Lebanon. , Hadith (1412), and the sciences of the Qur'an, methodological lessons, Riyadh Al-Hakim, Dar Al-Hilal, Qom, 5th edition, 1435 AH - 2014 AD / 176, 177.

upon which its doctrinal, legislative and cultural entity is based. It is also considered to be the most perfect historical source and its finest literary texts. For example, at that time the nation did not possess the doctrinal culture on which to build its firm belief in the oneness of Allah, or in the deviation of previous religions, except by looking at the principle and the return through the evidence and proofs in the Qur'an, and this is what gives the importance that the Qur'an enjoys in relation to the lives of Muslims.

- 2- A large group of Muslims has worked hard to memorize the Qur'an and memorize its text in an accurate manner, conscious of the importance that the Qur'an occupies in their social life, but this method is not sufficient to make the Qur'an safe from distortion and forgery as a result of error and suspicion, or their exposure to martyrdom and murder, and this represents a danger to the Qur'anic text. ; Because keeping it in this way is linked to it and is dependent on this method.
- 3- The Messenger (May Allah bless him and grant him peace) lived with the nation in its hopes and

pains, aware of its needs and aware of the great responsibility imposed by the circumstances surrounding its formation and the dangers that threaten it. The most difficult circumstances, so he practiced war and jihad, as he was familiar with the history and end of divine messages at the hands of the perverts, forgers and merchants of religion, as the Qur'an states. After all this that the Messenger (May Allah bless him and grant him peace) experienced, we cannot doubt his awareness of the extent of the danger that the Qur'anic text may be exposed to when its fate is linked to memorization and memorization in the hearts of men.

- 4- The positions of writing are among the writing tools that were available to the Muslims, and this means that there are people who are able to write in addition to their sincerity at work, just as there is no doubt that the Holy Prophet has sincerity to the Qur'an, as it is his miracle and the proof of his call, so he must be keen on preserving and maintaining it <sup>(19)</sup>.

In addition to the hadith of the two weighty things, which indicates

<sup>19</sup> The Sciences of the Qur'an, Muhammad Baqir Al-Hakim / 101-104.

that the Qur'an is collected in a comprehensive book, otherwise it is not possible to name a book on scattered and scattered papers here and there. He writes and said: ((Put this surah in the place in which there is such-and-such)). There are many authentic narrations that indicate conclusive evidence that the Messenger (May Allah bless him and grant him peace) and his honorable companions used to recite the Qur'an in the same order that begins with Surat Al-Baqarah and ends with Surat Al-Nas <sup>(20)</sup>, and this What Al-Sharif Al-Murtada confirmed in Al-Thakhira that the Qur'an was a collection composed during the time of the Prophet as it is now; That is because it was all studied and memorized at that time, to the extent that Ibn Masoud sealed the Qur'an on the Prophet (May Allah bless him and grant him peace) several seals, and this indicates that the Qur'an was an ordered collection that was neither scattered nor transmitted <sup>(21)</sup>.

<sup>20</sup> Sciences of the Qur'an and Interpretation, Mohsen Abdul Hamid, University of Baghdad, (D.T)/11, 13.

<sup>21</sup> Ammunition in Theology, Ilm al-Huda Ali bin Musa al-Sharif al-Murtada (355-436 A.H.) Foundation for Arab History, Beirut - Lebanon, 1, 1433 - 2012 A.D.: 363.



And the other saying of the Shiites of Ahl al-Bayt (Peace be upon them): This collection was achieved after his death (May Allah bless him and grant him peace) at the hands of Imam Ali bin Abi Talib (peace be upon him):

Including: What was narrated in *Kanz al-Ummal* by al-Muttaqi al-Hindi: ((When the Prophet died (May Allah bless him and grant him peace), he swore to me that he would not wear a garment except for Friday prayer, until he collected the Qur'an in a Qur'an, so he did))<sup>(22)</sup> and this is what al-Suyuti mentioned in *al-Itqan*<sup>(23)</sup>.

Mr. Al-Taleqani has a look at collecting and transcribing the Qur'an, in which he says: ((The new Muslims who had just opened their eyes to the Qur'an memorized every surah and verse that was revealed with longing and eagerness, and most of them recorded it on the pages of their memory, and those who knew how to read and write used to write it on parchment, leather, paper, flat stones and bones shoulders, and they would organize the scattered revelation verses by the order of the Noble Messenger with each other in the surahs.

<sup>22</sup> *Treasure of the Workers*, Ala Al-Din Ali Al-Muttaki bin Hussam Al-Din Al-Hindi, Al-Burhan Fauri (d. 975 AH), corrected by: Bakri Hayani and Safwat Al-Saqqah, Al-Resala Foundation, Beirut: 1409 AH - 1989 AD, 13/127. See: *Quranic sciences, methodological lessons*, Riyad al-Hakim/179.

<sup>23</sup> *Perfection in the sciences of the Qur'an*, Al-Suyuti: 1/204.

In this order, the Muslims who were in the presence of the Prophet wrote the verses revealed to the end according to their capabilities and kept them in their memory, as the modern historians mentioned the number of the writers of revelation and the messages of the Messenger and his orders to twenty-six and even forty-two writers, and they mentioned their names and the certain and well-known of them: the Commander of the Faithful Ali (Peace be upon him). Zaid bin Thabit Al-Ansari, Abdullah bin Masoud, Abu Zaid, Ubai bin Kaab, Abdullah bin Arqam, Zubair bin Al-Awwam, Hudhaifah bin Al-Yaman, Alaa bin Uqba, Khalid bin Saeed, Muaqib bin Abi Fatima, Handala bin Al-Rabe`, and Al-Jahm bin Abi Al-Salt.

The trial of Musaylimah the Liar came after the death of the Messenger (May Allah bless him and grant him peace) and at the time of the caliphate of Abu Bakr, and many reciters and memorizers of the Qur'an were killed in the bloody Yamama war<sup>(24)</sup>.

He saw that this anxiety prompted the early Muslims to resolve to collect and write down the Qur'an. After consultation, they gathered the rest of the reciters and memorizers of the Qur'an, and made Zayd ibn Thabit al-Ansari a supervisor, and others as observers, in order to

<sup>24</sup> *Ishraq from the Noble Qur'an*: 1/25-26.

comprehend the surahs and verses that were recited or written, and matching them with each other, then organizing them (Peace be upon him):

The reports of the events after the death of the Messenger testify that the Commander of the Faithful, Ali (Peace be upon him), after his retirement during the period in which he was alone, took the initiative to collect and record the Qur'an, and kept it for himself, and the hadiths mentioned in this field reached the level of mutawatir. If the Qur'an that he compiled differs in words and the arrangement of the verses with the Qur'an that the Muslims wrote down, then why did he remain silent and not make it clear? With his precedent, his closeness to the verses of revelation and his adherence to his great educator, why did the Muslims rebel against his saying in such a dangerous matter? The question that arises is: What are the characteristics of the Qur'an written by the Commander of the Faithful? It included topics of divine knowledge, revelation, interpretation, interpretation, and clarification of symbols and assertions about verses, and other Muslims did not have this understanding, nor this fondness, nor that constant adherence to the Messenger (May Allah bless him and grant him peace).

They did not focus on understanding Islamic knowledge and

principles. They were only concerned with their daily duty; Therefore, the Commander of the Faithful (Peace be upon him) folded his tongue, his speech, his books, and his soul, and said: "The one who reaps the fruit before the time of its ripening is like a farmer without his land, and merges into a hidden knowledge that if I were to reveal it, you would be disturbed by the chaos of the land in the distant fold" <sup>(25)</sup>, based on this, The acquaintances of the Commander of the Faithful and his books were not understood by them and they did not care about them, and perhaps they imagined that the spread of such knowledge and preoccupation with it would be a source of lack of progress and a reason for disagreement, as they said: ((We suffice the Book of Allah)) <sup>(26)</sup>.

### **THE THIRD REQUIREMENT: THE LETTERS CUT OFF IN THE BEGINNING OF THE SURAHS**

Allah, the Blessed and the Most High, opened some Qur'anic surahs with spelling letters, which al-Zarkashi enumerated in the proof, such as: the pain of bitterness, such as Hai's, Ta's, Tasm, Ham'saq, qn, and that is in twenty-nine surahs (The Alif, Al-Lam, Al-Maim, Al-

<sup>25</sup> Nahj al-Balaghah, by Imam Ali (peace be upon him), compiled by Al-Sharif Al-Radi, Explanation of Sheikh Muhammad Abdah, Dar Al-Maarifa for Printing and Publishing, Beirut - Lebanon (d. T.): 1/40-41.

<sup>26</sup> Ishraq from the Noble Qur'an: 1/26-27.

Saad, Al-Ra'a, Al-Kaf, Ha'a, Al-Yaa, Al-Ain, Al-Ta'a, Sein, Kha', Al-Qalaq'ah, Al-Qalaq'ah, Al-Qalaq'ah, the nine, Al-Kaf', and Al-Naf'ah). He collects it without repeating your words (a wise and definitive text that has a secret) <sup>(27)</sup>, the scholars who are loyal to the family of the Prophet (peace be upon them) believe that all of them benefit (the path of righteousness that we hold on, or the path of righteousness that we hold) <sup>(28)</sup>.

Mr. Al-Talaqani reviews the views of the commentators on the mutilated letters, in an exposition of his interpretation of the Almighty's saying: [Alif, Lam, Meem, This is the Book about which there is no doubt, a guidance for those conscious of Allah] <sup>(29)</sup>, For each opinion he finds a justification or a statement, then he makes clear his opinion in this regard: there are opinions and sayings revolving around the letters that appeared at the beginning of some surahs, and it seems from the sum of these opinions that the mention of these letters was for a purpose. This purpose can be known in a general way with or without an intermediary, or it is to open the way for the faith minds to work, think and reflect

on this heavenly and miraculous book in a more way:

1- These are the names of the surahs that begin with these letters. Then he says: This opinion can be justified by the following: These special letters refer to special verses in that surah, and the first letters of those verses are like the letters of the beginning of the surah. It is said to the excellent house in the poem ((Bayt al-Qasid)) and they bring it in the beginning of the poem. For example, in Surat Al-Baqarah we see the verses that began with ((pain)): ((Did you not see those who went out...)), ((Did you not turn to me? The Children of Israel...)), ((Have you not seen him who argued with Abraham about his Lord...)). They came in succession and close together, and we can find a similar topic in other surahs that start with the syllable letters.

2- What began with the following verses is to draw the attention of the listeners to listen and listen, and for the readers to perform these letters endowment and wasl, extension and shortening, and the melody of reading. They also use

<sup>27</sup> The proof in the sciences of the Qur'an, al-Zarkashi: 1/165, 167.

<sup>28</sup> Tafsir al-Safi, by Fayd al-Kashani, investigation: Hussain al-Alami, Al-Sadr Library, Tehran: 3rd floor, 1415 A.D. - 1373 st: 1/91.

<sup>29</sup> Cow/1-2.

unintelligible words to measure poetic weights and rhythms.

- 3- Some say that the letters with which some surahs open are symbols and references to future events such as the establishment and extinction and duration of states and the survival and extinction of peoples. Others say: These letters indicate names and attributes that are the keys to the unseen and have effects; Incidents related to each topic can be predicted by specialized scholars according to the number of causes and circumstances they possess<sup>(30)</sup>.

Then he says: These views can be justified: that the Qur'an has become a source and a cause for eloquent moral and ethical developments, so that these developments have become a source of social developments, so events or their causes can be predicted by means of slashed letters. Peace be upon them) news that frankly tells about some future events. This clarification was to justify opinions that consider the early surahs symbols of what is going on in the future of events, but the unseen that comes from

revelation or inspiration is another research<sup>(31)</sup>.

- 4- A group said: These letters foretell of the miracle of the Qur'an, which is that it declares to the deniers and liars that the Qur'an is verses and words composed of these letters, and these compound letters are within your reach. Arabic has twenty-nine letters that came in twenty-nine surahs specifically from the account, and Al-Qadi Al-Baydawi studied this calculation in his interpretation and came up with this conclusion: The letters are loud and whispered, strong and loose, applied and open, and from the sum of the twenty-eight letters - the thousand is not counted, the fourteen half of them are brought in The first twenty-nine surahs formed from each of the six types<sup>(32)</sup>.

Then he mentions Sheikh Al-Tantawi's opinion in this regard: The number twenty-eight and half of it is witnessed in the complete system of existents: the bones of the joints of each hand, the upper

<sup>30</sup> Ishraq from the Noble Qur'an: 1/68.

<sup>31</sup> Ishraq from the Noble Qur'an: 1/69.

<sup>32</sup> The Lights of Revelation and the Secrets of Interpretation, Nasir al-Din Abu Saeed Abdullah bin Omar bin Muhammad al-Shirazi al-Baydawi (died: 685 AH), investigation: Muhammad al-Rahman al-Mara'ashli, Arab Heritage Revival House - Beirut, 1, 1418 AH: 1 / 33, and Ishraq from the Holy Qur'an: 1 / 70.



and lower vertebrae in the back of fully formed animals, the arches of the wings of birds, the northern and southern houses of the moon.. The number twenty-eight is distinguished from Among the numbers that it is unparalleled among the decimal numbers such as six in the ones and the number ninety-six and four hundred in the hundreds, its half is fourteen, its fourth is seven, the quotient by half is two, the quotient by the quarter is four, the quotient is by twenty-eight one, and the sum is twenty-eight <sup>(33)</sup>.

After mentioning the views of the commentators on the broken letters and his attempt to find a justification for them, showing his position on them, he says: The certainty of the saying is that these letters were not unintentionally neglected, but were brought out on purpose and wisdom. And this is known by the people of the House of Prophecy who are firmly rooted in knowledge and the interpretation of similarities, and as for the people of opinion, they must work out their ideas and the possibilities

of their investigations, so that they may reach - with the help of those who are firmly rooted - to its real meanings and interpretation.

The opening letters may indicate the unknown and the intended meaning of that unintended one. This possibility is supported by two short introductions:

First: The sensory and mental perceptions of a person are limited, just as a person perceives sound waves, visuals, and smells at a specific limit and amount. It is unbearable and unsustainable.

The second: The infinite worlds are the appearance of Allah signs and will, and the Qur'an is God's will and His verses that came in the form of words and phrases, and came down according to our limited mind and our auditory and visual sense in proportion to our life and our scientific and practical perfection: [If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah] <sup>(34)</sup>.

The Qur'an, which if descended on the mountain, would render it humble and broken, must not be in the form of sound and words <sup>(35)</sup>. The correct opinion is the opinion that these letters are a symbol between God and His Messenger, or that they refer to the higher attributes; because the unknowns of the familiar intellect are

<sup>33</sup> The Jewels in the Interpretation of the Noble Qur'an, Sheikh Tantawi Jawhari, Mustafa Al-Babi Al-Halabi and his sons in Egypt, 1351 AH: 2/6-10, and Ishraq from the Holy Qur'an: 1/70-71.

<sup>34</sup> Al-Hashr / 21.

<sup>35</sup> Ishraq from the Noble Qur'an: 1/71-72.

the information of the senses and the intellect supported by revelation, and its attributes and effects are fully manifested above ordinary human intellects <sup>(36)</sup>.

#### **THE FOURTH REQUIREMENT: THE REASONS FOR THE DESCENT**

The reasons for descending are the most accurate of what must be observed, and the first thing that attention should be paid to them. Because it is impossible to know the interpretation of the verse and the intention of its path, without knowing its story and explaining its revelation <sup>(37)</sup>, ((The reason for revelation is what the verse or verses were revealed talking about, explaining its ruling on the days of its occurrence. The meaning is that it is an incident that occurred during the time of the Prophet (May Allah prayers and peace be upon him) or a question was directed to him, so the verse or verses were revealed from Allah Almighty with an explanation of what is related to that incident or the answer to this question)) <sup>(38)</sup>.

Based on this, the events of the past nations that the Qur'an discusses are

<sup>36</sup> Same source: 1/72.

<sup>37</sup> The Reasons for Going Down, Abu Al-Hasan Ali bin Ahmed bin Muhammad bin Ali Al-Wahidi, Al-Naysaburi, Al-Shafi'i (T.: 468 AH), investigation: Essam bin Abdul Mohsen Al-Humaidan, Dar Al-Islah - Dammam, 2nd floor, 1412 AH - 1992 AD / 8

<sup>38</sup> Sources of gratitude in the sciences of the Qur'an,, Muhammad Abdul-Azim Al-Zarqani (T.: 1367 AH), Publisher: Issa Al-Babi Al-Halabi and Co. Press, Third Edition: 1/106.

not among the causes of revelation, because they are historical issues that preceded the era of revelation, and they are not matters that occurred in the era of revelation and necessitated revelation about them. Because the Qur'anic text that is linked to a specific reason for revelation is formulated according to the requirements of that reason, so unless it is known and defined, the secrets of its formulation and expression may remain obscure <sup>(39)</sup>. Therefore, Al-Wahidi mentions the reason for writing his book: ((Today, everyone invents something and fabricates falsehoods and lies, throwing his reins into ignorance, not thinking about the threat to the ignorant because of the revelation of the verse. So they know the truth and dispense with camouflaging and lying, and find their reservation after hearing and asking." <sup>(40)</sup>.

Either because it is not appropriate to the context of the verses or because it contradicts the apparent meaning of the verse with the absence of a presumption to prove their claim, or opinions for various reasons of revelation related to historical events that contradict each other, as in their interpretation of the noble verse: [And who are more unjust than those who prevent the name of Allah from being mentioned in His mosques and strive

<sup>39</sup> The Sciences of the Qur'an, Muhammad Baqir al-Hakim / 39.

<sup>40</sup> Reasons for going down, Al-Wahidi / 9.

toward their destruction] <sup>(41)</sup>, Some commentators believe that this verse was revealed on the subject of ((Al-Hudaybiyyah)) and the polytheists prohibited the Messenger of Allah (May Allah prayers and peace be upon him) from entering Makkah, although the beginning of the verse applies to this story, but the end of it (and sought to ruin it) does not fit with this reason for revelation; Because the Arab polytheists did not strive to destroy the Kaaba, but rather they preserved it and its architecture, unless the intention was moral demolition and in terms of the remembrance of Allah only.

Some say: It refers to the destruction of Jerusalem at the hands of the Roman army of Titus, who destroyed the city and the Temple of Solomon and burned copies of the Torah, and others say: It refers to the attack and raid of Nebuchadnezzar Babylon. Al-Talaqani responds to him: that the raid of Nebuchadnezzar and his massacre in Jerusalem was six hundred and thirty years before Christ (630 BC), and perhaps the matter was confused with the Roman attack on Jerusalem, which was repeated <sup>(42)</sup>.

Then he mentions that the verse cannot be considered to mean a special event, and that there is no presumption for

such an application, and it is a statement of a general and comprehensive truth of past events, such as the destruction of Bayt al-Maqdis. The situation (the era of the revelation of the verse) such as the prohibition of the infidels in the case of Hudaybiyya and the future, such as the demolition of mosques by the Crusaders and Qarmatians, as well as the falsification of mosques and temples today, and the inaction of people towards religion resulting from the difference of adherents of religions. They took mosques and temples as a bulwark to show their differences and achieve their interests and whims) <sup>(43)</sup>.

The exegete mentioned the reasons for the revelation of the Almighty's verse [Then whoever argues with you about it after [this] knowledge has come to you - say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us] <sup>(44)</sup>.

"It came in the interpretation of Majma' al-Bayan regarding the matter of the revelation of these verses: ((It was said that the verses were revealed in the delegation of Najran and their call for mubahala)). The Holy Prophet (May Allah bless him and grant him peace) came with

<sup>41</sup> Al-Baqara / 114

<sup>42</sup> Ishraq from the Noble Qur'an: 1/304-305.

<sup>43</sup> Same source: 1/305.

<sup>44</sup> Al-Imran / 61.

this number of Ahl al-Bayt and exposed them to mubahala, because they were the core of monotheism in this world. Polytheism and the elite and those close to God and the answer to supplication, Just as the Christians who look at their faces read in their pure and luminous faces, their calmness, their submission and their simplicity, closeness, sincerity, and greatness, so they did not offer to show mercy, and they submitted to the tax. He calls himself, and the Messenger (May Allah bless him and grant him peace) called Ali from himself, and himself from Ali repeatedly. It came in the hadith that he said to Buraidah Al-Aslami: ((O Buraidah, do not hate Ali and do not hold grudges against him because he is from me and I am from him)) (45).

<sup>45</sup> I found it in the Musnad of Ahmad with this pronunciation: ((Do not fall for Ali, for he is from me and I am from him, and he is your guardian after me, and he is from me and I am from him, and he is your guardian after me)) See: Musnad Ahmed Abu Abdullah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad Al Shaibani (T.: 241 AH), investigation: Hamdi bin Abd al-Majid al-Salafi, Foundation of the Message, Beirut - Lebanon, 1, 1405 AH / 1982 AD, hadith of Buraidah al-Aslami, 38/118, hadith (23012). Waliah See: Musnad Ahmad, 38/159, Hadith (23057) and 38/133, Hadith (23028). And see: Majma' al-Bayan, Abi Ali al-Fadl ibn al-Hasan al-Tabarsi, Dar al-Uloom for investigation, printing, publishing and distribution, 1, 1426 AH - 2005 AD: 2/250, and Ishraq from the Holy Qur'an: 5/163-164.

## THE FIFTH REQUIREMENT: HIS POSITION ON ABROGATION IN THE NOBLE QUR'AN

Abrogation in language: ((annulment of something and establishing another place for it. In downloading: [We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it] (46), the second verse was abrogated, and the first was abrogated)) (47).

In the terminology, Sheikh Al-Subhani defined it: the lifting of the legal ruling with a delayed legal evidence, if it were not for it, it would have almost prevailed (48). Do you know the scribe and the abrogated? He said: No. He said: I perished and I perished (49).

## COPY TYPES

Scholars divided copies into three sections:

- 1- Abrogating the ruling without the recitation: This section is the certain amount of copying, and the scholars of Islam agreed that it is permissible. Others, and this can only be done with definitive evidence that is not subject to doubt, and it is the mutawaatir

<sup>46</sup> Al-Baqara / 106.

<sup>47</sup> Lisan al-Arab, Ibn Manzur: 3 / 61, article (copy).

<sup>48</sup> Exegetical Methods in the Sciences of the Qur'an, Jaafar Al-Subhani, published: Al-Sadiq Foundation (peace be upon him) 1432 AH/242.

<sup>49</sup> Perfection in the sciences of the Qur'an, Al-Suyuti, 3/66.



report in every era. Because removing the hand from the definitive one with non-conclusive evidence is unreasonable<sup>(50)</sup>.

- 2- Abrogating the recitation without the ruling: it is that there is a verse that was revealed to the Messenger, then its recitation and its verbal text was abrogated while preserving the provisions it contained, and its example: the verse of stoning, which was narrated on the authority of Omar Ibn Al-Khattab, which says: ((If the sheikh and the sheikh fornicate, then stone them at all, as a punishment from God and God. Dear Wise)), it was said that it is a verse in the Noble Qur'an whose recitation was abrogated while preserving its ruling<sup>(51)</sup>.
- 3- Abrogating the ruling and the recitation together: A group of Sunnis permitted it, as they said evidence of its occurrence is what was reported on the authority of the Mother of the Believers Aisha (May Allah be pleased with her) that she said: "In what was revealed from the Qur'an there were ten known sucklings, then they were abrogated with five

information that were forbidden, and the Messenger of God died while they were He reads from the Qur'an)<sup>(52)</sup>.

Ayatollah al-Talaqani touched on the transcription, and stated his position on it. This is through his interpretation of the Almighty's saying: (We do not abrogate a reverse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent?)<sup>(53)</sup>. He defines abrogation by saying: "abrogation in the terminology is taking a picture from its first place and placing it in another suitable place, or substituting another picture for it, and that is why it is said to change the place of souls by abrogation, and to reproduce the book."<sup>(54)</sup>.

He added: The expression ((from a verse)) indicates comprehensiveness and generality. Because when we remove ((we forget it)) every verse, small or large, formative or legislative, we bring something better than it ((we bring something better than it)), ((or like it)) If the abrogator and the abrogated are similar from the apparent point of view and the superficial view, or they are similar from

<sup>50</sup> Exegetical Methods in the Sciences of the Qur'an, Jaafar Al-Subhani / 250.

<sup>51</sup> The Sciences of the Qur'an, Muhammad Baqir Al-Hakim / 204-205.

<sup>52</sup> Narrated by Muslim in his Sahih, Abu al-Husayn Muslim ibn al-Hajjaj ibn Muslim al-Qushayri al-Naysaburi, Dar al-Jeel Beirut + Dar al-Afaq al-Jadeeda - Beirut, (d. OT) The Book of Breastfeeding, chapter on the prohibition of five sucklings: 4/167, Hadith (3670)

<sup>53</sup> Al-Baqara / 106.

<sup>54</sup> Ishraq from the Noble Qur'an: 1/292

the point of view of reality and interest, and from the apparent point of view, the abrogator is better and more proportional, then the abrogator and the abrogated should not be the same in all senses, otherwise the copying does not correspond without reason and reason <sup>(55)</sup>.

This verse declares the rule of abrogation in all verses of existence and verses of legislation and prophecy as well, and it is a universal and conditional issue; The verses of existence, the laws, the prophecy and the Qur'anic verses are all minor and their attestations appear in the form of an analogy of the first logical form, and that the innate and witnessing knowledge of ability and action ("Did you not know") is the material of proof, the minor pregnancy and the major conditional, so when a verse is abrogated, a better verse comes in its place or something like it from one of the parties <sup>(56)</sup>.

Then he responds to the commentators who limited the abrogation to the Qur'anic verses: ((Most of the commentators took this verse ((we did not abrog...)) in the form of a presumptive case that had its occurrence and was limited to the Qur'anic verses. The abrogation of the ruling and the recitation, the abrogation of the ruling and the survival of the recitation,

knowing that there is no example or resource in the Qur'an except for abrogating the ruling, and everything that has been transmitted has no basis, and does not correspond to the issue of the Qur'an, and the total abrogation of the ruling from every aspect and rank also has no evidence and no source for it in the Qur'an. And the examples they brought to abrogating the ruling only indicate temporal and ordinal abrogation, and abrogation in this sense, taking into account the specifics, circumstances, and justifications opens the doors of ijihad and deduction for those who consider the condition of taking care of the specifics, conditions and specifics, as with the eternity of the Noble Qur'an <sup>(57)</sup>.

Then he goes to the criticism of the commentators who took the verses of the qiblah as one of the sources of abrogation, with the knowledge that the verses of changing the qiblah do not have the rule of the abrogated Qur'an, and the command of the first qiblah was according to the Sunnah of the Messenger of God, and the other resource is the command to pardon and forgive and not stand in the face of the infidels, and the verses of fighting and jihad were abrogated by changing Circumstances and strength of Muslims, although these two rulings can be applied always and in every Islamic environment.

<sup>55</sup> Same source: 1/292-293.

<sup>56</sup> Same source: 1/293-294

<sup>57</sup> Same source: 1/294.

Likewise, when we look at all the verses in which abrogation is possible, it is not possible to understand the abrogation of them more than the abrogation according to the directions and the specifics. In any case, this verse is related to the previous and subsequent verse and it means abrogation. Some of the rulings of past laws and the verses of prophecy, and it turns out that the rigidity of the People of the Book, especially the Jews, and their fanaticism over the survival of their verses and the rulings of their Sharia is not correct; Because the power of God is not limited and His disposition is unlimited, so every verse and every legal ruling that is exalted comes better and more eloquent than it in its place<sup>(58)</sup>.

### **THE SIXTH REQUIREMENT: THE ARBITRATOR AND THE SIMILAR**

The linguistic meaning of the arbitrator and the similar:

Al-Mahkam: It came in Lisan Al-Arab: the arbitrator in which there is no difference or disorder, and the wisest is he is arbitrator, and the arbitrator is from the Qur'an what his statement was judged by himself and did not lack any other, and the Arabs say: I ruled and I ruled and I ruled with the meaning of it, and I ruled from it, and it was perfected and prohibited<sup>(59)</sup>.

<sup>58</sup> Same source: 1/295.

<sup>59</sup> Lisan Al Arab, Ibn Manzur: 12/141.

The tight building that has been perfected, so that defects or corruption does not touch it<sup>(60)</sup>.

And of Like: likeness: proverb, and the like and similar: misdoubt, the similarity Achtbha: more like each other so ambiguity. Misdoubt joinder: confusion, and it is likeness. analogy: to ambiguous<sup>(61)</sup>.

The scholars differed in defining the idiomatic meaning of the arbitrator and the similar, so the wise Mr. Al-Hakim defined it: Al-Hakam: what indicates a specific concept, we do not find difficulty or hesitation in embodying its image or characterizing it in a specific credential. As in the Almighty's saying: (There is nothing like unto Him)<sup>(62)</sup>. We find the real picture of this concept is specific, as it is not like the human being, nor the sky, nor like the earth ... etc. of things.

What is similar: what indicates a specific concept whose realistic image and external credibility are mixed. When we come to the Almighty's saying: (The Most Merciful [who is] above the Throne established)<sup>(63)</sup>. We find the term istiwa

<sup>60</sup> The Sciences of the Noble Qur'an, Nour Al-Din Atr / 120.

<sup>61</sup> The Ocean Dictionary, Majd Al-Din Abu Taher Muhammad bin Yaqoub Al-Fayrouzabadi (T.: 817 AH), investigation: Heritage Investigation Office, Al-Resala Foundation for Printing, Publishing and Distribution, Beirut - Lebanon, 8th edition, 1426 AH - 2005 AD / 1247.

<sup>62</sup> Al- Shura / 11.

<sup>63</sup> Taha / 5.

a specific linguistic concept that was specific to it, which is righteousness and moderation, for example, and there is no similarity between it and another meaning in its relation to the word, but it is similar; Because there is hesitation in it in defining the image of this equator from a realistic point of view and embodying its external credibility in a way that is commensurate with the Most Merciful, who is nothing like Him <sup>(64)</sup>.

Our commentator explained his position on the arbitrator and the similar, during his interpretation of the Almighty's verse: (It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecified. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecified, seeking discord and seeking an interpretation [suitable to them] <sup>(65)</sup>. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding). Revealed: refers to the revelation of the book all at once, from which clear and ambiguous verses were issued: ((from it are clear verses)) that are fixed and do not change in contrast to the ambiguous ones that have

<sup>64</sup> Sciences of the Qur'an, Muhammad Baqir al-Hakim / 171.

<sup>65</sup> Al Imran / 7

different meanings and concepts that are apparently similar and raise suspicion <sup>(66)</sup>.

Umm al-Kitab: The origin of the book, its source, its generator, and its fixed reference. It is interpreted with the principles of the rulings that are the content of the original verses and are among the similarities; In order to comprehend the principles of laws and general laws and developments, as for the partial, temporal and spatial issues, they are lessons for the passage of ideas towards the direction of the rulings. It is upon you that the Book contains clear verses, which are the Mother of the Book, and other similar verses...): Similarity in meanings and words, similarity in longitudinal ranks to the mother of the book and the well-preserved book hidden <sup>(67)</sup>.

Based on this, the pronoun "interpretation" does not refer to "others of similarities"; Because the arbitrators come within the similarities and run with them, and by looking at this verse it becomes clear that the similarities are not similar in the meaning and meaning, or that some of them are similar to others only, but rather in terms of similarity with the courts as well, so that the apparent and final intentions and interpretation are similar at the same time. This is a comprehensive,

<sup>66</sup> Ishraq from the Noble Qur'an: 5/21.

<sup>67</sup> Same source: 5/21-24.



general statement about the concept of the arbitrator and the similar, which appears from the connection of the verses and the meanings of the Book and the description of the Mother of the Book, Similarities and Umm Al-Kitab (<sup>68</sup>).

Then he comes to explaining the difference between the arbitrator and the similar: Similarities: the subject of similarity in a meaning similar to the similarity.

The arbitrator: the firm that does not change, and noting the origin and source of the branches is the mother of the book. The similar versus the arbitrator is different, changing, and a branch in what is known from the principles and belief that goes back to the principle, monotheism, the resurrection, the resurrection, heaven and hell, the attributes of God and the social and historical norms that came in the Qur'an from the courts and the mother of the book, and what were the descriptions, simile qualities, attributes and their representation, and the branches that came down to the level of minds And human thoughts and perceptions, and which raise suspicion for some of them, are the similarities that must be referred to the arbitrators and interpreted (<sup>69</sup>).

Those whose hearts are able to deviate follow intellectually and

practically what is similar to it, and they do not follow the arbitrator or the sum of the similarities that can refer to the courts, and the search for an interpretation of what is similar to it in order to sedition, not that they want to obtain the interpretation of the similarities like those who are firmly rooted in knowledge, and these are caliphs and the likes of priests Babylon those who make the Book of Heaven's Revelation as a monitor in the observatory of their dark mind, to realize the interpretation of the similarities (<sup>70</sup>).

He refers to those who are firmly rooted in knowledge: Those who are firmly rooted in knowledge are those whose knowledge does not differ, just as all the prophets, regardless of time and place, had one view of the world and their calling was one. And they were the caliphs and the people of that Prophet's household, on whose heart the rulings of the Qur'an and its ambiguities were revealed, and from him shone on the hearts of his infallible sons, and since they were the source of revelation and revelation, and as the person of the Prophet (May Allah bless him and his family and grant them peace), they receive interpretation from that way, so they are included in a restriction ((except for Allah)) not from

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<sup>68</sup> Same source: 5/24-25.

<sup>69</sup> Same source: 5/27.

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<sup>70</sup> Same source: 5/28-29.

those who are firmly rooted in knowledge (71).

Examples of interpretation of similar verses by the exegete, His interpretation of His saying: (Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] ] good. Indeed, You are over all competent things) (72).

So he goes to the saying of the Most High: "In your hand is the good." Hand: means the ability to act, grasp, and stretch. It represents the will and will of man's plot, which is the manifestation of his will in acting, grasping, and extending, meaning that whatever is in your hand ((with the ability to act)) is good... (73).

### **THE SEVENTH REQUIREMENT: THE VIRTUES OF THE QUR'ANIC SURAHS**

There is no doubt that the virtue of the Noble Qur'an is a great and great virtue, for it is a book by which Allah brought this nation out of ignorance and blind misguidance. It is the great word of Allah, His straight path, and His righteous system, entrusted with all happiness. It is Allah eternal message, His eternal miracle,

<sup>71</sup> Same source: 5/33.

<sup>72</sup> Al-Imran / 26.

<sup>73</sup> Ishraq from the Noble Qur'an: 5/74.

His vast mercy, His deep wisdom, and His abundant grace. Worshipers, those who kneel and those who prostrate (74), it is a book of honorable status. A position that does not and descend, the collection of the perfections of the previous laws, and his Prophet was the seal of the prophets among his virtues, and he urged his recitation, the adoption of his teachings, the promotion of those who dowry in his reading, and the advancement of Allah in the Most High, and many hadiths have come to highlight his characteristics, and a lot of human preservation and virtues. Compliment his life and make him always rise in building and giving (75).

The commentators have been interested in the Qur'an with its virtues of the surahs, and among them is Sayyid Mahmoud al-Talaqani; He was interested in this science, especially in his interpretation of the thirtieth part of the Qur'an, and the transmission of the virtues of the surahs, although his source was not known, but I found that most of them were transmitted from the interpretation of Majma' al-Bayan and as follows:

Al-Sayyid Al-Taleqani narrates on the authority of Majma' Al-Bayan regarding the virtues of the Qur'anic

<sup>74</sup> Studies in the Sciences of the Noble Qur'an, Fahd bin Abdul Rahman bin Suleiman Al-Roumi, 12th edition, 1424 AH - 2003 AD / 47

<sup>75</sup> Encyclopedia of Quran Sciences, Abdul Qadir Muhammad Mansour, Dar Al Qalam Al Arabi - Aleppo, 1, 1422 AH - 2002 AD / 211.

surahs. Among these narrations is what was in the virtue of Surat Al-Ala: ((On the authority of Uqbah bin Amer Al-Juhani: When the verse “So exalt the name of your Lord, the Most Great.”) <sup>(76)</sup> was revealed. The Holy (May Allah prayers and peace be upon him), the Holy: Put it in the bowing, and when it was revealed (So exalt the name of your Lord, the Most Great.)<sup>(77)</sup>. He said: Put it in prostration) <sup>(78)</sup>.

And in a second narration: ((Al-Ayyashi transmitted on the authority of Abu Humaysah on the authority of Ali (peace be upon him) who said: I prayed behind him twenty nights, and he does not recite but glorify the name of your Lord)) <sup>(79)</sup>, and in another source that transmits several narrations, and that is about the virtues of Surat Al-Tawhid, quoting from Majma' Al-Bayan And al-Kafi, from al-Majma': ((It was reported from Imam al-Sadiq (peace be upon him) that he said: “Whoever passed a Friday prayer and did not recite it in it, say, He is God is One, and then died, he died on the religion of Abu Lahab” <sup>(80)</sup>, and the second narration

is transmitted from al-Kafi. He said: ((Whoever recites Surat al-Tawhid, it is as if he has recited a third of the Qur'an)) <sup>(81)</sup>.

And in his interpretation of Surat Al-Kawthar, he mentions the virtue of reciting it in prayer: ((Abu Baseer narrated on the authority of Imam Al-Sadiq (peace be upon him) that he said: “Whoever recites (Indeed, We have given you Al-Kawthar)” <sup>(82)</sup> in his obligatory and supererogatory duties, God will give him drink on the Day of Resurrection from his Al-Kawthar, and he was at Muhammed. upon him and his family and peace))) <sup>(83)</sup>.

Thus, we see Mr. Al-Talaqani's interest in the sciences of the Qur'an, which are the tools of every exegete, as his interpretation is not valid without his knowledge of it.

#### THE RESULTS:

1. The exegete stated that the Qur'an was revealed twice: one whole and the other gradually.
2. The reports of the events after the death of the Messenger testify that

<sup>76</sup> Incident / 74, 96, and Appendix / 52.

<sup>77</sup> Al'aelaa / 1 .

<sup>78</sup> The Reasons of the Laws, Sheikh Al-Saduq, Al-Haidari Library Publications, 1966 AD / 1368 St.: 2/333, Majma' al-Bayan: 10/251, and Ishraq from the Holy Qur'an: 4/32.

<sup>79</sup> Majma' al-Bayan: 10/251, and Ishraq from the Noble Qur'an: 32.

<sup>80</sup> ) Thawab Al-Aamal, Sheikh Al-Saduq, presented to him by Muhammad Mahdi Al-Khorasan, Al-Rida Publications - Qom, 2nd Edition, 1368 AH / 127 -

128, Majma' Al-Bayan: 10/369, and Ishraq from the Holy Qur'an: 4/322.

<sup>81</sup> Al-Kafi, Abu Jaafar Muhammad bin Yaquub bin Ishaq Al-Kulayni Al-Razi (d. 328-329 AH) was corrected and commented on by: Ali Akbar Al-Ghafari, Published by: Dar Al-Kutub Al-Islamiyyah - Tehran: 2nd Edition, 1389 AH 1348 AH St., Bab Fadl Al-Quran: 2/619, and Ishraq From the Holy Qur'an: 4/322.

<sup>82</sup> Al-Kawthar / 1 .

<sup>83</sup> The reward of deeds, Sheikh Al-Saduq / 126-127, Majma' Al-Bayan, Al-Tabarsi: 10/352, and Ishraq from the Noble Qur'an: 4/298.

the Commander of the Faithful, Ali (peace be upon him), after his retirement during the period when he was alone, took the initiative to collect and write down the Qur'an.

3. That the cut letters were not neglected unintentionally, but were brought on purpose and wisdom, and perhaps the intent was a symbol between God and His Messenger or a reference to the higher attributes, and the people of the House of Prophethood who are firmly rooted in knowledge and the interpretation of similarities know this.
4. The verse of abrogation is related to the previous and subsequent verse, and it means the abrogation

of some provisions of past laws and the verses of prophecy.

5. The infallible ones, since they were the source of revelation and revelation as the person of the Prophet, receive interpretation from that way, so they are included in the limitation "except God" in the knowledge of the exact and the ambiguous.
6. Sayyed Al-Talaqani was interested in the virtues of the surah, which he took from Ahl al-Bayt (peace be upon them).

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