

PalArch's Journal of Archaeology of Egypt / Egyptology

THE COPIED VERSES FROM SURAT AL-BAQARA ACCORDING TO IMAM MULLĀ ĠIWAN AL-HANAFI IN HIS BOOK AL-TAFSIRAT AL- AHMADIYAH FI BAYAN AL-AYAT AL-SHAR'IYAH

Israa Olewi Hussein¹, Dr. Mohammed Obaid Jasim²

^{1,2} College of Education for Human Sciences, University of Anbar

Email: ¹Israhussin757@gmail.com, ²Isl.mahammedoj@uoanbar.edu.iq

Israa Olewi Hussein, Dr. Mohammed Obaid Jasim. The Copied Verses from Surat Al-Baqara According to Imam Mullā Ġīwan Al-Hanafī in His Book Al-Tafsirat Al-Ahmadiyah Fi Bayan Al-Ayat Al-Shar'iyah -- Palarch's Journal of Archaeology of Egypt/Egyptology 19(1), 174-189. ISSN 1567-214x

ABSTRACT

This research aims to study the life of a Muslim scholar who has a long experience in Islamic sciences, and this is evident through his interpretation called Al-Tafsirat Al-Ahmadiyah Fi Bayan al-Ayat al-Shar'iyah, and collecting and studying the verses copied from Surat Al-Baqarah in this interpretation and a statement of opinion The scholar in its meaning and the rule of abrogation and the text that copied it in order to infer that it was copied and to be careful not to build rulings on it.

INTRODUCTION

Praise be to God Almighty, and may prayers and peace be upon His beloved Prophet, the Great, the Righteous, and upon those who followed his light and were guided by his guidance and his guardians.

I set out to write this easy research and squeezed everything I could effortlessly. I ask God that I have succeeded in that which is beneficial and good and I named it (the copied verses of Surat Al-Baqarah by Imam Mullā Ġīwan Al-Hanafī in his book Al-Tafsirat Al-Ahmadiyah Fi Bayan al-Ayat al-Shar'iyah).

Research Problem

The problem of the research is to answer the following question (Who is the Hanafi Imam Mullā Ğīwan? What are the abrogated verses in his interpretation and what did he say about them?), which generates several other questions:

- 1- Who is Imam Mullā Ğīwan? When and where was he born? What is his belief and doctrine? Who is the most prominent student of his hand? And when did he die?
- 2- What are the abrogated verses in Surat Al-Baqarah? And what did he say about it? Did he agree or disagree with his doctrine in that?

Research Importance:

- 1- The book Al-Tafsirat Al-Ahmadiyah Fi Bayan al-Ayat al-Shar'iyah is an interpretation that has scientific value and is a great workbook and contains various sciences, including the science of abrogating and abrogating.
- 2- It examines the life of a scholar who may not be known by many and who is not ignorant of the forward-looking and insightful scholar (Imam Mullā Ğīwan al-Hanafi), and such a mighty scholar deserves study so that others can know him.
- 3- The necessity of knowing the verses copied from the court, and this is a necessary condition for interpretation.
- 4- Since Surat Al-Baqarah is the longest wall of the Qur'an and contains many rulings, it is necessary to clarify the verses abrogated in it, and this is one of the indispensable things in deducing the rulings.

Research Objectives

- 1- Knowing the abrogated verses in Surat Al-Baqarah and not building rulings on them.
 - a. When a conflict occurs, it is more likely between the two texts, and the knowledge of the copyist from the texts helps to know the more correct from the more likely.
 - b. Looking forward and getting acquainted with one of the prominent figures of the Ummah, which is Imam Mullā Ğīwan al-Hanafi, and such a genius who deserves research and trouble to study his life in order to gain knowledge of many, especially the few who translated him.

Research Methodology

- 1- The inductive approach: I reviewed the book of interpretations of the Ahmadiyya and read everything related to the copied verses in Surat Al-Baqarah and the two meanings of these verses, and read all the books that translated the life of Imam Mullā Ğīwan to get to know him more and record that in this research.

2- Analytical Approach: After induction and transferring everything related to the abrogated verses in Surat Al-Baqarah, I began by analyzing the opinion of Imam Mullā Ğīwan Al-Hanafī and clarifying the evidence on which he based his judgment that the verse had been abrogated.

Conclusion: Contains the conclusion of the research and the most important results it reached.

Research Plan

In this research, I dealt with two topics as follows:

The first topic: It contains two requirements

The first requirement: his name, surname, lineage, birth and upbringing.

The second requirement: his sheikhs, his disciples, his scientific status, his belief and doctrine, and his death.

The second topic: the copied verses from Surat Al-Baqarah by Imam Mullā Ğīwan Al-Hanafī in his book Al-Tafsirat Al-Ahmadiyah Fi Bayan al-Ayat al-Shar'iyah.

The first topic: The life of Imam Mullā Ğīwan al-Hanafī, and it contains two requirements:

The first requirement: The autobiography of Imam Mullā Ğīwan al-Hanafī, which includes:

His name, surname, lineage, birth and upbringing:

First: His Name and Surname:

Ahmed bin Abi Saeed bin Abdullah bin Abdul Razzaq bin Khassa bin Khada Al-Hanafī Al-Hanafī Al-Salihi Al-Amithawi and Al-Siddīqi Al-Hindi, and this name is almost agreed upon among the masses of translators, and there is no known difference, except that there is what occurred as a matter of typographical error, correction or introduction.

The nickname by which the imam was known and was known and spread among the people is (Al-Mahliun), and it is a compound of two parts (Mulla): Some of them write it (Munla), as al-Muhbebi did.

And some write it (Al-Mawla), as Zadeh and Mawla did, a word of Arabic origin, but it is used by Persians from Afghanistan, India, and Turkestan, and they write it (mullah) and they have the meaning of the virtuous master, who works in Islamic sciences.

Jeon is an Indian word that means life.

Some mentioned that he is known as (Sheikh Jiwon).

Second: His Descent:

When researching the life of Imam Mullā Ğīwan al-Hanafī, I found the books of translations that they translated for him. They mentioned more than one

lineage attributed to him, each of them ascribed to a certain lineage, so I tried to quote and explain it as follows:

(Al-Salihi) This is because Imam Mullā Ğīwan al-Hanafi is from the offspring of Sheikh Abdullah al-Makki, and his lineage goes back to our master Salih, peace be upon him, so he is called al-Salihi.

And (Hanafi): relative to the Hanafi school of thought to which he belongs, as is well known.

As for (Amithawi) in relation to the town of Amithi (), in which the Imam was born, and it is a town near Lucknow in India.

And (Al-Dahli) is a reference to the well-known city of Delhi, and some of those who translated it for him traced it to this lineage.

Some attributed him to (Lucknow) in relation to (Lucknow), the district in which the town of Sheikh Mullā Ğīwan, where he was born, is located.

Others mentioned it (Al-Gunfori) in relation to the Indian state of John Fore.

And (Hindi) relative to the country of India to which it belongs.

As for (Al-Siddiqi) after the first of the Rightly Guided Caliphs, Abu Bakr Al-Siddiq, may God be pleased with him, and this title was mentioned by some of his translators.

It is also known as (Al-Makki) in relation to Makkah Al-Mukarramah, which he visited twice and stayed there, or in relation to his grandfather Sheikh Abdullah, known as Al-Makki.

Third: His Birth and Upbringing:

Imam Mullā Ğīwan al-Hanafi was born in the village of Amithi on the 25th of Sha'ban of the year 1047 AH corresponding to 1637 AD, and he grew up in the house of his father, who did not live long, so his father died when he was 13 years old, and he lived as an orphan.

Imam Mullā Ğīwan grew up on chastity and religion, so he memorized the Qur'an when he was seven years old and began his scientific career at an early age. He moved among scholars to acquire knowledge and read most of the books at the hands of Sheikh Muhammad Salih Al-Serkhi and others at the hands of Lutf Allah Al-Korawi.

He completed his education at the age of 22 and compiled books and published them for teaching in the village of Amithi. He said about himself in Manaqib al-Awliya: (When I was thirteen years old, my father passed away, I compiled the Ahmadi etiquette in Sir and Behavior, established Friday sermons and feasts, and refined the works of my grandfather Ubayd Allah. Spreading knowledge to people, which is of great benefit to them, and keen on that.

He did not retire from studying with his old age and went astray to give knowledge and benefit until the eve of his death, may God Almighty have mercy on him.

The second requirement: The scientific biography of Imam Mullā Ğīwan al-Hanafi, which includes:

His sheikhs, his most famous students, his faith and doctrine, his death.

First: His sheikhs:

It is inevitable that a scholar such as Imam Mullā Ğīwan has many sheikhs who took knowledge from them, especially as he has traveled and moved to seek knowledge and acquire knowledge, so his paths varied and his sheikhs varied. delusion:

1- His father, Abi Saeed: Imam Mullā Ğīwan al-Hanafi grew up in his father's lap, and he memorized the Holy Qur'an on his hand and some prophetic hadiths, and taught him the language and some other legal sciences.

2- Muhammad Sadeq Al-Serkhi: I have not found a translation

3- Allama Lutfallah al-Kurwi: Sheikh Allama Lutfallah al-Hanafi al-Kurwi was a fundamentalist Hanafi jurist. He was one of the masters of scholars in the language. He read at the hands of Sheikh Jamal al-Jishti al-Kurwi, who was a student of Imam Mullā Ğīwan and Imam Ali Asghar al-Qanuji.

4- Sultan Muhyiddin Muhammed Auratak Zeb Alamkir: He is the son of Sultan Shah Jahan, one of the greatest sultans of the Islamic Mughal state in India. He was born in 1028 AH. He grew up on the love of religion and away from pleasures and luxury. His trips to seek knowledge multiplied, and religion was based on the doctrine of Abu Hanifa al-Nu'man, where he was It is the dominant doctrine in India at the time.

Mullā Ğīwan said about him: (The Sultan of the Believers, the owner of the reins of the worlds, the supporter of the right Sharia, the one who walks the straight path, the extender of the bed of justice and equity, the destroyer of the foundations of injustice and abuse, the promoter of the glue Sharia, the founder of the white tap religion, the owner of feats and exploits, the collector of ranks and virtues, Bahr al-Durar Abi Al-Zafar, the educator of Dhul-Fadl, the small and the great, Muhammad Ortek Zeb Alamkir).

Sultan Muhyiddin died in the year 1119 AH, may God Almighty have mercy on him, and the greatness of the Islamic state in India died with him.

Second: His Most Famous Disciples

1- Zeb-un-Nissa 1213 AH:

The eminent Queen Zeb-un-Nissa, daughter of Sultan Muhyiddin Aurang Zeb Alamkir, was born in the year 1047 AH and grew up in the bliss of her father the Sultan. She learned to write, memorized the Qur'an, and studied Sharia sciences at the hands of Imam Mullā Ğīwan al-Hanafi. She studied language and poetry at the hands of Muhammad Said al-Mazandarani. She was a poet who fascinated souls in safety. The idea and the quality of Al-Qarihah, she is the most brilliant among her generation, and no woman can match her in

India. She ordered the Zayb al-Nisa' to transfer the great interpretation of al-Razi into Persian, so it was named after her (Zib al-Tafseer).

2- *Fasih Al-Din Al-Bahlawari:*

He is Sheikh Fasih Al-Din bin Abi Zaid bin Muhammad bin Farid bin Muhammad Hussein bin Ata Allah Al-Hashemi Al-Jaafari Al-Bahlwarawi, he studied under Sheikh Mullā Ğīwan Al-Hanafi and Sheikh Mulla Awad Wajih Al-Samarkandi and traveled to Delhi to seek and acquire knowledge.

3- Prince Muhammad Jan Dahlawi (1156 AH):

Prince Muhammad Jan bin Sheikh Mir al-Husayni al-Dhlawi, Nawab Mohtasham Khan, was a student of Imam Mullā Ğīwan al-Hanafi, he read the legal sciences to him, and he grew up on knowledge and virtue. Sultan Alamkir

4- *Muhammad Al-Lakhnawi Continued:*

Mufti Muhammad bin Mufti Muhammad Saeed Al-Hussaini Al-Lakhnawi traces his lineage back to Abu Al-Baqa Al-Karmani. He was born and raised in Lakhnu and took knowledge from his father and was a student of Sheikh Mullā Ğīwan and followed him until he qualified for fatwas and teaching. He has a book on Hanafi jurisprudence called (Al-Siraj Al-Munir).

5- His son Abdul Qadir: The virtuous Sheikh Abdul Qader Muhammad bin Ahmed bin Abi Saeed Al-Salihi Al-Umaytawi is one of the righteous scholars. He was born and raised in the town of Umaythi. He read the flag to his father and required him for a long stay. He built a great school in his town.

6- *Nizamuddin Aurangabadi 1144 AH:*

The scholar Sheikh Nizamuddin Muhammad bin Ahmed bin Saleh bin Abi Saeed Al-Siddiqi Al-Shihabi Al-Nakrami Al-Aunkabadi, was born in the village of Nikram after his family came to it from Umayyah, to which he traces his origin. Jahanabadi, who stayed with him for a long time, and Nizamuddin resided in Aungabad until he died and was buried there

7- *Sheikh Ahmed bin Abi Mansour Al-Kombay*

The scholarly scholar and jurist Ahmed bin Abi Al-Mansour Al-Khatib Al-Kubamoy, one of the most prominent Hanafi jurists, read the science to his father and to Sheikh Ahmed Abi Saeed Al-Hanafi Al-Mithawi, and found in research and work until he excelled in jurisprudence and its origins.

It was said: He traveled to the Hijaz with his sheikh Ahmed bin Abi Saeed (Mullā Ğīwan), so he performed Hajj, visited and died there, may God Almighty have mercy on him.

Fourth: His Creed and Jurisprudence

Imam Mullā Ğīwan did not declare his belief system that he is Hanafi, and most of the time they believe in the Maturidi creed. Either his jurisprudential school is Hanafi, and that is because there is no difference in all the translations that I have come across regarding the life of the Imam, which seems to be his imitation of the Hanafi school of thought because it was the dominant school in the Indian subcontinent in his time and he did not declare The Mullā Ğīwan al-Hanafi on his doctrine, except that his inference from the sayings of Abu Hanifa indicates that and he mentioned in his book al-Tafsir al-Ahmadiyya in more than one place after explaining Abu Hanifa's opinion on jurisprudential issues and this is what our greatest imam said.

Fifth: His Death

Sheikh Mullā Ğīwan al-Hanafi died in the city of Delhi on Tuesday night, 9 Dhu al-Qa'dah, 1130 AH, then his body was transferred to his school in the town of Umaythi fifty days later, and he was buried there, may God Almighty have mercy on him, and put him in peace.

The Second Topic: The Verses Copied from Surat Al-Baqarah in The Interpretation of Imam Mullā Ğīwan (Al-Tafsiratal-Ahmadiyah Fi Bayan Al-Ayat Al-Shar'iyah):

In this section, we will discuss the verses that were abrogated from Surat Al-Baqarah according to the opinion of Imam Mullā Ğīwan Al-Hanafi in his interpretation and the statement of the Imam, may God have mercy on him, explaining their meaning and the ruling on their abrogation and the copying text, which are:

1- The Almighty's saying: {To Allah belong the East and the West. Whichever way you turn, there is Allah's presence. Allah is Omnipresent and Omniscient}

Imam Mullā Ğīwan al-Hanafi, explaining the meaning of the verse, said: The qiblah is not specific to the Kaaba, so wherever you turn your faces, your prayers are valid.

Imam Mullā Ğīwan al-Hanafi said in explaining the abrogation of the verse: A. It is the first verse that was abrogated in the Qur'an, and most of the commentators agreed with his statement. Some said it was a prelude to abrogating the qiblah.

Evidence

God Almighty says: (We have seen the turning of your face towards heaven. So We will turn you towards a direction that will satisfy you. So turn your face towards the Sacred Mosque. who were given the Scripture know this to be the Truth from their Lord, and Allah is not unaware of what they do).

Evidence: The verse indicates heading to the Kaaba in prayer, and this verse abrogates the heading to Jerusalem, where the Messenger of God, may God bless him and grant him peace, was commanded to pray to Jerusalem, and most of the people of Medina were Jews, so they rejoiced, so the Messenger of God, may God bless him and grant him peace, received her for ten months. And he loved Abraham's kiss, and he used to call to God and look at the sky, so God revealed: {We have seen the turning of your face towards heaven}.

2- His saying: (It is decreed for you: when death approaches one of you, and he leaves wealth, to make a will in favor of the parents and the relatives—in fairness—a duty upon the righteousness).

Imam Mullā Ġīwan al-Hanafī said in explaining the meaning of the verse: It is obligatory upon you, O you who believe, that if one of you nears death (if he leaves the best bequest), that is, a large amount of money, the bequest is to parents and relatives without foreigners, and that he does not bequeath to the rich, and that the bequest is less than a third

Imam Mullā Ġīwan al-Hanafī said in an explanation of the ruling on abrogation: The verse was abrogated, and by saying this he contradicted some scholars of his Hanafi school, and he mentioned that in his interpretation and agreed with the saying of Imam al-Shafi'i.

Evidence

1- The verse of inheritance, which is the Almighty's saying: (Allah instructs you regarding your children: the male receives the equivalent share of two females. If they are daughters, more than two, they get two-thirds of what he leaves. If there is only one, she gets one-half. As for the parents, each gets one-sixth of what he leaves, if he had children. If he had no children, and his parents inherit from him, his mother gets one-third. siblings, his mother gets one-sixth. After fulfilling any will or debt. Your parents and your children: you don't know which of them are nearer to you in benefit. This is Allah's Law. Allah is Knowing and Judicious)

Evidence: The verse indicated a statement of the right of the heirs to the wealth of the deceased, so God Almighty gave each person a right and did not leave anyone in vain. With this, the will was abrogated for the relatives and parents after if it was obligatory before the revelation of this verse, when God gave them their right and between him the wills were abrogated

2- And his saying, may God's prayers and peace be upon him: (God has given everyone who has a right his right, and there is no will for an heir):

Significance: (The money was for the boy, and the will was for the parents, so God abrogated from that what he liked, so He made the male equal to the luck of the two females, and gave the parents to each one of them a sixth, and gave the woman the eighth and a quarter, and the husband half and a quarter. The scholars agreed that the bequest is to the heir is not permissible).

3- Unanimously, and most scholars transmitted unanimously on transcribing this will with the verse of inheritance.

3- The Almighty's saying: (O you who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous).

Imam Mullā Ġīwan al-Hanafī said, explaining the meaning of the verse: "This verse is in explaining the analogy to the premise of fasting, so the Almighty has made it clear that fasting was obligatory upon us as it was imposed on those before us, with the difference in the manner and days, because it was written on the previous nations that fasting does not resemble our fasting, like Adam's fasting." It was three. Days and the people of Moses were written to fast on the Day of Ashura, so the analogy here includes the self only, not in terms of description and quantity. This is similar to representation in the Almighty's saying: (remember Allah as you remember your parents).

Imam Mullā Ġīwan al-Hanafī said in an explanation of the ruling of abrogation: The verse is abrogated in the right to compare our fasting to theirs.
Evidence

Allah says: (Permitted for you is intercourse with your wives on the night of the fast. They are a garment for you, and you are a garment for them. Allah knows that you were betraying yourselves, but He turned to you and pardoned you So approach them now, and seek what Allah has ordained for you, and eat and drink until the white thread of dawn can be distinguished from the black thread. Then complete the fast until nightfall. at the mosques. These are the limits set by Allah, so do not go near them. Allah thus makes clear His revelations to people, so that they may protect themselves).

Evidence

The verse indicates the permissibility of eating, drinking, and having intercourse on the night of fasting until dawn, after it was until the evening prayer.

4- The Almighty's saying: (For those who are able: a ransom of feeding a needy person. But whoever volunteers goodness, it is better for him. But to fast is better for you, if you only knew). Imam Mullā Ġīwan al-Hanafī, explaining the meaning of the verse, said: The text may have two meanings.

The first: If the condition has been omitted and the appreciation (on those who are able to do it and do not fast) or on those who can do it if they do not fast, feeding the poor, and that was at the beginning of Islam when they could not stand fasting, it allowed them to choose between fasting and breaking the fast. The second: That there is no omission, meaning that they are able to do it, but with hardship and difficulty, and this verse was for the mortal sheikh, the pregnant and the breast-feeding.

Imam Mullā Ğīwan al-Hanafi, in explaining the ruling on abrogation, said: The verse was abrogated, which is what most of the Hanafi interpreters said.

Evidence

The Almighty says: “So whoever of you witnesses the month, let him fast.” The verse indicates that whoever witnessed the month and was not sick or travelling, then let him fast it. This text abrogates the choice in fasting by the Almighty’s saying (And for those who can afford it a ransom of poor food), then the choice was abrogated and fasting was obligatory for the one who had no excuse to break the fast.

The Almighty said: (And they ask you what they should contribute. Say, “Whatever can be spared.”).

Imam Mullā Ğīwan al-Hanafi said, explaining the meaning of the verse: “The meaning of forgiveness is virtue, and it means spend from what is left over from your need, and do not spend from what you need to, and do not hold on to a certain amount. Imam Mullā Ğīwan al-Hanafi said in explaining the ruling of abrogation: The verse was abrogated, and the ruling on obligatory maintenance was at the beginning of Islam, then it was abrogated by the verse of zakat.

Evidence

The Almighty said: (Charities are for the poor, and the destitute, and those who administer them, and for reconciling hearts, and for freeing slaves, and for those in debt, and in the path of Allah, and for the homeless—a mandate from Allah. Allah is All-Knowing, Most Wise).

Evidence: The verse indicates that alms are for the poor and needy and that it is obligatory to limit the obligatory alms, which is the zakat of money in kind or trade, cattle, crops, ore and minerals to the seven or eight categories stipulated therein and not others.

6- His saying: (Those among you who die leaving widows behind—a will provide their widows with support for a year, provided they do not leave. If they leave, there is no blame on you for what they do with themselves, provided it is reasonable.

Imam Mullā Ğīwan al-Hanafi said in explaining the meaning of the verse: Men who are close to death and who have wives must leave their money to their wives for a full year, and they should not leave their house as well and refrain from husbands during the year. It was in the beginning of Islam and then copied.

Imam Mullā Ġīwan al-Hanafī said in an explanation of the ruling of abrogation: The verse was abrogated, so the number of her husband who died was a year, and it was abrogated by four months and ten days. And residence is not obligatory for her, but God has imposed an obligation on her, which is the price if she has a child, and a quarter if she does not have a child. This is what the Sheikh of interpreters, Imam al-Tabari, said.

Evidence

1- His saying: (As for those among you who die and leave widows behind, they shall wait by themselves for four months and ten days. When they have reached their term, there is no blame on you regarding what they might honorably do with themselves. Allah is aware of everything you do).

Evidence: The verse indicates that the waiting period for the deceased is four months and ten days after she resided in his house for about a year, and she spent on the money of her dead husband until the end of the year, then God Almighty copied the alimony with the verse of inheritance, and nullified what was made for them of residence around seven months Twenty nights, and they are reduced to four months and ten.

2- The verse of inheritance, which is the Almighty's saying: (Allah instructs you regarding your children: the male receives the equivalent share of two females. If they are daughters, more than two, they get two-thirds of what he leaves. If there is only one, she gets one-half. As for the parents, each gets one-sixth of what he leaves, if he had children. If he had no children, and his parents inherit from him, his mother gets one-third. siblings, his mother gets one-sixth. After fulfilling any will or debt. Your parents and your children: you don't know which of them are nearer to you in benefit. This is Allah's Law. Allah is Knowing and Judicious).

Significance: The alimony that was obligatory was abolished from the deceased's money for a period of about one year, where God showed the wife's inheritance from her husband, it is a quarter if the husband did not leave a son or a son was born male or female. get one-fourth of what you leave: if you have no children. If you have children, they get one-eighth of what you leave. After fulfilling any will or debt}.

3- On the authority of Fariah's sister Abu Saeed Al-Khudri: that her husband went out in search of a slave of his, so he joined him in a nearby place and fought him. In a place where there is no one but me, and if I gather my command to move to my family! The Messenger of God, may God's prayers and peace be upon him, said to her: "Rather, stay where you are until the book reaches its term."

Significance: The wife's residence in her husband's house due to the end of the written waiting period, so it was copied from the year to the period specified

by the end of the term intended in the hadith, which is four months and 10 days.

7- (Fight in the cause of God those who fight you and do not transgress, for God does not like aggressors).

Imam Mullā Ğīwan al-Hanafī said in explaining the meaning of the verse: A speech to the believers, meaning “fight those who fight you from the infidels” (and do not attack) that is, do not start fighting before they fight you. And it comes out of his saying (those who fight you) from whom the fighting has not occurred, such as the mortal old man, women and children, and those from whom you made a covenant and took the tax from them, or do not transgress the fighting without an invitation.

Imam Mullā Ğīwan al-Hanafī, explaining the ruling on abrogation, said: This was at the beginning of Islam, so it was abrogated, and now it is necessary to fight the infidels, whether they began to fight or not, and it is the saying of most of the commentators.

Evidence

The Almighty says: (And fight the polytheists all together as they fight you all together).

Significance: God Almighty commanded to fight the polytheists all and, in all months, after it was forbidden in the sacred months and the order to fight whoever fights and desist from those who abstain, so this command abolished what was the rule of fighting in the beginning of Islam.

CONCLUSION

Praise be to God at the beginning and the end, and may God bless the Prophet of guidance, and at the conclusion of this research and after shedding light on all aspects of the topic (the verses copied from Surat Al-Baqara by Imam Mullā Ğīwan Al-Hanafī in his interpretation of Al-Tafsirat Al-Ahmadiyah Fi Bayan al-Ayat al-Shar'iyah I was able to reach the most important results of the study, which are:

- 1- Knowing Imam Mullā Ğīwan al-Hanafī, his name and surname, when he was born and how he grew up until he reached what he has of a high scientific level.
- 2- Knowing the sheikhs of Imam Mullā Ğīwan al-Hanafī who were taught by them and knowing his students who took legal knowledge from him.
- 3- Knowing the creed of Imam Mullā Ğīwan al-Hanafī and his madhhab, and whether he agreed or contradicted his madhhab with regard to the verses that were copied from Surat al-Baqarah.

4- Knowing the abrogated verses from Surat Al-Baqarah and clarifying the opinion of Imam Mullā Ġīwan on their meaning, the ruling on their abrogation, and the evidence for that.

REFERENCES

Holy Qur'an

Abjad Al-Ulum: Siddiq bin Hassan Khan Al-Qanouji (d. 1307), investigation: Abdul-Jabbar Zakkar, Dar Al-Kutub Al-Ilmiyya, Beirut 1978 AD 704/1.

Perfection in the sciences of the Qur'an: the author, Abd al-Rahman ibn Abi Bakr, Jalal al-Din al-Suyuti (deceased: 911 AH).

Investigator: Muhammad Abu Al-Fadl Ibrahim, Publisher: The Egyptian General Book Authority, Edition: 1394 AH / 1974 AD.

Flags: Khair Al-Din Bin Mahmoud Bin Muhammad Bin Ali Bin Faris Al-Zarkali Al-Dimashqi (died: 1396 AH), Publisher: Dar Al-Ilm for Millions, Edition: Fifteenth - May 2002 A.D. 1/108

Informing those in the history of India from the flags called (Nuzha al-Khawatir wa Bahjat al-Masama wa al-Nawazir), the author: Abdul Hai bin Fakhr al-Din bin Abd al-Ali al-Hasani al-Talbi (died: 1341 AH), Publishing House: Ibn Hazm House - Beirut, Lebanon, Edition: First, 1420 AH, 1999 AD

Arabic literature in the Indian subcontinent: a master's thesis by researcher Zabid Ahmed

Imam Ali Al-Qari and his Impact on the Science of Hadith, authored by Khalil Ibrahim Quwatlay, Dar Al-Bashaer Al-Islamiyyah, Beirut, first edition, 1408 AH - 1987 AD.

The Lights of Download and the Secrets of Interpretation, Author: Nasir al-Din Abu Saeed Abdullah bin Omar bin Muhammad al-Shirazi al-Baydawi (died: 685 AH), Investigator: Muhammad Abd al-Rahman al-Mara'ashli, Publisher: Arab Heritage Revival House - Beirut Edition: First - 1418 AH

Clarifying what is hidden in the tail on revealing suspicions Author: Ismail bin Muhammad Amin bin Mir Salim al-Babani al-Baghdadi (died: 1399 AH) meant to correct it and print it on the copy of the author: Muhammad Sharaf al-Din Baltaqaya, the head of matters of religion, and the teacher Rifaat Belka al-Kilisi Publisher: House of Revival of Arab Heritage, Beirut - Lebanon.

Bahr al-Uloom, author: Abu al-Layth Nasr bin Muhammad bin Ahmed bin Ibrahim al-Samarqandi (died: 373 AH).

The History of Arabic Literature: Written by Karl Brockelmann, d. 1375, translated by a group under the supervision of Mahmoud Fahmy Hegazy, Edition: The Egyptian General Book Authority, Cairo, 1995 AD.

Interpretation of Imam Al-Shafi'i, author: Al-Shafi'i Abu Abdullah Muhammad bin Idris bin Al-Abbas bin Othman bin Shafi' bin Abdul Muttalib bin Abdul Manaf Al-Muttalib Al-Qurashi Al-Makki (died: 204 AH), collection, investigation and study: Dr. Ahmed bin Mustafa

- Al-Farran (PhD thesis), Publisher: Dar Al-Tadmuriya - Kingdom of Saudi Arabia, first edition: 1427 - 2006 AD
- Interpretation of Al-Ragheb Al-Isfahani: Author: Abu Al-Qasim Al-Hussein bin Muhammad, known as Al-Ragheb Al-Isfahani (died: 502 AH), Part 1: Introduction and interpretation of Al-Fatihah and Al-Baqarah, investigation and study: Dr. Mohamed Abdel Aziz Bassiouni, Publisher: Faculty of Arts - Tanta University?, First Edition: 1420 A.H. - 1999 A.D.
- Interpretation of the Great Qur'an (Ibn Katheer): Author: Abu Al-Fida Ismail bin Omar bin Kathir Al-Qurashi Al-Basri then Al-Dimashqi (died: 774 AH), Investigator: Muhammad Hussein Shams Al-Din, Publisher: Dar Al-Kutub Al-Ilmiyya, Publications of Muhammad Ali Beydoun - Beirut, Edition: First - 1419 AH
- Interpretation of the Qur'an: Author: Abu Al-Muzaffar, Mansour bin Muhammad bin Abdul-Jabbar bin Ahmad Al-Marwazi Al-Samani Al-Tamimi Al-Hanafi and then Al-Shafi'i (died: 489 AH), Investigator: Yasser bin Ibrahim and Ghunaim bin Abbas bin Ghunaim, Publisher: Dar Al-Watan, Riyadh - Saudi Arabia Edition: First 1418 AH - 1997 CE
- Interpretation of the Holy Qur'an (Tafsir al-Manar), the author: Muhammad Rashid bin Ali Reda bin Muhammad Shams al-Din bin Muhammad Bahaa al-Din bin Manla Ali Khalifa al-Qalamuni al-Husseini (died: 1354 AH), Publisher: The Egyptian General Book Authority, Publication year: 1990 AD.
- Al-Tafsirat Al-Ahmadiyah Fi Bayan al-Ayat al-Shar'iyah
Tayseer Editing: Author: Muhammad Amin bin Mahmoud al-Bukhari, known as Amir Badshah al-Hanafi (died: 972 AH), Publisher: Dar al-Fikr - Beirut
- Trustworthy, author: Muhammad bin Hibban bin Ahmed bin Hibban bin Muadh bin Ma'bad, Al-Tamimi, Abu Hatim, Al-Darimi, Al-Busti (died: 354 AH), printed with the assistance of: The Ministry of Education of the Indian High Government, under the supervision of: Dr. Muhammad Abdul Mu'id Khan, Director of the Department of Education Al-Uthmaniyah, Publisher: The Ottoman Encyclopedia, Hyderabad, Deccan India, Edition: First, 1393 AH = 1973
- Abstract of the impact on the notables of the eleventh century, the author: Muhammad Amin bin Fadlallah bin Muhib Al-Din bin Muhammad Al-Muhibbi Al-Hamwi, origin, Al-Dimashqi (died: 1111 AH), publisher: Dar Sader - Beirut
- Jami' al-Bayan fi Interpretation of the Qur'an, Author: Muhammad bin Jarir bin Yazid bin Katheer bin Ghalib Al-Amali, Abu Jaafar al-Tabari (died: 310 AH), Investigator: Ahmed Muhammad Shakir, Publisher: Al-Risala Foundation, Edition: First, 1420 AH - 2000 AD
- The Collector of the Rulings of the Qur'an = Interpretation of Al-Qurtubi, the author: Abu Abdullah Muhammad bin Ahmed bin Abi Bakr bin Farah Al-Ansari Al-Khazraji Shams Al-Din Al-Qurtubi (died: 671 AH), investigative by: Ahmed Al-Baradouni and Ibrahim Atfayesh,

- publisher: Dar Al-Kutub Al-Masryah - Cairo, Edition: Second, 1384 AH - 1964
- The Great Mosque - Sunan al-Tirmidhi, author: Muhammad ibn Issa ibn Surah ibn Musa ibn al-Dahhak, al-Tirmidhi, Abu Issa (died: 279 AH) Investigator: Bashir Awad Maarouf, Publisher: Dar al-Gharb al-Islami - Beirut, year of publication: 1998 AD.
- The spirit of the statement, the author: Ismail Haqqi bin Mustafa Al-Istanbuli Al-Hanafi Al-Khuluti, Mawla Abu Al-Fida (died: 1127 AH), publisher: Dar Al-Fikr - Beirut.
- The Glory of the Coral in the Antiquities of Hindustan, Ghulam Ali Azad Al-Hussein Al-Balkarami (d. 1220 AH), investigative: Muhammad Saeed Al-Tarihi, Dar Al-Rafidain, Baghdad and Beirut, 2015 AD.
- The Numani Sisters in the Scholars of the Ottoman Empire, Tashkbari Zada, year of birth / year of death 968 AH, publisher Dar al-Kitab al-Arabi, year of publication 1395 AH / 1975 AD, place of publication, Beirut.
- Explanation of Sahih al-Bukhari by Ibn Battal, the author: Ibn Battal Abu al-Hasan Ali bin Khalaf bin Abdul Malik (deceased: 449 AH), investigation: Abu Tamim Yasser bin Ibrahim, Publishing House: Al-Rushd Library - Saudi Arabia, Riyadh, Edition: Second, 1423 AH - 2003 AD.
- Al-Fusoul fi Al-Osoul, the author: Ahmed bin Ali Abu Bakr Al-Razi Al-Jassas Al-Hanafi (died: 370 A.H) Publisher: Kuwaiti Ministry of Awqaf Edition: Second Edition, 1414 A.H. - 1994 A.D
- The Discoverer of Mysterious Truths Download, Author: Abu al-Qasim Mahmoud bin Amr bin Ahmed, Al-Zamakhshari Jarallah (died: 538 AH), Publisher: Dar Al-Kitab Al-Arabi - Beirut, Edition: Third - 1407 AH
- Kashf al-Asrar, Explanation of the Origins of al-Bazdawi, Author: Abdul Aziz bin Ahmed bin Muhammad, Alaa al-Din al-Bukhari al-Hanafi (died: 730 AH), Publisher: Dar al-Kitab al-Islami, Edition: Without edition and without date
- Al-Labbab fi Ulum Al-Kitab, the author: Abu Hafs Siraj Al-Din Omar Bin Ali Bin Adel Al-Hanbali Al-Hanbali Al-Dimashqi Al-Nu'mani (died: 775 AH), the investigator: Sheikh Adel Ahmed Abdel-Mawgod and Sheikh Ali Muhammad Moawad, Publisher: Dar Al-Kutub Al-Ilmia - Beirut / Lebanon, Edition: First , 1419 AH - 1998 AD
- Perceptions of downloading and interpretation facts: Author: Abu Al-Barakat Abdullah bin Ahmed bin Mahmoud Hafez Al-Din Al-Nasfi (died: 710 AH), verified and narrated by: Yusuf Ali Badawi, reviewed and presented to him: Mohi Al-Din Deeb Mesto Publisher: Dar Al-Kalim Al-Tayyib, Beirut, Edition: The first, 1419 AH - 1998 AD
- Al-Mustadrak on the Two Sahihs, the author: Abu Abdullah Al-Hakim Muhammad bin Abdullah bin Muhammad bin Hamdawayh bin Naim bin Al-Hakam Al-Dhabi Al-Tahmani Al-Nisabouri, known as Ibn Al-Bi`` (died: 405 AH), investigation: Mustafa Abdul Qadir Atta, Publisher: Dar Al-Kutub Al-Ilmia - Beirut, Edition : First, 1411 - 1990

- Milestones of downloading in the interpretation of the Qur'an = Tafsir al-Baghawi, author: Muhyi al-Sunnah, Abu Muhammad al-Husayn ibn Masoud al-Baghawi (died: 510 AH), Investigator: Edited and narrated by Muhammad Abdullah al-Nimr - Othman Juma'a Conscience - Suleiman Muslim al-Harsh, Publisher: Dar Taiba for Publishing and Distribution Fourth Edition, 1417 A.H. - 1997 A.D
- Meanings and syntax of the Qur'an, author: Ibrahim bin Al-Sirri bin Sahel, Abu Ishaq Al-Zajjaj (deceased: 311 AH).
- Dictionary of places that have a mention in the picnic of thoughts by Hajj Muin Al-Din Al-Nadawi
- Dictionary of Arabic and Arabized Publications: Youssef bin Elyan bin Musa Sarkis (died: 1351 AH), publisher: Sarkis Press in Egypt 1346 AH - 1928 AD 1164/2.
- Dictionary of Authors: Author: Omar bin Reda bin Muhammad Ragheb bin Abdul Ghani Kahalat al-Damascus (died: 1408 AH), Publisher: Al-Muthanna Library - Beirut, House of Revival of Arab Heritage Beirut.
- Keys to the Unseen by Al-Razi, the Great Interpretation: Author: Abu Abdullah Muhammad bin Omar bin Al-Hassan bin Al-Hussein Al-Taymi Al-Razi, nicknamed Fakhr Al-Din Al-Razi, Khatib Al-Rayy (died: 606 AH), Publisher: Arab Heritage Revival House - Beirut, Edition: Third - 1420 AH
- The Mullā Ġīwan al-Hanafi curriculum in his book Al-Tafsirat Al-Ahmadiyah Fi Bayan al-Ayat al-Shar'iyah: Master's thesis, by Faryal Nasir Hussain, University of Baghdad, College of Education for Girls
- The Light of Lights for Mullā Ġīwan by Dr. Fathi Mulan and his group..
- Neil Al-Awtar, the author: Muhammad bin Ali bin Muhammad bin Abdullah Al-Shawkani Al-Yamani (died: 1250 AH), investigative: Essam Al-Din Al-Sabbati, Publisher: Dar Al-Hadith, Egypt, Edition: First, 1413 AH - 1993 AD
- Guidance to reaching the end in the science of the meanings and interpretation of the Qur'an, its rulings, and some of its sciences: Author: Abu Muhammad Makki bin Abi Talib Hammush bin Muhammad bin Mukhtar al-Qaysi al-Qayrawani and then Andalusi al-Qurtubi al-Maliki (died: 437 AH)' Investigator: A collection of university letters at the College of Graduate Studies And Scientific Research - University of Sharjah, under the supervision of Prof. Dr.: Al-Shahid Al-Bushikhi, Publisher: Al-Kitab and Al-Sunnah Research Group - College of Sharia and Islamic Studies - University of Sharjah Edition: First, 1429 AH - 2008 AD.
- The Gift of Knowledge The names of the authors and the effects of the compilers: Author: Ismail bin Muhammad Amin bin Mir Salim Al-Babani Al-Baghdadi (died: 1399 AH), Publisher: Carefully printed by the venerable Knowledge Agency in its splendid printing press Istanbul 1951 Reprinted with offset: House of Revival of Arab Heritage Beirut - Lebanon.