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THE VERBAL OF AL- REIB IN SURAH AL IMRAN
(ANALYTICAL STUDY)

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ABSTRACT

The Noble Qur'an is God's Book, Blessed and Exalted be, given to our Master Muhammad, the Seal of the Prophets and Messengers (peace and blessings be upon him). The Qur'an includes the teachings of God Almighty's religion, Islam, for people to join with it, create obedience to it, and follow its rules to be happy in this world and the afterlife. Similarly, forcing the obstinate people to argue and persuade them. There is no deity but God, which He is the only one who exists, and Muhammad is His servant and Messenger. In addition, all of the verses in the Noble Qur'an, whether in tales, rulings, morals, or the principles and branches of religion, are united by one principle: to linkman to the unification of God, his allegiance, and his servitude. Given the centrality of the subject of uncertainty in the lives of countries and peoples in this world and the hereafter, we felt it was necessary to offer our thoughts on this important topic. As a result, the title of the study was (The verbal of Al- Reib in Surah Al Imran - Analytical study), and after consulting with experts, I was unable to locate any scholars who had tackled this issue and written about it from an analytical standpoint. Because of the nature of the study on this issue, I had to break it into three sections: an introduction, two chapters, and a conclusion. The reasons for picking the issue, its relevance, and the study plan were all stated in the introduction. The investigations were divided into the following categories: The first point is that God Almighty will assemble His slaves on the Day of Resurrection, and the second is that everyone will be given their right on that day.

INTRODUCTION

Praise be to God, Lord of the Worlds, and peace and blessings are upon our master Muhammad, his family and companions, and those who follow his example until the Day of Judgment and beyond.

The Noble Qur'an is God's Book, Blessed and exalted be He, which was revealed to our Master Muhammad, the Seal of the Prophets and Messengers (peace and blessings be upon him). The Qur'an includes the teachings of God Almighty's religion, Islam, for people to join with it, create service to it, and follow its rules to achieve happiness in this life and the next. The same goes for persuading the obstinate that there is only one deity, God alone, who has no partner, and that Muhammad is His servant and Messenger. All of the verses in the Noble Qur'an, whether they are in tales, rulings, morals, or the principles and branches of religion, are united by one principle: to connect man to God's unification, obedience, and servitude. Given the relevance of the issue of doubt in the lives of countries and peoples in their world and the hereafter, the verses concerning uncertainty have the same goal and meaning as the other Quranic verses. We felt it was acceptable to express our thoughts on this important matter; hence, the study's title was (The word of doubt in Surat Al-Imran - an analytical study). I was unable to locate any scholars who tackled this problem and wrote about it from an analytical standpoint after conducting research and questioning professionals. Because of the nature of the study, I had to break it into an introduction, two chapters, and a conclusion. The reasons for picking the issue, its relevance, and the study plan were all stated in the introduction. The investigations were divided into the following categories: The investigations were divided into three sections, which were ordered according to the appearance of the blessed verses in the Holy Qur'an:

The first point is that on the Day of Resurrection, God Almighty will assemble his slaves.

The second point is to ensure that everyone has their right on the Day of Resurrection.

In terms of the conclusion, I included the most important findings that I came to throughout this little investigation, as well as a list of the sources and references that I used.

We pray to God Almighty that this labor is only for His Noble Face, and all glory and praise be to Him primarily.

THE FIRST TOPIC

God Almighty Will Gather His Servants on The Day of Resurrection

“Our Lord, surely you will gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise.”

We will separate the Qur'anic text and get acquainted with it through the following points:

First: The Place to Go

Surat Al Imran is one of the civil surahs, according to the consensus of scholars, its verses are two hundred, and it is the third surah in the order of the Qur'an.

Second, Word Analysis

1- The Almighty's saying: (collective) plural: plural is the source of plurality of a thing. In addition, plural and plural, which is a name for a group of people, and a compound where people gather, and it is a name for people and a group: the number of everything and its abundance. Tree and plant group.

2- The Almighty's saying: (He will succeed) behind, the successor from their saying: He promised me, so replace me with succession, and the successor is the name, and the source is the successor, and so-and-so is behind the righteous and behind the bad. And the back is against the old, and the back is also the century after the century. It is said: These are behind evil for people who follow people more than them. And behind so-and-so if he was his successor.

3- The Almighty's saying: (The Promise) Promise: Waw, Al-Ain, and Dal: A correct word that indicates a delay by saying, it is said: I promised him I made him a promise, and that would be good and bad. Promise or refund.

Third: The Adequacy of The Verse to What Precedes and What Follows It

When he knew this that the well-established had been certain that it was from God that he needed it. Because there was no wrongdoing in it, he said that they began to supplicate to Him to make them firm after His guidance. Then to have mercy on them by clarifying what was confusing them by His saying, referring to them, and in fact. We received from him his kindness to them in advance of what should be presented from asking about purification of the heart what it is not necessary to seek enlightenment with what it should. Because removing the obstacle before finding the requisite is the essence of wisdom, the Most High said: "Our Lord, let not our hearts deviate after you have guided us and grant us from yourself mercy. Indeed, you are the Bestowed." Among its results, in order to achieve His Glory, Glory be to Him, and His revenge against the infidels who think, for their concealment, what the sight of their minds indicates is that. "Indeed, those who disbelieve - never will their wealth or their children avail them against Allah at all. And it is they who are fuel for the Fire".

Fourth: The Reason for Going Down

These verses were revealed in a delegation of Christians in Najran, and they were sixty riders, among them were fourteen of their nobles, three of whom were the chief of them, Abd al-Masih, their leader, and the most important of them was their counsellor, and Abu Haritha bin Alqamah, their chief priest.). Because he used to give life to the dead, and sometimes he is (the son of God) since he had no father, and sometimes he is (the third of three) because of the Almighty's saying (we did and we said). If it was one, he would have said (I

did and I said) and the Messenger of God (May God bless him and grant him peace) said to them (may God bless him and grant him peace) (Have you not you know that our Lord is alive and does not die and that Jesus dies). They said: Yes, he said, Do you not know that there is no son who does not look like his father) (They said, "Yes." He said, "Do you not know that our Lord is based on everything that sustains, preserves, and provides for him), so does Jesus possess any of that? They said: No, he said, "Don't you know that nothing is hidden from God on earth or in heaven, so does Jesus know anything of that except what he knew?" They said: No, he said, "Don't you know that our Lord does not eat food, nor drink drink, and events do not occur, and that Jesus used to feed food?" And the drink is drunk and the event occurs." They said, "Yes." He said, "May God's prayers and peace be upon him." So how can it be as you claimed? So they remained silent and refused except for denial, so God sent down from the beginning of the surah (Allah, there is no god except He, the Living, the Everlasting. Neither slumber overtakes Him, nor sleep Our Lord, surely you will gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise."

Fifthly: The Readings

1. The Almighty is saying: (The Collector of the People) Abu Hatim and Al-Hasan recited it with tanween and naming the people, and Al-Duri Al-Basri (The People) read it by tilting.
2. The Almighty's saying: (There is no doubt) Hamzah recited with an extension of (No) a medium term.

Sixth: Rhetorical Aspects:

- In this noble text, the brevity came in the Almighty's saying: (Our Lord, you are the one who gathers people for a day) by deleting the genitive and establishing the genitive in its place, and appreciating the Day of Judgment or the Day of Resurrection because what is meant is apparent, and to exaggerate it, and to horrify what happens in it.
- Al-Lam came in the Almighty's saying: (Today) either for timing or as a reasoning to omit his estimate for a part of a day.
- The affirmation came in the Almighty's saying: (There is no doubt in him) to show what they are upon of complete tranquility and strength of certainty about the conditions of the Hereafter.
- The Almighty's saying: (Indeed, God does not break the promise) in which there is a shift from discourse to backbiting, and the sentence (Indeed, God does not break the promise) is an explanation for the content of what preceded it, meaning that fulfilling the promise is the affair of God, glory be to Him, and his successor is contrary to the perfection of divinity to highlight the name, as it is The veneration and reverence that arises from the remembrance of the awe-inspiring day and the appointed time is an effect of the promise in the sense of the source, not the time and place.

Seventh: The General Meaning of The Verse

The Almighty said: (Our Lord, you will gather people for a day in which there is no doubt) meaning, O our Lord, you will gather people for reward on a day in which there is no doubt, so reward us with the best reward. They asked their Lord to protect them from deviation and to single them out for guidance and types of mercy. It was as if they said, our purpose in this question is not what is related to the interests of this world, for it is extinct, but our greater purpose is what is related to the Hereafter. And the balance and the path, and heaven and hell will not be a successor, so whoever deviates his heart will remain there in torment forever and ever, and whoever you give him guidance and mercy will remain there in happiness and honor forever and ever.

Eighth: The Parsing of The Verse

(Our Lord) an added herald, erected in the aperture with a deleted call tool, to maximize the matter and suffice with the herald and the original, O our Lord, and (our) a connected pronoun based on stillness in a preposition, in addition to (if) an accusative and emphasizing letter similar to the verb, and (Kaf) a connected pronoun based on conquest in a place of accusation. The noun (in) (incumbent) is a predicate that is raised with the damma (people) added to it with a preposition with kasra, and it is from the addition of the participle of the verb to the object (for day) neighbor and accusative related to the plural of (no) negating the gender does the work of (in) (reb) a noun not based on the conquest in The accusative place (in it) is a neighbor and a preposition related to the omitted predicate (no) and its obligatory estimation is an object and a sentence (undoubtedly) in the place of the preposition of an adjective for the day (if) an accusative and an affirmation similar to the verb (Allah) The word of Majesty is a noun (in) placed on glorification with the fathah (no)) Negative has no action (leaves) the present tense verb raised with the adverb and the subject is a hidden pronoun in which it is permissible to estimate it is (the time) the object of it is set in the aperture and the actual sentence (does not leave) in the place of raising the news (if).

Ninth: The Most Important Thing the Verse Guides To

- 1- The noble verse clarifies the inevitability of that gathering and the complete power of God Almighty to gather all people on this day, and with this, this gathering does not require a specific period.
- 2- From the rule of combination, the reward of the worker for his work, if good, then good, and if bad, then bad.
- 3- People in this place are of four types: a believer with undoubted faith, a skeptic, an unbeliever who denounces, and an unbeliever who argues.

The Second Topic

Giving everyone his right on the Day of Resurrection

“So how will it be when we assemble them for a Day about which there is no doubt? And each soul will be compensated [in full for] what it earned, and they will not be wronged”

We will separate the Qur'anic text and get acquainted with it through the following points:

First, Word Analysis

1- The Almighty's saying: (And it was fulfilled) and fulfilled, fulfilling: against treachery, and it is said that he fulfilled his covenant and fulfilled, meaning, and fulfilled the thing faithfully. And I love your book.

2- The Almighty's saying: (She earned) earning: seeking sustenance and its plural, earning, earning, earning, earning, (earning) kaf, sine and baa is a valid origin, and it indicates desire, demand and injury. The profit from it. And it is said that his family earned good, and the man earned money and he earned it, and this is what he did and he did, and she says I learned something from him and earned it in the sense of so-and-so is good.

Second: The Adequacy of The Verse to What Precedes and What Follows It

The reason why the people of the book are satisfied with the sins of God and I will tell him the truth, and they did not stereoize the incest. With justice, not with injustice, and it is known that this is in proportion to the deeds, and what has preceded from their deeds shows that they are among the most severely tormented people. He the Most High said: (How then, when We gather them together for a day in which there is no doubt, and when all of them are fulfilled, God Almighty will reward them all) Sighton and it is not for them from Nasserin, they were very important.

Third: Rhetorical Aspects

- In this noble text, the question came in the Almighty's saying: (How will we gather them for a day in which there is no doubt) for the purpose of intimidation and arrogance for what has been prepared for them on a difficult day in which hearts and eyes will turn.

- The Almighty's saying: (So how then if We gathered them together for a day in which there is no doubt) which is a ramification of His saying:

- The brevity came with deletion and appreciation in the Almighty's saying: (So how if we gather them together for a day in which there is no doubt) that is, how is their image and their condition if we collect them, and this deletion requires more rhetoric because of the movement of the soul to evoke each type of torment.

- The expression here came with the word plural in the Almighty's saying: (We brought them together) and in it is a reference to the meaning of complete equality, and that in this there is no preference for a gender over a gender, and adding this combination to the Lord of the worlds, the Creator of all people purifies this equality because He is the Creator of all, the Lord of all, and the Collector Everyone on the Day of Resurrection

- The Almighty said: (for a day) and did not say (in a day), because what is meant here is either for the reward of a day or for the account of a day, so the added is deleted and the blame is indicated on it.

- The Almighty's saying: (And every soul was fulfilled) through the past tense (and fulfilled), to indicate that the penalty is an inevitable matter, and the construction of the object is easy to understand, even if it misses the limit.

Fourth: The General Meaning of The Verse

The Almighty's saying: (So how then if we gather them) meaning, how will their condition be if we gather them (for a day in which there is no doubt, and every soul will be paid what it has earned) meaning, there is no doubt about it on the Day of Resurrection, and there is no doubt that it will be for them today. And that they fall into that in which they have no help, and that what they spoke to themselves and made it easy for them is justified by falsehood and greed for what is not and will not happen to them. That is, their good deeds shall not be diminished if they have one, and their bad deeds shall not be added to them.

Fifthly: The Expression of The Verse

(fa) appellate (how) an interrogative noun based on the conquest in the place of raising a predicate of a subject whose estimation was deleted, their manufacture or condition, (if) an adverb abstracted from the condition in a place of accusative related to the subject predicated because, with the estimation of a source, (plural), a past verb based on sukoon ...and (us) is a subject and (they) is an object pronoun, (today) is a relative and accusative related to (we gathered them) on the deletion of an additive, i.e. for the sanction of the day (no) a gender-negative (doubt) a noun not based on the conquest in the accusative place (in) A preposition and (haa) a pronoun in the place of a preposition related to the deleted predicate no (waw) an emotion (wate) a passive past tense verb.. and (ta) for the feminine (each) a nominative participle of the nominative (naf's) added to a dative (ma) a noun connected in The accusative place of the accusative is (won) a past verb... and (ta) for the feminine and the subject is a hidden pronoun whose appreciation is (waw), the present (they), a separate subject pronoun (no) negative (they wronged) the present present passive nominative... (waw) is a passive participle. .

Sixth: The Most Important Thing the Verse Guides To

1- In this verse there is evidence of the greatness of that day, because he said: (So what if we gather them together) (and every soul is paid). It also contains evidence: of the call to mourn for those who have nothing on that day but disappointment and loss.

2- The true believer is the one who feels two great things, the first matter: that he worships God by doing good deeds, so he increases humiliation to his Lord and love for him and turn to him, and the second matter: that he is following the Messenger of God (may God bless him and grant him peace). May God's peace and blessings be upon him, so he will increase his love for the Messenger of God (may God bless him and grant him peace) and venerate his words, and even venerate his guidance and his Sunnah.

CONCLUSION

Praise be to God, Lord of the worlds, and the best prayer and peace be upon our master Muhammad, his family and companions, and those who are guided by his guidance until the Day of Judgment and beyond...

These are the most important findings that I have summarized as follows:

1. The noble verse clarifies the inevitability of that gathering and the complete power of God Almighty to gather all people on this day, and with this, this gathering does not require a specific period.
2. From the rule of combination, the reward of the worker for his work, if good, then good, and if bad, then bad.
3. People in this place are of four types: a believer with undoubted faith, a skeptic, an unbeliever who denounces, and an unbeliever who argues.
4. In this verse there is evidence of the greatness of that day, for he said: (So how if we gather them together) (and every soul is paid). It also contains evidence: of the call to mourn for those who have nothing on that day but disappointment and loss.
5. The true believer is the one who feels two great things, the first matter: that he worships God by doing righteous deeds, so he increases humiliation to his Lord and love for him and turn to him, and the second matter: that he follows the Messenger of God, may God bless him and grant him peace. And he increased his love for the Messenger of God, may God bless him and grant him peace, and veneration of his words, and even veneration of his guidance and his Sunnah.

In conclusion, I ask God Almighty to make this work purely for His Noble Face, and praise be to God, Lord of the Worlds, first and foremost, and may God bless our master Muhammad and his family and companions and grant him much peace.

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