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

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**ABSTRACT**

The Noble Qur'an is the Book of God, Blessed and Exalted be He, which was revealed to the seal of the prophets and messengers, our master Muhammad (upon him be the best of prayers and the most perfect of peace). It contains the teachings of God Almighty's religion, which is Islam, for people to unite it and establish servitude to it, and implement its rulings that lead them to happiness in this world and the hereafter. This is on the one hand. On the other hand, arguing with the stubborn ones and convincing them that there is no god but God alone with no partner, and that Muhammad is His servant and Messenger, and all the verses found in the Noble Qur'an, whether they are in stories, rulings, morals, or in the foundations and branches of religion. They all serve to There is only one principle, which is for man to unite God, obey him and worship him. In addition, the verses that talked about doubt are the same as the other Quranic verses in intention and meaning, and given the importance of the issue of doubt in the lives of nations and peoples in their world and the hereafter. We found it appropriate to make our argument in this important topic, and it was the title of Research: (The word of doubt in Surat Al-Baqarah - an analytical study). Through research and investigation and after asking the specialists, I did not find any of the researchers who had addressed this topic and wrote about it from an analytical point of view, and the nature of the research on this topic required that I divide it into an introduction and three sections Research and conclusion. The introduction included the reasons for choosing the topic and its importance and the research plan. As for the division of the investigations, it was as follows... The first topic: is the high status and prestige of the Noble Qur'an.

The second topic: God Almighty's challenge to the polytheists... The third topic: ensuring the rights of the creditor and debtor. As for the conclusion, I identified the most important results

that I reached in this modest research, and at the end of it is a list of the sources and references that I relied on.

## INTRODUCTION

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 after.

The Noble Qur'an is the Book of God, Blessed and Exalted be He, which was revealed to the seal of the prophets and messengers, our master Muhammad (upon him be the best of prayers and the most perfect of peace). It contains the teachings of God Almighty's religion, which is Islam, for people to unite it and establish servitude to it, and implement its rulings that lead them to happiness in this world and the hereafter. This is on the one hand. On the other hand, arguing with the stubborn ones and convincing them that there is no god but God alone with no partner, and that Muhammad is His servant and Messenger. In addition, all the verses found in the Noble Qur'an, whether they are in stories, rulings, morals, or in the foundations and branches of religion, they all serve to There is only one principle, which is for man to unite God. Obey him and worship him, and the verses that talked about doubt are the same as the other Quranic verses in intention and meaning, and given the importance of the issue of doubt in the lives of nations and peoples in their world and the hereafter. We found it appropriate to make our argument in this important topic, and it was the title of Research: (The word of doubt in Surat Al-Baqarah - an analytical study). And through research and investigation and after asking the specialists, I did not find any of the researchers who had addressed this topic and wrote about it from an analytical point of view, and the nature of the research on this topic required that I divide it into an introduction and three permissible A and a conclusion. The introduction included the reasons for choosing the topic, its importance, and the research plan. As for the division of the investigations, it was as follows...

As for the division of the investigations, which were arranged according to the blessed verses in the Holy Qur'an, they were as follows:

The first topic: is the high status and position of the Noble Qur'an.

The second topic: God Almighty's challenge to the polytheists.

The third topic: guaranteeing the rights of the creditor and debtor.

As for the conclusion, I identified the most important results that I reached in this modest research, and at the end of it is a list of the sources and references that I relied on. We ask God Almighty to make a work of ours purely for His Noble Face, and praise is to God primarily.

***The First Topic: The First Topic: The High Status and Position Of The Noble Qur'an.***

**“This is the Book about which there is no doubt, a guidance for those conscious of Allah”.**

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

***First: The Place to Go***

Surat Al-Baqarah is a civil one, and it is the first Surah revealed in Madinah, except for the Almighty's saying:

***Second: Word Analysis:***

The Almighty's saying: (The Book) He wrote, and the book has been written, he writes it as books if he collects its letters, and the origin of books is the joining of one thing to the thing, and the auction and other books are written. And writing, the book, the imposition, judgment and destiny.

1- The Almighty's saying: (People who fear God, fear God, fear God, fear God, fear God, fear God, and obey Him) And the ta' in it is the ta' of fabrication, so the waw was immersed in the ta' and tightened and it was said to be pious, then they deleted the thousand al-wasl and the inverted waw, and it was said to be pious in the sense of being pious.

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

Since the meaning of (Al-Alam) is a book of the kind of letters that you have mastered in speaking with the rest of creation, you were unable to come up with a surah like it except because it is the word of God that produced that perfection. A guidance for the pious) But what the Companions of the Messenger of God, may God bless him and grant him peace, and those who follow them until the Day of Resurrection intended, that they believe in the unseen of the Qur'an that it is from God Almighty, so they make lawful what is permitted, and prohibit what is forbidden.

***Fourth: The Reason for Going Down***

On the authority of Mujahid, he said: Four verses from the beginning of this surah were revealed about the believers, and two verses after that were revealed about the unbelievers, and thirteen after them were revealed about the hypocrites.

First: It was revealed about the believers of the People of the Book and not others, and this is the saying of Ibn Abbas and a group.

Second: It was revealed about all believers, Mujahid said.

***Fifthly: The Readings***

1- The Almighty's saying: (There is no doubt) and Khalaf, Hamzah and Hafs recited it from the Hubayrah road with a medium extension (No), to exaggerate the denial. Without intending to build on the conquest.

2- The Almighty's saying: (in it) Ibn Katheer recited it (in it) by linking it to Biya.

3- The Almighty's saying: (In it is guidance) and Ibn Katheer read: In it is guidance, so the distraction of (in it) Biya arrived in the link because it is broken and before it a consonant. Huda) If before the distraction was a static ya, he moved it by a stealthy movement without reaching it to the ya.

4- The Almighty's saying: (In it is guidance) and it is read by emphasizing and emphasizing, so the argument for the one who mixes the words is similar to the two letters, because the combination is on two sides, similar to the two letters, and they are similar, so the similarity is that they are of the same sex, and Abu Amr read it by emphasizing and the rest read it by emphasizing.

#### ***Sixth: Rhetorical Aspects***

- In this text came the denial of the word (huda) to glorify and glorify, that is, (guidance) great, glorious and venerable for the pious, and indicated the will to glorify the presumption of glorifying the Great Qur'an, as the reference to it came with a distant sign to indicate his very high status, and his description was that there is no doubt about it.

- His saying (There is no doubt about it) came here as a statement, confirmation and verification of his saying: (that book) and an increase in confirmation of it, and it is like saying that it is that book, it is that book, so you repeat it again to prove it.

- He used the denoting noun (that) with far from near to denote his lofty stature, and after his rank in perfection, so he came down after the rank as the sensory dimension, and the mental metaphor in (Guidance to the pious). My mind.

#### ***Seventh: The General Meaning of The Verse***

The Almighty's saying: (That is the Book) i.e., this great Book which is the Book of Truth, which includes what the books of the earlier and later generations did not contain of great knowledge, and the clear truth. , requires its opposite, i.e.: since the opposite of doubt and doubt is certainty, this book includes the knowledge of certainty that removes doubt and suspicion, and this is a useful rule, i.e.: the negation intended by praise, must include its opposite, which is perfection, because negation is non-existence, and pure non-existence. , there is no praise in it, when it included certainty and guidance was only obtained with certainty, the Almighty said: (Guidance for the pious) and guidance: It is what leads to guidance from misguidance and ambiguity, and what is guided to the path of usefulness. It is a guidance for the interest of the person, and not for something so-and-so, for the will of the common people, and that it is a guidance for all the interests of the two worlds. The Almighty said: (Guidance for the people), so it circulated, and in this place and others (Guidance for the righteous) because In Himself is guidance for all creation, for the wretched did not raise their heads with it, nor did they accept the guidance of God, so the argument was established against them, and they did not benefit from it because of their misery. His commands, and the avoidance of prohibitions, so they were guided by it, and benefited with the utmost benefit. The Almighty said: (O you who believe, if you fear God, He will make for you a difference) And others did not have the guidance of success, and the guidance of the statement without success to act upon it, it is not a real and complete guidance, then he described the pious with beliefs, inner actions, and outward actions.

### *Eighth: The Parsing of The Verse*

(the) a denoting noun based on the sukoon in the subject of the nominative nominative and (lam) for the dimension and (kaf) for the discourse (the book) instead of (the), or a conjunction of a statement followed by the nominative (no) negating the gender (doubt) a noun not based on the opening In the place of accusative (in) a preposition and (haa) a connected pronoun built in the place of a preposition b (in) related to a deleted report No (huda) second news for the beginner (the) raised and a sign raised by the adjective estimated at a thousand prevented from appearing Impossibility (for the pious) neighbor And a subjunctive related to (Huda), or a deleted epithet for it, and the preposition ya sign because it is a plural masculine Salem, and the sentence: (that book) has no primary place, and the sentence: (There is no doubt about it) in the place of raising the news of the subject (the).

### *Ninth: The Most Important Thing the Verse Guides To*

- 1- The verse showed us the lofty rank of the Qur'an, and that the Noble Qur'an is of high stature, status, and exaltation.
- 2- The verse showed us the virtue of piety and its people. He singled out the pious in mentioning them in honor of them, because the place of piety is an honorable and honorable place, because they are the ones who benefit from guidance. If you say how he said guidance for the righteous and the righteous are the ones who are guided.
- 3- The verse made it clear to us that what is meant by guidance here: is the indication of the straight path with special aid, and that happens by fear of torment and the tormentor. He has insight and wisdom by which he knows the causes of punishment and pain, and he protects them.
- 4- The noble verse clarified that the Noble Qur'an is the Book of God Almighty, revealed to our master, the Messenger of God (may God bless him and grant him peace). He who believed in it succeeded, survived, and was among the pious.

### *The Second Topic: God Almighty's Challenge to The Polytheists.*

**(And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful.).**

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

#### *First, Word Analysis*

1. 1 - The Almighty's saying: (We descended) descended, descended, descended, meaning that someone else sent it down and sent it down in the sense of descending it. From top to bottom, the rain descended, and the girl descended from the balcony to the garden, and the Almighty said:
- 2- The saying of the Most High: (So they came) to come, to give, and to come in the sense of giving, and you say give, meaning to come.

3- The Almighty's saying: (And supplicate) supplicates supplications and supplications, and he composed them for femininity. Ibn Faris said, and some Arabs feminize the supplication with a thousand, so he says the supplication, and the supplication is in lineage by breaking only, and the invitation to food with conquest, which is the allegation also, and God answered his supplication and supplication.

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

After God blessed you with outward and inward blessings, then He made the earth a bed for you to rest on, and you benefit from building, farming, plowing, moving from place to place, and other types of benefiting from it. The sky is water...), then God Almighty called all people to worship Him, and He mentioned to them the apparent blessings and the omnipotence to which all existence is subject, and the Most High said: .) And when Glory be to Him, He knew that proud souls and lofty and fervent noses that had complied with something, so practiced it until it became in them a character that it was difficult for them to separate from Him, and He said: (If you do not do that, and you will not do so, then beware of the Fire and escape from it.)

***Third: The Readings***

- 1- The Almighty's saying: (We sent it down) Yazid bin Qutayb read it in the hamza (we sent it down).
- 2- The Almighty's saying: (On Our servants) some reciters read it (On Our servants) in plural. It was said that he meant the Messenger of God (may God bless him and grant him peace) and his nation.
- 3- The Almighty's saying: (So they came) read Warsh, Al-Susi, and Abu Jaafar by substituting the hamza sakina alpha in the two cases.
- 4- The Almighty's saying: (By Surah) He recited the workshops with the rhyming of the ra', standing and praying, and the rest recited with the tafshim.

***Fourth: Rhetorical Aspects:***

- He came with the intent of reprimanding the suspicion for the inclusion of the maqam on what takes it away from its origin, and to illustrate that the maqam is only suitable for the mere imposition of suspicion.
- It came in the form of the command and what is meant is the meaning of impossibility.

***Fifth: The Reason for The Descent***

It was mentioned in the reason for its revelation that the Jews said: This is what Muhammad brings to us does not resemble revelation, and I am in doubt about it, so this verse was revealed, and this is narrated on the authority of Ibn Abbas (may God be pleased with him) and a fighter.

### ***Sixth: The General Meaning of The Verse***

(And if you are in doubt) that is, in doubt, because God knows that they are complaining (of what We have sent down to Our servant) that the Qur'an was revealed to Muhammad (peace and blessings of God be upon him). Knowledge, and it was said about the Torah and the Gospel because the meaning is that it believes what is in it, and it was said that it refers to the Prophet (peace and blessings of God be upon him) (and call your martyrs) a plural of a martyr in the sense of the present or the one who bears witness or the assistant, and what is meant here is the gods, that is, seek help from your gods that you worship (other than God). And the meaning was said: "Call people to testify for you," and the meaning of without: the lowest place of a thing and it expanded in it until it was used in skipping one thing to another, and from it what is in this verse, and it has other meanings, including shortening the goal and meanness, and the Arabs say this without that which is closer to it (if you are Truthful) in what you said that you are capable of opposing. .

### ***Seventh: The Parsing of The Verse***

(waw) appeal (if) the letter of an affirmative condition (you) is an incomplete past tense based on the sukoon in the place of the assertive verb of the condition and (ta) a connected pronoun in the place of raising a noun was and (m) a letter for the male plural (in doubt) a neighbor and a subjunctive related to the deleted A predicate was (from) a preposition (ma) a relative noun based on the preposition of (who) related to (reb) (we sent down) a past tense based on the sukoon and (our) a relative pronoun in the place of the nominative subject (on slave) neighbor and accusative related B (we downloaded), and (na) a connected pronoun added in the preposition (fa) a link to answer the condition (come) the verb of an order based on the deletion of the n and (waw) a relative pronoun in the place of the subject of the nominative (in the surah) is current and accusative related to (they came) ) (from the proverb) a neighbor and a preposition related to a deleted adjective from a surah, and (haa) a connected pronoun in the place of a preposition affixed to it, and (waw) an emotion (invite) the verb of an order based on the deletion of the nun and (waw) the subject (martyrs) of the object Established and (how many) added to it (without) a neighbor and a subjunctive related to a case of the martyrs of (God) the word majesty is added to it a accusative (if you) is expressed as the previous (honest) the news that you were set and the sign of the accusative ya, and the sentence (you were in doubt) has no place It has an appeal, and the sentence (we downloaded) has no place in the relative (what), and The sentence (bring a surah) in the place of the affirmative answer to the condition coupled with the fa' and the sentence (call your martyrs) in the place of the affirmative is attached to the sentence of the answer to the condition, and the sentence (you were truthful) has no place of appeal, and the answer to the condition is omitted. Muhammad said it on his own, so do what he asked of you.

### *Eighth: The Most Important Thing the Verse Guides To*

- 1- The verse showed us that the entire Holy Qur'an is miraculous, even a single surah of it, even if it was short because of the Almighty's saying: (Then bring a surah like it).
- 2- The verse clarified to us the proof of the exaltation of God Almighty, because if it is established that the Qur'an is His Speech and that it was revealed from Him, it is necessary from that to be the one speaking with it.
- 3- The verse made clear to us the virtue of the Prophet (may God's prayers and peace be upon him) for describing him as servitude, and servitude to God Almighty is the ultimate freedom, because whoever does not worship God must worship other than Him.
- 4- God Almighty has proven that no doubt and doubt can enter the Holy Qur'an, rather it is his words that are considered the highest and purest of words.

### *The Third Topic: Guaranteeing the Rights of The Creditor and Debtor:*

**“ you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allah has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allah, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable himself to dictate, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called on (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allah; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allah; and Allah teaches you. And Allah is the All-Knower of each and everything “**

### *First, Word Analysis*

- 1- The Almighty's saying: (with a debt) a debt, the debt is combined with debts, and everything that was not present is a debt, and I owed so-and-so to him, meaning I gave him a debt, and a man who owes him, a debtor has a debt, and a debtor is better, and a man is a creditor, who owes a debt, and he has borrowed and owed and owed him in one sense.
- 2- The Almighty's saying: (time) Yes: the term: the end of the time in death and the coming of debt and the like, and the term: the duration of a thing, the plural is a time, and the postponement: specifying the term, and the term of a thing is deferred, it is deferred and the future: delayed, which is the opposite of immediate, and the age: deferred. to time.



3- The Almighty's saying: (named) Sama, transcends, it is said Sama Al-Bird: He rose in the sky and the crescent was named, He rose high, He was high in arithmetic and lineage, and He was named to the thing: He aspired to achieve? His determination was marked by the sublime of matters, the quest for glory and honor, and his knowledge was marked by him: his elevation and the highest person with morals transcends his remembrance.

4- The Almighty's saying: (Father) my father, who refuses, repents, fathers and fathers, he is father and father, and the father of the person means that he is raised from the world. The thing, his nose, hated it and did not accept it, the father of humiliation, he was satisfied.

5- The Almighty's saying: (And let him get bored) and the crowd of people is confined and neglected, and the crowd: the vast land, the plural dictates, the bowl is full, the female is full, and the plural is full, and I dictate to him my hope, if I forget him and delay him a dictation, and I dictate the book and dictate it to dictate that meaning, and in the download: And let the one upon him bored the right), and the inclination, and the plural is hope, which is a dune of sand that is a distance of days' journey and its width is a mile.

### ***Second: The Adequacy of The Verse to What Preceded and What Follows It***

Watch and fear a day when God Almighty will return you to Him, and you will have nothing in your affairs. If you possess money in this world, then on this day you will possess nothing, and if you possess grants and withholding today, then on the next day you will have nothing. The Almighty said: (And fear the Day when you will be returned to God All the same as they earned and they do not darken), then between God the right of the money if he came from his hand, he is coming from fulfillment, by writing religion and greeting to him, and he said: (O ye who believe if you are working if you have a named and write between you? With justice...), and God Almighty has clarified in this verse the state of licensing from writing, where it is not possible to trust in material matters, namely: writing and testimony on it, then the bet received, then the place of these matters is trust and trust, the Almighty said: (And if you are on a journey. And you did not find a scribe, and a pledge was taken, then if some of you believed in one another...).

### ***Third: The Reason for Going Down***

It was narrated on the authority of Ibn Abbas that he said: The verse was revealed on the ladder. Every religion is said to a ladder or other to a named mean means to be known to the meaning of the meaning: (O ye who believe if you are working if you are working for a named and not written by justice? his Lord, and he does not diminish from Him anything...)

### ***Fourth: The Readings***

1- The Almighty's saying: (named) Hamza and Al-Kisa'i read it and followed by tilting in the case of endowment, and on the authority of Al-Azraq and workshops with conquest and reduction.

- 2- The Almighty's saying: (So let him write) it was read by Abu Abd al-Rahman al-Sulami, al-Hasan, al-Zuhri, Abu Haywa and Issa al-Thaqafi, breaking the mother of the matter.
- 3- The Almighty's saying: (from the martyrs that) came here two different hamzas of two words, the first came broken and the second came open, so everyone read by achieving the first hamza, and read the second hamza (from the martyrs that) by replacing the second hamza Ya Muftah Nafi', Ibn Katheer, Abu Amr and Abu Royce (of the martyrs)
- 4- The Almighty's saying: (So remember) Ibn Katheer and Abu Amr read with the accusative ra', and Hamzah recited the nominative with the emphasis on the kaf, and the rest read with the accusative and the stress on the kaf. This is the view of the majority, Al-Dahhak, Al-Rabi` bin Anas, and Al-Suddi said: The meaning of the two readings is one, and the second is that it means that their testimony is equal to the testimony of a male, and this is the doctrine of Sufyan bin Uyaynah.
- 5- The Almighty's saying: (present trade) and Asim recited a present trade with accusation, and the rest read it by nominative, so whoever reads the accusation made it news to be, and the name is implied, unless the city is a present trade, and whoever reads the nominative makes it his name meaning if the sale is for cash.

#### ***Fifthly: Rhetorical Aspects***

- In this noble text, confirmation came in the Almighty's saying: (If you co-exist with a debt) it is under the debt of religion, although it is understandable to emphasize in saying (you co-exist), and it is either a matter of extravagance or an anti-pronoun in saying (write, and he would have mentioned it): Religion) i.e., the system was not that good, and because it explained the diversification of religion into deferred and temporary, and it is indicative of the generality.
- The Almighty's saying: (for a specified term) the affirmation came with (named), that is, to know that the right of the term is to be known by the timing of the year, months and days.
- The statement came in the Almighty's saying: (And the scribe will not refuse) and it requires the prohibition of the one who is asked to write among the religious people to refrain from it if he is called to it. . This prohibition has differed in its implication, so it was said that it is forbidden, so the one who is called to write among the religious is forbidden to abstain.
- The Almighty's saying: (A writer) came as an indefinite form of the prohibition, so it prevails.

#### ***Sixth: The General Meaning of The Verse***

(you who believe, when you contract a debt for a specified term) that is, if you trade for a debt (write it) God Almighty commanded in the deferred rights to write and testify in his saying (and bear witness if you sold money) then he saved me some of it by saying (write it between you) ) That is, between the debtor and the debtor (a notary clerk) right and equitably and does not increase in money or term and does not decrease anything from them (and a scribe does not refuse to write), meaning he does not refrain from that if he is commanded

and this was a will from God obligatory on the scribe and the witness, so he copied it by saying: (And no scribe shall be harmed And there is no martyr) Then he said (as God taught him, let him write) that is, as God preferred him to write (and let him dictate the one on whom the truth is due) i.e. the one on whom the debt is dictated because he is attested, so he acknowledges himself with his tongue so that he knows what he owes (and does not diminish anything of it) Then he commanded to acknowledge the amount of money from Undeclared (if the one who has the right) i.e. (fool), child (or weak), incapable, a fool (or he cannot dictate himself) due to dumbness or ignorance (let him bore his heir), i.e. his heir or someone who takes his place (justly) with truth and truth. And bear witness) and testify (two martyrs from among your men), that is, from the people of your creed Free adults (from among the martyrs you are pleased with) i.e. among the people of merit and religion (that one of them goes astray) one of them forgets (the one of them remembers the other) the martyrdom (and the martyrs do not refuse if they are called) to bear the testimony and perform it (and do not become tired of writing it) boredom and boredom do not prevent you from writing what You testified against him from the truth (small or great for his term) to the time of the truth (that) i.e.: writing is (fairest) more just (with God) in his judgment (and more upright) in uprightness (for testimony) because the book reminds the witnesses so their testimony is more upright (and lower than no Doubtful) i.e., closer to not doubting the amount of the right and the term (unless it is) taking place (present trade), i.e.: a store in which there is a present of offers and other things that are exchanged, which is the meaning of his saying: (You manage it between you) and that what is feared in women and delay believes in Selling is hand to hand, and that is his saying: (There is no sin on you if you do not write it and testify when you pledge allegiance). We have mentioned that this ruling has been abrogated, so it is not obligatory to do so (and neither a scribe nor a witness shall be harmed) God Almighty forbade the scribe and the witness from harm, which is that the scribe increases, decreases, or distorts, and that Witness what was not cited or refuses to testify (even if you testify exalt) something of this (for it is immorality in you).

### ***Seventh: The Parsing of The Verse***

(letter of call, any indefinite herald based on the accusative in the place of accusative and distraction to alert (who) a relative noun instead of which (believe) a past and participle verb and the sentence is the relative of the relative (if) an adverb for what is received from the time depressing the condition set in its answer (you have given) Past and participle verb and the sentence in a prepositional preposition with addition (debt) related to your debt (to a term) related to the omitted adjective for religion (named) the adjective (write it) fa is a link, write it a commanding verb and a subject and the object of it, and the sentence has no place of an affective (give the answer to a conditional) He writes the present present plural (between you) an adverb related to writing (the writer) the subject (in justice) related to the writer and it was said related to the verb and the sentence in conjunction (and does not yab) the present tense plural verb yab and the accusative sign (emphatic) the infinitive omitted the infinitive From the fact that the verb is in the accusative place of the accusative (as he taught him) kaf is a preposition, what is the

source of his knowledge is a past and accusative verb and the definitive source of what and the verb in the place of preposition with kaf and jar and accusative are related to the omitted object absolute and appreciation: to write a written writing like God's teaching him (God) A nominative subject (let him write) the fa'a A tafa writes a verb of the present tense and the sentence is rounded to write before it (to be bored) as well as the sentence is rounded (which) the subject (to) is related to the omitted predicate predicate (the right) and the sentence is connected with the relative (to omit the accusative letter of the accusative of the accusative) and the accusative letter of the accusative ) The word majesty is the object of (Lord) instead of God and the sentence is in conjunction (and does not diminish anything from it) a present tense verb without the ninth and from it are related to an omitted case of something or a verb before them, something accusative (if it is a condition that is incomplete) in the continuity of the continuity The place of the assertive verb of the conditional (which) is a relative noun a noun that was (at it) related to the predicate (haq) (passive) predicate that was (or weak) conjunction and the nominative sentence is the relative of the relative (or is not able) to (the unfortunate) the sentence with the sympathy An accusative letter and an infinitive (dictate) the present tense verb enshrined in (to) and its subject is a hidden pronoun in which it is permissible to estimate it is, it goes back to (to whom is the right) (is) an affirmation of the hidden pronoun in (dictate) and the interpretation of a sentence with its connection (yam) A resource placed on the efficacy of (can) estimate, or cannot Illaml (let it mellow) the fa' is a link to the conditional answer (if) is obligatory, because the answer is an imperative sentence (lam) Lam is an order and an assertive (boring its guardian) a verb, a subject and an auxiliary verb, an accusative to the order, (in justice) related to (boring) and a sentence (boring) in The affirmative (that) the conditional is an answer to it, and the sentence (that) the conditional in the accusative is a statement of an answer if the ability, and a sentence if the ability is resumed a graphic appeal that has no place in the parsing, (they testify) (wow) an emotion (they martyred two martyrs) verb, subject and object It (from among your men) is an adjective for (two witnesses) or is related to (they were martyred) and the actual sentence is combined with the sentence of his saying (write it) at the beginning of the verse (for) the fa' is the eloquent fa'a because it revealed the answer of a man's condition, if it is estimated, if you know that it is estimated. (if they are not) (if) the letter of the condition (lam) the letter of the negative and affirmative (to be) the present tense verb minus the plural of (lam) and the thousand is its noun, (Rajalin) its predicate, and the sentence in the place of assertiveness with (in) on being a conditional verb for it (varjal) And two women) Fa is a link to answer that the conditional is obligatory because the answer is a nominative sentence (a man) a subject (and two women) and is attached to it, and the predicate is omitted as a predicate permit Rah, a man and two women testify, (from whom you accept) related to an epithet for a man and two women, and the defining source (to go astray) is an object for its sake, that is, for fear that you will go astray, (young) is a state of distraction, and his saying (if they are called) is purely circumstantial related to (yaab) and ( What) is superfluous, (when) a place adverb related to (fairest) the neighbor (to testify) is related to (the most upright) and the defining source (that you write it) is set on removing the defiant (from) and the neighbor (to its term) is related to the omitted case of

distraction in (you write it) (at) a place adverb related to (the most just) the neighbor (to testify) is related to (the most upright) and the responsible source (don't be suspicious) is affixed to the detractor's excluding (to) and the source (unless it is) is positioned as an exempted disconnected, and the sentence (you manage it) is a second adjective for (Trade) and his saying (and he does not harm) the present tense is categorized by the sukoon, and moved by the conquest to meet the residents, and the phrase (and God will inform you) is resumed and has no place.

### ***Eighth: The Most Important Thing the Verse Guides To***

- 1- Take care of the aforementioned provisions; This is to issue the ruling by calling, then directing the appeal to the believers; Because this indicates the care of these provisions, and they are worthy of attention.
- 2- Adhering to these rulings is a requirement of faith; Because the discourse is not directed with a description except to whom this description was a reason for accepting that ruling.
- 3- Violating these rulings is a deficiency in faith, as if he said: (O you who have believed) because of your faith, do this; If you do not, your faith is incomplete. Because everyone who claims to have faith and then goes against what this belief requires, his claim is either totally or partially defective.
- 4- A statement that the Islamic religion is just as concerned with acts of worship that are the treatment of the Creator, so it takes care of the transactions between creatures.
- 5- Defeat those who say: Islam is nothing but actions specific to the worship of God (the Mighty and Sublime) and personal conditions such as inheritance and the like; As for transactions, they must be subject to the times and the situation. Based on this, they deviate from the rulings of Islam regarding sales, renting and other things, to the man-made rulings based on injustice and ignorance.

### **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 verse showed us the lofty rank of the Qur'an, and that the Noble Qur'an is of high stature, status, and exaltation.
- 2- The verse showed us the virtue of piety and its people. He singled out the pious in mentioning them in honor of them, because the place of piety is an honorable and honorable place, because they are the ones who benefit from guidance. If you say how he said guidance for the righteous and the righteous are the ones who are guided.
- 3- The verse showed us that the entire Holy Qur'an is miraculous, even one chapter of it, even if it is short, because of the Almighty's saying: (Then bring a surah like it).

4- The verse clarified to us the proof of the exaltation of God Almighty, because if it is established that the Qur'an is His Speech and that it was revealed from Him, it is necessary from that to be the one speaking with it.

5- The verse made clear to us the virtue of the Prophet (may God bless him and grant him peace) for describing him as servitude and servitude to God Almighty is the ultimate freedom, because whoever does not worship God must worship other than Him.

6- Taking care of the aforementioned provisions; This is to issue the ruling by calling, then directing the appeal to the believers; Because this indicates the care of these provisions, and they are worthy of attention.

7- Adhering to these rulings is a requirement of faith; Because the discourse is not directed by a description except to whom this description was a reason for accepting that ruling.

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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