

Al-Hawi in Explain Al-Baydawi by Al-Hajj Abdullah bin Al-Hajj Mohammed Knowing Al-Tuni Juq zada (D. 1183 AH) (Those Who Say that Saying the Names of the Surahs Takes them to the Chapter of the Discourse): Study and Investigation

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ARTICLE INFO	ABSTRACT
Received: 29 Dec 2024 Revised: 12 Feb 2025 Accepted: 27 Feb 2025	The research dealt with studying and investigating a marginal note on the interpretation of Al-Baydawi - may God have mercy on him - by Imam Abdullah bin Muhammad, known as Al-Tuni Jogzadeh (d. 1183 AH), (From that book to the attribute) in the interpretation which is considered one of the most famous interpretations, as he relied on the two main sources, which are the Qur'an and the Sunnah, and after them he took his interpretive, fundamentalist, jurisprudential and grammatical sources, as the expressions that he used to cite were clear in meaning and easy to read, as they were not long and boring nor brief to the point of distorting the meaning.

Introduction

Praise be to Allah, who has bestowed upon His servants the blessing of the Qur'an. May blessings and peace be upon our master Muhammad, the messenger sent as a mercy to the worlds, the bearer of good tidings and the warner, and the shining lamp, and upon his family and companions, may Allah Almighty be pleased with them all. And now:

The Holy Quran is the only book that scholars and students have given much attention to, and that researchers have devoted themselves to, researching and studying, as it is the special book of Allah Almighty, and for this reason scholars have taken care of it, interpreting it, and working to extract its deductions with the utmost precision. Among these scholars is the Chief Justice Nasir al-Din Abdullah ibn Umar ibn Muhammad al-Baydawi (d. 685 AH), the author of the famous interpretation (Anwar al-Tanzil wa Asrar al-Ta'wil), which has received great attention and been well received by the majority of scholars. Due to the importance of this book, scholars have studied and taught it. They have devoted themselves to studying and annotating it, and many marginal notes have been written on this book, among which is the marginal note of Mu'in al-Din Abdullah ibn Muhammad, known as Altuni Joqzadeh (d. 1183 AH) on the interpretation of Imam al-Baydawi (d. 685 AH). In this research, the marginal note of Abdullah ibn Muhammad, known as Altuni Joqzadeh, from the science of interpretation to the aspects of readings, has been studied and verified.

First: Reasons for choosing the plan and its implementation:

1- The strong desire to attain the honor of serving the Book of God Almighty, as it is the best, most honorable, and most excellent of the sciences.

2- The desire to participate in producing something from the valuable and precious scientific heritage that our distinguished scholars (may God Almighty have mercy on them) left to those who came after them.

3- The scientific value of the manuscript and the abundance of its material.

Second: The importance of the topic:

1- The scientific wealth that Imam Abdullah bin Muhammad - may God Almighty have mercy on him - possessed in various sciences.

2- The great scientific value of Imam Al-Baydawi's interpretation - may God Almighty have mercy on him - (Anwar Al-Tanzil and Asrar Al-Ta'wil).

3- The benefit of what Imam Abdullah bin Muhammad provided in terms of many brief additions and niceties in various fields, such as grammar, morphology, language, rhetoric, and other sciences, and the review of many issues that need to be edited and discussed.

Third: Previous studies:

Through research and perusal in libraries and catalogs of various universities, I did not find any researcher, to the best of my knowledge, who had verified the commentary of Abdullah bin Muhammad Altoni Joqzadeh - may God Almighty have mercy on him.

Fourth: Research plan:

The research plan consists of an introduction, four sections, and a conclusion:

The introduction includes: the reasons for choosing the topic, its importance, previous studies, and the research plan. As for the sections, the first section: the biography of Imam al-Baydawi, the second section: the biography of Imam Abdullah bin Muhammad Al-Tuni Joqzadeh, the third section: the author's method and description of the copies with pictures of the manuscript, the fourth section: the verified text (and that the statement about the names of the surahs takes them out to the final chapter), and the conclusion: the most prominent results that the researcher reached.

The first requirement

Biography of Imam al-Baydawi

First: His name, his nickname, his lineage, his title, his birth, his upbringing, and his death.

His name and nickname:

He is: Abdullah bin Omar bin Muhammad bin Ali, Abu al-Khair, Judge Nasser al-Din, al-Shirazi, al-Baydawi, al-Shafi'i ⁽¹⁾Imam Al-Baydawi - may God Almighty have mercy on him - is called Abu Al-Khair ⁽²⁾Some of them called him Abu Saeed.⁽³⁾

His lineage and title:

Al-Baydawi⁽⁴⁾and Shirazi⁽⁵⁾And Al-Shafi'i⁽⁶⁾Imam Al-Baydawi - may God Almighty have mercy on him - was given the title of "the judge" and "the chief judge" because he was in charge of the judiciary in Shiraz.⁽⁷⁾And to Nasser Al-Din, for his valuable writings in which he was a supporter of the correct doctrine ⁽⁸⁾

⁽¹⁾ See: *layers commentators Al-Dawoodi*: (1/254);.

⁽²⁾ See: *Classes of Interpreters*, Al-Dawudi: (1/248).

⁽³⁾ See: *Hadiyyat al-Arifin, Names of Authors and Works of Compilers*, al-Baghdadi: (1/462).

⁽⁴⁾ In reference to the city of Al-Bayda: It is the largest city in Istakhr in Persia. It was called Al-Bayda, and its name in Persian is (Nasaik). The Muslims used it as a camp during the conquest of Istakhr. See: *Mu'jam Al-Buldan*, Al-Hamawi: (1/529).

⁽⁵⁾ Shiraz: from *Cities Al-Uzma* is located in the middle of Persia. It is one of the Islamic cities built by Muhammad ibn al-Qasim, the cousin of al-Hajjaj. A group of the Tabi'un are buried there. See: *Mu'jam al-Buldan*, al-Hamawi: (3/380).

⁽⁶⁾ See: *Bughyat al-Wu'at fi Tabaqat al-Lughwiyin wa al-Nahhat*, al-Suyuti: (2/50).

⁽⁷⁾ See: *Classes of Interpreters*, Al-Dawudi: (1/248).

⁽⁸⁾ See: *Classes of Shafi'is*, Ibn Qadi Shabah: (2/172).

His birth, upbringing and death:

Imam Al-Qadi Al-Baydawi - may God Almighty have mercy on him - was born in the city of Al-Bayda, which is affiliated with the city of Shiraz in Persia - currently Iran - and most historians agree that he died - may God Almighty have mercy on him - in the city of Tabriz in the year (685 AH)¹⁾.

The second requirement

Translation of Imam Abdullah bin Muhammad, known as Altoni Joghzadeh - may God Almighty have mercy on him

First: His name, surname, and nickname.

Muin al-Din²⁾Abdullah bin Muhammad Al-Tuni³⁾Rumi, known as Altuni Goghzadeh (⁴⁾Hanafi⁵⁾It was described as chest⁶⁾.

Second: His death:He died - may God Almighty have mercy on him - in the year (1183 AH) and was buried in Constantinople at the grave of Ibrahim Pasha Al-Samīn.⁷⁾Located near Sultan Osman Mosque⁸⁾.

Third: Its functions:

He stuck to the path of teaching, and he was obliged to do as they were accustomed to, and he was given the rank of an outsider.⁹⁾In the year (1143 AH), he rose through the ranks until he became the judge of Jerusalem.

Fourth: The most prominent people he read to

The author of Al-Durar mentioned that Al-Tuni studied at the hands of many distinguished professors and scholars, including: Muhammad Al-Madani (¹⁰⁾And other distinguished people¹¹⁾.

Fifth: His writings

Mu'in al-Din Abdullah bin Muhammad al-Tuni classified a commentary on the book al-Talwih by the scholar al-Taftazani (d. 792 AH)¹²⁾In addition to the book that I have the honor of verifying, Al-Muradi mentioned that he has letters and edits whose titles he did not mention.¹³⁾

The third requirement

First: Research methodology:

The approach we adopted was based on the following principles:

1. After copying and comparing the two versions that we adopted, we adopted version code (A) as the original version, because it is the oldest in time.
2. If there is an omission from the original copy (A), we confirm it from the second copy (B), then we put it in its place in copy (A) between two columns like this | ... |, and we indicate it in the margin as an addition from (B). If the speech is present in (A) and omitted from (B), we indicate it in the margin as omitted from (B). If there is a difference in the word in the original copy with the word in copy (B), we indicate that it is in (B) (so-and-so).

⁽¹⁾See: *The Gift of the Knowledgeable*, by Al-Babani: (1/462).

⁽²⁾See: *Kashf al-Zunun an Asma' al-Kutub wa al-Funun*, Hajj Khalifa: (1/498).

⁽³⁾Al-Tuni: Al-Tun in the Arabic language means: whiteness in the nails. It is a city in the Qahstan region, near Qain, and is called Al-Tabasan. It is located between Nishapur and Isfahan. See *Mu'jam al-Buldan*, Al-Hamawi: (2/62) and (4/20).

⁽⁴⁾Joghzadeh: meaning Ibn Kathir Al-Dhahab, His father was given this title due to his increasing wealth and influence (may God have mercy on them both). See: *Idah al-Maknun fi al-Dhayl ala Kashf al-Zunun*, Ismail al-Babani: (3/139).

⁽⁵⁾See: *Silk of Pearls in the Notables of the Twelfth Century*, Muhammad Khalil Abu al-Fadl: (3/106).

⁽⁶⁾Al-Sadr: It means the great man or the leader. See: *dictionary My interlocutor Golden*, Golden(281).

⁽⁷⁾He is: Ibrahim Pasha, the Grand Vizier, one of the ministers of Sultan Murad bin Selim, a man of high standing and sound opinion. He died in the year 1010 AH. See: *Khulasat al-Athar fi Aayan al-Qarn al-Hadith*, Muhammad Amin al-Hamawi: (1/61).

⁽⁸⁾He is: Sultan Osman the second Son of Sultan Ahmed the first Son of Sultan Muhammad, son of Sultan Murad, son of Sultan Selim II, son of Suleiman, son of Selim the Great Sultan, one of the kings of the Ottoman dynasty (may God Almighty have mercy on him), he was born general (1013 AH) He sat on the throne of the Sultanate in the year (1026 AH) and was (13) years old. He lived (18) years, of which he spent (5) years on the throne of the Sultanate.. Looks: a summary *The effect in Notables century atheistic Ten*, Muhammad Amen:(3105);.

⁽⁹⁾External rank: means job. *Dictionary of Arabic words in the Turkish language*, Hussein Saban: (2/160).

⁽¹⁰⁾I couldn't To translate To the scholar Muhammad al-Madani, due to the similarity of names and the closeness of the time period between them. See: *Silk al-Durar In the notables of the twelfth century*, Muhammad al-Husayni:(3/106).

⁽¹¹⁾See: The same source:(1/306).

⁽¹²⁾See: *Hadiyyat al-Arifin, Names of Authors and Works of Compilers*, al-Baghdadi: (1/485).

⁽¹³⁾See: *Silk of Pearls in the Notables of the Twelfth Century*, Muhammad al-Husayni: (3/107).

3. We have referred the Quranic verses to their surahs in the Holy Quran, and placed them between flowery brackets. ترأ. Drawing of the Madinah Mushaf.
4. We took the hadiths out of their contexts and put them between double brackets (()).
5. We have tried hard to go back to the original source from which the author quoted, as much as we could.
6. We put the words of Imam Al-Baydawi - may God have mercy on him - in bold and put them between brackets ().
7. We translated the media mentioned in the footnote.
8. We indicated the end of each panel of the original copy (A) within the verified text between square brackets [], and we symbolized the front and back of the panel like this: [W/1] for the front, and [Z/1] for the back.
9. We have briefly introduced the places and countries mentioned.
10. We did not mention the full book card in the margin, but rather we limited ourselves to mentioning the book, the author, the part, and the page, for fear of burdening the margins, knowing that we mentioned it in full in the list of sources and references.
11. We have included the poetic verses from the poets' collections.
12. We have arranged the sources in the footnotes according to the date of death.

Second: The approach of Imam Abdullah bin Muhammad Altouni Joqzadeh - may God have mercy on him - in the manuscript:

After studying and investigating the manuscript from the science of interpretation to the aspects of readings, we became aware of the features of the author's method in composing the manuscript in several matters:

1. His commentary was clear and easy to read, neither so brief as to obscure the meaning nor so long as to be boring.
2. In his commentary, Al-Tuni did not adhere to the text of the printed explanation of Anwar Al-Tanzil, but rather he confirmed what he deemed correct.
3. He frequently cites the Holy Quran and authentic hadiths.
4. He used to explain the meaning of words that were somewhat ambiguous to the reader, by citing their meanings from previous books and dictionaries.
5. Mention of poetic evidence.
6. Mentioning linguistic terms and their source.
7. Mentioning and explaining rhetorical terms.
8. He was greatly influenced by the commentaries written on Al-Baydawi (Anwar Al-Tanzil), especially... Al-Baydawi's commentary on Mawla Khusraw, Al-Qadi's commentary on Abdul-Hakim Al-Silkoti.
9. He often cites footnotes or books that preceded him without mentioning the full name of the footnote, the name of the author of the footnote, or the name of the book.

Third: Description of the manuscript copies with pictures of its beginning and end.

In verifying the commentary of Imam Abdullah bin Muhammad Altoni Joqzadeh, we relied on two handwritten copies, and we will review their details as follows:

Original version: The author wrote on the first panel of the footnote (Al-Jam' Al-Hawi fi Sharh Al-Baydawi by Al-Hajj Abdullah bin Al-Hajj Muhammad), and he symbolized it with the symbol (A), and described it as follows:

Location: Its location is unknown, its condition is good, the handwriting is clear and legible, the text is in black except for the saying (As for after) in red, and it is located in (3) panels, from the science of interpretation to the aspects of readings, the number of lines is (23) in each panel, and the number of words in one line is approximately (10) words, and we have verified (3) panels from it, from the science of interpretation from panel number (29) and ending with panel number (31) to the aspects of readings, the text contains comments, which came in clear Naskh script, date of composition: (1166 AH), and there is no name of the copyist.

Second version: The author wrote in the first panel of the footnote (Al-Jam' Al-Hawi fi Sharh Al-Baydawi by Al-Hajj Abdullah bin Al-Hajj Muhammad), and he symbolized it with the symbol (B) and described it as follows:

A - Its location: Its location is unknown, and its condition is very good. The handwriting is legible. The text is in black except for the saying: (Now then) in red. The number of its panels: one panel, the number of lines (32) in each panel, and the number of words in one line (21) approximately. It came in Naskh script, and the text contains

comments. The name of the calligrapher: Hafiz Al-Qur'an Ahmad bin Omar bin Othman. The category: Interpretation. The date of copying: (1202 AH).

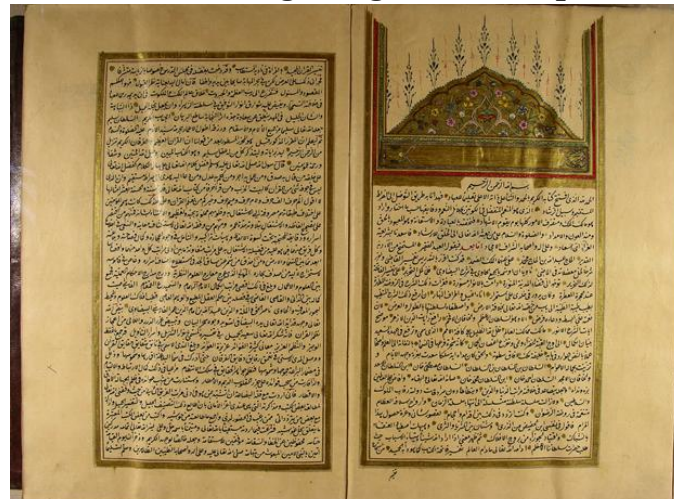
Beginning of manuscript (A)



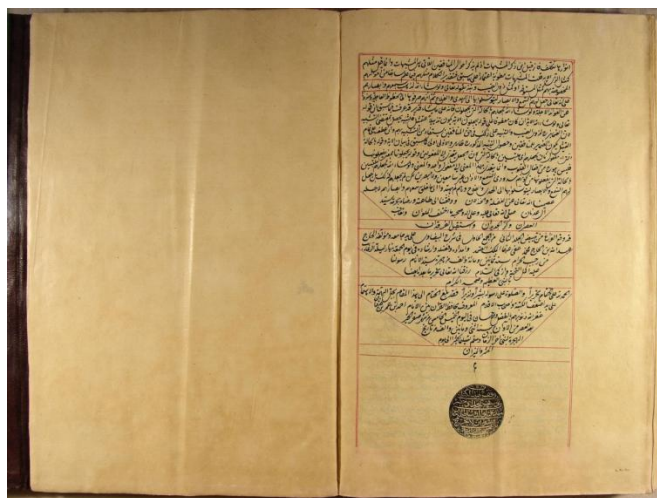
End of manuscript (A)



Beginning of manuscript (B)



End of manuscript (B)



(And the saying⁽¹⁾He brings out the names of the surahs.⁽²⁾...the openings, (to what is not in the Arabic language)⁽³⁾.

In response to his statementWhy is it not permissible?That is: It is not said: “The saying, etc.”⁽⁴⁾ , which is a total denial.⁽⁵⁾On the evidence that they are names of the surahs after the prohibition of their introductions by entailing three specific harms,It requires a departure from the law of Arab speech.⁽⁶⁾.

(Because naming with three names like⁽⁷⁾ (onwards)⁽⁸⁾ كُحُ⁽⁹⁾,I am sorry⁽¹⁰⁾.

(They find it objectionable))⁽¹¹⁾It is not known to the Arabs, even though they are called by two names, such as Baalbek.⁽¹²⁾,They are not called more than two⁽¹³⁾and denunciation Its meaning: (We have circumcised him) and an indication that it entails another corruption, i.e. by his saying: (and it leads to the union of the name and the named)) ⁽¹⁴⁾It is also invalid, as there is no doubt that what is meant by the name here is the word indicating the

(1One of the sayings states that they are the names of the surahs, which is the saying of most theologians, and the choice of Al-Khalil and Sibawayh, may God Almighty have mercy on them. See: Al-Lubab fi Ulum Al-Kitab, by Abu Hafis Siraj Al-Din Al-Dimashqi (1/256).

(2Anwar al-Tanzil and the Secrets of Interpretation, by al-Baydawi: (1/35).

(3Anwar al-Tanzil wa Asrar al-Ta'wil, by al-Baydawi: (1/91). See also: al-Kashaf, by al-Zamakhshari: (1/28); al-Tafsir al-Kabir, by al-Razi: (9/01); Ruh al-Ma'ani, by al-Alusi: (1/166).

(4Anwar al-Tanzil and the Secrets of Interpretation, by al-Baydawi: (1/35).

(5) Refutation: is the questioner's claim that the reasoner's evidence is invalid, even though he has provided evidence to support his claim of invalidity. This is either due to the meaning not being in line with the evidence, meaning that the evidence is present but the meaning is not, so the evidence applies to a claim other than the claim that the reasoner has provided, or because it entails the impossible, such as prior circularity, impossible sequence, and the like. See: Adab al-Bahth wa'l-Munazarah, by al-Shanqeeti: (1/234).

(6) Al-Razi said: ((Because these words are not used in the Arabic language for these meanings that the commentators mentioned, it is not permissible to apply them to it, because the Qur'an was revealed in the Arabic language, so it is not permissible to interpret them to mean something that does not exist in the Arabic language)). See: Al-Tafsir al-Kabir, by Al-Razi: (2,249)

(7Surah Al-Baqarah: from verse (1).

(8Anwar al-Tanzil and Secrets of Interpretation, by al-Baydawi: (1/35).

(9Surah Al-A'raf: Verse 1.

(10Surah Maryam: Verse 1.

(11Anwar al-Tanzil and the Secrets of Interpretation, by al-Baydawi: (1/35).

(12The word Baalbek is a compound word, so it is not permissible to separate it because the meaning differs when it is separated. It is a city in the Levant, three days away from Damascus. Abu Ubaidah ibn al-Jarrah conquered it through a peace treaty after he finished conquering Damascus in the year 14 AH. See: Al-Matali' al-Nasriyyah li-Matabe' al-Masriyyah fi al-Usul al-Khattabiyyah, by Nasr al-Hawri: (123, 343), Mu'jam al-Buldan, by al-Hamawi: (1/454).

(13) Al-Zamakhshari referred to it and responded by saying:(It is compulsory if you make one name in the manner of Hadhramaut and Baalbek, but other than that it is a compound, then it is not.I think R in it). See:The scoutBy Al-Zamakhshari: (1/98-99);Anwar al-Tanzil and the Secrets of Interpretation, by al-Baydawi: (1/35).

(14Anwar al-Tanzil and Secrets of Interpretation, by al-Baydawi: (1/35). See: Al-Kashaf, by Al-Zamakhshari: (1/28), The Great Commentary, by Al-Razi: (9/01), Ruh Al-Maani, by Al-Alusi: (1/166)

named, and that it is something else, as the author mentioned. The⁽¹⁾ May God have mercy on him - in the interpretation of the Basmala⁽²⁾, The union of the noun in this meaning with the named signified by it is invalid, because the noun is the signifier and the named is the signified, and the signification must have two sides. [And 51] Al-Mawla Issam said:⁽³⁾ Whether it is called matching⁽⁴⁾ Or include⁽⁵⁾ I finish⁽⁶⁾.

He wants to The world⁽⁷⁾, For example, if it is the name of Surah Al-Baqarah, it does not lead to its being united with [Surah Al-Baqarah, which is its name, by conformity, but rather leads to]⁽⁸⁾ To its union with the named by implication, which is the part of the corresponding named which is The world⁽⁹⁾ Also, the name must be generalized so that the meaning of its union with the name can be understood.⁽¹⁰⁾

Then he said: May God have mercy on him. It is of no use saying: The author In response to the doubt (that the name is the whole of the surah and the name is a part of it, because the two supplications are not the same)⁽¹¹⁾ And only by considering the part that is the implied meaning Rather, what is beneficial is preventing the invalidity of the union of the name and the named in itself and clarifying the difference between the conceptual and the theoretical.⁽¹²⁾

It is in it that what is consistent with this generalization, if it must be said and leads to the union of the signifier and the signified⁽¹³⁾ The name is only given to what was named, "O God," unless the meaning is meant by the name metaphorically.⁽¹⁴⁾ Rather, the reason for this is that the basis of this is that it is not intended to imagine the union of the ruling of the whole and the ruling of each of its parts, since this whole is nothing but the parts. So the union of the name with some parts of the surahs is the union with the whole surah, and there are many such doubts in their books. This illusion is supported by the fact that the building is based on the name without the signified. Based on this, the author's statement is useful in dispelling the doubt because it prevents the union and ruling of the whole and the ruling of each one of its parts in the whole. As for what was said that its building is based on the lack of⁽¹⁵⁾ The part and the whole are different, otherwise the part would be different from itself, since the whole is all parts, and that which is different from a thing is different from all its parts. So the part being different from the whole necessitates that it be different from itself, which is impossible. So it is established that the part is not different from the whole, and that naming the whole by its part necessitates that the name be united with the named, which is the whole. So its reference is to the union of the rule of the whole and the rule of each [z 51] one of the parts, and it is nothing.

(1) Which Imam Al-Baydawi? - May God have mercy on him.

(2) Anwar al-Tanzil and the Secrets of Interpretation, by al-Baydawi: (1/26).

(3) He is: Ibrahim bin Muhammad bin Arab Shah Al-Isfarayini, Issam Al-Din, born in Isfarayin, Khorasan in the year -873 AH, a scholar of language, literature and interpretation, with many publications. He died in Samarkand in 945 AH. See: Shudhurat al-Dhahab, by Abd al-Hayy ibn Ahmad al-Akri: (8/291); Mu'jam al-Matbu'at, by Yusuf ibn Ilyan Sarkis: (1330).

(4) Conformity: is opposition, application, equivalence, and antithesis. Dictionary of Rhetorical Terms: (3/268).

(5) It is the word's indication of part of its concept., that is, I The word indicates the meaning. See: Language Standards, by Ibn Faris: (3/ 372).

(6) See: Marginalia of Mawla Issam al-Din on Al-Baydawi: board (19).

(7) Surah Al-Baqarah: Verse (1).

(8) (With Surat Al-Baqarah...but it leads) is missing from the letter Ba.

(9) Surah Al-Baqarah: Verse (1).

(10) See: Sheikh Zadeh's commentary on Al-Baydawi: (1/137); Al-Shihab's commentary on Al-Baydawi: (1/173).

(11) Anwar al-Tanzil and the Secrets of Interpretation, by al-Baydawi: (1/35).

(12) See: Marginalia of Mawla Issam al-Din on Al-Baydawi: board (19).

(13) Dal: It is the word The intended Or the Quranic text, and The connotation is the meaning or concept that this text carries. In the Qur'an The union of the signifier and the signified in the Qur'an means that the Qur'anic text cannot be separated from its meaning or function. See: Al-Zamakhshari's Commentary on the Detailed, for Ibn Yaish: (5/226); Al-Muhadhdhab in Comparative Jurisprudence, by Abdul Karim Al-Namlah: (3/1055).

(14) Metaphor: a name is given to someone for something other than what it was given for, based on a connection between them, such as calling a brave man a lion..A. The proverb in the literature of the writer and poet, no Ibn al-Athir: (1/84); The reins of science in borders and customs, for Al-Suyuti: (65).

(15) Nothingness: It is the absence of that faculty from the place that is supposed to be characterized by that faculty at the time of its absence. The meaning of the opposition of faculty and its absence is: It is the opposition that occurs between existence and nonexistence in a subject that can be characterized by that existence. An example of this is: The opposition of speech and its absence, for speech is the faculty, and the absence of speech is the absence of the faculty, and they cannot come together on one subject at the same time. See: Hashiyat al-Siyalkuti on al-Mutawwal by al-Taftazani, by Abd al-Hakim ibn Shams al-Din al-Siyalkuti: (2/195); Hashiyat al-Dasuqi on Umm al-Barahin, by Muhammad ibn Ahmad ibn Arafah al-Dasuqi: (160); Approximating the goal in explaining Tahdhib al-Kalam by al-Taftazani By Abdul Qadir Al-Takhti: (1/149).

Then they pointed out the necessity of a third corruption.⁽¹⁾He said: (The part is required to be delayed from the whole in that the name is delayed from the named in rank)⁽²⁾It is invalid because the part must necessarily precede the whole, and its report is ⁽³⁾The name is only sought for the sake of the thing named, so it is later than it in intellectual rank, and the part precedes the whole in rank. So the name, which is the part, is dependent on the thing named, which is the whole, because it is a subject for it, and the name, which is the whole, is dependent on the part that is the name for it in terms of it being a whole. So it is necessary for the thing to be dependent on what the thing is dependent on, which is a cycle.⁽⁴⁾False and you will know the answer for everyone⁽⁵⁾.

It was said :What indicates that they are not the names of the surahs They did not name the surahs with these names, and it is very unlikely that they would neglect to use the names with which God Almighty named the surahs of His Book and change them to other names.⁽⁶⁾.

We do not accept their negligence, but rather they say Surat Taha, Surat Yasin, and other than that, except that some of the names of what multiple surahs were named with, such as: ⁽⁷⁾ pain and⁽⁸⁾ father-in-lawI wanted to specify the surah, so it was said: Surat Al-Baqarah and Surat Al-Sajdah and so on. Then it was said: Surat Al-Baqarah and Surat Al-Sajdah, because the intended meaning is clear. The names that God Almighty named the surahs with are noticeable, and this does not require neglect or abandonment of use, and it is not far-fetched that some of the surahs have another name, as they say: Surat Kaha Ya Ain Sad and Surat Maryam, because we say in response to what he transmitted by saying it is not said and the reason for that negation, and when he mentioned for the two aforementioned specific five chains of transmission, four for the first and one for the second, he began to invalidate them in the aforementioned order, based on the fact that it appears that they are equal.⁽⁹⁾.

He said (these words)⁽¹⁰⁾ [And 52] mentioned in Al-Fawaatih (no additional warning was found in their speech)⁽¹¹⁾ That is: for the purpose of indicating the alerting and awakening of the addressee, and for that purpose it was only customary to add specific words like it and its sisters, so making it an addition for the purpose of alerting is invalid because it is a departure from the law of the Arabic language, and what was said is that the Qur'an, since it is distinct from all speech, is appropriate for alerting with words that are not customary in order for it to be more effective in awakening⁽¹²⁾.

It is replied to him that the use of unusual words is something that detracts from the perfection of his eloquence. It was said that someone could say: You have not known that something was named with those names. It was answered that the Arabs had named things with this, so they named them with the lam of the father of Harith from the lam of the Ta'i, and with the sad of the copper, and with the eye of the cow, and with the bagh of the clouds, and with the qaf of the mountain, and with the sons of the whale. and others⁽¹³⁾.

(1)See: Al-Sayyid's commentary on Al-Kashaf: (275).

(2) Anwar al-Tanzil and the Secrets of Interpretation, by al-Baydawi: (1/35).

(3)The report languageIt is clarification and explanation., Technically: he The statement The pure So that He knows The addressee And all from Hear it easily. See: University of Sciences, for To Judge Abdul Nabi Al-Ahmad Nakri: (1/ 226); Marginal note on the investigation of the position on the sufficiency of the common people in the science of theology, Ibn Ahmad A For Bajouri: (10).

(4) The role: It is the thing's dependence on what it depends on. Looks: the Definitions, to For Jarjani (105)

(5) See: Keys to the Unseen, by Al-Razi: (2/256).

(6)There is disagreement about this issue. Some of them made the separate letters names for the surahs, identifying each surah by what it begins with. Some of them made them sections, and some of them made them letters of the attributes of God Almighty, in which many attributes are combined in one opening. See: Ta'wil Mushkil al-Qur'an, by Ibn Qutaybah: (182), Gharib al-Qur'an, by al-Sijistani: (45).

(7)Surah Al-Baqarah: Verse (1).

(8)Surah Ghafir, verse (1).

(9)See: Keys of the Unseen, by Al-Razi: (2/256) The Perfection in the Sciences of the Qur'an, by Al-Suyuti: (1/52-5).

(10)Anwar al-Tanzil and Secrets of Interpretation, by al-Baydawi: (1/35).

(11)Anwar al-Tanzil and Secrets of Interpretation, by al-Baydawi: (1/35).

(12)Some people said: They are openings for alerting and resuming the conversation, so that it is known that the first speech has ended. Al-Bahr Al-Muhit, by Ibn Hayyan: (1/58).

(13)See: Keys of the Unseen, by Al-Razi: (2/253); Al-Itqan fi Ulum al-Quran, by al-Suyuti: (2/14).

(And the indication of interruption and resumption is required by it and others.) ⁽¹⁾The word "non-mansub" is in apposition to the prominent, accusative pronoun in "yalzamaha", and the two pronouns are for the words, and the hidden pronoun in "yalzama" is for indication.⁽²⁾

And his saying: (Because they are the openings of the surahs)⁽³⁾...related to the necessity and explanation of the reason for the necessity, meaning: that the indication of the interruption of the previous speech and the resumption of the subsequent is necessary for the openings in and of themselves, like the even number of four, and is inseparable from them, whether those words or others, like the Basmalah, for example.

(This does not require)⁽⁴⁾That is: what was mentioned as evidence of interruption and resumption.

(that she does not have)⁽⁵⁾That is: for the openings.

(Meaning in its scope)⁽⁶⁾⁽⁷⁾That is: under it. Rather, that indication is obtained through the opening letters that have a meaning, such as the Basmalah at the beginning of the surahs and the like, and that and all the other words that are mentioned (for the decisive word).⁽⁸⁾⁽⁹⁾

Conclusion

Praise be to Allah, by whose grace good deeds are accomplished, and prayers and peace be upon our master Muhammad, his pure and good family and companions, and those who follow them in righteousness until the Day of Judgment. At the end of the investigation (The Science of Interpretation into the Faces of Readings from the Commentary of Abdullah bin Muhammad, known as Altuni Joqzadeh), I have reached the following results:

1. This is one of the important notes on Al-Baydawi's interpretation, as it contains great scientific value in explaining rhetorical and linguistic issues, among others.
2. Altoni Goghzadeh is one of the most distinguished scholars and commentators on the Qur'an. Therefore, students of knowledge, both graduate and otherwise, should extract from this commentary the important scientific treasures it contains.
3. He relied on many of the commentaries that preceded him on Al-Baydawi's interpretation, such as: Al-Sadiqi Al-Kilani's commentary on Al-Baydawi's interpretation and Al-Baydawi's commentary on Mawla Khusraw.
4. He showed great interest in the sciences of the Arabic language and its literature, especially rhetoric, semantics and grammar.
5. The simplicity of the expression, its freedom from padding and complexity, and its lack of advancement and delay compared to other footnotes.
6. His way of presenting the views of scholars on various topics was wonderful.

(1)Anwar al-Tanzil and the Secrets of Interpretation, by al-Baydawi: (1/35).

(2)Appeal: is that He is passionate speechMBAAccording to the examinationWiiA resource for the question, so that makes it accessibleRKThe right one, andIt is answeredWithFor speechthe second,The talk is bitterSlow downWhat precedes it in meaningEven if it wasverbatimmoN ArabsThey wereIf he resumesAndSpeech: It is their custom to bring something other than the speech they want to resume, and they make it a warning to the addressees to stop the first speech and resume the new speech. See: Al-Kfor meAt,toFor youY:) 1/106);Keys to the Unseen, by Al-Razi: (2/254).

(3)Anwar al-Tanzil and Secrets of Interpretation, by al-Baydawi: (1/35).

⁴(4)Anwar al-Tanzil and Secrets of Interpretation, by al-Baydawi: (1/35).

(5)Anwar al-Tanzil and Secrets of Interpretation, by al-Baydawi: (1/35).

(6)Space: It isEvery group is connected to each other. Looks:The whole language,Ibn Faris:(1/259).

(7)Anwar al-Tanzil and Secrets of Interpretation, by al-Baydawi: (1/35).

(8) The decisive word: It is said that it is brevity by putting a lot of meaning in a few words.See:The provisions of the Qur'an,Ibn al-Arabi: (4/36).

(9)See: Al-Sayyid's commentary on Al-Kashaf: (288); Sheikh Zadeh's commentary on Al-Baydawi: (1/138).

7. He has sound judgment and a broad mind in presenting the opinions of scholars to clarify what needs clarification in rhetoric, grammar, interpretation, and other sciences.
8. Through the investigation of the manuscript, it was proven that it was correctly attributed to Imam Abdullah bin Muhammad al-Tuni Joqzadeh.

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