

# The Approach, Style & Methodology Of Al-Baqali (D:606AH) In His Exegesis “Araaes-Ul-Bayan Fi Haqalyi-Qul-Quran”

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## ABSTRACT

The Scholar Sheikh Roos Bahan Al-Baqali's position on the Indicative Interpretation, the scholars differed in accepting the indicative interpretation. And some of them accepted it and considered it one of the meanings that Allah Almighty bestowed on the hearts of some of his servants, but they set conditions for it other than the well-known conditions of interpretation. Imam Suyiti (1) RA said: (2) "Know that the exegesis is from this sect," meaning the indicative interpretation." The words of Allah and the words of His Messenger with the Arabic meanings are not referring to the apparent from its apparent meaning, but the apparent meaning of the verse is understood by what the verse came to him and indicated by it in the knowledge of the tongue, and they have esoteric understandings that understand according to the verse and hadith, for whom Allah has opened his heart. Imam al-Taftazani said, "Atheists are called patriotism, not because their claim is that the texts are not on their surface, but rather have meanings that only the teacher knows, and their intention by this is to negate the Sharia altogether. It is possible to reconcile them with the externalities intended, as it is from the perfection of faith and pure gratitude.

Opinions of those who say the indicative interpretation and their evidence (3)

Allah says: so what is the matter with those people that they can hardly understand any statmant(4) then do they not reflect upon the Quran or are there locks upon hearts(5)

then do they not reflect upon the Quran ? if had been from any other than Allah, they would have found within it much contradiction(6) All these verses indicate that the Qur'an is apparent and hidden, and that is because when Allah Almighty mourns the infidels, they hardly understand a hadith and urges them to reflect on the Qur'an. Thus, they do not understand what Allah intended from the discourse, and he urged them to refer to His verses so that they would come to terms with Allah's purpose and purpose, and that is the inner need to contemplate. What was narrated by Al-Bukhari on the authority of Ibn Abbas - may Allah be pleased with her - that he said: Omar (RA) used to enter me with the elders of Badr, and some of them found themselves in himself. I did not see that he suffered on that day except to show them, so he said, what do you say about the words of Allah Almighty. When the victory of Allah and the conquest came (some of them said: We are commanded to praise Allah and ask His forgiveness for He helped us and He opened for

us, and some of them remained silent and did not say anything. \_ Teach him to him. He said: (If Allah's help and treachery come <sup>(7)</sup>. and that is the sign of your term (so glorify the praises of your Lord and ask Him for forgiveness, for He was repentant) Omar (RA) said, may Allah be pleased with him:

I only know of it what you say.” <sup>(8)</sup> Sheikh Muhammad Ali Al-Sabouni comments on the previous hadith, saying: This understanding is from Ibn Abbas, the rest of the companions did not understand it, but Ibn Abbas understood it, and it is from the indicative interpretation” that inspires him prayer and peace and a reference to the approaching of his time. Such is what was mentioned in the honorable hadith that the Prophet, may Allah bless him and grant him peace, addressed the people one day, and he said in the sentence of his sermon: Allah is the best of a servant between the world and what he has, so he chose what he has. We loved our fathers and mothers, so we were amazed at him crying, and when the Messenger of Allah - may Allah's prayers and peace be upon him - passed away, we knew that he was the one to choose, and Abu Bakr was the most knowledgeable of us. So Abu Bakar Al Saddiq (RA) understood <sup>(9)</sup>. “by way of reference this concept that we mentioned, and this indicates the validity of this type of interpretation and Allah knows best.” Dr. Al-zahabi says: Some companions did not understand the surah more than its apparent meaning, as for Ibn Abbas and Omar, they understood another meaning that is not the apparent meaning. The batin that the surah indicates by means of allusion <sup>(10)</sup> and Sheikh Muhammad Ali al-Sabouni <sup>(11)</sup> says this understanding.

From Ibn Abbas, and it is from the indicative interpretation that Allah inspires whomever He wills of His creation and that some of His servants know about, so the noble surah contains the obituary of the Messenger of Allah \_ may Allah's prayers and peace be upon him \_ and an Deniers of the indicative interpretation and their inferences <sup>(12)</sup>

indication of the approaching of his end. All these evidence indicate that the Noble Qur'an has an outward and an inward <sup>(13)</sup>. Outwardly understood by everyone who knows the Arabic tongue, and an inner being understood by the people of talent and the masters of insights. A vast and expansive field, and he said, “Whoever wants the knowledge of the ancients and for the last, let the Qur'an revolt.” And to this, Allah Almighty indicated by saying: (We have not neglected anything in the Book) <sup>(14)</sup>

### **Imam Ibn Taymiyyah (RA) said: <sup>(15)</sup>**

The references of the Sufi sheikhs that they refer to are divided into: a current reference. And the signs related to the words.1\_ A current sign: It is their sign with the hearts, and that is what they distinguished by, and this is not its place. This is used in encouragement, intimidation, virtues of deeds, grades of men, and so on. If the allusive reference is of the type of sound analogy, then it is good and acceptable, and if it is like a weak analogy, it has its ruling, and if it is a distortion of speech from its places and an interpretation of speech without its interpretation, it is of the type of the words of the Qarmatians <sup>(16)</sup>. the Batinism and the Jahmiyyah. Those who prove what the word denotes and make the meaning referred to understandable from the point of view of analogy

and consideration, then their condition is like the case of the jurists who know analogy and consideration, and this is true if it is a correct analogy, not a corrupt one, and a straight, not deviant, consideration. Dr. Fahad <sup>(17)</sup>. Says and we do not have to ask for this interpretation of evidence, because the principle is that this type of interpretation is not accepted, because the interpretation of the Qur'an can only be done with the Qur'an or the Sunnah, or by what comes from the general language of the Arabs, because the Holy Qur'an was revealed in a tongue It is a clear Arabic, and its interpretation is not valid, contrary to the apparent meaning <sup>(18)</sup>.

The pronunciation is only with evidence that transforms the intended meaning from the apparent.

meaning of the utterance to another meaning. The exegesis is indicative if it does not meet its controls, and does not have a legal evidence that agrees with it, and it departs from the rules of the Western language in deduction, and it is such as thoughts, interpretations, signs and illusions that do not support it from the Sharia, and contradict the meanings of the Qur'an, and it goes beyond the limits Control and restriction in interpretation, and imagination mixed with truth, and truth with falsehood, and thus it became of suspicions and pitfalls<sup>(19)</sup>. Whoever wants the knowledge of the first and the last, let the Qur'an revolt<sup>(20)</sup> To this, Allah Almighty indicated by His saying: (We did not neglect anything in the Book<sup>(21)</sup>).

The indicative interpretation is not acceptable except with five conditions, which are:

1\_ It does not contradict what appears from the meaning of the noble systems.

2\_ Is it not claimed that it is what is meant alone and not what is apparent?

3\_ He should not have a legal or mental opponent  
The indicative interpretation is divided into two parts:

4\_ To have a legal witness to support him

5\_ The interpretation should not be a far-fetched, absurd interpretation (not far from people's understanding<sup>(22)</sup>).

\_ The indicative interpretation is acceptable.

2\_ And from it what is not acceptable: (Return)

First, to mention the conditions that must be met in the indicative interpretation - even if we have touched on the most important of them in the past - in order for it to be an acceptable interpretation. Here are these conditions:

First: That the indicative interpretation is not contrary to the apparent meaning of the Noble Qur'anic systems:

Second: That he has no legal or rational opposition:

Third: That he has a legal witness to support him: These conditions have been explained previously, so there is no need for us to re-clarify them.

Fourth: To claim that the indicative interpretation

is what is meant alone and not the apparent. her, we must acknowledge the apparent meaning first, as he does not aspire to reach the inner before the ruling of the apparent (and whoever claimed to understand the secrets of the Qur'an and did not judge the apparent interpretation, he was aware of reaching the verse of the House before to bypass the door<sup>(23)</sup>).

If I know this, I know definitively that it is not possible for a sane person to accept what was reported from some of the Sufis that he interpreted the Almighty's saying in Surat Al-Baqarah, "Who can intercede with him except with his permission?" He said: Its meaning is (from humiliation that refers to the soul, heals, from healing, A, it is a matter of awareness<sup>(24)</sup>)

This interpretation and its likes are atheism in the verses of Allah, and Allah Almighty (He says<sup>(25)</sup>)

Those who deviate about Our verses do not hide from us. Al-Alusi said in his interpretation of the verse (that is, they deviate in the interpretation of the verses of the Qur'an from the direction of correctness and righteousness, and carry them on false pretenses, which is what Ibn Abbas meant by saying: They make speech) out of place<sup>(26)</sup>

Feedback:

The indicative interpretation, if these five mentioned conditions are met, and the interpretation does not have anything that contradicts or contradicts it from the legal evidence, it is permissible to take it. Allah knows. Translation by the author:

His name and lineage:

He is the Sheikh, the Imam, the Scholar, the Speaker, the Interpreter, the Sufi jurist, the investigator, Abu Muhammad Rose Bahan bin Abi Nasr Al-Baqali, Al-Shirazi, may Allah have mercy on him, one of the imams of Sufism, who died in the year 606 AH. \_ May Allah sanctify his secret \_ Whosoever attains the multiplicity of prestige, virtues and ostentation, and is given the positions of this world with good morals, and he, may Allah have mercy on him, was ascetic,

worshipful, and had no equal in his time in dealings <sup>(27)</sup>

His birth, upbringing, and seeking knowledge:

He was originally from Shiraz, Egypt. He spent some time in Cairo and Alexandria, until he was known as (Rouzbhan-al-Masry), then returned to Shiraz. He continued preaching and remembrances for fifty years in the ancient mosque in Shiraz, and in these last fifty years he became famous as Shatah Faris. Rose Behan is considered one of the greatest Sufis of Islam, and the beginnings of his tendency to Sufism were at a very young age in Shiraz, which was crowded with Sufism. For this reason, he benefited from several intellectual and spiritual currents, of which Sufism and asceticism had the largest share <sup>(28)</sup> It came in the authors dictionary <sup>(29)</sup>

He is the Sheikh who knows Allah Almighty, Rose Bahan bin Abi Nasr Al-Baqali Al-Fusawi and then Al-Shirazi, his nickname is Abu Muhammad, a great scholar involved in various sciences, he was prominent in interpretation, hadith, jurisprudence, mysticism, fundamentals and theology. His date of birth is unknown. His death was in the middle of Muharram in the year 606. H 1209AD<sup>(30)</sup>

It was mentioned in the book of biographies that: A Muhaddith, an interpreter, a fundamentalist jurist, a theologian, whose origin is from Fesa, and he resided in Shiraz, so he was attributed to it.

He passed away in the year (606 AH) six hundred and sixty. Among his works are Brides of Explanation on the Realities of the Qur'an, which is an interpretation of the people of Sufism, as the author of Kashf al-Dunun said <sup>(31)</sup>

### He wrote the following books.

1. The Interpretation of the Holy Quran; Araaes-ul-Bayan fi Haqayaq ul-Quran. (Quran)
2. The Collection of Hadith; Maknoon Hadith. (Hadith)

3. Almush fi mazhab arba wa tarjih qawal shafi. (Fiqh)
4. Kitabul Aqaid. (Creed)
5. Tasawuf.
6. Masharb al arwah.
7. Abrul Aasheqen.
8. Kutabul Qadsia. (History)
9. Anwar fi kashaf asrar. <sup>(32)</sup>

The Sheikh classified almost fourteen in Arabic and Persian in the various sciences of interpretation, hadith, jurisprudence, principles of jurisprudence, beliefs, and mysticism, quatrains of Persian poetry. Sheikh Rozbhan left many books, including Allah says: And if whatever frees upon the earth were pens and the sea replenished their eater by seven seas, the words of Allah is exalted in might and wise <sup>(33)</sup>

Allah says: say if the sea were ink for writing the word of my lord, the sea would be exhausted before the word of my lord were exhausted even if we brought the like of it as a supplement<sup>(34)</sup>

Definition of interpretation, the brides of the statement in the facts of the Qur'an: The name of the book and the time it was written:

Interpretation Brides of the Statement in the Realities of the Qur'an, the most famous and largest of the works of Sheikh Abu Ruzbhan al-Baqali al-Shirazi in the Arabic language. Sufism and the people of mysticism, so it was a brief mystical interpretation, and at the same time, comprehensive and complete in itself. It was printed in a medium-sized book in two parts <sup>(35)</sup>

### The Ashari language:

It came in Lisan Al Arab <sup>(36)</sup>. The man pointed: "He makes a gesture if or nods with his hands, and it is said that I shorted to him with my hand and I pointed at him, i.e. I waved at him and she also waved, and he indicated with the hand, nodding" <sup>(37)</sup> And it came in the middle dictionary: The reference: designating something with the hand and the like, and waving something that understands what it meant. <sup>(38)</sup>. And in

Mukhtar Al-Sahh, he referred to him with his hand, then he nodded and indicated his opinion<sup>(39)</sup>

### **Idiomatic interpretation:**

The scholars defined the indicative interpretation by saying:

It is the interpretation of the Qur'an without its apparent meaning for a hidden sign that appears to the masters of behavior and mysticism, and it can be combined with the apparent meaning as well<sup>(40)</sup>. Dr. Ibrahim Bassiouni explained this definition in a compelling way, as he said: "This type of interpretation depends on the subtleties of singular or compound words without stopping at the limits of their familiar phenomena and lexical meanings. Rather, the Qur'anic word is seen as having a substance that is worthy of ordinary understanding, and only abstract people are Those who, by the grace of Allah, have access to knowledge by which they reveal this essence<sup>(41)</sup>

### **The general approach in interpreting the statement brides in the facts of the Qur'an: Combining tafseer with narration and knowledge:**

In his interpretation, the Sheikh combined the narration and the know-how, so you see him interested in the narration of the hadith and the sayings of the predecessors. Familiar and their meanings

Dictionary, but the Qur'anic word is seen as having an essence that beats ordinary understanding, and only abstract people are given to them by the grace of Allah the knowledge by which they reveal this essence.

There is a close link between this knowledge and action, as it is only attained by the one who has stripped his heart of every opportunity, purified himself from every calamity, and prepared with all determination for this great task: the study of the words of the truth, the most glorified is he. Indicative

### **His interest in the interpretation of the Qur'an with the Qur'a n**

.The Almighty saying: (The faces of the day are fresh to its Lord, a view<sup>(42)</sup> and today these lights are visible in the faces of those who are the most descriptions and descriptions of them tomorrow.<sup>(43)</sup> ) I saw them I saw bliss and a great king, because they are the mirror of the truth manifested from them by His majesty to creation<sup>(44)</sup>

The presence of the indicative interpretation in this interpretation<sup>(45)</sup>

Interpretation araas-ul bayan of the statement in the facts of the Qur'an, the indicative interpretation and from it, and research related to behavior and self-education

His particular concern with quoting hadiths: Sheikh Abu Ruzbhan Al-Baqali mentioned authentic and weak hadiths, and sometimes quoted from Sufi books. The hadiths are related to self-education, self-purification and asceticism, especially in Sufism. Tracing in the interpretation in the brides of the statement in the facts of Japan shows us, that this interpretation is on the indicative method, and also an important reference to the traditional interpretation, because it contains the interpretation of the Qur'an with the Qur'an, the interpretation of the Qur'an with the Sunnah, and the interpretation of the Qur'an with the sayings of the Sahabah and the followers, the pleasure of Allah Almighty all. Among the good deeds of Sheikh Abi Rose Bahan - may Allah have mercy on him - in the interpretation of Al-Ishari, is his inference with the aforementioned, to strengthen his signs. This is the correct approach.

And what I have explained is the meaning of the Almighty's saying: (And He united your hearts, and by His grace you became our brother) Also, the interpreter says when the Almighty says:

I know everything in the realization of the test of guilt, and I prove by the verse the guilt of all, because even if they are infallible, their fault is

their lack of knowledge of the destiny of the truth.<sup>(46)</sup>

### **His interest in hadiths in the interpretation of the Qur'an:**

Interpretation of the Qur'an with the Qur'an  
There is a lot in the interpretation of the aaraas – ul- bayan of the statement in the facts of the Qur'an, the interpretation of verses with the hadiths of the Prophet.

The Sheikh infers the correct effects mentioned, for example, the interpreter says when he says: (Indeed, Allah is a watcher over you. <sup>(47)</sup>)

The position of prestige and the fall of the light of greatness on the pure heart by the description of its memorization from the dangers of witches. He wills) <sup>(48)</sup> And when the servant watched his Lord in the beginning, Allah watched him in the end, as he said, peace be upon him to Ibn Abbas (O boy, Allah protect you and he will protect you)). i.e., I am looking into your secrets, and I know your burning and agitation. I bake you with my compass, and I console you with my beauty. And also: Allah, the highest, informed about a longing that was presented by accidents.

To the faces of his pure ones, i.e.: I was observing myself without the benefit of variation as you emerged from nothingness to the evidence of the footsteps to the light of nothingness, as he said: "And I yearn for them the most" <sup>(49)</sup> and it was a news about eternity.

Ibn Ata' said in his saying: "Allah has been a watcher over you." He said: He knows what you harbor of your secrets, and what you hide from your thoughts, so watch who is watching over you<sup>(50)</sup>

Summarizing the speech: Keep on watching, stick to piety and leave opposing it, Allah has been a watcher over you, secretly and publicly.

### **Interpretation in Arabic:**

Sometimes the Sheikh mentioned some linguistic and grammatical issues, for example, the commentator says in his explanation (In the name

of Allah, the Most Gracious, the Most Merciful). As for (Allah), it is a plural name that is only revealed to the people of the plural, and every name is related to one of its attributes except Allah. It is related to His Essence and all His Attributes for this reason, and it is the name of the plural. He told the truth about himself in His name Allah, so no one knows Him but He, and no one hears Him except Him, and no one can complete it except Him. Because the thousand is a sign of selfishness and oneness, and there is no way for creation to know it except the Almighty Allah.

The presence of the indicative interpretation in this interpretation: Interpretation brides of the statement in the facts of the Qur'an, the interpretation of the reference and from it and research related to behavior and self-education.

The second topic: State

### **The Definition of "State":**

Guardianship from the guardian, "Al-Jarjani" said in his book <sup>(51)</sup>

"The guardian: the agent in the sense of the doer, and he is the one whose obedience proceeds without disobedience, or in the sense: the effect, he is the one who is followed by Allah's benevolence and favors, and the guardian is the one who knows Allah and His attributes according to What is possible is the perseverance in obedience, the avoidance of disobedience, the avoidance of preoccupation with pleasures and desires. Ibn e Manzur said in "Lisan al-Arab" <sup>(52)</sup> in the names of Allah Almighty: The guardian is the helper, and it was said: The one who takes care of the affairs of the world and the creatures who live in them, and one of his names is the Almighty. Wali: the ruler, and he is the owner of all things. The guardianship: is the opposite of enmity, the origin of the guardianship is for love and closeness, and the origin of hostility is: hatred and distance. , meaning close to him <sup>(53)</sup> Allah Almighty said:

(Except that the guardians of Allah have no fear, nor do they grieve) <sup>(54)</sup> On the authority of Aisha,

may Allah be pleased with them, that the Prophet, may Allah's prayers and peace be upon him, said: Allah Almighty says: Whoever harms me a guardian, it is permissible to fight me. And the servant does not draw near to me by performing what I have been obligated upon him, and the servant continues to draw near to me with supererogatory deeds until I love him, and I have not hesitated about anything that I would do like my hesitation to seize the soul of my believing servant Because he hates death and I hate his misfortune and he must. Professor Abu al-Qasim said the guardian has two meanings:

One of them: a fa'il in the sense of an object, and it is the one whom Allah, Glory be to Him, takes care of, Allah Almighty: and He takes charge of the two righteous ones, so he does not entrust him to himself for a moment, but rather takes care of the right, glory be to Him. The second: an exaggeration from the doer, and he is the one who undertakes the worship and obedience of Allah Almighty

His worship is carried out in succession without disobedience abandoning it, and both descriptions are obligatory so that the guardian is a guardian by the love of his fulfillment of the rights of Allah Almighty over investigation and fulfillment and the constant protection of Allah Almighty for him in prosperity and adversity, and one of the conditions of the guardian is to be preserved just as one of the conditions of the Prophet is to be infallible. The saint had an objection to him, as he was deceived and deceived<sup>(55)</sup>, for one of the foundations of Ahl al-Sunnah wa'l-Jamaa'ah is the belief in the dignity of the saints, affirming them and believing in them and believing that they are right, with the agreement of the imams of the people of Islam, the Sunnah and the group, and it was indicated by the Qur'an in more than one place, the authentic hadiths, and the frequent effects of the companions, followers and others<sup>(56)</sup> The sheikh, the scholar Ibn al-Qayyim al-Jawziyya speaks about the friends of Allah<sup>(57)</sup> in addition to being

one of the believers in him, let alone one of the close friends of Allah. Which the polytheists acknowledged, and they did not enter into Islam, but the issue is in the unification of the divine that the messengers called for, and the books were revealed, and by which the guardians of Allah were distinguished from his enemies, which is that he worships no one but Allah, loves nothing else, and does not rely on him on others. And the annihilation in this monotheism: it is the annihilation of the close ones,<sup>(58)</sup>.

Statement of Sheikh Rose Behan, may Allah have mercy on him, regarding the guardianship:

The Sheikh mentioned the subject of guardianship in several places in his interpretation, among which we mention the following verses:

Allah, the Blessed and Most High, said: Except that the friends of Allah have no fear, nor do they grieve those who believed and were pious. For them is good tidings in the life of this world and in the hereafter, there is no change in the words of Allah; that is the mighty victory. The author, may Allah have mercy on him, explained the verse by saying:<sup>(59)</sup>

The sincere knower, if the lights of the beauty of the self are revealed to him, he will feel comfortable with them and be happy to continue them all the time. Then he enters into the light of simplicity, and peace and hope prevail over him. Then he enters into hearing the exuberance of the spirit of connection, and he is overcome by activity and rejoicing, and this is a place in which no majesty enters Hearts are from the tyrants of greatness, nor is the disturbance of souls from the lights of gift, nor the annihilation of secrets from the subjugation of the ruler of primacy, nor the decay of existence from the storms of glory, because if the knowledgeable guardian is in seeing these qualities, his secrets are in the journeys of eternity and eternity, and there is the danger of annihilation from non-compulsive disorder<sup>(60)</sup>

Also, Sheikh Rose Behan, may Allah have mercy on him, explained in his interpretation of the saying: Allah, Blessed and Exalted be He, said: They know the surface of the worldly life, and they are unaware of the hereafter. <sup>(61)</sup>

He said: Allah described the scrutinizers from among the people of salsus and the slanderers of the people of the law as knowing the worldly rulings, and they are veiled from Allah's dealings, unaware of what Allah has opened to the hearts of his friends who were overcome by Allah's longing, and Allah's love amazed them from the arrangements of life and the order of its affairs. <sup>(62)</sup>

Rose Behan al-Baqali Al-Shirazi, may Allah have mercy on him, mentioned this verse in his interpretation of this verse: Allah, Blessed and Exalted be He, said:

Woe to the Mutaffifen <sup>(63)</sup> who, when they put their trust in people, they will complete it : <sup>(64)</sup>

This is a warning to the unjust, the words of the saints in their sitting, they steal it and follow it in the market of their salutations, so woe to the deprivation of him from reaching their rank, and his character is exposed, and also this is a speech with the commanding soul that steals from the book of the realities of the hearts the fortunes of the souls witnessing the unseen of the truth, and changing them with the whims of their satanic sensuality <sup>(65)</sup>

Sheikh Rozbhan Al-Baqali Al-Shirazi, may Allah have mercy on him, stated in the interpretation of this verse:

Allah Almighty said: Remember, when you are a few weakening in the land, you fear that people will be kidnapped, and you will be blessed with.

From Allah to his friends that even if their number is few, then Allah is great, so most of them are brothers from the knowers when they were with the enemies, afraid of their evil, the evil of their disobedience and their lack of respect.

### **Text study;**

1\_ It is known from the statement of Sheikh Ruzbhan Al-Baqali Al-Shirazi that the Sufi passes through many states.

#### **First case:**

If a Sufi appears lights of beauty, he will be satisfied with them, and he is always happy to continue them.

#### **The second case:**

Then he enters into the light of rugs and joy that is overcome by reassurance and hope, meaning his heart is reassured by it.

#### **Third case:**

So he enters into listening from the spirit of wisal, and he is overcome by activity and rejoicing.

#### **Fourth case:**

The truthful knower, if he passes through a situation, does not have in the passage of these conditions a picture of fear and sadness, but rather passes through security and safety in the heavens, the Almighty saying: Substitution of the words of Allah that is the great victory <sup>(66)</sup>

2\_ What is meant by the Sheikh's phrase is a description of the people of the world, that they know worldly matters. And they do not know the matters of the Hereafter, and they are concealed from Allah's dealings. Allah described the guardians, that they always reflect on the conditions of the Hereafter, and its horrors. That is why he, may Allah's prayers and peace be upon him, said: "You are the most knowledgeable of your worldly matters, and I know the matters of your hereafter."

3\_ A clarification of the threat to those who disregard the words of the guardians, because they do not respect the councils of the friends of Allah, and they steal their words, and therefore deprive them from swallowing their ranks <sup>(67)</sup>

4\_ What is meant by the Sheikh's phrase, the virtue of Allah's friends in this world and the hereafter, even if their number is few, Allah's friends are the people of piety, they are the people of faith, they are the ones who obey Allah and His

Messenger, are upright in Allah's religion, and have abandoned polytheism and disobedience.

They are the friends of Allah. They are among the friends of Allah and the rank of the close predecessors who draw near to Allah after obligatory diligence in supererogatory acts of obedience and abstaining from minor evils through piety that shields them from suspicion.

Sheikh Ruzbhan Al-Baqali Al-Shirazi said Al-Wasiti said: <sup>(68)</sup>

The fortunes of the saints are of four names, and each group of them has a name from them, the First and the Last, the Outward and the Inward. The secret is from his lights, and his fortune is from his first name, his occupation is the above, and he who is not fortunate is his other name.

He was tied to what he received, and everyone revealed according to his nature and ability, except for the one who assumed the truth with his righteousness and stood up for him by himself. Some of them said: The hearts of the people of the state are protected from all meanings because they are the sources of truth <sup>(69)</sup>.

The Sheikh said, Abu Saeed Al-Kharraz <sup>(70)</sup> said: The saints in the world fly with their hearts, they seek the colors of benefits and wisdom, and they drink from the spring of knowledge, they flee from the curiosity of the world, and they become intimate with the Lord, and they are lonely from their souls until the time of the departure of the Messenger of leaving.

He also said: The souls of the saints are the sum of their hearts, and the hearts of the enemies bear the burdens of their souls from polytheism, hoping for the comfort of their souls. Abu Zayd said: Allah's friends are Allah's brides, and only those who are deprived of them see the brides, and they are drugged by Allah in the space of people that no one sRepentance: tahaa' and sukoon waw - taken from (tawb) ta', wa'a, and ba'a one word that indicates return. It is said to repent and repent if he turns back from his sin () and repentance: is to return to Allah, undoing the

knot of persistence from the heart, then doing all the rights of the Lord - Glory be to Him Almighty.

### Findings.

1\_ Tafseer arras-ul bayan is one of the most valuable Tafseer for the specialist as well as for a common man. The Sheikh relied in his composition on many sources of interpretation, hadith, jurisprudence, mysticism and others.

2\_ The Sheikh walked in his interpretation of the praiseworthy approach from the interpretation of the Qur'an with the Qur'an, the interpretation of the Qur'an according to the Sunnah, and the

3 \_ Sheikh Abu Rozbhan Al-Baqali Al-Shirazi mentioned in his interpretation of hadiths and weak or fabricated hadiths.

4\_ The Sheikh benefited from the interpretations of the Sufis, the most reputable among them is Imam al-Qushayri.

The Sheikh - may Allah have mercy on him - expands his interpretation by explaining Sufism issues and speaks in his interpretation of the views of Sufism and discusses them without fanaticism, or a sectarian murmur, an interpretation in relation to the indicative approach.

5\_ The interpretation of the brides of the statement in the facts of the Qur'an, which is the interpretation of the entire Holy Qur'an, combined the interpretation of the novel and the know-how, the educational indicative approach, that is, concerned with the purification of souls.

6\_ The Sheikh's interpretation is an exegetical and educational Qur'anic encyclopedia

7\_ In his interpretation of the interpretation, the Sheikh dealt with the opinion that meets the conditions of the accepted.

8\_ The Sheikh may attribute the sayings to the one who said them, but he does not attribute them to their reference, nor does he refer to the book from which he took them. These are the jokes that lack the importance of these sayings. Mention of sayings in unknown forms, Sheikh Abu Ruzbhan Al-Baqali has mentioned more than sayings in

unknown forms, so we see him mentioning sayings with said and said and repeating that. Sometimes he mentioned the sayings of the Sufis without the one saying it.

o May Allah's peace and blessings be upon our Master and Maulana Muhammad, and upon all

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