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THE APPROACH OF OBAIDULLAH AL-BARSHAH (D. 701 A.H.) IN HIS BOOK "THE BREVITY IN THE ODDITIES OF THE HOLY QURAN, ITS SUBTLETIES AND FACTS"

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ABSTRACT

This research aims to show the curriculum of Obaidullah Al-Samarqandi who died in the year (701 A.H), known as Al-Barshah in his book The Brevity on the Oddities of the holy Quran, its Subtleties and Facts, it became clear to me through the study of this book that he was walking on a steady approach in his interpretation of the Qura'nic surahs and verses. I have shown this in the second section of this research with the examples that illustrate that approach.

INTRODUCTION

Praise be to Allah, the Lord of the Worlds, may peace and blessings be upon our prophet Muhammad, his family and all his companions.

To proceed...

The Holy Quran received a great unparalleled attention that was to given to any other book; because the Great Quran is a source of legislation in all fields of life. It is a book of guidance that sets out for people the features of truth, charts for them the way of good, and shows them the ideal in everything such as: beliefs, worship, dealings and morals. It is the source of all wisdom and all virtue. Adhering to it is the cause to happiness in this world and the deliverance on the day of resurrection. Therefore, it was the focus of Muslims' attention and the starting point of their thinking and the purpose of their sciences. So, their concerted efforts came to serve it, care for it and reveal its facts and Sciences.

Among the scholars who have participated in the service of the Book of God is the scholar Wali Al-Din Ubayd Allah Bin Muhammad bin Abd Al-Aziz Al-

Samarqandi, and then the Damascene, known as the Al-Barshah who died in 1971. He wrote an interpretation that he called "Brevity in the oddities of the Holy Qur'an and its subtleties and Facts." This interpretation includes many sciences and sound opinions that caught the researchers' attention. I chose to study his approach and describe the features of his interpretation. The nature of the research requires that after the introduction, the research is to be divided into two sections, the first section deals with a brief introduction of Al-Barshah and his book the Brevity, which includes two requirements, the first deals with the his biography and the scientific career of AL-Samarkandi. The second requirement deals with an introduction to the book of brevity. The second section deals with the approach of Al-Barshah in his book the brevity. The research concludes with a conclusion setting out the main findings of the research, the sources of research and its references.

The First Requirement: The Personal and Scientific Biography of The Al-Barshah Al-Samarkandi.

First: his name, surname, lineage, title and doctrine:

He is Abu Muhammad Rukn Al-Din Ubaid Allah ibn Muhammad ibn Abdul Aziz Al-Samarkandi, the Damascene, Al-Hanafi, known Al-Barshah

Second: His Birth and Upbringing:

The biographers did not specify the place of his birth, it appears that his birth was in Samarkand because he was attributed to it by their agreement. Concerning the year of his birth, I did not come cross on it in the sources that dealt with him among the sources I dealt with.

As for his upbringing: Al-Samarqandi Al-Barshah grew up in Samarqand and, then, he traveled to Baghdad and studied there.

Third: His Sheikhs (Muslim Scholars):

Only one sheik - Muzaffar Al-Din abu Al-Abbas, Ahmed bin Ali bin Talib al-Baghdadi Al-Baalbaki, also known as ibn Al-Saati - who lived and grew up in Baghdad, whose father worked the famous hours at the Al-Mustansiriyah gate in Baghdad, and who came to us in our books of biographies. The son of the watchman was a great imam, a pioneering imam of the Muslim nation.

Fourth: His Disciples:

Imam Al-Barshah Al-Samarqandi studied at the Al-Dhahiriya and Al-Noriya schools. He had many disciples, but their names were not given to us in the sources before us except for the name of one disciple. His disciple is the Juristic imam Muhayya bin Sulayman bin Ali Al-Rumi Al-Arzanjani, known as Al-Asmar, born in the year 665 in Arzangan. He died in the year 728 in Damascus, and was buried in the valley of Qasyoun.

Fifth: His Morals, Virtues, Status, And Scholarly Praise of Him:

The overseer of the resources of the biographies into the Al-Samarkandi Al-Barshah, will find that they describe him in the highest and best terms. He is one of the great scientists of his time. He was a virtuous, learned, virtuous, and majestic scientist whose ranks he was attested to as a knowledgeable scholar in a variety of sciences. And here comes a group of his biographers' sayings of him. Al-Dhahabi said: (Shaykh Al-Hanafiyah the pioneered imam... Al-Dhahiriya teacher .

Al-Safadi said: "the imam, the worshiper, Sheik Al-Hanafiyya, was one of the top imams of the sect, focused on reading and education, and he offered 100 prayers a day and a night Ibn Hajar Al-Asqalani said: "He was a virtuous worshiper, focused on reading and education, abundant in virtues, abundant in daily worshiping duties, and it was said: His daily worshiping deeds on the day and night are one hundred Raka'ah.

Sixth: His Works:

Al-Samarkand Al-Barshah has left us valuable scientific wealth represented by various works of various sciences. These works show that he is one of the most prominent scientists, and I will limit myself to mentioning his printed works according to alphabetical order.

1. The Qur'an in its oddities, subtleties and facts, and the realization of a section of it (Am part), which is the subject of our research, will be discussed.
2. The summary of Jami' Al-Usul(5) , summarized in his book Jami'Al-Usul, which he mentioned, was investigated by Mohammed Ibrahim Al-Dahshouri in his master's thesis at Al-Azhar University in Egypt in the year 14-3 A.H. 1983 A.D.
3. Jami' Al-Usul in the statement of Al-Hanafi Al-shafi'i rules in the origins of Fiqh, printed by Ismet Gharib Allah Shamsk, Bulletin of the Turkish Endowment for Religion, Islamic Research Center in Istanbul, 2020 A.D.
4. A letter on the miracles of the Holy Quran, named in some sources: The miracles of the Quran, and in some other sources: The miracle and Rhetoric of the Quran. Printed by Dr. Mohannad Hamad Shabib's investigation, published in the Iraqi University Journal, No. 2/47, 2020 A.D.
5. A letter in the construction of jurisprudential questions in the letters of the meaning and subsequent instruments, or a letter in the letters of the meaning and the subsequent devices. Dr. Taha Shaddad Hamad is working on it's investigation.
6. Al-Rukniyah Creed in explaining there is no God but Allah and Muhammad is the messenger of Allah, or Al-Rukniyah creed of religious beliefs⁽¹⁾, or explaining the testimony (explaining the two words of testimony). This book was printed under the first name of Mustafa Sinan ogli, Islamic Research

Center in Istanbul in 1429 Ah-2008 ad.

7. The rhetoric of the holy Koran, or the book of the rhetoric of the holy Koran, is the work of Dr. Amer Mhedi Saleh.

Seventh: His Death:

Something happened to the Samarqandi A-Bararshah with the janitor of the House of Hadith in the Dhahiriya School. The janitor assassinated him and threw him in the apparent Safakiyeh, which made him drowned. This was six days after he took the teaching of the Dhahiriya School in Damascus on the night of the twelfth Monday of the month of Safar, one hundred and seven years of emigration. Al-Bawab, Ali Al-Hourani, confessed to the murder of Al-Barshah Al-Samarqandi two months later, and he was hanged on the school door on Tuesday, Rabi' Al-Akher 10, 171 years later.

Second requirement:

An Introduction to his Book by the Brevity.

The author has deposited in his book the essence of what is classified in the interpretation and the meanings of what is considered odd of the Qur'an. The book, though small, has many benefits, including interpretation, commentary, exoticism, reading, evidence, isotopes, expressions, reasons for its revelation, jurisprudence, rare languages, and the strangeness of the Qur'an, poetry, and among others. The book follows dozens of other books that have been labeled with the odd meanings the Quran.

The author has stated the motivation to write his book, as he said in its introduction: "I wanted to mention some of the odd aspects and facts of its meaning, and the subtleties of its benefits and its details in a nutshell; to be included for students to reach the maximum of its interpretations and commentaries, and to be a tool for me in gaining the approval and dignity of God, who is the best hope and most generous official.

He understands from the words of the author that he took care in his book to mention some of the strange meanings and realities of the Quran, and the spectrum of its benefits and its minutes, in summary.

As for the approach of the author in the order of his book, he followed in its order according to the Quran surats, starting with Surah Al-Fatiha, then Al-Baqara ... up to Al-Nas as many of those who wrote in the odd of the Quran have followed this arrangement.

Second Section: The Author's Approach

The author did not state his approach as set forth in his book, but by studying his concise writing I can state his parameters, which can be summarized as follows:

First: Adopted the Brevity in Interpretation.

Examples include: What He Conveyed When Interpreting God's saying: secrets will be put on trial] Al-Tariq:17], saying, 'will appear'.

Examples include: What he conveyed when interpreting God's saying:(powerful support (Hood): (80), saying: "A tribe".

Second: His Attention to the Linguistic Issues.

When I studied the book, I found him interested in the linguistic issues in the book. It was almost overwhelmed by linguistic interpretation.

Examples include: What He Conveyed When Interpreting God's Word: Indeed, the postponing [of restriction within sacred months] [Al-Tawbah:37], saying: "A source in the sense of postponing, or an activity in an active sense, such as a share or an object like the wounded, that is: postponing with increased levels of blasphemy, or the holy month is the cause of the increase in blasphemy. They were delaying the months of the Hajj due to their need to fight, saying: These four months are like those and they are seeking delaying:

Examples include: What He Conveyed When Interpreting God's saying: [grieving] Hood]: [75], saying: Much despised of the fear of God Almighty, it was said: supplication.

Third: His Attention to Grammatical Issues.

Examples include: What He Conveyed When Interpreting God's Word: [slaves of Taghut] AlMaeda: 60: saying: "Be kind to his curse, even if the perpetrator is different".

Examples include: What He Conveyed When Interpreting God's saying :[that the disbelievers might say] Al-Ana'm: 53, saying: 'For wisdom, not for the outcome; because God knows the consequences.

Fourth: Attention to Morphological issues.

Examples include: What he conveyed when interpreting God's Word: [tempestuous day] Ibrahim : 18, saying, 'He that has stormy like a son and a conspiracy, or a windstorm day to delete the additive as saying: Increase the disciplinarian of servants.

Examples include: What He Conveyed When Interpreting God's saying : [means of living] Al-Hajr : 20], saying: "No more than caroets and cities; because it's a watery crowd, and the breadwinner is a sick one; because he did

Fifth: His Attention to Rhetorical Issues

Examples include: What He Conveyed When Interpreting God's Word: [praise be to Allah], Al-Ana'm: [1] He said: "It came in the form of the predicate; to cobble together the pronunciation and regulate the meaning:

Examples include: what he conveyed when explained God's saying: [was appeased] Al-A'raf:154, he said: "The first of those who dwell; to ensure that, while anger remains silent, it is silent about his brother's reproach.

Sixth: His Attention to the jurisprudential and fundamental Issues.

Examples include: What he conveyed when interpreting God's saying: [will return to Him Al-Baqarah, 46] -(He forbade the bargaining before the rising of the sun), i.e. . commodity bargaining; because it is a time of worshipping

Allah. it was said: from camel picks in grazing; because if they grazed before the sun rose in dew, they were infected by the epidemic. Examples include: What he conveyed when interpreting God's Word : [Animal cattle] Surah Al-Maida : 1] (A man was with Mujahid said: Let's start with the Quran, and a man from Kufa said: What do you say about monkey meat? Mujahid said: Monkey is not one of the cattle animals.This is why abu Hanifa said: horse meat is forbidden; because it is not cattle animal).

Examples Of Fundamental Issues:

What he conveyed when interpreting God's saying: [guide and do justice in the light of truth],: Al-Araf : [159], saying: "It is a sign that unanimity is an argument".

Examples include: What he conveyed when interpreting God's saying: [that which their right hands possess] (Al-Noor, 31) When he said, " ibn Abbas said, 'Let not the surat Al-Noor seduce (may Allah be pleased with him) you, for it is in the ima'e (female servants), not the young male servants. So the sign will be an excuse for Al- Shafei and Malik upon whom mayAllah have mercy.

Seventh: His Attention to Issues or Revelation Causes.

Examples include: What he says when explaining the Almighty saying: [and enter houses from their doors] Al-Baqara : 189], he said: "The reason for its revelation is that the Arabs in Jahiliya (pre-islam), when they set for Ihram, they veil the appearance of their houses and enter it from the back doors, and forbid it. And it is considered the general word to be an order to enter into every matter from its original customary door".

Examples include: What he conveyed when interpreting God's saying :[And (remember) when you (Muhammad SAW) left your household in the morning. Al -Omran: 121], he said: "it was revealed on the day of Uhud".

Eighth: His Attention to the Abrogation of Verses.

Examples include: What he conveyed when Interpreting God's saying: [Fasting for] a limited number of days], Al-Baqarah (184). As

He said, "Three limited days a month, then abrogated".

Examples include: What he conveyed when interpreting God's saying : [there

is no blame on you] Al-Baqrah: 240,
He said: "In the cutting off of alimony and accommodation after the transfer or if they leave before the transfer and then abrogated this provision".

Ninth: His Attention for pausing and Starting.

Among the sciences that the author has been interested in is Science of pausing and starting. The book of Al-Barshah provides several examples of this, including: What he conveyed when interpreting God's saying : [Nay] Al - Omran: 76], saying: 'She is content with herself and has a complete stop, that is: They have commitment.

Examples include: What He Conveyed When Interpreting God's saying: [then do you not see? Al-Zugruf : 51.52], stating: It's up to Am : Do you not see or hold back, that is: because you see that I am good, and it stands in awe of what you see, and a (Am is cut off; Yes: I am better).

Tenth: He sometimes lengthens the interpretation of the text.

Examples include: What He Conveyed When Interpreting God's saying [seventy times], Al-Tawbah : 80], saying: "To exaggerate, not to the number estimated; because the seven number is the most perfect one; to add meaning to a verse: A dual, a single, a dual, a a dual, a single, a first dual, a second or a first person, with a second dual, because the six is the first to be counted, they are the equivalent of their parts, half of them three, one third two, and one sixth of them, and six in all, and they are with the one seven, but only after completion. The composition is evidence of strength and perfection. The lion is called so because it is walking day and night, and up until the eleventh, and up until the seventy-seven, when the ones goals are ten and ten, and seventy goals are the ends. The meaning, if you ask forgiveness for them, will never forgive them, and his saying: their eighth is their dog with Al-waw; because after the perfection of the seventh, the situation resumes.

Examples include: What he conveyed when interpreting God's saying: [Thus did We plan for Joseph] [Joseph] 76] He said: "We were inspired by subterfuge, or we planned this in behalf of Joseph, or we wanted with his brother Joseph for him almost, or we harmed them subtly for him, and this cunning of morals; for Benjamin knew this, so he made a fraud in taking it to honor him, but the others

If this is a form of struggle for them that is manifest, but it is a kindness with them in the Hereafter, and because it shows them the excuse and corrects it with a sign; Because they could say: The measurer put it in our bag and in what we know about it. Thus, stealing does not stand, so placing it in their vessel without their knowledge is an excuse. But they did not understand this. He says: You are the thieves of the caller saying or Joseph's saying that they stole it from his son.

Eleventh: More Than One Opinion Is Given to The Meaning of The Single Word or Verse.

Examples include: what he conveyed when interpreting God's saying: and she laughed] Hud] 71], saying: "She stood, from the laughter of the rising, as it was her defection, and exhorted her to the splendor of the torment or to the certainty of the good news of the child, or she laughed with pleasure at the good news, or at her survival or Abraham's (peace be upon him) from that torment".

Examples include: when interpreting God's saying: [that you may become righteous] Al-Baqarah: 21, he said: 'It may be that a slave does not put faith in his own righteousness, it is said: maybe he was investigator; because the promise of kings is a genuine promise, a statement of their perfection and generosity .

Twelfth: Care for complex issues.

Examples include: When interpreting God's saying: [enter from different gates; and I cannot avail you against [the decree of] Allah at all], Yousif: 67, he said: "Taking care of the causes with uniformity, as our Prophet (peace and blessings be upon him 'Do your best and put trust in God, and commanded them to achieve the level of perfection.'

Examples include: what he conveyed when interpreting God's saying : [and remember what is in it] Surat Al-Baqarah:63,he said: Yes: Observe the reasons for remembering; because it's about remembering; It is not permissible because it is obligatory like forgetting.

Thirteenth: Combining Texts That Are Problematic.

For example, when explaining the Almighty: [No nation will precede its term, nor will they remain thereafter], Al-Hijr: 5], he said [He invites you that He may forgive you of your sins, and He delays your death for a specified term.]Ibrahim : 10. Apparently opposite. And reconciling what was said between his saying (peace be upon him) "Dry the pen as it is." "get treated" means the first according to the truth, and the second is God's approval in the world of causes, in accordance with what has been established, performed custom, and arranged the causes on the causes. This is supported by the Prophet's (peace be upon him) statement to Al-Arabi: "Do your best and put trust in God".

Examples include: What He Conveyed When Interpreting God's saying: [from within their bodies a drink], Al-Nahl : 69], he said:

One problem is that honey is not a part of her mouth, but a part of her mind. [there issues from within their bodies], [Al-Nahl : [69], is not traditionally used only in cases that come out of consciousness. Honey is not a drink, but a food. The answer is that it is from the beginning the end in the place, so that the honey starts to sit in its belly and ends up coming out to its mouths, as honey is in a place that lacks elegance in terms of language and custom. It was not decided at the time of the writing of this verse; Because the verse was sent down to give

gratitude to the people of Tihama and the suburbs of Kanana, because honey was for them, and they did not deny the truth of this statement, either in fact or metaphorically. The answer to the second is that honey may become an eloquent drink, since it is a metaphor as saying: [pressing wine], Joseph] 36], God knows best.

Fourteenth: He mentioned the statements of other groups and their doctrines and responded to them.

Examples include : What He Conveyed When Interpreting God's saying : [equally] Al-Anbiya'a: 109], saying: A clear equality between men and women, or a level of reporting that I cannot hide, which includes a response from the rejectionist and the underhanded in their claim that God Almighty has assigned to the people of his Prophet some of what was revealed to him.

Examples include: What He Said When Interpreting God Said: [they are alone with their evil ones], Al-Baqarah: 14, he said: "Some of the old scholars said: Philosophers enter into the feast of hypocrites; because when they gather with the Muslim jurists and people of piety, they say with the articles of the People of Islam, "You are righteous." And when they are alone with their companions, they say: The Jurists are poor people who are deprived of facts and display among themselves beliefs of disbelief, such as: They believe that God is not a world of particles, that God is a real person with no status, that he is a self-righteous person, that the minds are ancient workers, that the world of the universe and corruption is only [1/b] what was under the ark of the moon, and that the insects of spirits are not for bodies and other vanities, and that God prevented us from going away after being given his generosity.

Fifteenth: Mentioning Medical Issues Occasionally.

Examples include: What He Conveyed When Interpreting God's saying : [who is being beaten by Satan] Al-Baqarah: 275, he said: (Doctors' epilepsy of filling the brain's bellies with incomplete raw humidity).

Examples include: What He Conveyed When Interpreting God's saying: is [healing for men] Al-Nahil:[69], he said: A kind of healing for moisture, denying healing for subversion and denying sexuality. The prophet said (peace and blessings be upon him): You must heal using honey and the holy Quran: Honey and the Quran are healing for wet and cold diseases. In the Quran there is healing for spirits and bodies. The Prophet (peace and blessings be upon him) knows them among some healing verses for some specific diseases. Every healing verse for a disease is only known by the Prophet or the those who are blessed by God blessing of knowledge, Reagents and doctors install the pastry of honey, most of which is not free of it).

Sixteenth: Care to Mention the Names of The Surats of The Holy Qur'an.

Examples include: What he conveyed when he interpreted the Surah of Isra, as he said, "Surah of the Children of Israel (peace be upon him)."

Another example of this is what we say when we interpret Surah Al-Shura, as he said: " Ayn Sen Qaf ."

Examples include: What he conveyed when he interpreted Surah Ghafar: " Ha Meem, Al-Mua'min ".

Seventeenth: He, Not Only, Explained the Word in Arabic, But Also Explained Its Meaning and Purpose.

Examples include: What He Conveyed When Interpreting God's Word : [straight] Al-Qahif: 2] He said: keeper of each book, including: the values of the fatherless boy. The Quran is the dominant of every book to which it returns, and from it all truth is taken. Examples include: What He Conveyed When Interpreting God's saying :in [first suggestion] Hud: 27(in Hamza: the first opinion, and beside it: [14/b]. Put it on the adverb and its adverbial to follow).

Eighteenth: The Interpretation and Interpretation of The Traits Found in Some Verses of The Qur'an Are in Line with His Own Sect, As His Sect Was Inherently Religious.

One example is : What He Conveyed When Interpreting God's saying : [firmly established] Al-Sajdah : 4), he said, 'Then the meaning of Lewis was correct: He seized the throne by events; For God's conquest, if it be eternal, is as late as his takeover of the throne as His saying: [until We make evident those who strive] :Mohammed]: [31], or we say: The entry of the word, then even the delay of the conqueror, which is the making of the Throne the object of revelation, and its becoming the House of the King; for the angels to know the effects of the issues, and for the late existence of Jihad from the Mujahideen, and the occurrence of the same throne, even if it was foremost in the occurrence of heaven and earth, as Almighty God said: [and His Throne was over the waters] Hud: 7], and an entrance then when we mentioned, God knows best.

Examples include: What he conveyed when interpreting God's saying: [breathed into him of My [created] soul], Saad [p: 72], saying: [which I created with My hands?] Saad: [75], statement of honor and privacy; Yes: I formed it, and the hand does not turn into surgery, grace, and strength because grace is created, and power is not multiple, and the Devil created of power also; That privacy of similarities is known only by God. ⁽⁵⁾

Nineteenth: Alert to Scriptures That Are of Similar Appearance.

Examples include: What He Conveyed When Interpreting God's Word] : [unspecific], Ali Omran : [75], he said: (And the analogous ones are: the time of the hour and knowing the small ones with their details...and who paused on [in knowledge], AliUmran : [7],

[Ali- Omran: 7]; They used to say in the place where the scholars were concerned and to stand up to push suspicion like saying the Almighty: [respect the Prophet and exalt Allah], Al-Fath: [9] ,although the empathy letter requires communication, it is said: The similarity is that the pronunciation and

the meanings are as different as saying: [And it is given to them in likeness]. Al-Baqarah: 25 .[An example of this similarity is to say . :He says : [And your Lord has come and the angels, rank upon rank]. And His saying: [both His hands are extended]. Al-Ma'dah: [64]. There is a verbal similarity between God hand and our hand but different in meaning and judgement:

Examples include: What He Conveyed When Interpreting God's Word: [foundation of the book] Ali- Omran: [7], he said: because it is like the original in the extraction of analogous science if it does not stand on the [but Allah]Ali- Omran: [7]. That is like having the same style in the sense of sitting, being able, and being superior. First, it is not permissible for Allah to prove the Ruler, which is his saying :[there is nothing whatever like unto Him], Al-shura: [11]. The wisdom of discarding the like is to instigate research, debate and thinking so as not to neglect the mind.

Twenty: He Tends to Explain the Hanafi Doctrine.

Examples include: What He Conveyed When Interpreting God's saying : [that which their right hands possess].Al-Nur: [31], he said: (So the verse is a plea against Al-Shafei and Malik (may Allah have mercy upon them) in allowing the male slaves to enter their female owners).

Examples include: What He Conveyed When Interpreting God's saying: [and give them from the wealth of Allah which He has given you], [Al-Nur]. [33], he said: (It is desirable to put some of the writing money and all the money belongs to Allah, or it is a speech for the wealthy to give some of their Zakat (Alms) money to free a slave).

CONCLUSION

In conclusion, I can summarize the most important findings of this research, as follows:

1. The sources that translated for Al-Barshah only stated the name of one of his sheiks, and also only the name of one of his disciples.
2. Al-Barshah has a high scientific status when scientists, it has been described by those who translated him the best descriptions, and mentioned the height of his scientific status, his goodness and virtue, and that he was one of the notables of Hanafi scholars.
3. Al- Barshah has several works, which are diverse in various sciences.
4. The book of brevity in the oddities of the meanings of the Holy Quran was very brief, and Al-Barshah was, in a few places, prolonged in the interpretation of the verse when the necessity requires it.
5. Al-Barshah is concerned in some areas of his book brevity Tafsir Al-Ma'thour, as well as through his interpretation of the Qur'an by the Qur'an, and his interpretation of the Qur'an by the Sunnah, and his interpretation of the Qur'an by the sayings of the companions and followers.

6. The Arabic language and its Sciences had a clear presence in the book brief, as there is hardly a verse without warning on a linguistic or grammatical or expressive or morphological issue or fatigue, expressive or rhetorical...or something to do with linguistics.
7. In his Brevity book, Al-Barshah touched on several doctrinal and fundamentalist issues.
8. Al-Barshah addressed a number of issues of doctrine in his book The Brevity. He drew attention to a number of the opinions and beliefs of the teams and responded to them.
9. Al-Barshah gave me some of the sciences of the Qur'an as the reasons for the descent, the copyist and the transcription, and the Waqf and the beginning.
10. Al- Barshah has choices and weights (opinions) scattered in his Brevity book.

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and Reason for Revelation by Al-Soyuti 4/184.
Verified text [4/b]. See: Jami'a Al-Bayyan, Abrogation by Al-ma'firi 2/56 , He
said: what is not narrated correctly will not be applicable. Also, the
abrogations of the holy Quran by ibn Al-Jauzi 169, and Al-Dur Al-
Manthur.
Meanings of Al-Zajjaj 1/434, simple interpretation 5/369, Zad Al-Masir 1/296,
the Great interpretation 8/264, and Al-Tibyan by Al-Akhbari 1/2.