

Imam Muhammad ibn Muhammad Taqi al-Husayni al-Musawi's (d.112 AH) Approach in his interpretation of the light of lights and the cresset of secrets

Wafaa Jabbar Ismael¹, Dr. Hindi Obaid Mikhlaf²

¹Department of Qurani Sciences, Faculty of Arts, Iraqi University,
Waffajabar1975@gmail.com

²Department of Qurani Sciences, Faculty of Arts, Iraqi University,
Dr.hindi777@gmail.com

Abstract

Praise be to Allah, who sent down the Holy Quran as a guidance and mercy to the worlds, Praise be to Allah, Who by His Majesty's grace and majesty fulfills the righteous deeds, and peace and blessings be upon the Lord of the Messengers, the guide and the faithful, and upon the God and the companions of the righteous.

*Our Sheikh Imam Muhammad ibn Muhammad Taqi al-Husseini(d.112 AH) is a famous and prominent voice in the world mentioned, and popular among the religious public, so he was known by the scientific community and his peers from the media of his time with his abundant knowledge, literature, and his involvement in science, and his navigation in jurisprudence and hadith, so he joined the science clubs and teaching seminars, and joined him is not easy of those who sip from the sea of his flowing knowledge.He siphoned the Islamic library with a book of interpretation books called *The Light of Lights* and *The Cresset of Secrets*, and Sabine in this research, God willing, the approach that he followed in writing this valuable book is preceded by a brief overview of his scientific and social life and the sources on which he relied in writing his book.My work has included two topics, the first of which is in the author's life statement and the second in a systematic statement of interpretation.I concluded with the sources that I relied on in writing this paper.*

Keywords: Approach, interpretation, The light of lights.

Introduction

Life of the Author:

The first requirement: His name, surname, ancestry and title:

Al Saeed. Radi al-Din Muhammad son of Sayyid Muhammad Taqi al-Husayni al-Musawi al-Najafi originally Shirazi was born and the origin of Isfahani dwelling was alive in 1106, wrote on a copy of his interpretation: a scientist Fadil investigator Jalil Qadr great status Zahid Taqi, of teachers and moderns and Imam of the community of Asbahan in a mosque known by his name. (Translations of Men, 2/551).

The second demand: his upbringing and his family.

Shiite savant Rahim Qasimi says: Shirazi Isfahani Sayyid Radi al-Din , is Sayyid Muhammad ibn Muhammad Taqi al-Husayni al-Musawi al-Najafi Shirazi called Radi al-Din , originating from Najaf, Ashraf Ould Shiraz and disciplined by her and others when Azam . (Durrat Al-Shadaf in the discipleship of the scholars of Isfahan in Najaf 3/88, and)92.

The third requirement: his doctrine and doctrine of jurisprudence.

Sayyid Radi al-Din is attributed to the Ja 'fari school, which is followed by the followers of the Shi 'a school, and it includes all the teachings followed by the Prophet Muhammad(PBUH), and the twelve imams during their stay from 11AH to 255AH, and he had great interest in the conversations of the people of the house, peace be upon them very interested in them.(See: ibid.)

The fourth is his death.

Al Saeed. Radiuddin died on Friday, the fifth month of Rabi Al-Thani.

Alamah Mohsen Al-Amin said: He died in (1112AH) in Isfahan and his tomb is in the Tkiyet Sayyid Radhi known as Takht-e Fulam (Takht-e Fulam: a cemetery located in the city of Isfahan and is said to be Isfahan in Iran, where senior Shiite scholars are buried. See: Nicknames and surnames, 1/139, and the pretext, 18/18, and the Shiites, 1/195.), and his tomb is visited by it so far and it was written on a painting: After Mr. Al-Najeeb Al-Fadil Al-Kamel traveled, the pure pious scientist, the collector of the arts of science, the literary and graphic complex, Mr. Radi Al-Din Muhammad Al-Husseini Al-Shirazi, on Friday, the fifth month of Rabi Al-Thani 1112AH.(Durrat al-Sadaf is among the scholars of Isfahan in Najaf 3/88, and 92.)

He was one of the teachers and moderns of Isfahan and was a great interpreter for him.(Shia Aayan, 7/29)

With this saying, the Shiite savant Muhammad Sadiq al-Bahr al-Uloom said: Radi al-Din bin Muhammad al-Husayni Shirazi died in Isfahan in 1112AH and his tomb in the Tkiyet Sayyid Radhi known as Takht-e Fulad was one of the teachers. (The Deaths of Jan , 1/156-157)

The Life of Imam Muhammad bin Muhammad Taqiuddin (may Allah have mercy on him) Scientific:

The first requirement: his Sheikhs:

Alsaeed. Radiuddin Mohammed has studied on a group of professors, including:

First: Abdul Ali bin Juma al-Arousi, Al-Huwaizi, then Al-Shirazi, Al-Imami, Al-Hurr Al-Ameli said: He was a virtuous scientist, a modern jurist, a pious and trustworthy, a literary poet, a collector of sciences and arts, took from the judge of judges Ali Nuqi bin Abi Al-Ala Al-Taghi Al-Kamri Shirazi (d. 1060 AH), and he paid attention to the speeches of the imams of the Ahl al-Bayt, and did his best to follow them. Mr. Nimatullah bin Abdullah bin Mohammed Al-Musawi Al-Jazairi studied with him (d. 1112 AH), and classified an interpretation called Nur Al-Thaqalin (printed in five volumes), in which he quoted the sayings of the Prophet and the imams in the interpretation of the verses of more than the hadith, and did not quoted from others, and also - as Al-Harli - explained Lamia Al-Aamia Al-Ajamjam, and Shah Shawat Al-Mughni (did not explain), and he decided to interpret it in the year 1073 Hashid bin Al-Rashid bin Al-Tuqalin, and he is suspected by some translators. (Encyclopedia of Jurisprudence, 11/ 152)

The second: Saleh bin Abdul Karim Karzakani Bahraini and then Shirazi , one of the flags of the Imamate read to the scholars of his time , and narrated about a group , including Mr. Nour al-Din Ali bin Abi al-Hassan al-Musawi al-Ameli (d 1068 AH) and excelled in jurisprudence and hadith , and others , and taught in various arts, and took from him the great multitude and had moved to Shiraz after he suffered poverty in his country , and continued to teach and publish science there , and his status rose at the public and private and his heirs Sultan Suleiman al-Safawi (d 1105 AH) The judiciary became famous , and he became one of the notables of the scientists referred to them in that country and was very strong in the same God, Amar al-Maruf, praising evil

Muhammad Mu 'min bin Muhammad Qasim al-Jazairi taught him in jurisprudence and origins. Suleiman bin Abdullah al-Mahouzi attended his lessons for a long time, and Ahmed bin Muhammad al-Jazairi al-Tamiri recounted about him by means of the medium and without it and heard from him Aziz bin Nassar al-Jazairi , Muhammad Hadi son of Muhammad Taqi al-Shulistani, "the approach of rhetoric " , and Hamza bin Shams al-Din al-Najafi, "the meanings of news " to the chest, and Muhammad al-Khafari, "the completion of religion " to the chest, and Ahmed bin Muhammad al-Jaziri al-Tamiri, "the summary of sayings " to the astrabadi, and Muhammad Karim al-Tastari, "Tazih al-Inbi" to Sayyah al-Murtada , and they have leaves. Yusuf al-Bahrani said: There is hardly a book in all the arts in Shiraz except for him and he must

inform him of the interview and the translator's writings , including a letter in the interpretation of the names of Allah al-Hassani, the wine message, and a letter in al-Jabiyya Tawfi Bashir, eightyr, and a thousand years (). Hope of Hope 2: 135/385, Encyclopedia of Classes of Jurists 11 : 124/3390)

Third: Sheikh Mohammed bin Hassan bin Ali bin Mohammed bin Hussein al-Hurr al-Amili al-Mashghari, the owner of wonderful classifications, including the book « means », which is like the sea that has no coast , and has been authored in the scene Razavi , and was granted the position of judge of judges and the aging of Islam . He translated for himself in « Amal al-Amal» saying : He read to his father and uncle Sheikh Mohammed al-Hurr , and his grandfather to his mother Sheikh Abdul Salam bin Mohammed al-Hurr , and his father's uncle Sheikh Ali bin Mahmoud , and others , and read in the village of Jbaa on his uncle as well , and on Sheikh Zain al-Din bin Mohammed bin al-Hassan bin Zain al-Din , and on Sheikh Hussein al-Duhairi and others .

He stayed in the country for forty years , and pilgrimaged there twice , then traveled to Iraq and visited the imams, peace be upon them, and then visited the satisfaction of peace be upon him with Tus . And it has a good translation in the forefront of Shiite means. (See: Introduction to Shia Media, Al Hurr Al Aml)

Fourth: Sheikh Qasim bin Muhammad al-Kadhimi , Faqih is confident of the trusts of this sect and its slaves and asceticism, and today he is one of the residents of Najaf, supervising his inhabitant of the best prayers and of the greetings completed by him explaining the insight in a very simple and perfect accuracy, including all the words of our jurisprudence, may God be pleased with them.(Al-Rawwa Mosque 2:21, Translations of Men 2: 2762)

Fifth: Muhammad Muhsin ibn al-Murtada ibn Mahmud ibn Ali , called Muhsin, and famous for the Kashanian flood, said al-Hurr al-Amili : Fadil was a skilled scientist, a wise speaker, a jurist, an investigator, a poet, a literary poet , a good classification. He was born in Kashan on the fourteenth of the month of Safar, the year seven and a thousand, and studied jurisprudence, Hadith, interpretation, Arabic and others when his father was satisfied, and his uncle Nur al-Din al-Kashani, and he traveled after he reached the age of twenty to Isfahan, so he took there about a group of scientists , and benefited from them something from sports sciences.

It was taken from Hussein Ardakani Yazdi , and narrated by Mohammed Saleh Al-Mazandarani and then Esfahani and went to Shiraz , so he learned from Mr. Majid bin Hashem Al-Bahrani , and benefited from him in the talk and got lucky to learn the provisions ,

he dispensed with the tradition and then returned to Isfahan , and Bahaa al-Din Muhammad bin Al-Hussein Al-Ameli (deceased 1030 AH) and took from him a leave of novel Hadith and Hajj, and benefited there from Muhammad ibn al-Hasan bin al-Shahid II , and obtained from him a leave and returned in the year twenty-nine thousand to his country , and moved there to seek knowledge.

Then he threw his stick in Qom , and stayed there for more than eight years , a lieutenant of the great philosopher Sadr al-Din Muhammad bin Ibrahim al-Shirazi (d. 1050 AH). He studied with him the mental sciences, married his daughter, was influenced by his philosophical views, and was passionate about ethics, gratitude and divine knowledge. Then he accompanied his aforementioned professor to Shiraz when he was summoned to it and benefited from it there about two years ago and returned to his hometown of Kashan with great knowledge, so he worked on teaching and writing .

He studied on it and recounted the reading and leave of three scholars , including : Muhammad Baqir bin Muhammad Taqi al-Majlisi, Sayyid Nimatullah bin Abdullah al-Jazairi, Muhammad Said bin Muhammad Mufid al-Qami, known as Qadi Said , his son Ahmed Ali bin Muhammad bin al-Murtada, his brother Abdul Ghafur bin al-Murtada , and the children of his brother : Murtada bin Muhammad Mu 'min bin al-Murtada, Shah Azzal bin Muhammad Mu 'min bin al-Murtada , Muhammad Mu 'min bin Abdul-Ghafur bin al-Murtada , and the grandsons of his brother Muhammad al-Hadi and Nur al-Din Muhammad, known as al-Bakhbari, son of Murtada bin Muhammad Mu 'min , and his son Alam al-Huda Muhammad bin al-Fayd, author of " Minerals of Wisdom in the Offices of Imams" .

He classified many books and letters, some of which counted (126), including the keys to the laws in jurisprudence , the Shiite Mu 'tasim in the provisions of Sharia , criticism of jurisprudential principles, adequate in the hadith , the Shafi in the abbreviation of Wafi , the Shahab piercing in the realization of the obligation of Friday prayers in the time of absence , the pure , the purest , the eye of certainty in the principles of religion and other compositions.

God's mercy died on the twenty-second of the month of Rabi 'al-Akhir in the year ninety-one thousand.(Encyclopedia of Jurisprudence 11 : 242 / 3545).

The second requirement: His students:

He has a group of pupils and narrators about him, and they described the lords of translations with solemn descriptions that indicate their great position among scientists and narrators of the hadith, including:

The first: Ahmed bin al-Hassan bin Muhammad bin Ali bin Muhammad bin al-Hussein al-Hurr al-Hamili al-Mashghari al-Jaba 'i, nephew of the author of "Amal al-Amal" and son of his cousin. He read to his uncle Muhammad ibn al-Hasan ibn Ali al-Hurr al-'Amili a number of Hadith books, and other books in movable and reasonable, and obtained from him a leave of history in 1099 AH. In the month of Ramadan in 1106 AH, he was authorized by: Sayyid Radi al-Din Muhammad bin Muhammad Taqi al-Musawi Najafi Shirazi Isfahani, and Muhammad Amin bin Muhammad Ali al-Kadhimi. He was an investigative Imam scholar, jurist, and modernist, familiar with the mental sciences, especially mathematics. He classified an explanation on Argozah's "Compendium of Research in Inheritance Matters" by his uncle Muhammad al-Hurr. It has many features and benefits, we did not win the date of his death. (Shia Aayan 2 : 499)

The second: Yahya bin Al-Mawla, Prophet of Al-Bujistani: His name was mentioned in the back of the manuscript of the book of the Collector of Judgments on the issues of Halal and Haram.

His approval certificate Sheikh Ahmed bin Hassan Al - Amli

His approval certificate Al Sayyid Radi al-Din Muhammad Ibn al-Sayyid Muhammad Taqi al-Husayni al-Musawi, al-Najafi originally, Shirazi born and born, al-Isfahani dwelling.

He said after the sermon: The scholars narrated about them - that is, the imams of the people of the house - the scholars in every era and age, nation after nation, class after class, until the Nubia ended to our time, and one of those who held that high place was: Sheikh Ahmed bin Sheikh Hassan bin Mohammed al-Hurr al-Amili. He asked me to authorize him to take time off. So I met his petition with hearing and obedience, and I asked God Almighty, and allowed him to tell me all that was true with him that he is one of the narrators, readings, collections, conclusions and writings, especially the famous books of the three Mohammedans, thanked God for their pursuit of Sheikhi, my teacher and those in the Sharia sciences, the rabbinical scholar Sheikh Saleh bin Abdul Karim al-Bahrani, for his Sheikh Sayyid Sindh and the approved cave, Sayyid Nur al-Din bin Ali bin al-Hussein, for his brothers Imam al-Fadl and the investigation of the pillars of science and scrutiny, Sayyid Muhammad Sahib al-Madir, his brother from his father, and Sheikh Hassan the landmarked brother from his mother, for their venerable Sheikh Ali al-Hussein bin al-Husni al-Musawi, the father of the two mizdin, for Sheikh al-Jalil al-Said Zainly, the martyr.

The third requirement: His writings:

Imam Muhammad ibn Muhammad Taqi al-Husseini provided the Islamic Library with two publications:

1- His interpretation is the light of the lights and the cresset of secrets, Omar said as a case : Radi al-Din bin Muhammad al-Husseini of his effects (his great interpretation) (see: Dictionary of authors, Omar Kahale, 4/167)

2- Collector of judgments in the matters of halal and haram, said in the pretext(26/277): Rank it on the introduction in the statement of the symbols of the book, and four approaches and conclusion: the first approach: in worship and the first purity in four corners, has completed the purity in the year 1105AH. After purification, he proceeded to the Book of Prayer and came out of it to the Qibla Investigation, and there is no history at the end of it. This volume was written about the author's line in his life to pray for him with his shadow. Praise be to Allah, the Almighty, for His beauty and His Majesty, the Almighty, the Almighty. On the back of the copy is the author's leave for his student, the reader of this book and his book of interpretation (light of lights), and the date of the leave: the year 1107AH, and the inscription of his seal: (Radi al-Din Muhammad al-Husseini), and its date 1091AH. The name of the pupil: Sheikh Yahya bin Al-Mawla, Prophet of Al-Bujistani. Then the disciple stood this volume with five other books, and made a succession for himself, and then for his male birth in the year 1121AH.

The era of Imam Muhammad bin Muhammad (may Allah be pleased with him) :

Imam Muhammad bin Muhammad Radi al-Din, may God have mercy on him, lived in the era of the Safavid state, specifically in the time of the government of Shah Abbas I, and the researcher can not absorb and investigate all aspects of his era and the position of scientists on them , knowledge of these aspects in the era of the author increases us knowledge of him and illuminates the way , and I was preceded by the brothers researchers who achieved the first parts of the manuscript by studying those aspects , and I will study them briefly :

The first requirement: Political aspect:

Imam (may Allah have mercy on him) grew up in the days of the Safavid state. The Shiite Safavid state was founded by Ismail Safavid, born in 892 AH 1487 AD and died in 930 AH 1524 AD in Iran, and its capital was the city of Isfahan, and many scholars from Iran and abroad were directed, and it resulted in the spread of Shiism in Iran.(See: The Story of Civilization, 26/93) and the Safavids founded the Twelver Shiite school as the official religion of the empire, making it one of the most important turning points in Islamic history (see: History of the Safavid State, , p. 7)

The Safavids attribute their supreme grandfather, Sheikh Safieddine Ardebili, to Imam Musa al-Kadhim (650-735 AH), that is, the family of the descendants of Imam Hussein bin Ali, and their grandfather Safieddine of the Sufi sheikhs (see: Summary of Islamic History, p. 405).

The third requirement is that: The scientific aspect:

During the reign of the Imam, the literature abounded in jurisprudence, modernity, origins and ethics, and others, and the market of science in his era was in great vogue, and it was in the media of the nation, men of religion, senior diligent and enquirers, who held the crowns of science, and our sheikh, the author at that time, had the reputation of a prominent voice in the world he mentioned, and it was common among the religious mullahs, so he was known by the scientific community and his peers from the media of his era with his abundant knowledge, his literature, his polygon in science, and his knowledge in jurisprudence and Hadith, so he mediated the science clubs and teaching seminars, and joined him with many of those who sip from the sea of his flowing knowledge (see: The layers of Shiite flags, 9/817, and Shiites in the balance, 24/9), and he listed some of their names in (his students), and they increased in the abundance of his knowledge and his prestigious place (1/50):

The second requirement: The importance of the book (the light of lights and the cresset of secrets) and its scientific status:

Many scholars have studied the interpretation of the Holy Quran and its sciences , including Imam Muhammad bin Muhammad Taqi al-Husseini , and the book of light and the cresset of secrets are wonderful explanations and the task that students of science need to know the meanings of the verses of the Quran and understand it is a comprehensive interpretation of several aspects of speech. The author classified this glorious book and won the goal or even exceeded what he wanted. We thank him for this valuable service, even if he does not want us to be rewarded or thanked. Allah's recompense for Islam and the Qur 'an is the best recompense, and we ask Allah (swt) to gather it in the ranks of the Hereafter and to guide the scholars to what He has guided.

The second topic: The approach of Imam Muhammad bin Muhammad Taqi al-Husseini (may God have mercy on him) in his interpretation and its most important features

Imam Muhammad ibn Muhammad Taqi al-Husseini outlined his approach in general in his interpretation (the light of lights and the cresset of secrets) and defined his features himself in his introduction by saying: A group of brothers petitioned me to interpret the Quran, by way of preaching and statement, and I saw that this is not permissible without the text about the imams, because of its copying

and copying, and the arbitrator and the similar, private and public, and all this is known only from the words of those who were betrothed to him and the people of his house(p) , and he said, starting with the name of the book that was taken from him , sufficing with the addition of what was added to him or vice versa, expressing the interpretation of Imam Abu Muhammad al-Askari, Ali bin Ibrahim al-Qami, Muhammad bin Masoud al-Ayashi, B: Imam, al-Qumi, al-Ayashi, and al-Ayashi, deleted in all for the sake of brevity , to contain the words of the two teams.

I will mention the most important features of the approach within the verified part as follows:

1-When the Imam begins to interpret any of the suras , he begins by mentioning its name , describing it as Meccan, civil or different in it, and also mentioning the number of its ayas. One of the examples of this is Surat Yusuf, the Imam said: Meccan , and about Ibn Abbas : Other than four ayas, three of the first and fourth, :A ,be,BB, Tr,Tz,Tm,Tn,Tywhichare one hundred and eleven Verses unanimously.

2-After mentioning the name of the Surah and its Makkah from its civilization, the Imam mentions conversations in the virtues of each Surah with what he said from the hadiths of the Holy Prophet (PBUH) ,or what influenced from the sayings of the Imams of Al-Azhar (PBUH), one of the examples of this is in the virtue of Surah Hud from Abu Kaab from the Prophet (PBUH). He said: "Whoever reads Surah Hud will be given ten good deeds from the reward with a number of truthfulness to Noah, and he denied it, Hud, Saleh, Shu 'ayb, Lot, Ibrahim, and Musa, and the Day of Resurrection will be happy." And Abu Jaafar () said: Whoever reads Surah Hud on every Friday that Allah sent him on the Day of Resurrection in the group of the prophets, and he was given a simple account, and he did not know the sin of the Day of Judgment.

"Whoever reads Surat Ibraheem, he will be given of the ten good deeds, after each of the servants of the idols and the number of those who did not worship it."

Whoever reads Surat Ibrahim and Al-Hijr in two rak 'ahs, collectively, every Friday, he will not be afflicted by poverty, madness, or affliction.

3- I found the imam installs the name of the sura in the footnote of each of the manuscript plates until the end of the sura , and then begins to install the name of the sura that follows.

4-The Imam Muhammad (may Allah have mercy on him) and his grandmother interpret the Qur 'an with the Qur 'an, and he quotes the Qur 'anic verses in the word in the interpreted verse, for example, when interpreting the saying of the Almighty: Surat Hud, verse 7, To Allah is your return, and He is over all things competent." the Imam

said: "Today they are the ones who Allah(swt) says: Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds." Surat Fasilât ٩, verse 9.

4-I found the Imam interpreting the Quran in the Sunnah of the Prophet, since the Sunnah of the Prophet is clear and explanatory to the Quran, so he often cites in his interpretation the Prophetic hadiths, and the honorable monuments he has taken care of the modern aspect, which is an interpretation of the aphorism, the hadiths occupied a large space in his interpretation, and examples of this are: Allah said ((٩) Surah Ibrahim verse 15), And they requested victory from Allah, and disappointed, [therefore], was every obstinate tyrant. Allah said (r), that is: He lost every arrogant and obstinate to the truth, and about the Prophet (r): "It means: Whoever does not say to him that God is God's only."

But it is taken from it that sometimes it mentions weak or set conversations and the purpose of which is to encourage and intimidate them , and one example of this is the prohibition of drinking alcohol , and that it is watered from the mud of the Prophet (pbuh): "It is the pus of the people of the fire and what comes out of the vagina of adulterers, so it gathers in the pots of hell, and the people of the fire drink it, and it melts with what is in their stomachs and skins."

Sometimes the hadith is mentioned and the narrator is not mentioned, and many examples of this are: About the Prophet () : "This tree is a good palm tree. "

5-The Imam dealt with grammatical and morphological issues, and he dealt with them by many means of research in detail , and it is no secret to any of us , that the science of grammar and morphology took a large place in the books of interpretation , because of its great importance, and they have a close connection with the change in pronunciation in terms of expression , which may lead to a change in meaning, and hence the attention of the interpreters , including Imam Radi al-Din (may God have mercy on him), and I found him relying a lot on scholars as such, such as: Sibuyeh, Al-Kasai, Al-Akhfash, and other scholars.

Examples of this are: When interpreting the Almighty's words: Surat Yunus, verse 105, I found the Imam taking an expressive detail quoting Sibwayh by saying:

Sibuyeh justified the delivery of the command and the prohibition , and similar to that by saying: (You do) on the speech, because the purpose and link with what is with him in the meaning of the source, and the command and the prohibition are indicative of the source of other acts, and the meaning was ordered to be straight in religion ,and

tyranny in it by performing obligatory duties and ending the Qiblah or in praying to receive the Qibla.

Likewise, when interpreting Surat Al-Nahl, verse 25, in the words of the Almighty, it was quoted from Al-Akhfash by saying: Al-Akhfash said: It is superfluous, and the meaning of Lam is to explain without being a purpose, towards your saying that you went out of the country for fear of evil.

6- I found the Imam (may God have mercy on him) mentions verbal issues, especially issues and issues related to the science of doctrines and mentioned the Islamic sects as isolators.

Examples of this are in the interpretation of Surah Hud verse 91 in the Almighty's saying: "You have no power, so refrain from us if we want to harm you, or humiliate you, and prevent some of the retreats from drawing the blind by analogy to judgment and martyrdom."

As well as in Tafir Surat Al-Ra 'd, verse 6 in the Almighty's saying:

He mentioned that the Murtaza said that it is an indication of the permissibility of forgiveness for the sinners of the people of Qibla, because it has led us to forgive them even though they are unjust.

In the words of one who says, "I would like someone to excuse me and leave him."

He mentioned the satisfaction(PBUH) when you studied the elders and said that they are unforgivable.

7-The Imam(may Allah have mercy on him) presented the Quranic recitations, and what concerns the guidance of the recitations grammatically and morphologically, and that he attributes the reciters to their owners. Examples of this are: The recitations in Surat Yusuf verse 110 in the Almighty's saying: "And the non-Kufis recited with emphasis any thought of the messengers that the people had lied to them about what they had promised of torment and victory over them.

And Mujahid recited a lie, and they thought that they had lied about what they had done to their people when they had not seen any sign of it.

In Surat Ar-Ra 'd, verse 4, the Imam mentioned the recitation of Ibn 'Amer and Asim with a ta, and the recitation of Hamza and Zayyah with a reason to match his speech.

8- I found Imam Radi al-Din (may God have mercy on him) takes great care in his interpretation of linguistic issues and this is represented by several ways, including:

- A statement of the meanings of the vocabulary , if he feels that the reader needs to know its meanings, and an example of this is in the interpretation of Surat Yusuf, verse 92 in the Almighty's saying : "From the omentum is the fat whose cover is the rumen and its meaning is: the removal of the omentum .

In the interpretation of Surat Ibrahim ,verse 13, the Almighty says: "The oud is the meaning of becoming."

- The Imam (may Allah have mercy on him) was keen to clarify the rhetorical issues, and an example of this is the interpretation of Surah Hud, verse 44 And it was said, "O earth, swallow your water, and O sky, withhold [your rain]." And the water subsided, and the matter was accomplished, and the ship came to rest on the [mountain of] Judiyy. And it was said, "Away with the wrongdoing people." Yusuf, verse 47, says, "Their families will eat what you have saved for them, and I will assign to them an appliance between the crossing and the crossing."

9- The Imam, may God have mercy on him, was concerned with explaining the interpretive issues related to the Quranic sciences, including the science of the reasons for the descent of the Quranic verses, the copyist, the copyist, the Meccan, the civil and other sciences:

An example of this is the reason for the descent because it is of great importance in the interpretation of the Holy Quran. Knowing the reason for the descent helps to understand the verse and from it in the interpretation of Surat Hud verse 114. He mentioned the Almighty's words in Surat Al-Ankabut, verse 45 Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.

The Messenger of Allah (sallallahu 'alayhi wa sallam) came and told him what he had done , and he said: "Wait for the command of my Lord."

When he prayed the afternoon prayer, he said, " Yes, go, for it is expiation for what you have done."

Likewise in the interpretation of Surat Al-Ra 'd, verse 30:

Thus have We sent you to a community before which [other] communities have passed on so you might recite to them that which We revealed to you, while they disbelieve in the Most Merciful. Say, "He is my Lord; there is no deity except Him. Upon Him I rely, and to Him is my return." Examples of what is stated in the statement of the copyist and copied in the interpretation of the Almighty's saying Surah al-Isra, verse 110 in Say, "Call upon Allah or call upon the Most Merciful. Whichever [name] you call - to Him belong the best names."

And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way., the Almighty has mentioned the words of the Baqir(p) : I copy them and I give what is commanded by Surat al-Hijr, verse 94.

Likewise, in the interpretation of Surat Al-Nahl, verse 67 And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason., the verse that Allah has transcribed, which is the verse in Surat Al-Ma'idah, verse 90: O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.

10- The Imam (may God have mercy on him) was interested in his interpretation of the terms of the principles of jurisprudence , and taking from the books of this science. Examples of this are the interpretation of the Almighty's statement from Surat Al-Nahl, verse 83: The unbelievers are stubborn , and the most mentioned either because some of them did not know the right to lack reason ,or neglect to consider, or did not stand by the argument ,or that it did not reach the limit of the assignment.

Likewise, in the interpretation of Surat Al-Nahl, verse 96: They recognize the favor of Allah ; then they deny it. And most of them are disbelievers. “

And in the interpretation of Surat Al-Nahl, verse 124: He explained The sabbath was only appointed for those who differed over it. And indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ. it by saying: Imposing upon them the maximization and abandoning hunting in it.

11- Imam Radi al-Din (may God have mercy on him) was interested in his interpretation of the poetic evidence, and his method of presenting the poetic verses varied, so he supplies the entire poetic verse, and sometimes he writes the beginning of the poetic verse, and sometimes he mentions the end of the verse, and he does not attribute it to its author, but only writes it. For example:

Whole verse:

The poet said:

We are proud of their destiny, so we will regret it... And blowing it away from us if he protects it.

Examples of house deficits include:

Just as the chest of the canal came out of the blood

AND MANY MORE.

12-The Imam (may Allah have mercy on him) mentioned some proverbs and the ruling in his interpretation , for example: So he rides horses and wears turbans of khaz , for those who ride only one horse and his property is only a single turban for further description

Whenever I go I find happiness.

13-The Imam (may God have mercy on him) warned of an important issue in his approach , which is the large number of transfers and taking from others , but he was honest in what he conveys and attributes the word to his saying, as he is the most equitable scientist in this matter and this is what I found in his interpretation of his sincerity and honesty.

This concludes the approach of Imam Muhammad ibn Muhammad Radi al-Din al-Hasani(may God have mercy on him), which has been interpreted on solid scientific foundations, important investigations, and wonderful benefits.

It is the mercy of God and an effort to review the mothers of the books of interpretation and Hadith in addition to literature and statement, but thanks to its polygon in the arts of literature, language, jurisprudence, interpretation, Hadith, speech and transcendent wisdom, and therefore I say: This interpretation is a complete and sufficient comprehension, It sings the trouble of reviewing many of the considered interpretations, for God is the author and God's reward for Islam and the Koran is the best reward.

Conclusion and main Findings:

Through my journey with Imam Muhammad bin Muhammad Taqi Al-Husseini Al-Musawi Al-Najafi (may God have mercy on him), and his interpretation(light of lights and cresset of secrets) I stand here to show the most important results I have reached:

1- Imam (may God have mercy on him) is an Islamic scientific encyclopedia, a holder for all the diverse arts of science, from interpretation, jurisprudence, Hadith, rhetoric, grammar, and other sciences, and this can students of science to take many studies with different sciences.

2- The interpretation showed that the Imam (may God have mercy on him) transferred a large scientific material from the books, especially the books of interpretation , such as Al-Kashf's interpretation of Zamakhshari , and the lights of the download for Al-Baydawi, and many other books.

3- In this study, I showed the most important features of his approach of interpretation.

4- In this study, I explained that the Imam (may God have mercy on him) is keen to transfer the texts and attribute them to their author, taking into account the scientific honesty.

5- The Imam (may God have mercy on him) has saturated the one issue with many of the sayings of scholars, whether in interpretation or jurisprudence and other sciences.

Blessed are the merciful, for they shall receive mercy from God.

Bibliography

The Holy Koran.

-Aayan Al-Shia, Mohsen Al-Amin(d: 1317AH), Investigation: Hassan Al-Amin, Dar Al-Taarouf for Publications - Beirut,1403AH - 1983AD.

The Story of Civilization, Will Durant (William James Durant, deceased 1981)
Presented by: Dr. Mohiuddin Saber, Translated by: Dr. Zaki Naguib Mahmoud et al.

Dar El Geel, Beirut - Lebanon, Arab League Educational, Cultural and Scientific Organization, Tunis
, 1408 AH - 1988 AD.

- Summary of Islamic history from Adam, peace be upon him, to the present day, Ahmed Maamour Al-Asiri, indexing King Fahd National Library – Riyadh.

- The layers of Shiite flags, the geniuses of the narrators in the narrator of the book, Agha Bazrik Tehrani
(d 1389AH), investigation: Ali Taqi Fenroy, Dar al-Kitab al-Arabi, 1390AH/1971AD.

، Beirut, Lebanon.

- The means of the Shiites to collect the issues of Sharia, Muhammad ibn al-Hassan al-Hurr al-Amili ,(d: 1104 AH), meant to correct, investigate and append Abdul Rahim al-Rabbani Shirazi, House of Arab Heritage Revival Beirut – Lebanon, dt.

- Dictionary of Authors, Omar Reda Kahaleh, Muthanna Library - Beirut, Arab Heritage Revival House, dt.

- -History of the Safavid State, Mohammed Suhail Taqoush, 1st Edition, Dar Al-Nafis, 2009.

- Men's Interpreter, Ahmed Al-Husseini, Al-Marashi Najafi Library, Qom, 1414AH.

- Durrat al-Sadaf, among the scholars of Isfahan in Najaf, Rahim Qasimi, published by the Karbala Center for Studies and Research, 1394AH.

- Deaths of dignitaries and news of the sons of the time, Abu al-Abbas Shams al-Din Ahmed bin Mohammed bin Ibrahim bin Abi Bakr bin Khalkan Al-Barmaki Erbili (d: 681AH), investigation: Ihsan Abbas, Dar Sader - Beirut , 1994AD.

- Encyclopedia of Jurists' Classes, created by the Imam Sadiq Foundation, under the supervision of Jaafar Al-Subhani, Beirut,1st Edition, 1418AH.

Journal of Namibian Studies, 33S1(2023): 1016–1031 ISSN:2197-5523 (online)

- Amal Al-Amal, Muhammad ibn al-Hassan al-Hurr al-Amli (d: 1104AH), investigation: Ahmed al-Husseini, Al-Andalus Library, Baghdad.1966AD.
- = Al-Rawat Mosque and the removal of suspicions about roads and support, Muhammad bin Ali Ardebili Al-Hairi, Al-Marashi Najafi Library, Qom , 1403AH.
- Shiites in the Balance, Muhammad Hawad Mughniyah(d: 1400AH), 4th Edition, Dar Al-Ta 'arif for Publications, Beirut-Lebanon, 1399AH - 1979AD.
- Riyadh issues in the statement of judgments with evidence, Ali bin Mohammed Ali Tabatabai known as the owner of Riyadh(1231AH), investigation: Al al-Bayt Foundation for Heritage Revival, published by the Publishing Foundation of the Teachers Group, Qom, 1412AH.