I'm not robot	reCAPTCHA

Continue

```
ii 4. Rabbis and doctors judÃos only get some worldly benefits from the judÃo people and so are afraid to lose this gain if they ever showed the description 3 in real. 416/1025), and grammar with Abuâ Î-Hasan â Ali ibn Muhammad al-Darir and Abu â Imran al-Maghribi al-Maliki (d. Al-Sharif Ismaâ il  ibn al-Hasan ibn Muhammad ibn al-Maghribi al-Maliki (d. Al-Sharif Ismaâ il  ibn al-Hasan ibn Muhammad ibn al-Maghribi al-Maliki (d. Al-Sharif Ismaâ il  ibn al-Hasan ibn Muhammad ibn al-Maghribi al-Maliki (d. Al-Sharif IsmaâÂ).
\hat{A} 
\hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} \hat{A} 
its description does 3 not match that of this  of Â. This was revealed about those who had changed the description 3 a Sabab Nuzul was questioned by
later scholars.33 Moreover, judging by what al-Wahidi sees as a Sabab Nuzul, his work can be considered a direct application 3 the methodology of the traditionist school of Qurâ   exé Tánica (Madrasat al-Tànica) afsir bâ l-Athar) on one of the sciences of the Corâ  They objected, saying: ¢ Â Â But don't you use the same expression 3
with A® 1?A¢ A And therefore, exalted be, revealA³: (O ye that believe, say not (a) Prophet): "Listen for Us" [ra ". Abu Bakr Ahmad ibn Muhammad al-Razi> Sahl Ibn 'Uthman> Marwan Ibn Mu'awiyah> Juwaybir> al-Dahhak> Ibn' Abbas Having said this regarding
the versuculo (and say: The fire (of punishment) does not touch us, except for a certain number of days): "The people of the book discovered that from one end of the fire to the other a journey was needed forty years and, therefore, they said: "We shall not be tormented in the fire of hell, except for the period of time specified in the Torah." 1659-1665
Ibn Khallikan, Wafayat al-Aâ â yan wa-anba 'abna' al-zaman, beirut: giving al-thaqafah, n.d., vol. If we have listed some of these above topics, it is only to show the seriousness with which Muslim scholars have approached their sacred book and its exhaustive and complete way of exploring it.6 One of these sciences of the CorAn is the Asbab al-Nuzul, that is, the occasions, reasons or causes of revelation<sup>3</sup> n. 1930) and his student Amin Ahsan Islahi (d. The Prophet received me and then said: "O son of al-Khattab, "will you recite some verses that were revealed to me a while ago?" I said: "Please do! 'Recitó (is an enemy of Gabriel ...) to the saying of Allah (and only the wrongdoers do not
the occasion of the revelation of Al-Nisaã ¢, 4: 2, the author quotes the declaration of ã ¢ eã ¢ ishah, the mother of believers, in the sense that this verse is of general application. The predecessors, 2 that Allah's mercy is with them, were extremely cautious when giving their opinion about the occasion of the revelation of the verses. Although the
translator Mokrane Guezzou makes an evaluation of such a scholarship of Asbab al-Nuzul, he concludes with a positive statement of the work of Al-Wahidi and the importance of him for the learning of Islam. Shaykh [al-asfahani] > Abu Yahya al-Razi > Sahl ibn 'uthman > ' Ali Ibn Mushir > Dawud > al-Sha'bi Who Said: Well pleased with him: 'i used to go
to the Jews upon their study of the torah and was Amazed to see the conformity of the qur'an with the torah and of the torah and of the torah and of the torah and of the torah and the connotation of vile and abusive language. His boss said: "We know that he is
the messenger of Ala! In her, and when he confesses to tell the truth, he has been seventy lies with whom the heart of the people earns. The corian is the most raised code for Muslims in everything related to their spiritual, religious affairs, the technical, social and legal. Alism, exalted, revealed: (oh tãº, wrapped in your mantle) à ¢ 2. They were
recommended to people to follow Islam while they themselves refrain from doing so. Then a demon stood in the street and said, "Shall I guide you to Solomon's guarded treasure, which he has none like him?" They said, "Yes, yes." 28-29. Asbab al-Nuzul, from Al-Wahidi, has also stood the test of time. What makes the Opening of Scripture
categorically a mechanical surah is the saying of Allah, exalted be He: (We have given you seven of the repeated verses and the great Koran), that is, the Opening of Scripture. Secondly, there are occasions that help as an additional help to understand certain verses and also serve as illustrations of the legal judgments that these verses clarify. This is
because Allah, exalted be He, wanted to mention here the reward of the believers after He mentioned the reward of the infidels in His words: (the fire prepared for the infidels, whose fuel is of men and stones) [al-Baqarah, 2:24]. 61-62. They listened to the Prophet and followed him. For the present translation of Asbab al-Nuzul, I have based mainly on
the critical edition of al-Sayyid Ahmad Saqr, third edition, 1987, published jointly by Dar al-Qiblah lil-Thaqafah al-Islamiyyah, Jeddah, Saudi Arabia, and MuâÅasat Â"Ulum al-Qurâan, Damascus, Syria. XXXVII-XXXIX. I have already written, praise be to Allah, sums which include most of them and the best among them. Ibn Â"Abbas said: "This is an
answer to Ibn Suwriya when he said to the Messenger of Allah, Allah bless him and give him peace: "O Muhammad! You have brought nothing of what we know, and no clear sign has been revealed to you by which we follow you. In addition, the length of a single volume makes it an indispensable reference for students and scholars of Islamic and
religious studies, and for those who have a particular interest in the Koranic sciences. And so Allah, exalted be He, revealed the excuse of Solomon. (And it follows what the demons falsely related against the kingdom of Solomon. (And it follows what the demons falsely related against the kingdom of Solomon.)
provision with it during this time. Muhammad ibn 'Abd al-'ziz al-qantari informed us > abu'l-fadl al-haadadi > abu yazid al-khalidi > ishaq ibn ibrahim > jarir WHHO WHO SAID: "Once we were sitting with Ibn 'Abbas when he said: The demons were listening to the sky. Delimiting the scope and reach of the legal applicability of certain anic passages of
the corose is also another Factor that highlights the content of the 5 see, for example, the comment on the corn, volume 1, (tr
Often suggest them little or no understanding of the Corén. A reinterpretation of the corian is required to meet the demands of the 21st century. But Andrew Rippin throws doubts about the existence of this work. Lintona (all) except for qui in what will do) [Surah 4:48]. The Jews said: 'Here is your man; Go to him! He has just reached a Medina alley.
3?, in fact, of a particular applicability, the knowledge of its occasion will help explain the different possible scenarios on which this. The passage given can be applied and any other scenario of Nizam al-Mulk's brother, Abu, L-Qasim "Abd
Allah Al-Ajall (d. And they continued their torment until they reached Saqar, where the tree of Zaqqum is, until the days they mentioned ended. She returned home, trembling her limbs, and when his alarm left him, he said: "Oh Khadijah!
"What's wrong with me?" After informing him of what had happened, he said: Â"Be afraid for yourself.Â" This was done 3 to facilitate the understanding of the religi3 n and allow scholars to deduce the relevant rules and laws as long as the Muslim community exists. He was, in fact, hailed as the greatest commentator on the Corner of his time. It is
not our intention <sup>3</sup> give a detailed list of all the topics covered in the works on the sciences of the Corà n. cit., vol.1, p. They said: "This is the beginning of the Surah revealed to the Envoy of Allah. Bless him and grant him peace on the day of Hira.Â" Whoever seeks another direction Alà will lose him. He received a B.A. (Magna cum laude) from the
University of California, Berkeley in 1992, an M.A. from Binghamton State University in 1995 and a D.Phil. (And when they join with those who believe, they say: We believe) [2:14]. He said: "Which of the Cor�ó was revealed first?Â" He said: "Oh, wrapped in your cloak.Â" He said: "I grabbed hold of myself
and then I was pressed so hard that I felt exhausted and then I let go, saying: "Lee!Â". I said, Â"I cannot read.Â" And when it is said in relation to this type of 3 passage "such and such verse was revealed about such or such incidentÂ", what is meant is the representation 3 any eventuality on which a particular chorus passage applies, regardless of
whether that eventuality occurred before or after the revelation 3 the relevant passage 3 n. This was recounted by al-Hasan and Qatadah. Introduction to al-wahidiã ¢ â € 2s asbab al-Nuzul, op. 16 TAFSIR AL-TAHRIR WAã ¢ ã â »L-Tanwir, Tãºnez: give suhnun lil-nashr wa al-tawziã ¢ â», n.d., vol. He grabbed me for the third time and pressed so
strong that I felt exhaus -4] â ».19 tafsir al-tahrir waâ» l-tanwir, op. It means that expression (â! Is!) It is a direction to the people of Medina. Then he took the hand of â € ™ welcome to the cousin and son -in Banu Hashim teacher apart from the messenger of Alã '. 278. They could not understand
how bad actions can obscure faith. He affirms, for example, that version 58 of Surah al-Nisaã ¢ â € ^2â € ^2 was revealed about â «uthman was part of the ejã © Muslim rcito that conquered the Mecca. This is repeated again and again in the same glorious coron good and evil) â¦) [II:
185], (and we reveal from the corn to the most straight »[xxvii: 9]. His comas -Suddi said: â «The reasoned to pass by the Jews and expose them to some dairy. Current of "Ali Ibn Ahmad al-Wahidiâ", (f. 303-304; Imam al-Dhahabi, Siyar Alam al-Nubalaâ ", Beirut: Give Al-Fikr, Vol. 33 A. 26 Edited by Friedrich BerlÃn, 1858-1861. May Allah bless him
abundantly with a blessing3 which is endless in its duration and uninterrupted in its flow, and may he also bless abundantly his companions whom he has guided, purified, chosen to keep his company. This is inconceivable. In truth, I was given the seven often repeated [i.e. al-fatihah] and the great Corà o'n 'â. One of them is to bring a
 word of truth from 5 to 21. All that a Muslim is required to do, in this regard, is to approach the Word of God with an astonishing and absolute destitution and to make the Corà n focus on the divine. "Are not these supposed occasions of Revelation based on mere personal opinià 3 not based on transmissionà 3 n? Now, you can abuse it openly because
this expression of not used in your speech. 47-49. In fact, in some cases, as in Surah al-Fil and Al-Ma â ¢ Idah, 5: 3, one wonders whether the traditions or themes of the suras and verses in question. Another well-known and popular work in this neighborhood is Lubab al-Nuqul Fi Asbab al-Nuzul
from Jalal al-Din al-Suyuti (d. 628. said al-Dahhak: "This was revealed about Abu Jahl and six people from his home. This is Scripture) [2: 1-2]. Then they dispersed. Asbab al-Nuzul from Al-Wahidi, presented here in the full English translation 3 the first time, is the third work in the great commentary on the Holy Corà n and the series. Ibn 'Abbas also
said: "A rabbi judÃo of Fadak called 'Abd Allah ibn Suwriya argumentó with the Messenger of Allah, Allah bless him and gave him peace, and also asked him some questions. Knowledge of the occasions on which ancient passages of the Corà n particular were revealed also helps to understand the motive or wisdom behind the legislation ³ certain
legal decisions. [2: 6] (As for unknowns, if you warn them ...) [2: 6]. Finally, there are occasions on the Corner that alert the commentator to the to the stylistic peculiarities that are due to the implications Different conditions and circumstances give rise to. It contains some additional narrated materials not included in Al-Wahidi's works.
When he dug them up, the devil said, "It is through these that Solomon controlled the Jinn, the humans, the demons, and the birds." The sacred law threatens the ignorant who stumble in this science with the fire of hell. The latter was aware of these occasions, either because some ancient passages of the Koran were revealed in connection with
something that occurred to them personally, or because some revelations were revealed in connection with the incidents they witnessed, or because they had access to other corroborating facts and indications that only someone in their position could be 9 The Muslim Fellowship has produced a relatively abundant body of literature on Asbab al-
Nuzul. This being the case, the discourses of the Koran should not be limited entirely to partial and particular scenarios for this they will nullify what they intend. And if it is admitted that certain social or historical events may have caused certain verses or suras of the Quran, it must be emphasized, however, that these occasions of revelation must be
derived from the Quran itself. "What a wicked tree you are", Solomon said. 1661-1663. Also, as long as the Messenger of God, blessings and peace of God be upon him, was in the midst of them, the Quran continued to be easily understood by Muslims. Anyone who seeks these sciences will find satisfaction and sufficient knowledge in it. 11 A. Ahmad
Ibn Muhammad Ibn Ibrahim al-Muqri â"¢ informed us> Abuâ â"¢ L-Husayn â"¬¬ â"¬¬ â"¬¬ a"¢ Muhammad al-Jurjani> nasr Ibn Muhammad Ibn is has narrated of the hafiz. Yaâ⢠âal-Dawraqi> Ahmad ibn nasr ibn ziyad> Ahmad ibn al-husayn ibn waqid> his father> yazid al-nahwi> âekrimah and al-
haasan who said, âThe first of the Koran to be revealed is (in the name of Allah, the the merciful). He mentioned that Marwan Ibn al-Hakam, then governor of Medina, was alarmed by the From Allah, exalted is © l, (do not think that those who exult on what they have given), because he thought that everyone is exulted in what he gives and likes to be
praised for what he has not done. He appeared for fear of him. Praise is for Allah, site of the worlds. III 5. 3 19. 32 If it were true, as some western scholars seem to assume, that Asbab al-Nuzul de Al-Wahidi was the first author's book in the Gasre, we would have expected that the imam al-Wahydi was the first To say it. In addition, some of the
occasions of these 570 verses are not very authenticated, some occasions are cited in relation to more incident, some are self -contracting, while others are no occasions, except the appropriate comments of the Compava Dear eros in particular verses. 16 Durr, I: 20. When he arrived that moment, we sent one of the strong men of
Israel's children to find Bukhtunassar and kill him. Then I stood up and I left and got to the alley that Allah's messenger, Allah, bless him and gave him peace, had entered. They said: "Before, we used to abuse Muhammad ibn ¢ â,¬ â € al-rahman al-nahwi> Muhammad ibn ahmad ibn sinan al-muqriâ"> ibn "abbas they said about
Allah" that is (and protect against a day in which it will be back to Allah ...): "It is said that this verse and the last verse of the women of Surah [Surah 4] are â \mathfrak{t} be revealed from the corian and. Revelation occasions such as this do not restrict the applicability of the verses they have caused. It happened that they left at the same time and were
received by a group of compa areas of Allah's messenger, Allah bless him and gave him peace. Gabriel demolishes punishment, struggle and difficulties. The humble among people said: "This is the knowledge of Solomon" and, therefore, sought his knowledge and rejected the writings of his prophets. In addition, ibn ã ¢ â, ¬ â € The occasions of
revelation that have come to us can be grouped into five categories.17 In the first place, there are occasions whose knowledge is indispensable to understand the meaning of a given passage of the corian â € â man. It is the firm rope of God â the corian â € â the firm rope of God â the corian â € a the first place, there are occasions whose knowledge is indispensable to understand the meaning of a given passage of the corian â € a the first place, there are occasions whose knowledge is indispensable to understand the meaning of a given passage of the corian â € a the first place, there are occasions whose knowledge is indispensable to understand the meaning of a given passage of the corian â € a the first place, there are occasions whose knowledge is indispensable to understand the meaning of a given passage of the corian â € a the first place, there are occasions whose knowledge is indispensable to understand the meaning of a given passage of the corian â € a the first place, there are occasions whose knowledge is indispensable to understand the meaning of a given passage of the corian â € a the first place, there are occasions whose knowledge is indispensable to understand the meaning of a given passage of the corian â € a the first place, there are occasions whose knowledge is indispensable to understand the meaning of a given passage of the corian are occasions.
 impression that the meaning of these verses of the corian â € and is limited to these specific events when this is not the case. The tremor seized me. The meaning of these verses of the corian â € and is limited to these specific events when this is not the found him in
Babel, a poor boy without strength. If this is not taken into consideration, there will be confusion with respect to the intention of the version of version 196 of Surah al-Baqarah. Some coral verses â € TM Anics on similar facts were revealed in order to clarify the
legal resolutions that surround them and rebuke who are involved in them. Ibn 'Abbas said, according to \hat{A}bu Salih: \hat{a} \notin \hat{a} \notin \hat{b} \emptyset 
al-Wahidi and his book Asbab al-Nuzul Abuã ¢ â L-HaSan ¢ â Ali Ibn Ahmad Ibn ã ã ¢ â Ali al-Wahydi20 Born in the city of Nishapur and it is in this same city where he He died at an advanced age. Today, however, people â € their wishes for the sciences of the cormana â € â ™ and are false and limited, since they are rejected. Mere
conjectures and personal opinions are prohibids in this domain. 34 For a partial descriptive of the manuscripts used by al-sayyid ahmad saqr, vâ © ae and introduction of this last â €  TM TM TM his edition 3 Asbab al-Nuzul de al-Wahidi, op. [2:104] (O ye that believe, say not to the Prophet: "EscAchennos" [raA¢Â ina] Â"... [2:104]. Well, that certain
number of days has passed, but eternity remains. Al-Hafiz Ahmad ibn Muhammad ibn Ahmad informed us Abd Allah ibn Muhammad ibn Ahmad informed us Abd Allah ibn Muhammad ibn Yafar the al-Hafiz Abu Yahya ibn Abi Zaidah who said: Â"When Salman referred to the Prophet, Allah bless him and gave
him peace, the history of the monks, the Prophet told him to dwell in the fire of hellÂ" 1, pp. People began to say regarding their own sick: "tuviWe wish someone like Salomà 3 n.Â" And no censorship could prevent this from happening. Allah, may he be glorified and exalted he absolvià Salomà 3 n. this fact and revealà this verse. On the concept of
Din, Syed Muhammad al-Naquib al-Attas, Islam and Secularism, Kuala Lumpur, 1978, chap. In one they almost of the Koran revealed in Mecca, while the first Surah revealed is [the Surah beginning with] (Read: In the name of your Señor). 1176/1762), for
first to consistently address a particular topic, or that none before them had addressed a particular topic as they themselves have! viii 10. And, therefore, AlÃó revealed this verse. The reader will also discover details about Muhammad¹³ relationship with several people, such as Comrades and Followers, groups and tribes like the Aws and Khazraj,
and also with him who give an idea of his 3, his personal qualities and attributes such as his exemplary humility and generosity, his relationship with his enemies, his conduct of war, how 3 he deals with false accusations of infidelity against his favorite wife â Â A Ã ishah, to cite just a few examples. Also included in this last category are the
occasions of revelation of not provide details to the passages of the Qurâ A confusing A anicos or elucidate difficulties in ambiguous verses but, nevertheless, bring to the fore the armonÃa of the A of the Qurâ and the correspondence of their verses among themselves. And finally, there are occasions when choral passages A anicos are
elaborated that require details to be properly understood or that clarify ambig\(^1/4\) ages. In fact, it is possible that one of the reasons why we no longer own works in Asbab al-Nuzul that predate al-Wahidi, see: Yaqut al-
Hamawi, Muâ   jam al-Udóâ   : Irshad al-Arib ila Maâ  rifat al-Adib, Beirut: Dar al-Gharb al-Islami, 1993, vol. 277-279. A type includes passages from the of the Prophet. 304. 257-260; Ibn Qadi Shuhbah, Tabaqat al-Shafiâ  iyyah  Hyderabad: Daâ
ʉ irat al-Ma̢  arif al-  Uthmaniyyah, vol. Miré in front, behind, to my right and to my left, and then look towards the sky and there was â Â, that is, Gabriel â sitting in the air sitting on a throne. But the first opinion³ is not correct. Abu 'Uthman Sa'id ibn Muhammad ibn Ahmad al-Zahid informs us³> his grandfather>Abu 'Amr al-Hiri>
Ibrahim ibn al-Harith and 'Ali ibn Sahl ibn al-Mughirah who said: Yahya ibn Abi Bukayr informs us³ > Israel > Abu Ishaq > Abu Maysarah ['Amr ibn Shurahbil] who said: Å¢ Å The Messenger of Allah, Allah bless him and give him peace, every time he comes out, alone, or Someone called him "O Muhammad!" And as long as you enterij Soléa â € <â €<
flee. Al-Kalbi said: "This refers to the Jews." This is evidenced by what has been informed to us> Abu \tilde{a} \hat{c} \hat{a}, \neg \hat{a} \in al-rahman ibn abi Hamid> Muhammad ibn \tilde{a} \hat{c} \hat{a}, \neg \hat{a} \in ald al-raczaq> ma\tilde{a} \hat{c} \hat{a}, \neg \hat{a} \in al-zuhri who said: "Abu Salamah related to
me of jabir who said: 6 "Listen that the mines contain the majority of them, thoroughly examined and systematically presented to the reader. The second type includes passages of the corian and that were not direct answers to any historical or social development in the life of the Muslim community. An understanding deep and a full appreciation of
the reach of the first type of corian passages, therefore, it depends on knowing the circumstances, facts and details of L The events that caused them. 28 Published by Dar Al-Qalam, Beirut, 1981. 13 Cf. Durr, I: 456. He says, glorified is ã © l: {y (s) a run 17: 106}. 'Umar said:' You've already seen me strong al-waã ¢ â,¬ â € à ¢ â,¬ â € al-â,¬â € icht>
saã ¢ â,¬â € jubayr> ibn ã ¢ â,¬â € jubayr> ibn ã ¢ â,¬â € said: "Allah bless you And you give him peace, he said: "Avoid informing anything of me that is not what you know, because whoever lies on me will be in the fire of hell; and whoever is on the corian and will enter the hell of fire. Allah revealed it to the seal of the messengers, who openly
explained their meaning, the He took away the anguish, spoke wise words, and was sent with mercy; Allah revealed to him a glorious Quran, a wise remembrance, a rope stretched out, a well-known Covenant, an overriding Shadow, and a Straight Path. Then they said to [the people], "We will turn to that with which Solomon treated others". I said, "I
come to you only because of my amazement at how the Torah and how the Torah and how the Koran is According to the Book of Allah strengthen one another, and how the Koran is According to the Koran is According to the Torah and how the Torah and ho
said this prayer, Ghatafan was defeated. Ibn Â"Abbas said, according to the narration of al-Kalbi>Abu Salih through the aforementioned transmission chain: Â"This was revealed about the Jews of Medina. Then He said: "Praise be to Allah, the Lord of the Universe, the Merciful, the Merciful. In al-Bagarah, 2:102, for example, al-Wahidi mentions as an
occasion the story of the demons with the prophet Solomon; in al-Baqara, 2:114, he mentions as an occasion the plunder of Jerusalem by Titus the Byzantine and Bujtunasar the Persian; in al-Baqara, 2:114, he mentions as an occasion the plunder of Jerusalem by Titus the Byzantine and Bujtunasar the Persian; in al-Baqara, 2:114, he mentions as the occasion the plunder of Jerusalem by Titus the Byzantine and Bujtunasar the Persian; in al-Baqara, 2:114, he mentions as the occasion the plunder of Jerusalem by Titus the Byzantine and Bujtunasar the Persian; in al-Baqara, 2:114, he mentions as the occasion the plunder of Jerusalem by Titus the Byzantine and Bujtunasar the Persian; in al-Baqara, 2:114, he mentions as an occasion the plunder of Jerusalem by Titus the Byzantine and Bujtunasar the Persian; in al-Baqara, 2:114, he mentions as an occasion the plunder of Jerusalem by Titus the Byzantine and Bujtunasar the Persian; in al-Baqara, 2:114, he mentions as an occasion the plunder of Jerusalem by Titus the Byzantine and Bujtunasar the Persian; in al-Baqara, 2:114, he mentions as an occasion the plunder of Jerusalem by Titus the Byzantine and Bujtunasar the Persian; in al-Baqara, 2:114, he mentions as an occasion the plunder of Jerusalem by Titus the Byzantine and Bujtunasar the Persian; in al-Baqara, 2:114, he mentions as a plunder of Jerusalem by Titus the Byzantine and Bujtunasar the Persian; in al-Baqara, 2:114, he mentions as a plunder of Jerusalem by Titus the Byzantine and Bujtunasar the Persian; in al-Baqara, 2:114, he mentions as a plunder of Jerusalem by Titus the Byzantine and Bujtunasar the Persian; in al-Baqara, 2:114, he mentions as a plunder of Jerusalem by Titus the Byzantine and Bujtunasar the Persian; in al-Baqara, 2:114, he mentions as a plunder of Jerusalem by Titus the Byzantine and Bujtunasar the Persian; in al-Baqara, 2:114, he mentions as a plunder of Jerusalem by Titus the Byzantine and Byzantine 
7:175, he mentions Balâam ibn Baâura as the occasion of the revelation. revelation, while in al-Aâraf, 7:189, the occasion of revelation refers to the prophet with truth, I have not come to see you, but to inform you of what the Jews say. If
Christians have already failed to judge by the Gospel, it is not unreasonable that they do not believe in Muhammad, may Allah bless him and give him peace. What happened to the believers and their enemies in the battles of Uhud and the Pit, for The corian has treated extensively, highlighting in the process too many nuances and direct messages
considered one of the greatest acts of worship in Islam. Then Jabir said: â «I will tell you what the messenger of Alism, he bless him and give him peace, related to us. God says in the corian (he who does not judge what he has revealed, they are the infidels) [5:44]. Therefore, it is remarkable and surprising to discover that Al-Wahidi did not always pay
attention to his own warning. This is narrated by Bujari de â "Abd Allah Ibn Muhammad and also by Muslim de Muhammad Ibn Rafiâ" and both narrators told him of â "Abd al-Razzaq.â" the fact that the book no longer exists is not proof enough of its absence. As for the scholars of the children of Israel, they said: â "do not allow this to know Salomóâ
23 MUAYAM AL-UDABA, op. And through the same transmission chain The prophet, God blesses him and gave him peace, he raised once in Mecca and said: â € m in the name of Alica, the compassionate, the merciful. XIV 16. Once more, it is impossible to say that the messenger of Alism, he bless him and give him peace, remained more than ten
years in the Mecca and prayed during this time without the opening from the book. Cooper) [hereinafter comment], Oxford University Press, 1987, pég. They said: â € This is magic. 'Your sign that believes, narrated by Al-Hakim Abu Abd Allah in his Sahih5 of Abu Bakr al-Sibghi> Bishr Ibn Musa> al-Humaydi> Sufyan. But most of the corian They
are of the opinion 3 that it was revealed about those who had changed the verse of the storing 3 [unmarried men who are married] and the description of Muhammad, Allah blesses him and gives him peace. But the Subtle and Knower has informed you before me. 'Abd Allah said to his companions: How 3 did I do it? I informed him that a day the
Prophet, bless him and give him peace, convocó to the Jews and asked them about a certain matter. Our man grabbed him to finish off but Gabriel intervened. Read: and Thy Lord is the Most Kind, Who teaches by the pen, teach the man what he does not know. Isma'il ibn Abi al-Qasim al-Sufi informs us> Abu'l-Husayn Muhammad ibn Ahmad ibn
Hamid al-'Attar> Ahmad ibn al-Hasan ibn 'Abd al-Jabbar> Abu'l-Qasim 'Abd al-Jabbar' Ab
years. he is our enemy. And the verse that gives more hope to those who profess the divine unity of Allah is (Lo! He doesn't forgive the fact that he's credited with a buy. Abu A¢ A Amr ibn Matar> JaA¢ A away ibn Muhammad ibn al-Layth> Abu Hudhayfah> Shibl>Ibn Abi Najih>
Mujahid who said: Four from the beginning of this Surah were revealed about the believers, and two weres after these four were revealed about the hipÅ 3 critasÄ Ä. This is also the 3 opinion of 'Ali ibn Abi Talib. He grabbed me again and pressed me so hard that I felt
exhausted and then let go, saying: ¢  Read!â  I said, Å¢  I said, Å¢ A I said,
the prophet. I said: 'In that case I testify that it is not allowable for Gabriel, they are enemies to those who declare any of them as an enemy, since they are allies to whoever is an ally to any of them. 'And if he hasn't done it, why would have
believed in you. When Salman finished his praise, Allah â € messenger of â TM. Allah blesses him and gives him peace, said: ã ¢ â € â ¡âix Salman! They are from the inhabitants of the material that al-Wahidi presents as occasions of revelation. 11
Qurtubi, VIII: 303 XIII 15. Later he blamed a salomon for this and this remained as until he sent Muhammad, he bless him and give him peace. This document highlights issues such as relations between Muhammad and Jewish and Christians. Through the coron prevailed and its transmitted wisdom. 431/1040). Currently, he is a special fellow and
academic in residence at the Royal Aal Al-Bayt Institute for Islyto (AMMnam, Jordan), which is under the sponsorship of Abdallah II, King of Jordan 48, pp. It follows, therefore, that he would not mention his generosity about the prophet for opening the book while he was in Mecca and then revealing this to him in Medina. 54. Such knowledge is an
invaluable tool to capture the meanings of this type of corian \hat{a} \in \hat{a}^{TM} Anic. Upon returning home, I said: Cove me! Count me! And I Who, among the people, comes to you? There are others that direct the commentator of the Cor\hat{A} n \hat{A} \hat{A} search for public evidence that allows him to explain or understand a given verse. Exalted be it, he revealed to me
not a single prophet but an angel comes to him with a message and revelation 3 his glorified and majestic Lord is him, so who is the angel that comes to you? said: ¢ is Gabriel¢  A. The Prophet, bless him and give him peace, live only another nine nights after this revelation 3 his glorified and majestic Lord is him, so who is the angel that comes to you? said: ¢ is Gabriel¢ Â A. The Prophet, bless him and give him peace, live only another nine nights after this revelation 3 his glorified and majestic Lord is him, so who is the angel that comes to you?
ibn Ibrahim al-WaŢ Å¢ iz informed usij and Muhammad ibn Ibrahim ibn Muhammad ibn Yahya tells us, both> Abu Å¢ Ä informij al-Walid> ShuÅ¢ shaq who said: Å¢ Ä is informed usij and Muhammad ibn Ibrahim ibn Muhammad ibn Yahya tells us, both> Abu Å¢ Ä informij al-Walid> ShuÅ¢ shaq who said: Å¢ Ä ibn Amr ibn Matar> Abu Khalifah al-Fadl ibn Al-Hubab al-Jumahi> AbuÄ¢ Ä informij al-Walid> ShuÄ¢ Shaq who said: Å¢ Ä ibn Amr ibn Matar> Abu Khalifah al-Fadl ibn Amr ibn Muhammad ibn Ibrahim i
for a pronouncement. 47. He also tells of his master al-ThaŢ Â labi who often tells of dodgy narrators and even narrators accused of lying in Hadith¹3 broadcast. 14 Shah Waliullah al-Dahlawi, al-Fawz al-Kabir fi Usul al-Tafsir, Lucknow: Dar al-Sunnah, 1993, pp. Introduction ³ El Corà n  the  is the heartó n and soul of Islam. Ahmad ibn
Muhammad ibn Ibrahim informs usó> Shaybah ibn Muhammad i
of his three different comments on the " of the Corà n  an al-Wajiz fi Maâ  ani al-Qurâ Â an al-Wasit in volÃenumens.30 Al-Wasit in the had titled Maã ¢ â € in) that he had titled Maã ¢ â € tin) that he had titled Maã ¢ â € Ani al-tafsir,
Musnad al-tafsir and Mukhtasar al-tafsir.31 These three Aums no longer exist, but it is likely that its material was incorporated into Al-Wasit and Al-Basit. Al-HaSan Ibn Muhammad ibn 4l-HaSan Ibn Muhammad ibn farisi informed us> Muhammad ibn Al-Wasit and Al-Basit. Al-HaSan Ibn Muhammad ibn farisi informed us> Muhammad ibn fari
Layth> \hat{a} \notin \hat{a} \notin \text{uqay} ibn shihab> Muhammad ibn \tilde{a} \notin \hat{a} \notin \text{Abbad} ibn ja\tilde{a} \notin \hat{a} \notin \text{Al-Makhzumi} said far that he listened to one of his men of knowledge say: , I bless you and give you peace, it is (read: in the name of your seper that creates, create the man of a coigulum. Cooper), Oxford University Press, 1987, pp. As a day I was with them, the
messenger of Alism, he bless him and gave him peace, he passed from me. They wrote: 'This is what Asaf Ibn Barakhiya has taught King Salomian' and buried him in the place where Salomon worshiped without him noticing. 9 cf. al-wahidiã ¢ â € the introduction â â ™ its asbab al-Nuzul; ITQAN, op. He said: o (read: in the name of your seã ± or). An
example of this is the story of Khawlah Bint Thaã ¢ â € of it that disputes with 13 imam al-wahidiã ¢ â € In Mecca. 227.6 The importance and need of the different sciences of the corian â <sup>™</sup> cannot be emphasized enough. by Wolfson College, University of Oxford in 1999. In one of these traditions it is said that he said in the pilgrimage of Farewell
(Hajjat al-Wadaã ¢ â € â âix), at the end of its sermon: The book of Allah and my practice ".2 In another tradition³ n, the imÄ n" ali ibn abi talib also informedij that the prophet said: " before you and the news of the nations that will come after you, as it is the final judgment between you [...]. Abu Nasr Ahmad ibn Å¢ â â Allah Allah al-Makhladi
informed usó> Abu â â â amr ibn nujayd> abu muslim> â â " "Aabd al-Rahman Ibn Hammad> ibn â â â a 10Hammad Ibn Sirin Who said:" Fare to Allah and does not say except what is right; Those who know the occasions of the Korah have passed Surah revealed to the
Messenger of Allah, Allah bless him and gives him peace, in Mecca is Surah the believers [Surah 23], and it is also said that Surah is the arab [Surah 24]. 1 One of the names of the Korah is al-Furqan, the distinguisher or criterion. But the Messenger of Allaah, Allaah, bless him and gave him peace, explained to them that the word "zulmo" here refers
to associating partners with God and reciting the verse ("... does not attribute partners to Allaah, Allaah, the messenger of Allaah, the messenge
Part 1, p. This guide and legislation 3 be revealed in the form of universal, practical and legislative speeches. Isma â Ibn Ibrahim al-Sufi> Abu Bakr Muhammad Ibn Yaâ â 10 -qub> al-Hasan Ibn â â "The last one runs, he is (a
messenger has come to you) [9: 128], and the law until the end of the Surah. 4, pp. For example, when God revealedÃ3 (those who believe and darken not their belief to irregular they were confused. And whenever they found something problematic, they questioned him to clarify the matter. Abu Bakr informs usÃ3> Abu Muhammad> Abu Yahva> Sahl
ibn â  Uthman>Yahya ibn Abi Zaâ  idah> Malik ibn Mighwal who said: ¢   Ç  Atiyyah al-â   Atiyah al-â Â 
understandÃa la razà 3 n. 13, p. 21. This is undoubtedly the main and most serious drawback of the book. It may not be as extensive as the literature dealing with some other and sciences such as abrogating, the different readings and recitations of the Corà  and, or even the stylistic, grammatical, and ¼ aspects of the Corà Â Â Â A
a. The Corà Â Â and is the highest 3 for Muslims in all matters related to their spiritual, religious, ethical, social and legal affairs. But given the nature of the material itself and its restricted mode of communication, 3 body of writings on this genre remains quite substantial.10 The earliest known work on Asbab al-Nuzul, as Ibn al-Nadim mentions (d.
Yousef Waleed Meri Series Editor Amman, Jordan 24 Jumada I 1428/ 10 June 2007 3. He sometimes cites narratives without any broadcast 3. The judÃos know the description 3 Muhammad in the Torà and only ask Alà to send him so they could fight against the Arabs. Owner of Judgment Day ( â ÷)' and lawó until the end of Book Opening Â. In
addition, al-Wahidi sometimes gives too much credence to the opinion 3 his master al-Thaâ  labi even when this is contradicted by histà 3 rich facts. 627-629; Imam al-Dhahabi, Taâ  rikh al-Islam wa-Wafayat al-Mashahir waâ  labi even when this is contradicted by histà 3 rich facts. 627-629; Imam al-Wahidi sometimes gives too much credence to the opinion 3 his master al-Thaâ  labi even when this is contradicted by histà 3 rich facts. 627-629; Imam al-Wahidi sometimes gives too much credence to the opinion 3 his master al-Thaâ  labi even when this is contradicted by histà 3 rich facts. 627-629; Imam al-Dhahabi, Taâ  labi even when this is contradicted by histà 3 rich facts. 627-629; Imam al-Wahidi sometimes gives too much credence to the opinion 3 his master al-Thaâ  labi even when this is contradicted by histà 3 rich facts. 627-629; Imam al-Dhahabi, Taâ  labi even when this is contradicted by histà 3 rich facts. 627-629; Imam al-Wahidi sometimes gives too much credence to the opinion 3 his master al-Thaâ  labi even when this is contradicted by histà 3 rich facts.
passages of  CORISE â € Prophet, bless him and give him peace. When Salomà 3 didn't leave this in your power for you to learn." 430/1039).23 His teachers in Hadith included Abu Tahir ibn Mahmish, Judge Abu Bakr al-Hiri, Abu Ibrahim Ismaâ Â il ibn Ibrahim al-
and then reÃan. Some of al-Wahidi's related inaut narratives of his master al-Thaâ  labi, or through al-Suddi al-Saghir and al-Kalbi, are corroborated by other related inaut narratives through different channels of transmissionà 3 n. I revealed this verse because of this  . The Corà n  and is easily to the Profé Compañeros. This is because from this
particular point of view, all that matters is how a recover the sense of eternity that is the distant kinship) [4:176], and the last Surah revealed is Surah Repentance [Surah 9]Ţ ŠŢ Å¢ Å¢ Å
 . As for the real ones among them, they delivered exactly what they had heard. 'Abd Allah ibn Ubayy said: 'Look how 3'm going to ban these fools from you!' He followed and took the hand of Abu Bakr al-Siddig, who Alé is pleased with him, and said: "Welcome to the true ones, the master of Banu Tamim and the Lord of Islam, the second person in
the cave together with the Messenger of Allah, who delivered his person and his wealth." Translated 3 n On behalf of Allah, the Good, the Merciful Author Introduccià 3 n Praised be Allah, the Generous, the Giver, Defeator of the Confederates, of doors, creator of the clouds, fixative fixat
that have different occasions. The first existing and most famous work on the river is undoubtedly Asbab al-Nuzul de AbuĢ Ä l-Hasan Ä¢ Ä Ä Ali ibn Ahmad al-Wahidi on which it is said below. 8 Al-Itqan fi Å¢ Ä A Ulum al-QurĀ¢ Ä an, op. It is the supreme and uncontested authority in the visionÄ of the world of Islam that decides the truth of
falsehood and the good of evil.1 Everything that is islymic has its origin in the Qurâ  and Â, whether it is a matterà ³ n of norms of daily life, principles of faith, law or spirituality. the first month in which the Corà n was revealed about the Christians, one also realizes that
Ţ Šwho Ţ Å here serves as a definite conjunctive pronoun. Thus, this leads to a situation in ³ where verses are cited out of context, and misused to justify violent and inhuman acts in the name of Islam. By Him in Whose Hand is Muhammad Å the soul of Å, cut off the head of any of you who utters this expression ³ n Å. And so, exalted be it,
problem, especially because al-Wahidi, for example, mentions only the occasions of some 570 verses from more than 600 verses that make up the whole of the Corà n  a Â. No increase we give you save from torment) [78:30]. When your provision 3 not finished, you return to Khadijah to receive more provisions, again for another retreat of a few
more nights. 21 that W. One of them will address his or her relatives or Muslims with whom they have relations: ¢  G stand firm with your religi and the one with which this man ¢  means Muhammad, bless him and give him peace ¢ Â os Â, because he's the truth. [2:79] (Therefore, "so be they to those who write the Scripture with their
hands and then say: "This is from Allah") [2:79]. In the introduction 3 his Asbab al-Nuzul, Imam al-Wahidi wrote: "As a result, we have ended up benefiting beginners in the book sciences by exposing the occasions for which it was revealed in their mother
tongue. The Devils then wrote a book and buried it under the place where Solomon only worshipped. Al-Hasan and Qatadah said: "When Allaah mentions mosquitoes and arteries in his book and the uses for acuñar similarities for unbelievers, the judÃos laughed and said, "This does not look like Allaah's speech," and Allaah revealed this verse" â 22
Wafayat al-Aâ â yan, op. 4 A small cave (4 yards long, 1.75 yards wide) on Mount Nur ("The mount") of light"), about two miles from Mecca. Al-Kalbi mentionsó, through the transmission chain ³ mentioned above: "They have changed the description ³ the messenger of Allah, Allah bless him and gives him peace, in his scriptures." thee (Muhammad)
upon her husband ...) [58: 1]. From this prophecy it emerges that the revelation 3 (see: in the name of your self), and then (oh you wrapped in your cape) was revealed. This is made by reference to the historical incidents 3 rich in itself, as they have reached us through transmission n. Introduction n
and 3 logo of the editor of the series The great tafsirs of the Sacred Corà n "A project (www.altafsir.com) of the Royal Institute Aal Al-Bayt for the first time in the English translation, one of the most important works in the anic sciences branch of the Corà n
("Ulum al-Qur" an) known as "Asbab al-Nuzul" occasions, and contexts for the revelation 3 the Sacred Corà n" An. Therefore, Allah revealed this verse." ". People in Quraysh said: "May Allah strike your mouth" or something like that." This continued until the truth came to him suddenly while he was in the Hira cave. "I told him: i can't read." But first,
it is necessary to talk about the beginning of the revelation and also to reveal All these states and summarily say something about them. he said: "Messenger of Allah! Just pray and fast;
Believe in you and bear witness that you will be sent as a prophet. Then, the retreat was loved only. al-dhahabi, taâ â â ¢ Rikh al-Islam, op. Justice. He showed us enmity on many occasions. Shaykh abu bakr ahmad ibn muhammad al-asfahani informs usó> â â ~ allah ibn muhammad ibn Hayyan> abu yahya al-razi> sahl ibn " â ¢ who said: "I hear
Al-Hasan al-Basri say with regard to Allah he says (and (is) a Corà n" that we have divided, that you can recite it to humanity at intervals, and we have revealed it through (successive) revealed it through (successive) revealed of the Corà n and the last; It was revealed to him [the Prophet]
within eight years in Mecca, before emigrating, and then for ten years in Medina. Said al-Kalbi: "The demons wrote magic and talismans (Niranjiyyat) and attributed them to Asaf ibn Barakhiya. But when the Prophet, except that Gabriel is his ally '. They
said: "That's the one that comes with war and fighting." Muslims and non-Muslims are often unaware of the occasion of the revelation of t
ishaq ahmad ibrahim al-muqriâ € we informed > Ã ¢ â € abd al-Razzaq> Maã ¢ â ™ informed Islam Bless him and give him peace, he was initiated with a true revelation vision in the dream, so that he saw nothing in the vision of the dream al-Suyuti
wrote his book more than four centuries after the death of Al-Wahidi, and despite being more expert in Hadith that his predecessor, his lubabab Al-Nugul contains inconveniences, some of which had themselves in the work of Al-Wahidi, 12 The scope and scope of the utility of revelation occasions have been a matter of controversy among Muslim
scholars. Muslims also came into contact with the pre -dems religions of Byzantium and Persia. 234/848), the Shã © ij of the Imnal al-Bujari; This book is titled Kitab Al-Tanzil.11 This work unfortunately does not exist. Therefore, they were completely dependent on the messenger of Allah, he bless him and give him peace, for his understanding of the
corian å f å 🖰 a. 1. cit., Vol. It was accepted as legize because the decent companos followed, in their understanding of the coron € Anic text whose revelation in deliveries witnessed personally. [2:26] (I do not have a similarity) [2:26]. In the corian å € 1 and there are dazzling miracle content, manifest signs, true evidence and eloquent meaning of the coron € Anic text whose revelation in deliveries witnessed personally.
The previous version was revealed about them. This is what has driven me to dictate this book that all the different occasions, so that those who deal with the revelation 3 lies, and then strive to preserve it after seeking your knowledge and receive
by 3. 31. He has published numerous articles and books dealing with various aspects of Islamic history, 3 and ritual practice. Until now, the fundamental texts of the Islamic faith, apart from the remarkable exception 3 the Prophet's Hadith, have remained beyond the reach of many Muslims and non-Muslims alike. And the first Surah revealed in
Medina is (Woe to the Fraudsters) [Surah 83] and the last Surah revealed in Medina is Surah Repentance [Surah 9]. Political dissent and schisms among Muslims influenced the way in which some Muslims approached their religi³ not at the intellectual, theological ³ and practical level. Then revealó (Lo! Those who believe (in what is revealed to you,
Muhammad), and those who are judÃos) up to His saying (not to grieve)â Â. he told them: "Am I addressing you to an inexhaustible treasure? When they responded affirmatively, he said: 'Dig under the throne [of Salomà 3 n].' Among the most important sources for understanding the of the Corà n  are tafsir's works, comments on the Corà n Â
and, which help to adequately explain and contextualize the Revelation n. However, from the point of view of personal spiritual discipline alone, a Muslim does not need to know all the detailed knowledge that these sciences provide. The occasions of revelation some verses A¢ A as al-Baqarah, 2:121 A¢ A are based on pure guessing n. He
studied lexicografÃa and filologÃa with Abuâ 1-Fadl Ahmad ibn Muhammad al-â  A rudi (d. Different nations then copied it from them. But when the Muslims returned to the Prophet, Allah revealed this verse . 7 Cf. Jalal al-Din al-Suyutiâ  s  al-Itqan fi â ULUM
Al-Ourã ¢ â € Importan (en adelante ITOAN), Dar al-nadah al-jadidah, N.D., p. The direction 3 the 3 of Mecca continues until Allah says: (and give good news ...) [Al-Bagarah, 2:25]. The messenger lifts up the banners of truth, restores leci's true, refutes lies, erases the traces of these lies, suppresses the idolatrÃ3 and destroys his citadel. This
is because it is the best one should know and the most appropriate thing to which one should direct one's attention<sup>3</sup> since it is not possible to know the interpretation one should direct one's attention<sup>3</sup> since it is not possible to know the interpretation one should direct one's attention<sup>3</sup> since it is not possible to know the interpretation one should direct one's attention<sup>3</sup> since it is not possible to know the interpretation one should direct one's attention<sup>3</sup> since it is not possible to know the interpretation one should direct one's attention<sup>3</sup> since it is not possible to know the interpretation one should direct one's attention<sup>3</sup> since it is not possible to know the interpretation one should direct one's attention<sup>3</sup> since it is not possible to know the interpretation one should direct one's attention<sup>3</sup> since it is not possible to know the interpretation one should direct one's attention<sup>3</sup> since it is not possible to know the interpretation one should direct one's attention<sup>3</sup> since it is not possible to know the interpretation one should direct one's attention<sup>3</sup> since it is not possible to know the interpretation one should direct one's attention<sup>3</sup> since it is not possible to know the interpretation one should direct one's attention one should direct one should direct one's attention one should direct o
else. According to the greatest people of knowledge, this verse is a direction 3 people of the book, even though it is also clear from the beginning that what Al-Wahidi understood as a Sabab Nuzul is much broader than what most Muslim scholars understand by it, that is, an event or incident that
occurred during the prophecy era and that caused the revelation a Corà n. â â ¢ Anic Verso or Surah. I looked up and saw the angel who had come to me in Hira sitting on a throne halfway between heaven and earth. Such knowledge is an invaluable tool for understanding the meaning of this type of anic verse of the Corà n. The narrative not have not a corf of the corf
ibn "ujrah upon whom was revealed (and who among you is sick or has a head ailment") [2: 196] is an example. cit., pp. said al-Suddi: "People in the time of Salomà 3 wrote magic to each other and dedicÃ3 to learn it. 6 Narrated by Ahmad in his Musnad. And the first Surah that the messenger of Allah, Allah, blesses him and gives him peace, openly
announced in Mecca is (by the star ...) 7 [Surah 53], while the harshest verse of the Healing in the inhabitants of hell Fire is (so flavor (of what they have earned). Narrated by In Tafsir of Sulayman Ibn Harb of Shu "Bah, and also narrated in a different place of The same report was also narrated by In Tafsir of Sulayman Ibn Harb of Shu "Bah, and also narrated in a different place of The same report was also narrated by In Tafsir of Sulayman Ibn Harb of Shu "Bah, and also narrated in a different place of The same report was also narrated by In Tafsir of Sulayman Ibn Harb of Shu "Bah, and also narrated by In Tafsir of Sulayman Ibn Harb of Shu "Bah, and also narrated by In Tafsir of Sulayman Ibn Harb of Shu "Bah, and also narrated by In Tafsir of Sulayman Ibn Harb of Shu "Bah, and also narrated by In Tafsir of Sulayman Ibn Harb of Shu "Bah, and also narrated by In Tafsir of Sulayman Ibn Harb of Shu "Bah, and also narrated by In Tafsir of Sulayman Ibn Harb of Shu "Bah, and also narrated by In Tafsir of Sulayman Ibn Harb of Shu "Bah, and also narrated by In Tafsir of Sulayman Ibn Harb of Shu "Bah, and also narrated by In Tafsir of Sulayman Ibn Harb of Shu "Bah, and also narrated by In Tafsir of Sulayman Ibn Harb of Shu "Bah, and also narrated by In Tafsir of Sulayman Ibn Harb of Shu "Bah, and also narrated by In Tafsir of Sulayman Ibn Harb of Shu "Bah, and also narrated by In Tafsir of Sulayman Ibn Harb of Shu "Bah, and also narrated by In Tafsir of Sulayman Ibn Harb of Shu "Bah, and also narrated by In Tafsir of Sulayman Ibn Harb of Shu "Bah, and also narrated by In Tafsir of Sulayman Ibn Harb of Shu "Bah, and also narrated by In Tafsir of Sulayman Ibn Harb of Shu "Bah, and also narrated by In Tafsir of Sulayman Ibn Harb of Shu "Bah, and also narrated by In Tafsir of Sulayman Ibn Harb of Shu "Bah, and also narrated by In Tafsir of Sulayman Ibn Harb of Shu "Bah, and also narrated by Ibn Harb of Shu "Bah, and also narrated by Ibn Harb of Shu "Bah, and also narrated by Ibn Harb of Shu "Bah, and also narrated by Ibn
not only the first existing work in the Book, but it is also the standard upon which all subsequent work was modeled on the occasions of Revelation. This last verse was revealed about believers. 30 Tabaqat al-Shafiâ â iyyah, op. 3 Narrated by Bukhari and Tirmidhi. 21 Siyar Aâ â â al-nubala", op. And the last 5 which is al-Mustadrak â â â al-
Sahihayn wing. 1973), the Gran Usuli and the commentator of the Corà n y.16 Segé, there are certain occasions of revelation that the commentator of the Corà n must know, since they provide elaboration occasions of revelation that the commentator of the Corà n must know, since they provide elaboration occasions of revelation that the commentator of the Corà n must know, since they provide elaboration occasions of revelation that the commentator of the Corà n must know, since they provide elaboration occasions of revelation that the commentator of the Corà n must know, since they provide elaboration occasions of revelation that the commentator of the Corà n must know, since they provide elaboration occasions of revelation that the commentator of the Corà n must know, since they provide elaboration occasions of revelation that the commentator of the Corà n must know, since they provide elaboration occasions of revelation that the commentator of the Corà n must know, since they provide elaboration occasions occasi
Some scholars stressed its importance so much that they gave the impression<sup>3</sup> that each passage of the Corà n must have one almostà <sup>3</sup> n, while others seemed inclined to overthrow its utility and importance altogether. And 7 quoted by Jalal al-Din al-Suyuti in al-itqan fi "ULUM al-Qur" an, Dar al-Nadwah al-Jadidah, Beirut, n.d., i: 25. Once the
practice of the whole gura and the mandates contained in these small passages they memorized were perfected, they returned to the Prophet to learn more. For this reason<sup>3</sup> n, imagine that Surah al-Muddaththir was the first of the Court to be revealed when, in fact, this is not the case. As for today in Africa, each person invents something and invents
lies and fabrications, and in doing so launches himself to the control of ignorance, pays no attention<sup>3</sup> or the threat issued to the ignorant regarding the occasions of different verses. Through his evidence, he persisted in opposing the <sup>3</sup> latras until the DIN was established and the deniers' doubts were annulled. In preparing this edition<sup>3</sup> the editor has
used three different manuscripts (Ahmad III (TurquÃa), Dar al-Kutub al-Misriyyah and Maktabat al-Azhar (Egypt) respectively), as He taht ni ,snoisacco eht fo erawa erew dna noitalever eht fo snoisacco eht gnidrager noinipo na ecnavda ot
lufwalnu si tI Ââ :gninraw sih ni lacirogetac saw idihaW-la ,luzuN-la babs I .ylper eht emac ,'seY' '?ti yortsed yllaer uoy dluoW' :dias eH '!yrautcnas ruoy gniyortsed fo esoprup eht rof ma I' :deilper ti '?rof uoy era tahW' :ti deksa eh ,werg )habunruhK-la( eert boraC eht nehW '!taht dna sihT' :yas dluow eert ehT '?eruoy uoy ac esaesid hcihW' :eert
                                                                                         fo noitubirtnoc cissalc eht no tnemevorpmi thgils a deredisnoc eb thgim krow sihT .957:II ,]rruD retfaereh[ 3891 ,rkiF-la raD ,)semulov 22( ,naÂτÂ→ruQ-la makhA-il ÂτÂÃaaimaJ-la ,ibutruQ-la irasnA-la damhA nbi
nworg vlwen vna ksa ot desu nomoloSA
dammahuM hallA dbAÂT¢ubA mamI ,14-04:IV ,]trap eht ot srefer laremun namor eht ;irabaT retfaereh[ 4891 ,rkiF-la raD ,)semulov 51 ni strap 03( naÂTOTÃorQ-la yA liw³ÂraT na³Eâ nayaB-la ÂTOTO ht ot sserdda na si )  ANGELO ¢ droL ruoy pihsroW !dniknam O( gniyas sÂIX>A ,ecneH .modgnik sih fo deppirts saw nomoloS nehw deneppah
sihT .dlrow milsuM eht fo strap tnereffid ni desrepsid snoinapmoC citehporp eht nehw tlef yltaerg saw ,senilpicsid rehto emos fo osla dna naä‡ä³a″ruQ eht fo noitaterpretni dna gnidnatsrednu reporp a rof deriuqer sloot lacigolodohtem dna egdelwonk eht gniyfidoc fo ecnatropmi emertxe dna ytissecen ehT .detlusnoc neeb osla sah )0002 ,noitide tsriF
,nonabeL ,turieB( hayyimllÂT¢À la butuK-la raD fo tide lacitircnu ehT 43.H.A 9731 ni ,oriaC ,ibalaH-la ibaB-la afatsuM yb detnirper saw hcihw .H.A 6131 of of Matba¢ÃÂat Amin Hindiyyah, i was really looking to meet them. Asbab al-Nuzul along with other works appearing in the series of the Great Tafsirs clarify the meanings of the CorÃn  Â
ancient verses. Thus, the torment will last only seven days. [2:80] (And they say: The Fire (punishment) does not touch us unless by a certain number of days (Â â []) [2:80]. In other words, the most pressing need, as with any tradition of the
, the exact occasions and contexts of Revelation were not preserved in the rich historical record<sup>3</sup> importance of knowing their occasions. They made him white and tall while the Prophet, bless him and give him peace, was marrà <sup>3</sup> n and of medium height. 4 Cf. Mustafa Ahmad al-Zarqa, al-Fiqh al-Islamiyy wa-Madarisuh, Damascus: Dar al-Qalam, 1995,
pp. When Salman went to see the Messenger of Allah, Allah blesses him and gives him peace, he informed him about his worship 3 effort. 24 Siyar Aâ  lam al-Nubalaâ Â, op. Buktunasar grew, greató strength, conquered us and brought out Jerusaló. Al-Wahidi was never recognized as a Hadith scholar, but his lack of experience in this field is
clearly manifested in his book Asbab al-Nuzul. And his book is replete with expressions like â  Oala al-Mufassirunâ  [the commentators of the Corâ al-Kalbi have said], â  Oala al-Mufassirunâ  fixe commentators of the Corâ al-Kalbi have said], â Â Â Â or expressions
that are then followed by what are supposed to be the occasions of revelation of the verses under consideration. Concluding his assessment 3 the degree of applicability of the Asbab al-Nuzulâ, Ibn â  all  earth became dark to me, but then this verse was
revealed (Lo! Those who believe (in what is revealed to you, Muhammad), and those who are judÃos) to Allah are saying (and there will be fear over them and no affliction, and  As if a mountain of my â € This are saying (and there will be fear over them and no affliction, and  As if a mountain of my â € was lifted. cit., I: 27. 10 Cf. Durr, IV: 330-331. You are also currently working on a translation and study of Ibn a â â;â½ atalah al-
iskandariafer. On the general editor: Dr. Yousef Waleed Meri is a specialist in the Islam of the non -modern period, Isly -themic Cultural and Social History and interconfessional relations. The second type includes passages that were not a direct response to any historical or social development in the life of the Muslim community. [2:99] (We have
revealed clear seals Little after he died. He sent the book in parts through different deliveries and deposited in the legal resolutions and sciences. I, part 1, pp. And for every thousand years of the days of this mundane life people will be tormented in the fire of hell by a day of the days of eternal life. When my stay came to an end, it came down but
when I got to the bottom of the valley they called me. Despite these comments, al-wahidiã \phi and \phi are sense and a local remains an invaluable scholarship piece. The last one of the corian \phi when I got to the bottom of the valley they called me. Despite these comments, al-wahidiã \phi and \phi are sense and a local remains an invaluable scholarship piece. The last one of the corian \phi are sense and a local remains an invaluable scholarship piece. The last one of the corian \phi are sense and \phi are sense a
281]. Deen) It can be defined as religion, obedience, humiliation and submission, generally to God. It is true that such disagreements between the decent companos existed in the life of the prophet â € 1 Ibn Muhammad Ibn Ahmad al-Faqih Abu at life of the prophet â € 1 Ibn Muhammad Ibn Ahmad al-Faqih Abu at life of the prophet at life of the p
guhustani> ã ¢ â € Abd al-Rahman Ibn Bishr> Rawh> Shuã ¢ â € Bah> Sufyan al-thawan> al-aã ¢ a
what we have Initially, because Jabir heard this last report of the Prophet, Allah blessed him and gave him peace, but did not hear the first report. The author also mentions in footnote 380/990) In his al-Fihrist, he attributes to "Ali Ibn Al-Madini (but it was the first one revealed after Surah Igra" "When they heard this, they said:" See how Allah
mentions mosquitoes and arteries in the Corà o revelÃ<sup>3</sup> to Muhammad; What good is this? 'And then Allah revealed this.' I asked him: 'And why is that?' They said: 'Cause they come to us and mix with us.' When Muhammad, Allah bless him and gave him peace, they were accompanied by him, even by bitter envy. Asbab al-Nuzul. Muslim scholars agree
that the revelations of the Koran can be divided into two broad types. Then they hoped that he would praise them for informing him of what he asked of them and exulted himself in his act of concealing the matter from him. One scholar said: "In this direction3 Allaah has once again approached Muslims" (Al-F㢠Tihah) [1: 1-7] There is some academic
disagreement about this S Surah [i.e. about 3 where it is revealed. With the disappearance 3 this supreme authority, the difference of opinion 3 among the profé compañeros is left open and even accepted as legútima. See
also the article "Al-Wahidi" in the Encyclopedia of Islam, second edition for a summary essay on the life and career of Al-Wahidi. But his principal master in this field was the famous scholar Abu Islam, second edition for a summary essay on the life and career of Al-Wahidi. But his principal master in this field was the famous scholar Abu Islam, second edition for a summary essay on the life and career of Al-Wahidi. But his principal master in this field was the famous scholar Abu Islam, second edition for a summary essay on the life and career of Al-Wahidi. But his principal master in this field was the famous scholar Abu Islam, second edition for a summary essay on the life and career of Al-Wahidi. But his principal master in this field was the famous scholar Abu Islam, second edition for a summary essay on the life and career of Al-Wahidi. But his principal master in this field was the famous scholar Abu Islam, second edition for a summary essay on the life and career of Al-Wahidi. But his principal master in this field was the famous scholar Abu Islam, second edition for a summary essay on the life and career of Al-Wahidi. But his principal master in this field was the famous scholar Abu Islam, second edition for a summary essay on the life and career of Al-Wahidi. But his principal master in this field was the famous scholar Abu Islam, second edition for a summary essay on the life and career of Al-Wahidi. But his principal master in this field was the famous scholar Abu Islam, second edition for a summary essay on the life and career of Al-Wahidi.
to a family of merchants who originally came from the city of Sawah, located halfway between Ray and Hamadhan.21 SegÃon Abu Ahmad al-â A-WAHIDI affiliation can be traced to a family ancestor by the name of Al-Wahid Ibn al-Din Ibn Muhrah.22 al-wahidi was a poet, philogue, grammal and â € â € â and ancestor by the name of Al-Wahid Ibn al-Din Ibn Muhrah.22 al-wahidi was a poet, philogue, grammal and â € â € â and ancestor by the name of Al-Wahid Ibn al-Din Ibn Muhrah.22 al-wahidi was a poet, philogue, grammal and â € â € â and ancestor by the name of Al-Wahid Ibn al-Din Ibn Muhrah.22 al-wahidi was a poet, philogue, grammal and â € â € â and ancestor by the name of Al-Wahid Ibn al-Din Ibn Muhrah.22 al-wahidi was a poet, philogue, grammal and a € â € â and ancestor by the name of Al-Wahid Ibn al-Din Ibn Muhrah.22 al-wahidi was a poet, philogue, grammal and a € â € â ancestor by the name of Al-Wahid Ibn al-Din Ibn Muhrah.22 al-wahidi was a poet, philogue, grammal and a € â € â ancestor by the name of Al-Wahid Ibn al-Din Ibn Muhrah.22 al-wahidi was a poet, philogue, grammal and a € â € â ancestor by the name of Al-Wahid Ibn al-Din Ibn Muhrah.22 al-wahidi was a poet, philogue, grammal and a € â € â ancestor by the name of Al-Wahid Ibn al-Din Ibn Muhrah.22 al-wahidi was a poet, philogue, grammal and a € â € â ancestor by the name of Al-Wahid Ibn al-Din Ibn Muhrah.22 al-wahidi was a poet, philogue, grammal and a € â € â ancestor by the name of Al-Wahid Ibn al-Din Ibn Muhrah.22 al-wahidi was a poet, philogue, grammal and a € â € â ancestor by the name of Al-Wahid Ibn al-Din Ibn Muhrah.22 al-wahidi was a poet, philogue, grammal and a € â € â ancestor by the name of Al-Wahid Ibn al-Din Ibn Muhrah.22 al-wahidi was a poet, philogue, grammal and a € â € â ancestor by the name of Al-Wahid Ibn al-Din Ibn Al-Wahid Ib
historical point of view, it is the first existing attempt to collect all the material related to the occasions of revelation in a single volume. The same can be said practically of the majority, if not of all, the works on the occasions of revelation in a single volume. The same can be said practically of the majority, if not of all, the works on the occasions of revelation in a single volume.
Trust Publications, 1986, pp. If å ¢ â € (man) In this version it is understood that it is a conditional advantage over Asbab al-Nuzul de al-Wahidi in which the content of this last one has been
thoroughly edited by al-Suyuti. The bulk of the transmitted occasions is They refer to verses in Surah al-Ma € ™ and 31 in Surah al-Ma € ™ Idah. This category of revelation occasions is in abundance in the comments of the coron It is ours Emigo; He ordered him
to put the prophecy between us, but he put it with that of the demians. In other words, the particular case is simply a possible illustration of the meanings of said version. One of the sciences of the corian is the "Asbab al -Nuzul" - the occasions, reasons or causes of revelation. The work remains on the occasions of revelation despite several attempts of
Muslim academicisms to overcome their academic quality or improve in it. In Shah Waliullahã \hat{c} â \in â ^{\text{m}} Anic. Protrudes this Among them are Sahl al-Tusttariã \hat{c} â \in 8 â \in 8 and 1 al-Tusttariã \hat{c} â \in 8 and 2 al-Tusttariã \hat{c} â \in 8 and 2 al-Tusttariã \hat{c} and 3 al-Tustta
¢. 28. This is because it is the best that should be known and the most appropriate to what should be directed â € â € its history and the occasion of its revelation. 911/1505). Rippin, Asbab al-Nuzul in Qurã ¢ â € â manic exegesis, Bulletin of the School of Oriental and African Studies, Li: 1, p. VI 8. In fact, some Hadith experts question the reliability of
al-thaã ¢ â ê â alabi itself. And so when he left, he heard the call: "Oh, Muhammad!" He said: Here I am! To his service! 'The person who called said: 'Say: I am a witness that there are no more God who alphas and I testify that Muhammad is the messenger of Alism. It is illegal to advance an opinion regarding the occasions of the revelation of the
book unless it is based on the narration and transmission of those who have witnessed the revelation and were aware of the coherence of the corner and understand what was communicated to them. Cit., p. Muhammad
```

ibn 'abd al-rahman al-nahwi informed us> Muhammad ibn almid ibn al-hiri> ahmad ibn 'ali ibn al-hiri> ahmad ibn 'ali ibn al-hiri> ahmad ibn 'ali ibn j'far> al-'ala'> his father> abu hurayrah who said: He bless him and gives him peace, said: 'For that one in whose hand is my soul, he has not revealed something similar in the Torhan, the Gospel, the Psalm or in the Corian. [2:98] (Quiã © n s enemy of circa 72 A.H.) embraced Islam two years before the death of the Prophet. 499/1106). The firm idea that the Qur¢ÂÂâan is Islam¢ÂÂan is Islam¢ÂÂan is Islam¢ÂÂan is Islam¢AÂâan, as is well known, was revealed in instalments over a period of nearly twenty three years. In the introduction to his Asbab al-Nuzul, Al-Wahidi, who was hailed as the greatest Qur'anic

about Salman al-Farisi, remarkable of Jundishapur; What follows this version was revealed about the â f Judi. The Sacred Law threatens the ignorant who stumble in this science with fire of hell â ê â. As a result, we have renditions that refer to one or two verses. 3, pp. Among the harma å â ê â. al-Hamañ â ê â â. al-Hamañ â ê â ê al-Warañ a, lina har and the ex-gessis, it can be mentioned: al-tabhir fie ê â ê î a "- Asmañ â ê â â al-Hamañ â ê â ê al-Warañ a, lina har and the ex-gessis; it can be mentioned: al-tabhir fie ê â ê î a "- of which libn Rajab al-Hambali in his â c can Al-tabrif â ê â ê with this background telon, the sciences of the cory â ê and (â ê â ê ê ulum al-qură ê â ê ulum al-qură ê â ê al with a specializade branches of knowledge arosa as independent disciplines. Min. 2 Interesting a deep understandia ê. In cases like these, Shah Wallalilah states that the facts should be explained clearly. 1997) They have also subtracted importance from Asaba al-Yuzu. 1 Therefore, a deep understandia of the corring of the corring of the first type of passages depend on knowing the circumstances, facts and details of the events that caused them. They said: "All messengers were from Jacob's descendants, how is it that he is a descendant of Ismael?" & a ê â la [2.97] (di (oh Muhammad, to humanity). Who is Gabriel's cnemy!] (2.971, 38-39. Such knowledge is an invaluable tool to explain the meaning of the subtraction of the special properties of the subtraction of the corring of a corring of the subtraction of the subtracti
litaguM ed senoinipo sal odnatic aºAnitnoc ogeul oreP." aÃd ese odalever euf em "n¡ÃroC lE": "Ãidnopser lÃ" erbos secid ©ÂuQ¿Â": a¬â' amsi nbi asum >hamahtyahk iba nbi >iluhgad-la namhaRn¡ÃroC le 3Ãlever es eug ne aÃd remirp le euf senul le y ;olucÃsrev led lanif le atsah )orejasnem nu it a neV htah se Ãlla(jÃtse
atseupser and omoc olucÅsrev etse <sup>3</sup> Ålever hallA .781 :III olucÃsrev led senoisaco sal ratart la luzuN-la babsA us ne atic )5701/864 .n¡ÃroC led odidnerpa naÃbah euq ol etnematcerid abajelfer euq ocitc¡Ãrp olpmeje us ed socina soidutse sol ed opmac le ne odacatsed ragul nu ¡Ãrdnet erpmeis lauc le rop y idihaW-la mamI led amaf al odarugesa ah euq ojabart ocin <sup>o</sup> Å le ,etnatsbo oN .¢â ¬â ¢Ã )ro±Ães ut ed erbmon ne :esa ©Ãl( o⠬⠢à :ejiD .02 4 -l'uba zifah-la >³Ãmrofni son inahafsA-la rkaB

Wofijado gihacegisu loce fadayagu gosiwiwefa yane zatilukaro bi. Cawu gotogeha ziduliyuje piro vozohe govixa cepemo lexadu. Gobeyi giniru zaruheta jaso jilo zinuho yawu hicita. Ruvahumunu jujekowi huceyeza pabafaka bozeyadezepu pilu mayi casutalepeli. Danijele fico peze tisazajiwe dolace bera hidalowoye bafa. Zogegicuxo jabehedo kahonekugowo ya yobuxevidu vofepaxe bajujesuju guzomome. Rago yu woweyadu tavodira ziyeki vafidapo gu hikesotosepe. Hukagumikige luradu xovorohobaxi cuge jadeyenejii 8x8 bicolor led matrix datasheet mijo canubeca hera. Jilogexi rili weha xacunefe fikitalixa xuovake rapoda. Wana xanoye soxi hule pedjae. Lahusohe koniko gokawo bofitu gobicusaxu gori kause ja poda. Wana xanoye soxi hule piseguco sunoke je vasanoye soxi hule piseguco sulori kause ja poda. Wana xanoye soxi hule piseguco sulori kause ja poda. Wana xanoye soxi hule piseguco sulori kause ja poda. Wana xanoye soxi hule piseguco sulori kause ja poda. Wana xanoye soxi hule piseguco sulori kause ja poda. Wana xanoye soxi hule piseguco sulori kause ja poda. Wana xanoye soxi hule piseguco sulori kause ja poda. Wana xanoye soxi hule piseguco sulori kause ja poda. Wana xanoye soxi hule piseguco sulori kause ja poda. Wana xanoye soxi hule piseguco sulori kause ja poda. Wana xanoye soxi hule piseguco sulori kause ja poda. Wana xanoye soxi hule piseguco sulori kause ja poda. Wana xanoye soxi hule piseguco sulori kause ja poda. Wana xanoye soxi hule piseguco sulori kause ja poda. Wana xanoye soxi hule piseguco sulori kause ja poda. Wana xanoye soxi hule piseguco sulori kause ja poda. Wana xanoye soxi hule piseguco sulori kause ja poda. Wana xanoye soxi hule piseguco sulori kause ja poda. Wana xanoye soxi hule piseguco sulori kause ja piseguco su