

Textual Transcoders Quranic Duration from 711m to 1492m

¹ Ali Talib Mahdi,² Majid Atiyah Hameedi,³ Hakim Jasim Abdullh Gharbawee

Abstract--It is no secret to anyone that the Noble Qur'an came from God Almighty, a miracle in everything, organized, prose, literature, eloquence and fluency. The pundit of the language failed its pillows and it was and still will have a clear impact on literature in general, including Andalusia in particular that literature whose effects are still thunderous in our Arab heritage until now has given birth to many great writers and organizers and poets who are famous. Writer The study dealt with the effect of the Qur'an, intertextuality and aspiration, frankness at various levels and denominations, including quotation and its implications for the writers of literary prose in Andalusia during that period, citing some of those prose proofs in an artistic and literary style that is easy to read to the reader.

Keywords--Revelation, Quran, intertextuality, prose, Andalusian literature, Textual transcoders

1. Introduction

It is no secret to anyone that the Holy Qur'an has a great and profound impact in various areas of life, including literature with two parts, poetry and prose. Quote and martyrdom, and expresses the quotation by saying: (That the words guarantee something from the Qur'an and the hadith and do not warn him to know about it) and he says (and seeking the help and inference of the verses to warn them ...) ² n this topic, we will try not to limit the study by quoting and citing all the way to clarifying the effect of the Holy Qur'an on messages in a more comprehensive and broad way to explain its causes and the locations in which it is desirable.

The prose was influenced by the Holy Qur'an, especially the messages from it, it is a field of excellence and differentiation. The writer tried to simulate the Qur'anic meanings, meanings and methods because it represents the integrated model of prose, and this is what the book has been doing in general.

And this effect had to happen because studying the Holy Qur'an and taking note of its sciences is one of the main tools of the writer and the first rule on which it is based in his language, rhetoric and style. The two severe ones are located in the correct position and perform the purpose of mentioning them. The Rhetorists singled out separate chapters for him, and there were those who wrote a book of his own, as did Thaalabi (d. 429 AH) in his book The Quotation from the Noble Qur'an.

The quote is subject to a tripartite division in terms of acceptance, permissibility or lack thereof from the legal point of view, to pay homage to the status of the Noble Qur'an and magnify the secrets of his rhetoric and the art of his miracles. ³

¹ Ministry of higher education and scientific research office of the minister, department of citizens affairs , ali1981talib@gmail.com

² ministry of education dhi qar education directorate, Majed.sr.majed1970@gmail.com

³ ministry of education wasit education directorate, aq62724@gmail.com

The Rhetorists singled out separate chapters for him, and there were those who wrote a book of his own, as did Thaalabi (d. 429 AH) in his book *The Quotation from the Noble Qur'an*.

The quote is subject to a tripartite division in terms of acceptance, permissibility or lack thereof from the legal point of view, to pay homage to the status of the Noble Qur'an and magnify the secrets of his rhetoric and the art of his miracles.⁴

Acceptable: It was not in sermons, declamation, covenants, and prophetic praise.

Permissible: - What was spinning, letters and stories.

The payoff: It is on two occasions, one of which is: what God Almighty attributed to himself and the other is the inclusion of a noble verse in the meaning of humor or absurdity.

The writer stood in Andalusia, especially in the Almoravid era, a position of cautious and fearful of fear of falling in violation of the jurisprudence of the Maliki school. It has been (best known for the Maliki school of prohibition and tightening denial of its perpetrator)⁵.

The reason that led the writers to lead to this jurisprudence is: Sovereignty of the Islamic jurisprudence in Andalusia after the disappearance of the Awazi School, including the days of Abd al-Rahman entering inside this island. Abd al-Rahman received some of it during his stay in Morocco to escape from the Abbasids They grabbed him for their convenience in their nature, which was dominated by the desert simplicity and the reverence of the Almoravids to the scholars of the people of the city, since they represent in their eyes a symbol of peace and messengers of love and serenity)⁶

The views of this doctrine soon spread, if it spread first in Morocco and then crossed to Andalusia and spread there, and the religious doctrine became prevalent therein (). The study of the stylistic and linguistic effect of the Holy Qur'an on the prose texts of the writers in these eras shows the effectiveness of the Qur'anic quotation and shows the characteristics of the Holy Qur'an that exceed the limit of creativity until it reaches miracles. Andalusian writers and writers used to frequently quote the Holy Qur'an and the noble hadith, especially in the letters in general and Al-Diwaniya letters.

In particular, it is not permissible for (the book to be devoid of any of the meanings of the Noble Qur'an and the noble prophetic news, as it is the metal of eloquence and rhetoric.⁷

(The verse quoted in the fulfillment of the purpose and the fulfillment of the purposes may be based on what the long books do not do).⁸

One of the researchers believes that (the phenomenon of quoting from the Qur'an and Hadith almost covers all prose issues that have been addressed by the messages of the book. The matter is not limited to religious issues such as sermons, asceticism, and obligatory duties. And Al-Diwaniya).⁹ Perhaps one of the reasons for the existence of this phenomenon in prose is the nature of the learning of writers and their first scientific formation, and most of them have started learning it in the Holy Qur'an, which established this in itself and printed its way of thinking with its own nature, and this is what Dr. Hazem Abd Alla Khidir when he says (and most Andalusian writers were among the jurists and scholars who draw them to the Qur'an the bonds of learning and education in addition to the bonds of religiosity and worship).¹⁰

3- Look at perfection: Part 1: 112, Jewels of rhetoric: 415, Rhetoric and application 457 The effect of the Holy Qur'an on Andalusian poetry: 21 onwards, the effect of the Qur'an on Andalusian prose: p. 32 and beyond.

4- Proficiency: Part 1/111

⁶ - Diwaniyah messages in the Kingdom of Granada: 156.

⁷ - The parable in the literature of the writer and poet: 1/124

⁸ The example goes ,part1,bage124

⁹ - Good pleading: 76

¹⁰ - - Andalusian prose in the era of sects and Almoravids: 383

This left its trace and its clear effects on literature in general and prose in particular, and there is another reason that is the intimate relationship that connects the sultans with the clergy and the jurists, especially the Almohad sultans and the Bani Al Ahmar whose religious call was based on a religious basis, as the conflict between Andalusians and neighboring countries is based on it. On religion and belief, it is a doctrinal military war. In this atmosphere full of religious conflict, the religious character had to impose its authority on prose. Perhaps at the forefront of all these reasons that led to the existence of this Islamic characteristic is the effect of the Holy Qur'an and the noble prophetic hadith on the souls of Andalusian and the writers in particular, as they are the first basis and a solid base in their culture and sciences.¹¹

The prose may come with the noble verse or the noble prophetic hadith in order to decorate the text and this is not a sign of its inadequate performance: meaning, but that was evidence of his skill in strengthening the text and giving it greater influence power due to the impact of the Holy Qur'an on the soul and found Andalusian writers and writers in the Holy Quran. A book repressing their prose texts with it, so we can hardly find a diwaniah message, for example, but it is torn with a generous Quranic verse that the proverb marketing to clarify the idea or to install the meaning to increase the effect on the same reader.

Dr. Muhammad Shihab Al-Ani divided the quote into two parts

(Text Quote and Signal Quote (.¹²

The text quotation means the inclusion of the noble verse in its full text as it brings it in the staircase of speech to appear as part of it appropriate to the need and context. As for the second type of quotation it is the indicative quote meaning (what the prose referred to in the verses without adhering to their pronunciation and composition, or is what was the prose. In it he refers to a verse from the Qur'an (¹³.

What we understand from this definition is that the indicative quotation means the quotation of meaning from the Holy Qur'an so that it appears in the text as if it is within the general context.

One of the indicative quotes in prose is the writer's writer Abi Bakr bin Al-Qusayrah¹⁴ in a message he wrote about the Emir of the Muslims to a sect in which he says: (As for now: O nation that does not understand its sensitivity and does not run to the requirements required by God's grace to it and does not give up the harm of its revelation soon and after its effort For you do not sponsor a neighbor or forbidden dust, nor do you monitor a believer (except for no offense) who has blinded you to your interests(¹⁵.

He quoted (no swearing) from the text of the noble verse: (How (can there be such a league) seeing that if they get an advantage over you they respect not in you the ties either of kinship or of covenant? With (fair words from) their mouths they entice you but their hearts are averse from you; and most of them are rebellious and wicked.)⁽¹⁶⁾

From this indicative type is a message to Abu al-Qasim bin al-Jadd in the describing rain after drought. Wonderful among its chapters: the excuses of the excuses and the ultimatum are buzzing and may open up the masks of calamities.

¹¹ - - Andalusian prose in the era of sects and Almoravids: 383

¹² - - The effect of the Noble Qur'an on Andalusian poetry from the conquest to the fall of the caliphate: 22

¹³ - Glossary of quotes: 19

¹⁴ - - He is the minister, writer Abu Bakr Abdul Aziz bin Saeed Al-Batliis, known as Ibn Al-Qabtorna, and he is one of three brothers known as Bani Al-Qubtornah. Abu Bakr was for the sake of the writers and their chiefs a writer, a writer, a writer who wrote for Al-Mutawakkil bin Al-Aftas and wrote for Beni - Tashfin who died after the year 520, looking ammunition in the goodness of the people of the island Block 2, p. 753

¹⁵ - - Aqyan necklaces: 108.

¹⁶ - - Surah al-Tawbah, verse 8

And from this indicative type, a message for Abu Al-Qasim Bin Al-Jad ¹⁷ in the recipe for rain after drought (God the Almighty has in His servants secrets that are unrecognizable by ideas and judgments that cannot be obtained by delusions that differ and justice is agreed and the credit is for a (consistent(society, in granting them the precious hopes, in granting them schools of minds, and in the course of their interests, gardens of melodies are wonderful among the parts of their texts. The fire of excuses and alarms are buzzing, and they may open up muzzles. When misery has come to prosperity, that is (the gentle expert's management) and the appreciation of the Almighty, the Mighty(¹⁸

And this minister, writer Abu Bakr bin Saeed Al-Batlousi, addresses in a letter to Abu Al-Hassan bin Siraj * saying: (May God protect you, I helped you, my dispute was criticized in a longing line, and I looked up, and I slowed the steppe *. And I carried out my hopes in it (from every two spouses) and protested with strength and strabismus and left behind (all who have already said) and sought refuge from the devil of all, which is an accusative, and I said (In the name of God, its course and anchor, (My God is forgiving, most merciful) until I surround in your valley and display a copy of my doctrines In your club (he refers to the noble verse

(So he said : “ Embark ye On the Ark, In the name of God, Whether it move Or be at rest ! For my Lord is, be sure, Oft-Forgiving, Most Merciful !)¹⁹

And this minister, writer Abu Bakr bin Saeed Al-Batlousi ²⁰, addresses in a letter to Abu Al-Hassan bin Siraj * saying: (May God protect you, I helped you, my dispute was criticized in a longing line, and I looked up, and I slowed the steppe *. And I carried out my hopes in it (from every two spouses) () and protested with strength and strabism and left behind (all who have already said) ²¹ and sought refuge from the devil of all, which is an accusative, and I said (In the name of God, its course and anchor, (My God is forgiving, most merciful) until I surround in your valley and display a copy of my doctrines In your club ²² he refers to the noble verse(In the name of God its course and anchor is that my Lord is Forgiving, Most Merciful ²³.

Likewise, the words of Al-Fath Bin Khaqan ²⁴ in his followers describing the appointed owner of the police, and this is his text: A book of affirmation, care, and a tradition of goodwill and hardship, which he ordered to be rescued so and so, so God supported him, so-and-so son of so-and-so , may God protect him to advance to take over the city with its plains and destinations, and declare the aggression in its sides , a mistake made him so-and-so and he wore it. He deserves what he

¹⁷ - - Abu Qasim Muhammad bin Abdullah bin Al-Jadd, 515 AH - Adeeb, a famous writer in the era of sects and Almoravids, became a mufti at night, then resided in Seville and assumed the Ministry of Radi bin Al-Mu'tamid. , ,

Seen the book of ammunition is part2,bage 174-200 .

¹⁸ - Seen the book of ammunition is part2,bage 77 .

¹⁹ - - An indicative quotation from Surat: Hud / Verse: 41.

²⁰- - He is the minister, writer Abu Bakr Abdul Aziz bin Saeed Al-Batlus, known as Ibn Al-Qabtorna, and he is one of three brothers known as Bani Al-Qubturnah. Abu Bakr was for the sake of the writers and their chiefs a writer, a writer, a writer who wrote for Al-Mutawakkil bin Al-Aftas and wrote for Beni - Tashfin who died after the year 520, looking ammunition in the goodness of the people of the island Block 2, p. 753

²¹ - - An indicative quotation from the Almighty saying: We said: I carry one in each of two pairs - Surah: Hud / Verse: 40

²² - An indicative quotation from the Almighty saying: (except those who have already said it) - Surah: Al-Raad / Verse: 3.

²³ - - An indicative quotation from Surat: Hud / Verse: 41

²⁴ - - He is Abu Nasr al-Fath Muhammad ibn Abdullah al-Qaisi, known as Ibn Khagan, whose life was turmoil and chaos, and he was found dead in a hotel in one of the paths of Marrakesh in 529 AH. See Morocco c 2, p. 108

took independently of those who gave him the mandate, not lazy and not discouraging him from signing swarms and spears.... his command that God Almighty watch over his orders and prohibitions, he have to know that he is punished injustice and forbidding, he will ask him about what he decided to make up his judiciary and saved and spent it on the day you do not have a soul for the same thing and the matter is then to the God, so he can present it with determination And he remembers a promise he made , and threat when every soul finds what it has done , if it done well is exist and anything bad it wish to be a far time between her and him , and the Prince, may God bless him and grant him justice. ²⁵

Here is a Quranic text quotation from God Almighty:

(It will be) the Day When no soul shall have Power (to do) aught For another : For the Command, that Day, Will be (wholly) with God. ²⁶

also referred to “On the day when every soul will be confronted with all the good it has done and all the evil it has done it will wish there were a great distance between it and its evil. But God cautions you (to remember) Himself. And God is full of kindness to those that serve Him.) ²⁷.

And the quote abounds frequently according to Ibn Abi Al-Khasal , who says in a message to him: ²⁸ (Thank God for the descent of the clouds:- (... We seek refuge in those who are angry with His consent, and seek forgiveness from our sins: (who can forgive sins except God?)²⁹ ³⁰.

And his said in the same message (... If the backs and, stomachs are opened and plains and grief spoke, it would have said (: Killing liars who are astray are prodigal (. Also his said (...Oh God, you can judge and control everything you wanted, there is no punishment for your judgment and you do not have to do anything, and read

)Seest thou not that God Sends down rain from the sky, And forthwith the earth Becomes clothed with green ? For God is He Who understands The finest mysteries, and Is well-acquainted (with them.) ³¹.

And his saying in a political message addressed to Valencia soldiers when they fail: (And God imposed one of you both, so he said:

(For the present God hath lightened your (task) for He knoweth that there is a weak spot in you: but (even so) if there are a hundred of you patient and persevering they will vanquish two hundred)³².

He has a quote in his letter, which he addressed to Aba Al-Hussain bin Siraj:(Whoever is pleased with him - may God support him - will have the best wishes, and he will win what he wants,

) And no one will be Granted such goodness Except those who exercise Patience and self-restraint,—None but persons of The greatest good fortune.³³ (But only he (will prosper) That brings to God A sound heart)³⁴ ³⁵.

²⁵ - - Briefing, Part 4: 251-253

²⁶ - - Surah Al-Infitar: Verse 19

²⁷ - - Surah Al-Imran: Verse 30

²⁸ - - He is Abu Abdullah Muhammad bin Masoud bin Tayyib bin Faraj bin Abi Al-Khasal bin Khalsa Al-Ghafiqi Abu Abdullah 465-540 AH - Adeeb was famous for his writings of contemporary sects and Almoravids and wrote to the famous princes and the title of the two ministries died in Cordoba 540 AH See necklaces Aqyan pp. 18-188.

²⁹ - Surah: Al-Imran, Verse 135

³⁰ - - Subuh al-'Ashsha, vol. 14, 299

³¹ - - Surah Al-Hajj, Verse 63.

³² - - - M. N, 116, Surat Al-Anfal, verse 66.

³³ - An indicative quotation from Surat Faslat, verse 35.

³⁴ - A text quote from Surat Al-Shuara, verse 89.

³⁵ - - Ammunition in the merits of the people of the island: 85.

Likewise, his quotes abound in his Zarzurian letters, as he said in one of them: (Praise be to God, who has subjected times, and the destiny of the strong, is guaranteed by livelihood, (Do not kill your children from poverty and bankruptcy from money and excess) ,³⁶ the God promised is coming, and he was commanded by an absolute imperative, (Who hath ordained laws. And granted guidance)³⁷, meaning he created human and guided to write way.

And the text quote appeared in the shrines, as Ibn al-Khatib said in his shrines Khatrat Altaif: (I do call to witness This City)³⁸ And his good looks have cured fatigue³⁹. Likewise, in the valley of Ashi * in his shrines, which the commander Ibn Maimoun praised in it) The lightning sword was entrapped from its sheath, and the thunder swam⁴⁰. (There not a thing But celebrates His praise)⁴¹

The leader must be one of those who initiate the path of praise and thankful (enjoining what is right and forbidding what is wrong;)⁴²⁴³

After he spoke about Zamata foray, he said: (Forget about the pleasure of sleepiness and forget about it (So he said : “ Embark ye On the Ark, In the name of God, Whether it move Or be at rest ! For my Lord is, be sure, Oft-Forgiving, Most Merciful)⁴⁴))) .⁴⁵ And this mean` And he said, Go up to it, in the name of God, it will run and berth`.

Then he describes his victory (The hand of victory eliminates polytheism by destruction and perdition, and the tongue of truth said Blessed be He In Whose hands Is Dominion ; And He over all things Hath Power)⁴⁶⁴⁷.

The enemies were afraid of him, and as soon as he arrived, they grew up crying and shouting, and he went down to their yard, and his mornings worsened, so God put them the difficult situation (And cast terror into Their hearts)⁴⁸ ⁴⁹.

As for trips, the quote appeared in the Qur'an in Al-Balawi's journey he described one way that he went through:

(So we entered a non-straight path⁵⁰) Say: “I would if I disobeyed my Lord indeed have fear of the penalty of a Mighty Day.⁽⁵¹⁾ .

And this mean `so we entered into a non-straight path as the torment of the great day.

Then he described beautifulness of valley and river in Bajabah, he said: (And God made meadows there that separated two seas⁵² .(Between them is a Barrier Which they do not transgress :⁽⁵³⁾)

³⁶ - - The verse is: Do not kill your children from slavery, while we give you and you both - cattle: from the verse 151-

³⁷ - Surah: Al-A'la, Verse: 3.

³⁸ - - Surah Al-Balad, verse 1.

³⁹ - - Rehana book: 2/252.

⁴⁰ - Andalusian letters: 87

⁴¹ - Surat Al-Isra, verse 44

⁴² - - Al-Imran: from the verse 104-

⁴³ - - Andalusian letters: 89.

⁴⁴ - - A text quote from Surat Hud, verse 41.

⁴⁵ - Andalusian Letters: 90.

⁴⁶ - - Surah Al-Mulk: Verse 1.

⁴⁷ - - Andalusian letters: 90.

⁴⁸ - Surah al-Ahzab, verse 26.

⁴⁹ - Andalusian letters: 91.

⁵⁰ - The Mafraq Crown: 1/152.

⁵¹ - - Sarah al- anam Cattle: From verse 15-51

⁵² - - The Crown of Mafraq, 1/153.

⁵³ - - Surah Ar-Rahman, verse 20.

He described place near Constantine he stayed in, he said: (A place of status and dignity and (Affording rest and security And furnished with springs)⁵⁴, ⁵⁵ that means and a hill with apparent water.

Ibn al-Khatib uses the Holy Qur'an on his journey when describing a town near Ashe Valley: (Looting festivals celebrated and looted its good and beauty called the people of the city (Your tryst Is the Day of the Festival)⁵⁶) ⁵⁷. And this mean your appointment is on Zenna day (is a day of celebration for the Egyptians).

Then he describes one judge:(If your habit does not stop you and honor your qualities (To those who do right is a goodly (reward) yea more (than in measure)⁵⁸ and other quotes ⁵⁹.

As for his second trip to the countries of Morocco, there are also Quran quotations in it, for example, he is merciful to one of the late kings saying: (That solemn king in the speeches, which compensated him for the freshness of bliss and his faces full of beautiful soft and leaning on ((And Cushions set in rows * And Cushions set in rows))⁶⁰ in the decent situation) ⁶¹ Then he continues to use the Holy Qur'an to add his words to beauty and sweetness ⁶².

Likewise, the textual quotation appeared when Ibn Jubair said in his description of the city of Damascus: ((i heated its land was fed up with a lot of water until it yearned for thirst, and it was almost called by it hard deaf: ⁶³ (The command was given " Strike with thy foot : Here is (water) wherein To wash, cool and refreshing, And (water) to drink.")

Then he describes the city of Acca: (It is the base of Al-Franj Al-Sham and place of (And His are the Ships Sailing smoothly through the seas, Lofty as mountains)⁶⁴)⁶⁵.

As for Ibn Al-Arabi (542), his quotations are few, including what he said when he left his country: (So we went out with honors or disliked people, believing, and if you wanted to be afraid and fled when I feared them, my Lord gave me wisdom and made me one of the worlds) ⁶⁶.

From the journey, we turn to the story, and in the story of Hay ibn Yazqan by Ibn Tufail (581), in which many text quotes were received, including his saying: -(If this mirror was concave, in particular a fire occurred to it, excessive brightness, as well (The Spirit (cometh) By command of my Lord)⁶⁷ God Almighty) ⁶⁸. And his saying: (And in the tight download Quran: you did not kill them, (It is not ye who slew them; it was God: when thou threwest (a handful of dust) it

⁵⁴ - - Surah Al-Mu'minin, verse 50.

⁵⁵ - The Mafrag Crown: 1/160.

⁵⁶ - - Surat Taha, verse 59

⁵⁷ - Views of Saint-Din: 28

⁵⁸ - Surah: Yunus, verse 26

⁵⁹ - -See, Views of San al-Din: 32, 36, 40, 41, 52.

⁶⁰ - - Referring to the Almighty saying: (And Naraqif is lined up * and carpets are patted) Surat alGhashiya: Verse 15-16-.

⁶¹ - - Views of Saint-Din: 125.

⁶² - - See Views of San Din: 146, 145.

⁶³ - Surah / Pbih, verse 42.

⁶⁴ - - Surah Ar-Rahman, verse 24.

⁶⁵ - - Ibn Jubair trip: 249.

⁶⁶ - With Judge Ibn Al-Arabi on his journey: 193, and here is an indicative quote from God Almighty saying: (I fled from you when I feared you, and he gave me wisdom and made me one of the messengers) - Poets: 21-.

⁶⁷ - - An indicative quotation from the Almighty saying they ask you about the soul. Say the soul from the command of my Lord - Surat Al-Isra, verse 85.

⁶⁸ - - Hay bin bin Yaqzan / 29, 30.

was not thy act but God's: in order that He might test the believers by a gracious trial from Himself: for God is He who heareth and knoweth (all things))^{69 70}.

Then he describes the create of the world and says about him that he is not an object and cannot be imagined (and the first characteristics of bodies is the extension in length, width and depth, and he is exalted from that, and from all that follows this description of the characteristics of objects and if he create for the world then it is inevitably able and aware of it ((Should He not know,— He that created ? And He is the One That understands the finest Mysteries (and) is Well-acquainted (with them).)^{71 72}.and his saying: (Likewise, the whole world is creative of God without time ⁷³ when He decreeth a matter He saith to it: “Be”; and it is)) ⁷⁴.

(And he reality that this is only issued by a chosen actor who is very perfect and above perfection:

(From Whom is not hidden The least little atom In the Heavens or on earth : Nor is there anything less Than that, or greater, but Is in the Record Perspicuous)⁷⁵

Then consider all animal varieties how But only as an admonition To those who fear (God)⁷⁶) For its use, had it not been for him to use those organs that created the intended benefits for him ⁷⁷.

(It is existence, it is perfection and it is completeness, which is good, and it is splendor, and it is ability, and it is knowledge, and it is

(He. Everything (That exists) will perish Except His own Face. To Him belongs the Command, And to Him will ye (All) be brought back.)^{78 79}.

(He says by saying that it does not make sense in excess of his self: (Whose will be The Dominion that Day ? That of God, the One, The Irresistible)⁸⁰ He understood his words and heard his call)⁸¹.

to close about him his hearing who don't knows only the tangibles and return to his team who are (They know but the outer (Things) in the life Of this world : but Of the End of things They are heedless. ⁸²)⁸³

Likewise, he said: (And at that point, he looked at Hay Bin Yaqdhan with an eye of glorification and reverence, and he realized that he was one of God's saints (Behold! verily on the friends of God there is no fear nor shall they grieve;)^{84 85}.

Then ((He browsed people's layers after that:

⁶⁹ - An indicative quotation from Surat Al-Anfal, verse 7.

⁷⁰ - - Bin Yaqzan neighborhood: 56.

⁷¹ - - Surah: Al-Mulk Verse 14

⁷² - Bin Yaqzan neighborhood: 61.

⁷³ - Surah: Al-Baqara, verse 117.

⁷⁴ - - Bin Yaqzan neighborhood: 63.

⁷⁵ - - Surat Saba: Verse 3.

⁷⁶ - - Surat Taha, verse 50.

⁷⁷ - - Bin Yaqzan neighborhood: 64

⁷⁸ - Stories: From verse 88-.

⁷⁹ - Bin Yaqzan neighborhood: 64.

⁸⁰ - - Ghafir: from verse 16-.

⁸¹ - - Bin Yaqzan neighborhood: 80.

⁸² - The Romans: Verse 7-.

⁸³ - Bin Yaqzan neighborhood: 83.

⁸⁴ - - Yunus: 62-

⁸⁵ - - Bin Yaqzan neighborhood: 93.

Seest thou such a one As taketh for his god His own passion (or impulse) ? Couldst thou be a disposer Of affairs for him ?)⁸⁶, (each party Rejoicing in that which Is with itself !)⁸⁷ And idol their desires and worn out in collecting the debris of the world

(The mutual rivalry For piling up (the good things Of this world) diverts you (From the more serious things * Until ye visit the graves.),⁽⁸⁸⁾ . By no means ! But on their hearts Is the stain of the (ill) Which they do !)⁸⁹ God hath set a seal on their hearts and on their hearing and on their eyes is a veil; great is the penalty they (incur).⁹⁰.

When he saw the torture pavilion surrounded by them and the darkness of the shadows covered them, and everyone is busy - except for the slightest - they do not cling to their devotion except in the world (and they renounced their actions on their lightness and ease behind their backs, (and purchased with it some miserable gain! and vile was the bargain they made!))⁹¹ And trade and sale made them buzzy from the mention of God Almighty and did not (Their (only) fear is For the Day when Hearts and eyes Will be transformed (In a world wholly new))⁹² He achieved it on pieces ... And he does not win them from eschatological happiness except for the rare anomaly He achieved it on pieces ... and he does not win them from eschatological happiness except for the rare anomaly

(Those who do wish For the (things of) the Hereafter, And strive therefor With all due striving, And have Faith)⁹³ (Then, for such as had Transgressed all bounds, And had preferred The life of this world, The Abode will be Hell-Fire)⁹⁴ ... and this all

(Or (the Unbelievers' state) Is like the depths of darkness In a vast deep ocean)⁹⁵, (Not one of you but will Pass over it : this is, With thy Lord, a Decree Which must be accomplished.)⁹⁶)⁹⁷.

The previous text is replete with many Qur'anic quotes, then he understands the conditions of people and that most of them are like the non-speaking animal, so he says: (And every work has men and every facilitator of what God's Sunnah has created for him in those who were abandoned before, : (no change Wilt thou find in The practice (approved) of God).⁹⁸) .⁹⁹

(She won the security, and she was one of the right-wingers

(And those Foremost (In Faith) will be Foremost (in the Hereafter), These will be Those Nearest to God).¹⁰⁰)¹⁰¹

⁸⁶ - An indicative quotation from the Almighty saying (Take the gods of his love) - Surat Al-Furqan / Verse 43: Surat Al-Jathiya / Verse 23:

⁸⁷ - Surah al-Mu'minun, verse 55. Surah al-Rum, verse 31.

⁸⁸ - - surat al- takather: 1-2.

⁸⁹ - Surat Al-Mutaffifin, verse 14.

⁹⁰ - - Surah Al-Baqara, verse 7.

⁹¹ - Surah Al-Imran, verse 187.

⁹² - - Surat al-Nur, verse 37

⁹³ - - Surat Al-Isra: Verse 19.

⁹⁴ - - Surah Al-Naza'at, verse 37-39.

⁹⁵ - - Surat al-Nur, verse 40

⁹⁶ - - Surah Maryam, verse 71.

⁹⁷ - - Hay bin Yaqzan: 96.

⁹⁸ - - A reference to God Almighty saying: (The Sunnah of God which has been vacated before and you will not find a substitute for God's year) - Surat Al-Fath, verse 23.

⁹⁹ Bin Yaqzan neighborhood: 97.

¹⁰⁰ - - Al-Waqi'ah, verse 10-11.

¹⁰¹ - - District of Bin Yaqzan: 97.

Likewise, he has a letter written on Ali bin Yusuf bin Tashfin to the Almoravid garrison, blaming them for their habit of meeting the Christians and defeating in front of them: (From the Prince of the Masked and supported religion, and yet, Oh group, their souls became malignant, their pains were returned, its sect swelled its charm, and sank in its sea, It is time for graces to leave you, and for feet to set foot in your leaving, He rides the horse when you rose on it naked, and you became equal in its shield of disgrace, there is blurring imperfection and completeness, you slapped your clan eliminated all of you, there is no a crime if you have become the magic of the dew, and the announced speaking morning and evening, including the cowardice and fear afflicting you from meeting your enemy ... and taking you back behind you .¹⁰² He quoted him from the Almighty saying:

(He said : “ O my people ! Is then my family Of more consideration with you Than God ? For ye cast Him Away behind your backs (With contempt). But verily My Lord encompasseth On all sides All that ye do !)¹⁰³ .

Among the well-known writers of Andalusia is Ibn Attia, the writer. He quotes many verses from the Noble Qur'an, including his saying in a letter to him: (From the price of the Believers- may God support him - with his victory and provide him with his help - to the students who in Sabta and all of the Unified s in private and in general - may God grant them success and pay them - peace be upon you and God's mercy and blessings .. Hurry - may God have mercy on you - to the obedience of God Almighty in public and in secret? Pull your hands on this stronger rope, and know that you are leaving (provide, the best provide is piety) and keep may God bless you with salvation intentions and commitment to prayers. As the writer quoted from the God Almighty saying:¹⁰⁴ As the writer quoted from the God Almighty saying: (And take a provision (with you) for the journey but the best of provisions is right conduct)¹⁰⁵

He says elsewhere to him in a letter of his creation (From the price of the Believers- may God support him - with his victory and provide him with his help - to the students, elders, notables and the general who in Sabta May God bless them and help them to thank His blessings - peace be upon you and God's mercy and blessings... The statement came to mention this great matter in detail and explanation, and its precedents and suffixes in the supply exhibition collected, and the saying reached in the download of things its places connected... The right that is not raised appeared and the bases upon which it was built and raised appeared. The sentence (the truth manifest) quoted from the words of God Almighty in Surat Yusuf

(Said the 'Aziz's wife : “ Now is the truth manifest (To all) : it was I Who sought to seduce him From his (true) self)¹⁰⁶

. Through his letters, we stand on his textual quotations from the verses of the Noble Qur'an. In the chapters Massage, he says: (And the miserable one who has to gain sins blame

(And if anyone earns sin he earns it against his own soul: for God is full of knowledge and wisdom.)¹⁰⁷

And God Almighty gives mercy to those who have mercy, and loves kindness, and finds in it his faithful confines and in urging that he says:

(And lower thy wing To the Believers who Follow thee.)¹⁰⁸

Elsewhere in the letter he says:

(Fain would they deceive God and those who believe but they only deceive themselves and realize (it) not!)¹⁰⁹

¹⁰² -Morocco: Part 2, p. 68.

¹⁰³ - Surah houd: Aya92

¹⁰⁴ - - The group of Almohad letters: 3

¹⁰⁵ - - Al-Baqara: 197

¹⁰⁶ -Surah Yusuf: verse 51

¹⁰⁷ -Surah An-Nisaa: Verse 111.

¹⁰⁸ -- Surah Al-Shuara, verse 215.

¹⁰⁹ - Surat Al-Baqara: Verse 9.

The Judge Ayad ¹¹⁰ He quoted Quranic texts in his message that he addressed to Al-Fath bin Khaqan, in which he said: (The tree of sovereignty has a fixed root and its branch in the sky and the sea of acquaintances are not troubled by buckets), ¹¹¹ referring to the Almighty saying:

(Seest thou not how God sets forth a parable ?— A goodly Word Like a goodly tree, Whose root is firmly fixed, And its branches (reach) To the heaven.) ¹¹²

And Ibn Amira al-Makhzoumi had An indicative quotation from the Noble Qur'an on allegiance, he opened this pledge of allegiance with a long adherence committed in his rhetoric in the letter R, let us listen to him say: (Praise be to God who ((It is God Who has Made for you the earth As a resting place)) ¹¹³ means its inhabitants. And send the sky with heavy rain, created night and day, made end of man's life and age and (Seeing that it is He That has created you In diverse stages)¹¹⁴). And make for them a choice and will, ¹¹⁵ he quote from God Almighty:

(Assuredly God did help you in many battle-fields and on the day of Hunain: Behold! your great numbers elated you but they availed you naught: the land for all that it is wide did constrain you and ye turned back in retreat) ¹¹⁶

Then the writer turns to mentioning those who pledged this pledge of allegiance and declaring the big stick of faith that surrounded their necks, and here comes the intelligence of Ibn Umayrah, in quoting what is appropriate for the situation and what the speech requires from the verses and the Qur'anic meanings which we prophesied between the lines of this passage achieving the highest levels of spiritual influence... Let us listen to him: (And pledge to it (i.e. allegiance) (He knoweth What is secret and what Is yet more hidden.)¹¹⁷ . And accept the fulfillment of what God described as our messenger Ibrahim when he said (And of Abraham Who fulfilled his engagements ?)¹¹⁸ and they testified God themselves, and this is binding on them:

(Then any one who violates His oath, does so To the harm of his own Soul, and any one who Fulfils what he has Covenanted with God)¹¹⁹ (and any that does This (not only) meets punishment) ¹²⁰)¹²¹.

Some of his samples also include what was mentioned in his message, in which the literary people praise Abu Al-Hassan Al-Ra'ini and Abu Abdullah bin Al-Jinan * in his saying: (So congratulations to these two flags, a rhetoric industry, and a best good, fluent in workmanship, and moving between persuasion and proof (These are two magicians). They are not mixed with profanity, and their merits are decorated on both sides of Andalusia. ⁽¹²²⁾.

¹¹⁰- He is Muhammad ibn Ayyad ibn Muhammad ibn Ayyad ibn Musa al-Hasbi, born in the year 584 AH, from the people of Ceuta. He was among the justices of the judges, and Jallat Saratam, and the people of integrity, among them were salutary to the science and his family. He died in Granada 654 AH. See briefing 2/226.

¹¹¹- He is Muhammad ibn Ayyad ibn Muhammad ibn Ayyad ibn Musa al-Hasbi, born in the year 584 AH, from the people of Ceuta. He was among the justices of the judges, and Jallat Saratam, and the people of integrity, among them were salutary to the science and his family. He died in Granada 654 AH. See briefing 2/226

¹¹² -- Surah Ibrahim: Verse 24.

¹¹³ - An indicative quotation from the Almighty saying: (He made the land a decision for you) - Surah Ghafir / Verse: 64

¹¹⁴ -- An indicative quotation from God Almighty saying He created you phases - -Surah Noah / verse: 14.

¹¹⁵ --Ammunition in the merits of the people of the island: 35.

¹¹⁶ -- Surat al-Tawbah, verse: 25

¹¹⁷ -- Surat Taha, verse 7.

¹¹⁸ -Surah al-Najm, verse 37.

¹¹⁹ - Surah al-Fath, verse 10.

¹²⁰ - - Surah al-Furqan, verse 68.

¹²¹ - - Subuh al-Asha ', vol. 14/14

¹²² - Appendix, appendix, chapter 5, section I / 350 .

The quote is in his saying (These two Are certainly (expert) magicians)¹²³ (These are two magicians) The writer quoted it from the story of Moses (peace be upon him) with the magicians of Pharaoh.

A quote from the Noble Qur'an appears in Abu Abdullah's prose¹²⁴ In a message to him to Sheikh Al-Wattasi Sultan Fass, in which he says: (As for after praise to God, who does not praise for good or bad, others him, peace and blessings be upon our prophet and our God, who gives us some of Blessings, I will say what Abu Yusuf said :

((For me) patience is most fitting : Against that which ye assert, It is God (alone) Whose help can be sought)¹²⁵

Although I do not deny my faults, so far we have not lost the kindness of the Almighty, kindly. After the peace prevail, the place sided filled with corpses, the infidels of the Tatars entered it forcibly with the sword, blood circulated in the streets and roads, such as rivers and valleys, so the sentinel and the guard fell ... and all the king, the clothing and beauty are removed .. And the face of God Almighty remains and everyone who is on it.¹²⁶

This is a message from Abu Abdullah * The last king of Granada to Sultan Fes in which a group of sermons are close to preaching and religious guidance in which he displays his condition and it seems to me that he is talking about an individual case and that he reminds the dear Baghdad of the capital of Islam and it is fraught with brave warriors and how the Tatars raided them, inflicted devastation on them, drive the world and in the letter there are many text quotes, including his saying:

(((For me) patience is most fitting : Against that which ye assert, It is God (alone) Whose help can be sought)¹²⁷

As well as an indicative quotation in his saying:

(All that is on earth Will perish , But will abide (for ever) The Face of thy Lord,—Full of Majesty, Bounty and Honour)

¹²⁸

For Ibn khateeb¹²⁹ many text quotes on various topics from his prose, such as his saying in a letter he wrote about his authority Yusuf Alawal to Abi Anan Faris, thanking him for his gift: (What a gift that people took it as Eid, a happy season ,and determination I saw it to the enemy is very near , and he thought it was far away⁽¹³⁰⁾ he quoted it from God Almighty: (They see the (Day) indeed As a far-off (event), But We see it (Quite) near.)⁽¹³¹⁾. And he may come with the indicative quotation in order to clarify the truth as saying (relying on his pardon - glory be to Him - with the boycott, and he says: (Truly My punishment Is terrible indeed)¹³².

Safer than cunning with outlets, (Did they then fell secure against the plan of God? But no one can feel secure from the plan of God except those (doomed) to ruin!)¹³³⁾¹³⁴

¹²³ - - Surah Taha, verse 63

¹²⁴ - - He is Muhammad Ismail al-Makani Babi Abdullah Hakam from 725-733 A.H. His soldiers were killed by a fierce battle between the Spaniards and Andalusians in the generation of conquest Gibraltar looking at the wild look: 96-97.

¹²⁵ - - -yusuf: From the verse: 18

¹²⁶ -- Naft al-Tayyib 4: 535 and the Qur'anic quotation is clear from his saying and everyone on it is - Surah al-Rahman, verse 26.

¹²⁷ -Surah Yusuf: Verse 12-17.

¹²⁸ -Surah Ar-Rahman: verse 26-27

¹²⁹ -- It is Lisan Al-Din Abu Abdullah Muhammad bin Abdullah bin Saeed Al-Samani. His birth was in 713 AH and he died in 776 AH by suffocation looking briefing: 1: 17-71.

¹³⁰ -Dustbin Sweeper 150-152.

¹³¹ -- Surat al-Maarij: 6-7.

¹³² -- Surah Ibrahim Verse 7

¹³³ -Surah Al-A'raf verse 99

¹³⁴ -- Rehana Book 2: 438.

We find that he may quote several successive verses in order to intensify the meaning, such as what he said, (and addressed the creator on his tongue, the sincere (peace be upon him) on the pretext of the promise and the threat, and it was inspired by...

(but over all Endued with knowledge is One, The All-Knowing, Behold, two (guardian angels) Appointed to learn (his doings) Learn (and note them), One sitting on the right And one on the left, Not a word does he Utter but there is A sentinel by him, Ready (to note it), And the stupor of death Will bring truth (before His eyes) : “ This was The thing which thou Wast trying to escape ! ”, And the Trumpet Shall be blown : That will be the Day Whereof Warning (had been given), And there will come forth Every soul : with each Will be an (angel) to drive, And an (angel) to Bear witness, (It will be said :) “ Thou wast heedless Of this ; now have We Removed thy veil, And sharp is thy sight This Day !)¹³⁵ ¹³⁶

Ibn al-Khatib may bring a textual quotation for the purpose of congratulations, as he said when the Sultan of Morocco Abu Salem Ibrahim seized Tlemcen: When the news came about the conquests that God had given you, which informed the country and the people its hope and provided its pleasure and certainty -(There is none can withhold : What He doth withhold, There is none can grant, Apart from Him : And He is the Exalted In Power, Full of Wisdom)¹³⁷ we address to you how much we congratulate you on what God has given and granted ¹³⁸. And it may bring the Qur’anic verse and it contains from the Qur’anic stories with what corresponds to its purpose, such as describing the narrators of the narrator established (cutting the rituals (where he said in them: In his hands are free and slaves

(Thou wouldst have deemed them Awake)¹³⁹ .

Among the textual quotes is his saying in his sermon, in which he informed people that he had opened Atreera city in which he describes how they seized Christians: (O people, I congratulate you to what your authority has written (to you) and that God has opened the conquest shown .. and triumphed with patriarchs. And God granted his loyalty:

(Such is the chastisement Of thy Lord when He chastises Communities in the midst of Their wrong : grievous, indeed, And severe is His chastisement)¹⁴⁰ ¹⁴¹ .

As for Ismail bin Al-Ahmar * He used to quote verses from the Holy Qur’an, but he does not abound in his propagation, which makes him a prominent phenomenon, as he mentioned in the narrations of the nobles of Al-Joman: Pigeons of my knowledge about the two teams told me the truth is warble, and the tongue of fairness does not have any blame, for what God Almighty (but over all Endued with knowledge is One, The All-Knowing.) And many poets are exciting profits, ¹⁴²as he quoted from the Almighty saying: (but over all Endued with knowledge is One, The All-Knowing.)¹⁴³

¹³⁵ -Surah Q verses 16-22

¹³⁶ -- Rehana Book 2: 438.

¹³⁷ -Surah Fatir: Verse 2

¹³⁸ -- Bursa upholstery S2: 227.

¹³⁹ -Surah Al-Kahf: 18: 18

¹⁴⁰ -- Surah Hud: verse 102

¹⁴¹ -Rehana Book 2: 63.

¹⁴² -We raise Al-Joman 25 / pm

¹⁴³ -- Surah Yusuf: Verse 76.

The textual quote phenomenon was common to Abu Faris al-Fashtali .¹⁴⁴ It is from that saying: (As for the best of them as a mother and honor them as the father of the owners of clothing, and they are not affiliated with them, and those who are concerned with his saying come:

(Say : “ No reward do I Ask of you for this Except the love Of those near of kin.)¹⁴⁵

He who is pleased with their affection, may God grant him in the presence of his sanctuary.

Among the indicative quotes is the statement of the writer Ibn Abi Al-Khasal: (And a drowning of the unjust in the deep sea.¹⁴⁶ Where the author quoted part of the words from the Almighty saying:

((the Unbelievers’ state) Is like the depths of darkness In a vast deep ocean)¹⁴⁷ As well as what he mentioned in one of his texts (and delivered it to your hopeful sea ¹⁴⁸ He quoted this meaning from his saying, (Glory be to Him. (The river will cast him Up on the bank)¹⁴⁹

Among the indicative quotes is the statement of Abu Al-Mutref Ibn Al-Dabbagh * in the chapter of a message from condolences: (From what folds’ calamities erupted and any sense of calamities rises. O pain left by death for his family and the rest of the generosity dragged forever, and I regret for the darkness of the duties, how it quit, and how the sun of meanings, disappeared and its light went away). As he quoted it from the Almighty:(When the sun (With its spacious light) Is folded up , When the stars Fall, losing their lustre)¹⁵⁰

We also find an indicative quotation for him, when he says: (This day came up to us, so he almost rained about the amplitude and grace of awakening and was measured by the light toward him. The damage is moderate and the patient miss his bountifulness, so his flower is our language.¹⁵¹ As he quoted it from the Almighty : ¹⁵²(He says, “ Who can give Life to (dry) bones And decomposed ones (at that) ?”) . And he has it in the chapter (Like the horses of those who like us, so let him softens after his cruelty, and his anger abounds after his intensity, and how do I command you when you are traveling the country and the pilgrims in the contract: It is surprising that I invite you to do so. ¹⁵³ As he quoted it from the Almighty:

(From the mischief Of those who practice Secret Arts ;.)¹⁵⁴

This letter includes the Prince’s will for the police owner upon assuming this position, and it contains important instructions that fall within the police’s jurisdiction. He recommends that he must fear God in his doings and his penalties and must be punished for the amount of the crime and reminds him that God counts everything for the account of the day of Resurrection. And this type of indicative quotation is great for Ibn Atia Al-Katib says in one of his messages: And they

¹⁴⁴ -- He is Abu Faris Abdul Aziz bin Muhammad Al-Fashtali, a great political figure, and he has a long hand in prose as the language of Sultan Abu Al-Mansour Al-Saadi, writing the news of the Saadiyya state. He wrote to them the book “Manahil Al-Safa” in the exploits of our honorable loyalists. The terms of the nomination "made him an appendix to the book of Lisan al-Din, the army of nomination. He did not reach us after Abu Faris died in 1031 AH and he was born in 952 AH or 956 AH, according to different accounts. Look at Summary of Trace 2: 425. .

¹⁴⁵ -- Surat al-Shura: verse 23.

¹⁴⁶ -Andalusian Letters: p. 451.

¹⁴⁷ -- Surah al-Nur, verse 40.

¹⁴⁸ -- Andalusian Letters: p. 592.

¹⁴⁹ -Surah Taha, verse 39.

¹⁵⁰ -- Surat al-Takwir, verse 1-2.

¹⁵¹ - Benefits of Al-Aqyan: 114.

¹⁵² - - Surat Yassin, Verse 78.

¹⁵³ - - Fadaan al-Aqyan: 114.

¹⁵⁴ - Surah Al-Falaq: Verse 4.

forbade contact between the bastards and entrances to the people of convergence to their interior and retreat, so they showed retirement from what was reprehensible of it, and then returned, as a result of that, when they forbade it. And deterrence to them and transgression increases polytheism and squash, he was able to define them to alter and distort the clarification and the rift. And they discerned their magicians and their priests as honorable and the worst and their reasonable minds echoed in its jet in its contract. As he quoted it from the Almighty: ¹⁵⁵ (From the mischief Of those who practice Secret Arts ;)He also has this type . the messengers descended for him from all sides ¹⁵⁶ He took it from the Almighty saying:

(Until the Gog and Magog (people) Are let through (their barrier), And they swiftly swarm From every hill.)¹⁵⁷

There is a message for Ibn al-Hakim al-Lakhmi¹⁵⁸ Addressed to the people of Andalusia, we find in it a kind of textual quotation, in which he says in it: (After praise be to God, who made jihad for him the best deeds, he said: O Prophet, incite the believers to fight as a warning to the place of trust and redress the religion of Islam by fulfilling his promise in his saying:

(for verily God is Full of Strength, Exalted in Might, (Able to enforce His Will) ¹⁵⁹.) .. we wrote to you God's books to you from hearing the good news that will transform the conditions and inform you of the prophets of victory that do not hint of hope. I have not gone out of our efforts to make the word of God the supreme. ¹⁶⁰

This is a message in jihad that the Muslim nation seeks to support, so that the word of God is supreme. The writer highlighted the idea of jihad, so he showed that God Almighty had commanded it and cited a number of Quranic texts and from an indicative quotation such as its saying:

¹⁶¹ (O apostle! rouse the believers to the fight). And the indicative quotation appeared in Ibn Al-Abar. ¹⁶² In a message to him, in which he says, (She is my blessing, fulfilled the appointment, and she is like her after the promise. She came with certain water that had become a hollow that filled between her parents, affection that shed light and shadow. (O happy palace, its waves are blessed and blown on the green of the branch, the blue pond is his spirits. ¹⁶³ Ibn Al-Abar was keen to show the human values of the message. As he quoted from the Almighty saying:

(Say : “See ye ?— If your stream be Some morning lost (In the underground earth), Who then can supply you With clear-flowing water)¹⁶⁴

As for Ibn Amirah Al Makhzoumi, the indicative quotation appeared to him clearly in his message to his friend, writer Ali bin Muhammad bin Ali Al-Fakhar Al-Ra'ini, in which he says: (I wrote it to my master, who is the master, and I achieved it, and I wrote the eternity by this document. God Almighty is sure that his majesty is guarded and facilitate his

¹⁵⁵ - Surah Al-Falaq: Verse 4.

¹⁵⁶ - Caution: Part 1: 269.

¹⁵⁷ - - Surat Al-Anbiyaa: Verse 96

¹⁵⁸ - - He is the minister and writer, writer Muhammad bin Abdul Rahman bin Ibrahim bin Yahya bin Muhammad al-Lakhmi al-Rendi, known as Ibn al-Hakim / alias al-Dhi al-Ministries, and he was an eloquent writer, writer and poet. .

¹⁵⁹ - Martyrdom of a text from Surat Al-Hajj / verse: 40

¹⁶⁰ Alehata: Part 2 468 - 473.

¹⁶¹ - - Surah Al-Anfal verse 65.

¹⁶² - 161 - He is Abu Abdullah Muhammad bin Abdullah bin Abd al-Rahman al-Qada'i, a famous poet and author whose books are attributed to the book and Hilla al-Sirah. He died in 658.

¹⁶³ - The abbreviation of the Most High Mug: 195.

¹⁶⁴ -- Surah Al-Mulk Verse: 30.

settlement, he does not fear poverty .. prose is whinny, unresponsive to foaming, design is not improved by rhetoric, critical counterfeits money with him

And longing and its youth returned without blowing As river, President of Farjan, pearls and coral were extracted from it. Referring to the Almighty saying: (Out of them come Pearls and Coral)¹⁶⁵

It appears to me after the presentation of all these prose texts that the indicative quotation means the dissolution of the Qur'an verse and its dissolution with the remainder of its utterance as a key to it and in this it is freed from some rhetorical rules and the things it needs to be matched so that it does not turn away from its neighborhood of words. This provides the opportunity for the prose to be more creative because it leaves itself free to act with a generous precedent to suit the flow of the text. Ibn al-Khatib said to his sons: (To which priest we fight with ... with this generation, which is in fact a camel ... He took possession of something other than what he once passed, and his eye became the sunset.¹⁶⁶ It refers to the noble verse (Until, when he reached The setting of the sun, He found it set In a spring of murky water) ¹⁶⁷Including Ibn al-Khatib in his prophetic message which he wrote about his authority fifth Muhammad : (To the Messenger of truth ... Auspicious for the good that had come before him, and saw from the great signs of his God, and Allah Almighty, who ascended him above.¹⁶⁸ In this, he referred to two verses, the first of which: (In order that We May show thee (Two) of Our Greater Signs.)¹⁶⁹ and the second (Glory to (God) Who did take His Servant For a Journey by night From the Sacred Mosque To the Farthest Mosque)¹⁷⁰

This also includes his saying in addressing Abi Abdullah ibn Abi Madian * the owner of the works in Morocco: (sire who inherited the majesty not about boredom, the combination of prestige and the beauty of adult ship.¹⁷¹ He thus refers to the Almighty saying regarding the verses of inheritance:

(They ask thee for a legal decision. Say: God directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies leaving a sister but no child she shall have half the inheritance: if (such a deceased was) a woman who left no child her brother takes her inheritance: if there are two sisters they shall have two-thirds of the inheritance (between them): if there are brothers and sisters (they share) the male having twice the share of the female. Thus doth God make clear to you (His law) lest ye err. And God hath knowledge of all things.)¹⁷²

This also includes his saying in the supplication of the newborn in which Ibn Khaldun had a livelihood: (God made his protection against him a blessing, and the division of his envy was to divide the forbidden flesh between suffocated, flattened, bruised, and beaten.¹⁷³ It indicates what God has forbidden the Almighty for meat classes, according to the Almighty saying:

(Forbidden to you (for food) are: dead meat blood the flesh of swine and that on which hath been invoked the name of other than God that which hath been killed by strangling or by a violent blow or by a headlong fall or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is

¹⁶⁵ -Surah Ar-Rahman: Verse 25.

¹⁶⁶ -Briefing 4: 625.

¹⁶⁷ -- Surah Al-Kahf: verse 86

¹⁶⁸ -Rehana book: 1/57

¹⁶⁹ -- Surat Taha, verse 23.

¹⁷⁰ -Surat Al-Isra, verse 1.

¹⁷¹ -- Bursa upholstery: Block 2/348.

¹⁷² -Surah An-Nisa, verse 176

¹⁷³ -- Introducing Ibn Khaldoun.33

sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me..) ¹⁷⁴

Also from the indicative quote is the message of Ibn Zemmuk, which he sent to Ibn Al-Khatib in gratitude for his generosity, as he invites him and thanks him for his work with him, and he asks God to attribute it to the Almighty to thank him for his praise, and appreciates him for returning the favor in which he says: (father of my Knowledge, guardian of grace, re-instructor the completeness, bring hopes and blessings to me in succession, I swear , he admits to him unable to thank his hands that revived hope. I have filled the palms of desire, so what can I say about who has influenced me by presenting an honorable picture of affiliation to him in the best evaluation? · Whose grace was heavier than polytheism, and the Mamluks were when he represented us in the hands of Mawlana, may God support him, he did not submit a working about the question. ¹⁷⁵ He refers to the Almighty saying:

(We have indeed created man In the best of molds) ¹⁷⁶

In this regard, the Castilian may take a text from the Noble Qur'an and include his messages, including his saying: (I wrote it to you ... from our attic, Marrakesh, surrounded by God, and the blessing of this honorable nation draws diagonals from its scale, and narrates the narrators of the Redeemers and genocide from their laughter and criers, And the divine conquests celebrate the angels for their feasts and weddings. He has the praise for his grace, which does not surround the description of its types, races, and care, which struck with its cane the deaf rock. ¹⁷⁷ Refers to the Almighty saying:

(We directed Moses by inspiration when his (thirsty) people asked him for water: "Strike the rock with thy staff": out of it there gushed forth twelve springs:) ¹⁷⁸

2. The Results

- Andalusian authors and writers have tended to adopt Quranic verses to invoke it (text and meaning), so the intercession was frank at times and other implications.
- The quotation is a literary phenomenon that has the characteristics of artistic beauty as well as the deep psychological impact, which made it the requirement of every writer, old and new.
- - It was evident that the authors and writers were accredited to the following by quoting whenever the meaning necessitated that and to the extent required by the denominator.
- We did not notice mastery of the artistic style of Andalusian proverbs, so the quote was par excellence traditionally and lacked the merit of the processions of the times.
- The quotation in the prose of the Al-Andalus authors did not depart from being a popular literary style, but it is traditional.

Sources and references

- The Holy Quran

¹⁷⁴ -- Surah Al-Maedah: Verse 3.

¹⁷⁵ -- BACKGROUND: H2 / 313-314.

¹⁷⁶ -- Surat Al-Teen: Verse 4.

¹⁷⁷ -- Kindergarten Ace: 157.

¹⁷⁸ - - Surat al-A'raf, verse 160.

- [1] Good pleading to the pleading industry, Shihab al-Din al-Hilli, Abu al-Thana, Mahmoud bin Suleiman al-Halabi al-Hanafi, investigation by al-Khawaja Yusef Shit, Wahhabi Press, Egypt, Cairo, I 1, 1398 AH.
- [2] Proficiency in Quranic Sciences, Al-Hafiz Jalal Al-Din Al-Suyuti, Muhammad Abu Al-Fadl Ibrahim's investigation, published by the Ministry of Islamic Affairs, Endowments, Da`wah and Guidance, Riyadh, Saudi Arabia, I 1, C 1, 1967 AD.
- [3] The jewels of rhetoric in meanings, statement, and adorable, Ahmed Al-Hashemi, investigation, d. Youssef Al-Sumaili, Modern Library, Sidon, Beirut, Lebanon, 1st edition, 1999 AD.
- [4] Rhetoric and application, d. Ahmed wanted, d. Kamel Hassan Al-Basir, Iraqi Ministry of Education Press, 2nd edition, 1999 AD.
- [5] The Impact of the Noble Qur'an on Arabic Poetry: A Study of Andalusian Poetry from the Conquest to the Fall of the Caliphate, 92 CE-422 AH, Muhammad Shihab Al-Ani, Tigris Publishing House, Baghdad, Iraq, 1st edition, 2010 AD.
- [6] The effect of the Noble Qur'an on Andalusian prose: p. 32 and beyond.
- [7] The history of Islam, political, religious, cultural and social, d. Hassan Ibrahim Hassan, Egyptian Renaissance Library, Cairo, Egypt, 4th floor, Part 1, 1996 AD.
- [8] Diwanayah messages in the Kingdom of Granada in the era of Bani Al-Ahmar, d. Abdel-Halim Hussein Al-Harot, Jarir House for Publishing and Distribution, Amman, Jordan, 1st edition, 2013 AD.
- [9] The parable in the literature of the writer and poet, Dia Al-Din Ibn Al-Atheer, investigation, d. Ahmed al-Hofy, d. Badawi Tabaneh, Dar Nahdet Misr for Printing and Publishing, Faggala, Cairo, Egypt, Part 1.
- [10] Andalusian prose in the era of sects and Almoravids, Ihsan Abbas, Dar Al-Shorouk for Publishing and Distribution, Amman, Jordan, 2nd edition, 1997 AD.
- [11] Glossary of the verses of quotation, Hikmat Faraj Al-Badri, Ministry of Culture and Information, 1980.
- [12] Morocco in the jewelry of Morocco, investigation d. Shawky Deif, Dar Al-Maarif, Cairo, Egypt, 4th floor, Part 1, 1964.
- [13] Ammunition in the pros of the people of the island, Abu Al-Hassan Ali bin Bassam Al-Shantrini, Ihsan Abbas investigation, Dar Al-Thaqafa, Beirut, Lebanon, Block 2, Part 1, 1997 AD.
- [14] Lisan Al-Arab, Ibn Manzur Al-Afriki al-Afriqiyyah, Dar Sader, Beirut, Lebanon.
- [15] Rulings of workmanship in prose arts and its doctrines in the East and Andalusia, Abu al-Qasim al-Ashbili, translation and investigation, Muhammad Radwan al-Dayeh, book world for printing, publishing and distribution.
- [16] Briefing on Granada News, Lisan Al-Din Ibn Al-Khatib, investigation by Muhammad Abdullah Anan, Egyptian Company for Printing and Publishing, Cairo, Egypt, 1977 AD.
- [17] Al-Aqyan necklaces and merits of notables, Abi Nasr al-Fath bin Muhammad bin Obaid Allah al-Qaisi al-Ishbili bin Khaqan, investigation by Dr. Hussein Yusef Khreiwash, Al-Manar Library, 1st floor.
- [18] Rihanna al-Kitab and Nagaa al-Muntab, The Two Ministries, San al-Din Ibn Al-Khatib, Investigation, Muhammad Abdullah Anan, Al-Khanji Library, Cairo, Egypt, 1st edition, 1980 AD.
- [19] Messages. And Andalusian shrines, investigation, d. Fawzi Saad Issa, Al-Maaref Press, Alexandria, Egypt.
- [20] The Mafraq Crown in the Desalination of Scholars of the East, Khaled Bin Issa Al-Balawi, Hassan Al-Sayeh Investigation, Part 1, Joint Committee for Publishing Islamic Heritage between Morocco and the Emirates, Rabat, Morocco.
- [21] Views of Lisan Al-Din Bin Al-Khatib in the countries of Morocco and Andalusia, investigation by Ahmed Mokhtar Al-Abadi, Alexandria University Press, Egypt, 1st edition, 1958 AD.
- [22] The trip of Ibn Jubair, Abi Al-Hassan Ibn Jubair, Commission of Inquiry on Heritage Investigation, Al-Hilal House and Library Publications, Beirut, Lebanon.
- [23] With Judge Ibn Al-Arabi on his journey, Abu Bakr bin Al-Arabi, Saeed Arab's investigation, Dar Al-Gharb Al-Islami, Beirut, Lebanon, 1st edition, 1987 AD.
- [24] Ibn bin Yaqzan, Ibn Tufail, Hindawi Foundation for Education and Culture, Cairo, Egypt.
- [25] Al-Hilla Al-Serra, Abu Abdullah to Ibn Al-Abar, investigation by Dr. Hussein Moanes, Dar Al-Maaref, Cairo, Egypt.
- [26] A group of Almohad letters from the establishment of the Book of the Faithful State, Professor Lavie Provencal, publications of the Moroccan Higher Sciences Institute, Rabat, Morocco, c 1, 1946 AD.
- [27] Al-Joman organized the arrangement of the ancestors of the news of the time, Ibn al-Qattan al-Marrakchi, investigation, d. Mahmoud Ali Makki, Dar Al Gharb Al Islami, Tunis.
- [28] Subu Al-Asha in Writing Al-Ansha, Abu Al-Abbas Ahmed Al-Qalqashandi, Dar Al-Kutub Al-Masria, Cairo, Egypt, 9C, 1922AD.
- [29] The Appendix and the Supplement to the Books of Al-Mawsul and al-Silah, Muhammad Ibn Muhammad al-Awsi al-Marrakchi, Investigation, Ihsan Abbas, Muhammad Ibn Sharifa, and Bashar Ibn Awad Marouf, Dar al-Gharb al-Islami, Tunis, Travel 5, 2012 AD.
- [30] The Badriya Glimpse in the Nasiriyah State, Abu Abdullah Lisan al-Din bin al-Khatib, investigation, Moheb al-Din al-Khatib, Salafi Press, Volume 1.

- [31] Nafeh Al-Tayyib from the fine branch of Al-Andalus, Ahmed bin Mohammed Al-Maqri Al-Tlemcani, Ihsan Abbas investigation, Dar Sader, Beirut, Lebanon, Vol. 6, 1968.
- [32] The shop sweeper after the transfer of the population, Minister Bin Al-Khatib, investigation by Dr. Mohamed Kamal Shabana and d. Hassan Mahmoud, Arab Writer's House for Printing and Publishing, Cairo, Egypt.
- [33] The uplift of the pod in the midst of alienation, Lisan Al-Din Bin Al-Khatib, published and commented by Ahmed Mukhtar Al-Abadi, review d. Abdelaziz Al-Ahwani, Moroccan Publishing House, Casablanca, Morocco.
- [34] Riyadh Flowers in Ayyad News, Shihab al-Din Ahmad bin Muhammad al-Muqri al-Tilimsani, edition of the Joint Committee for the Dissemination of Islamic Heritage between Morocco and the Emirates, Rabat, Morocco, c 1, 1978 AD.
- [35] Raise Al-Juman in poetry organized by me and him in time, Abu Al-Walid Ismail Ibn Al-Ahmar Al-Gharnati, investigation: Dr. Mohamed Radwan Al-Dayeh, Al-Resala Foundation, Beirut, Lebanon, 2nd edition, 1987 AD.
- [36] Summary of the impact in the eleventh century notables, for the lover, Al-Wahiba Press, Cairo, Egypt, vol. 1, 1284 AH.
- [37] Saadi's Messages, Abdullah Kanoun, Moulay Al-Hassan Institute, Moroccan Printing House, Tetouan - Morocco, 1954 AD.
- [38] Abbreviation of the Most High Mug in Local History, Ibn Said Abi Al-Hassan Ali Ibn Musa, investigation: Ibrahim Al-Abyari, The General Authority for Prince's Press Affairs, Cairo, Egypt, 1959.
- [39] The identification of Ibn Khaldun and his journey to the east and east, Abd al-Rahman Ibn Khaldoun, Lebanese Book Publishing House for Printing and Publishing, Beirut - Lebanon, 1979 AD.
- [40] Kindergarten Ace, the sweet breath in the remembrance of those who met him from the flags of the two cities Marrakesh and Fez, Ahmed bin Mohammed Al-Muqri, Royal Printing Press, Rabat - Morocco, 2nd edition, 1983 AD.
- [41]