

Signs of sensitivity and espionage in the Holy Quran Study and analysis

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Abstract

Praise be to God, Lord of the worlds, and prayers and peace be upon the Messenger of God, may God bless him and grant him peace, and on his family and his righteous companions. And after:

One of the masterpieces of the statement in the verses of the Noble Qur'an are the terms "espionage and sensitivity", the difference between them is a point under "gym", but the difference in meaning and significance between them is clear, even though the meaning appears close between the two terms in the Qur'anic usage very closely in terms of significance, where they share two meanings: research Recognition, invisibility and concealment. And they separate at one point under the "gym", which is the dominance of its use in evil. While sensitization is characterized by "distraction" by its victory in goodness, and sensitization in the Qur'an was mentioned once in Surat Yusuf in verse (87) as well as espionage mentioned once in Surat Al-Hujurat in verse (12) and from this standpoint the topic of research was selected ((verses of espionage and sensitivity in The Holy Quran is an analytical study)) To study the interpretation of these two terms, a detailed analytical study, as follows: the analysis of words, and I spoke about the occasion of the verse, the reason for the descent of the verse if any, the Qur'anic readings, the stopping and starting, the different expressions in it, the rhetoric and the Qur'anic sects mentioned in the verse, and the meaning The general verse, and the provisions of any verse that are used, through sources of interpretation, books of jurisprudence, morals, mysticism, and Quranic studies. Likewise, I did not know of scholars, commentators, or readers, nor did I mention the book card in the margin for fear of the high percentage of electronic induction. At the end of the research, a conclusion with the most important results reached, then a list of sources and references.

Keywords: Signs , sensitivity , Quranic studies

Introduction

The first requirement

The definition of espionage and sensitization ,language, convention ,similarities and differences between them

First : Defining espionage as a language and convention

1. Spying is a language : you follow the news, it is said " :Spy the news and spy it: if you follow it, including the spy, because it tracks the news and examines the inside of things() "]1 [. (

Spying, in the gym: "Searching for faults in matters, and what is more often said in evil. The spy: the owner of the secret of evil, and the law: the owner of the secret of goodness. Knowing the news) " .]2 [. (ogasus: the owner of the evil of harm captures people 's sins and their talk and how they are secretly)]3 [. (

2. Spyware idiomatically : numerous definitions of spyware idiomatically , as follows:

First: Define it as" searching for people's faults) " .]4 [(

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Second " : Trying to learn about the faults of Muslims, their affairs and the conditions of the Islamic state, and inform the enemy about it) ".]5 [(

Third " : Find mysteries e things and tell the secret information to the enemy, by spying devices with a view to access them and benefit from them; to prepare a plan for facing the enemy) ".]6 [(

Fourth" : A person who works in secret, or under a false cover, obtains, or attempts to obtain, information in the area of military movements of a warrior with the intention of informing the opponent) ".]7 [(

Second : Defining sensitization as a language and convention

A . Feeling a language " : He is following the news ,asking things and news about him with a sense , and seeking good for himself) "]8 [, (and it was said " : The sensitivity is to listen to the talk of the people and asked redeemed for good) "]9 [(

B . Feeling in the convention:

Feeling : He is listening to the hadith of the people, and they hate him . A man was sensitive to the news ;That is, a lot of knowledge of it, and the origin of the feeling : vision) ,]10 [(Feeling free to listen to the news yourself

Third : The similarities between espionage and sensitivity:

Sensitization and espionage agree as follows:

.1Sensitization and espionage are common to seek and search for news.

.2Using each one of them in evil ;Because the Prophet peace be upon him " : **Beware and probably the likely lie talk , neither Thssoa nor spy , nor Tnaghoha , nor Thasdoa , nor hate one another , do not Tdabroa , and be servants of God , brothers)** ".]11 [(

The differences between espionage and sensitization : Espionage differs from sensitization, as follows:

1. Espionage asks for news to others, but sensitivity is when one requests the news to oneself.
2. Spyware application news in the subconscious ,the sensitivity is the request for a NEWS apparently) .]12 [(
3. Spyware is in evil ,but improvement Q shall be in good) .]13 [(
4. Spyware may be perceived with the senses ,but improvement Q is not aware of only Balban for insider) .]14 [(

The second requirement

Feeling in the Holy Quran

The context still talks about the story of Jacob and Joseph , peace be upon them and his sons When he told them that his knowledge was above their knowledge, then Jacob - peace be upon him - would go on in this verse ,go to Egypt, and learn about the news of Joseph and his brother Benjamin, and do not despair of God's mercy and relief, that he does not despair of God's mercy except the disbelievers ungrateful to God's power, wisdom and mercy) .]16 [(

Second : Quranic readings

1. He read spied with the medullary gym)]17 [(

2. Saying the Almighty) : from the Spirit of God (**and read the public to open Alra ,a source in the sense of mercy ,but the use of the verb than a few, but used such as the increase rested, and the annexation of Rouh.oiqro Alra, a language in it .It was said: It is the name of the source, such as drinking and drinking .Ibn Atiyyah said: "As if the meaning of this reading: Do not despair from the living with him the spirit of God who gave him, for those who remain in his soul will be requested)** .]18 [(

.3The audience read: Despair, and a band: Be miserable .The Gimp read: Get upset with a broken T .And the Spirit of God has mercy, relief, and relief .Al-Hassan and Qatadah recited: From the Spirit of God by joining Al-Raa .It was said that what is meant by this reading is not to despair of someone who lives with him, the spirit of God who gave him, for he who remains his soul is kindly) .]19 [(

.4The Gimp read: "Do not be misunderstood." And the public read: "The Spirit of God" through the conquest, which is His mercy and His veneration.

Al-Asma'i, may God have mercy on him, said, "The spirit is what a person finds from the breeze of love, so it dwells in it, and the composition of the view, waw, and h is beneficial to movement, which is vibration. All that a person shakes for, and delights in his presence is a spirit) ".]20 [(and Ibn al - Attiya: as if the meaning of this reading does not despair of the neighborhood with the Spirit of God , who Wahba the left of his soul please)]21 [(Al-Bazzi recited after the t from those who despaired, and after the one who did not despair at a thousand, and after that J is open unlike him, and the rest are open hamza before it J is still) .]22 [(

Third : The syntax

1. }So do they feel { sympathetic to {go} and it is the answer to go, {Who is Joseph} related to feel, and its origin is to seek something with sense)]23 [(
2. And his saying) :Who is Joseph (relates to a deleted work in which you feel appreciation: So feel the news or the truth about Joseph's order .But delete the evidence indicated by the saying briefly.
3. The Soul: Mercy .Then he made despair from the womb of Al -Bari, the Exalted, the Exalted, and freed him from the character of the unbelievers .As it is either denial of deism, or ignorance of the attributes of God Almighty.
4. He says: (from the Spirit of God): the public to open Alra, a source in the sense of mercy, but the use of the verb than a few, but the increase is used such as the relief, and the spirit and read the annexation Alra, a language in it .It was said: It is the name of the source, such as drinking and drinking) .]24 [(
5. Increase the thousand in the words "despair" and "despair" in the Almighty saying " ,And do not despair from the spirit of God that he does not despair) "]25 [(Because despair and despair are more than patience and waiting for relief) .]26 [(

Fourth : Rhetoric

Metaphor: in the words of his Almighty)) :not despair of God 's Spirit ((which does not despair of his chastity Almighty, facilitating and vented, and the origin of the meaning of " spirit" conquest "catharsis", said: relieved God human if you breathe, and then borrow Faraj, and explained " the Spirit "With mercy as a metaphor for its well-known meaning ;Because mercy is the cause of life as the soul, and adding it to God because it is from him, glory be to Him) .]27 [(

Fifth : the general meaning

Between the Qur'an we have a call from Jacob " ,peace be upon him " ,to appeal to the kind father with passion, asking his children to feel sensitive to find him the news of Joseph and his brother, that is , to search for them , a reference to the research that relies on feeling feelings and intuition, not on material consideration , as it was hidden, not seeing The seer of it is nothing .It is in this search for him is like fumbles his way in complete darkness, where invalidate the work of the eyes, and have to rely on intuition and Altzna) .]28 [(

The reason for inference from this verse is " : Jacob, peace be upon him, asked his sons to feel and search for Joseph and his brother, and in this acknowledgment from one of God's prophets in collecting information about others, and gathering information is one of the basic elements in intelligence science, and affirms the principle of collecting information) .]29 [(

Then Jacob, peace be upon him, goes on his response to his children, ordering them to continue their search for Joseph and his brother, and not to be despondent of God's mercy . The meaning is: Go to the land of Egypt " ,So feel what Joseph and his brother feel , " and sensitize to know the apparent and inner senses, meaning that they know the effects of Joseph and follow. , do not despair of God 's mercy and his chastity, (he does not despair of the spirit of God except the unbelieving people), which he does not despair of God 's mercy and his chastity except the unbelieving people who , when afflicted with the purchase Tgua in the country, and multiply the corruption, and when afflicted with adversity) "]30 [(

"Thus we know that the senses are the channels of knowledge, and they are not limited to the five apparent senses. Rather, scientists have discovered that there are other senses that are not visible, and we have previously been exposed to this matter many times before) " .]31 [(

Sixth : What is learned from the verse?

1. Fumbling asked the news Balhacp is close to the spy Paljam was said : A n improvement Q Balh be in good and Paljam be evil.
2. Pain that Amnon hopes n relief from God , and the infidel yen despairs Wen in screwing him.
3. The children responded to their father's advice, so they prepared their return to leave for Egypt for the third time, then they went on their way until they entered it, and they met with the dear Egypt who had detained their brother Benjamin.
4. One of the characteristics of believers is that they never despair of God's Faraj, even if the cherubim surrounded them ,and tribulations and calamities intensified upon them.
5. A to rely on the sense of touch to feel the news.
6. The association of frustration and despair with unbelief)]32 [(

Pain request the third

The face of the Almighty and the Almighty to His servants the faithful call of Fifth in Al rooms ,Nhahm in which all to think some of them some thinking bad without justification , and forbade them from spying and gossip , so keep the Muslim sanctity and dignity , O ye who UMNO by God Almighty and His Prophet) ρ (And UMNO rapidly shun a lot of thought bad believers ; If some of this conjecture sin ,nor Tvchua about the faults of Muslims ,and at least one another in some of the back of the Unseen what hates , loves one of you eat the flesh of his brother , a dead you are hate it ,Valoa Agtiaph , and the fear of God as commanded him and Nhakm him) .]60 [(This is a second matter of God's highest commands, which keeps us away from despicable deeds, to purify our hearts and cleanse our morals, so as to ensure the freedoms, the sanctities, and the dignity of people, which cannot be violated or in any way violated . As long as a person in his home has covered himself up from the people, it is not permissible for us to follow his bonds, nor to search for his beds, because Islam wants Muslims to become safe and secure in their homes , and we have the phenomena, and it is not permissible for us to follow the people's interior and what they have hidden. Espionage came after thinking to confirm it, as someone might think something about a person, and he wants to fulfill his suspicions and follow him)]61 [, (and that is narrated from the Prophet peace be upon him from the hadeeth of Abdullah bin Masood , he said - peace be upon him » :- No one told me about one thing , « means something which requires an evil thought by » I like to go out to you and I chest sound) «]62 [(

Thus , we see this verse precious may be discouraged Muslims from the vices of business , a spy any : Take what emerged from the conditions of people do not look for Boatnhm or their secrets . Or their blemishes and faults, if leaving them leads to their happiness and success , and it opens the door for them to repent so that those who fall into them will abandon them) .]63 [(

P in this verse is precious literature high for believers even lead to a society Fadel ,be where freedoms are guaranteed ,and rights reserved ,not taken into thinking ,not on trial with suspicion ,human being is innocent until proven by the offense , and this is the second of the orders of Allah supreme keep us in it for business despicable ,to cleanse our hearts and the cleanliness of our ethics , so ensure that the freedoms of the people and their sanctities and dignity ,which is not allowed to affect in any way , so long as a Muslim in his home may cover the same for the people is not permissible for us to trace Aourath ,do not search for Srairh ,because Islam wants to live the Muslims assured in their homes ,and for us phenomena ,nor may we be n track insider people and hid , and almost God Almighty alibi by eating the flesh of the human dead of alienating ,which is hated by every human being ,and if he hates ,Vagheibh like him ,they are as eating the body of man ,and this alienated and reprimanded and offend severe ,as well as for being a taboo in Islam ,ie that the alibi is haram sail ,and an ugly mind and custom and we have . God knows best.

Eighth : What is learned from the text:

1. Espionage came after thinking to confirm it, as someone might think something about a person, and he wants to fulfill his suspicions and follow him.
2. It does not dispute that the alibi of sins ,and to slander anyone he has to repent to God Almighty Almighty) .]64 [(
3. He urged the piety of God and monitor and repentance for such as these acts abhorrent objectionable harmful with alarm to that God Almighty Oft accept the repentance of the repentant and covered by His mercy) .]65 [(
4. That Tgtab The absence Amotab this is a sin not be repentance by only Balasthlal because his harm was the right of the slave also) .]66 [(
5. He did not repent of what forbade God about the things of the three) sarcasm ,and innuendo ,and name-titles (it is of the oppressors ,but they are not others the oppressors themselves ,because of disobedience after obedience ,and exposing the self - torment) .]67 [(

Conclusion

1. The legality of fumbling in the collection of news from enemies revealed m Abaderh m by means legitimate and honorable builds upon plan to deter enemies.
2. "Espionage is often called evil, while sensitization is often in good" .

3. Espionage is an act that God Almighty forbade for reasons, including that he followed the shame, and exposed the secrets of people, and whoever follows the Muslim's awrah, God exposes it even in the belly of his house.
4. A reasonable person should avoid spying on people's faults, review and correct himself from mistakes.
5. Misconceptions: Spying, as mentioned above, is one of the effects of misconceptions. If a person thinks of someone worse, this leads him to verify his suspicion, then he will go to espionage and track the shame.
6. That Almotags fears Q of the scandal that promised by the Prophet peace be upon him who are keeping tabs on the faults of the people and that God Sevdham even in the bottom of their role.

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