

Means everything that is still hidden. Therefore, believe in things unseen, meant to allow the existence of heaven and hell, reward and punishment, is also the day of resurrection as well as allowing the existence of God, angels, the scriptures, the apostles, and all the things he previously rejected by the Arabs ignorance. In fact, those things are things that must be believed in despite the fact that it remains hidden. Gods Word means to perform prayers to complete the bow and sujud, maintaining devotion, and understanding speech, and upholding the values ??in real life. That is the purpose of building a prayer, in fact, is a person who is devoted to Allah SWT. and get a reward from him, and that fulfilled all the wishes of her life in the world. As for the interpretation [and donate (infak) part of what We have bestowed on them] according to Ibn Abbas is for those who practice regular charity mall (the property). According to Al-Dahhak are those who donate part of the property within the limits of affordability. The second interpretation is in accordance with the At-Tabari be combined, for both charity and donation together basically a servant attempts to remove part of the lawful property to earn the pleasure of Allah SWT. At-Tabari Tafsir Surah Al-Baqarah, 2: 6-7 According to Ibn Abbas, the second verse was revealed in respect of the rabbinate in the vicinity of Medina, who reject and deny the prophethood characteristics (nubuwwat) (prophecies) Prophet Muhammad SAW. This interpretation by At-Tabari was the most accurate interpretation compared to others, because the words kufr is etimologically meant cover-up. These words matched its address to the ministers Jews in Medina because they have to hide and dissemble prophetic characteristics (nubuwwat) Prophet Muhammad SAW, but they themselves recognize Prophet Muhammad as they recognize their children. The Jewish clerics in the city reject the Prophet nubuwat explicitly eventhough this was mentioned in their holy book. While God has a covenant that they can not hide it and must deliver it to all mankind. However, they continue to dissemble even reject nubuwat, so the same, like it or not reminded by the Prophet Muhammad, they will not believe. As for the reason that God had closed their hearts and ears so that they can not understand the warning from God, can not hear warnings from the Prophet Muhammad about the punishment they would have received as a result of their disbelief, their eyes are already closed, so you can no longer see the guidance from God, as an alternative for their living the wrong way, ugly and lost badly. In the ninth century A.C, Islamic learning was at its peak. Muslim scholars and scientists excelled in their learning and achievements in different fields. Abu Jafar Muhammad ibn Jarir at-Tabari surpassed them all. Learned in hadith literature, he also studied many other subjects to further his knowledge of the Holy Quran and the religion of Islam. During the end of his days, he was known as a commentator on the Holy Quran, an expert in Islamic Jurisprudence (Fiqh), and as a famous historian. He was also the author of many books; the most famous of them was his Tafseer of the Holy Quran and the other was his encyclopedia on Islamic history. At-Tabari was born in the city of Amul, in Tabaristan, a mountainous region lying south of the Caspian Sea in the year 839 A.C. Amul had been built on the banks of a river, and the nearest port was a place called Humm, which was at the mouth of the river.

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