

Walls and Their connotations in the Holy Qur'an (Objective study)

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Abstract

The study entitled "walls and their connotations in the Holy Qur'an, objective study) it brings together within the folds of its pages the fragments of a topic whose details are scattered and dispersed within the folds of the verses of the Holy Qur'an, books of interpretation, and linguistic dictionaries, thus explaining it in a clear and accessible manner and an accurate scientific methodology, the study dealt with the walls in the Holy Qur'an, It explained the concept of the wall linguistically and terminologically, monitored the corresponding words for the word wall, explained the nature of its types in the Qur'an, and revealed its various connotations.

In this research, the researcher followed the inductive approach by extrapolating the places where the wall and its corresponding words appear in the Qur'an, and explaining their meanings, this was followed by the analytical approach, represented by looking at the commentators' analysis and interpretations of the meaning of the wall and its corresponding vocabulary, and revealing the relationship of the wall to the Qur'anic context through types and, spatial, descriptive, functional, verbal, and causal. types and spatial, descriptive, functional, verbal, and causal connotations.

Keywords: wall, fence, significance, place, description.

Introduction

Praise be to God, Lord of the Worlds, and may blessings and peace be upon the best of prophets and messengers, our Prophet and beloved Muhammad bin Abdullah, may the best and most complete blessings and peace be upon him. As for what follows:

Glory be to Him who extended the earth and expanded it, and deposited in it some of the most creative and wonderful greatness of his creation, and glory be to him who guided man to build it, build houses and walls on it, raise walls on it, and create barriers and everything that surrounds him on it, for the purposes of his benefit and benefit in it. Glory be to the guide who guided to everything in his dear book and he referred to it in the Holy Qur'an.

Walls and all the barriers that man builds and constructs are a form of earth architecture, and one of the benefits that man seeks at all times to obtain, anyone who follows the history of human civilization realizes the extent of human interest in various forms of barriers throughout the ages, whether they are wooden barriers, or earthen ones or of stones. Islamic civilization is considered one of the civilizations that focused on fences and walls, there are many examples of this, such as castle walls, city walls or its walls, and other forms of barriers that appeared and developed throughout the history of Islamic civilization.

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A person who meditates on the Holy Qur'an notices the Qur'an's interest in various types of barriers, especially walls, which the Qur'an mentions in this life and in the afterlife, all of these walls indicate special qualities and achieve specific functions and goals. There is no clearer evidence of this interest than the repeated mention of it and its derivatives in the Qur'an, as the word "wall" was repeated in the Holy Qur'an in three places, and it appeared as a single word in two places in the Almighty's saying: There is a wall in it that wants to collapse So he set it up and said, "If you had wished, to tak a reward for it." (Al-Kahf: 77) And God Almighty says: "And as for the wall, it belonged to two orphan boys in the city, and underneath it was a treasure." For them, and their father was righteous, so your Lord wanted them to reach their maturity and extract their treasure as a mercy from your Lord, and I did not do it on my own behalf. That is the interpretation of what You could not be patient against him" (Al-Kahf: 82), and collected in one place in the Almighty's saying: "They will not fight you all together except in fortified towns or behind walls; their violence among them is severe. You think that they are all together while their hearts are divided. That is because they are a people who do not understand. (Al-Hashr) : 14) While the word "Sur" appears in the sense of "wall" in one place in the Almighty's saying: "On the Day when the hypocrites, both men and women, will say to those who have believed, 'Wait for us that we may draw from your light.' It will be said, 'Go back, and seek light.'" Then a wall was set up between them, with a door, the inside of which was mercy, and the outside of which was punishment. (Al-Hadid: 13). As for other words whose derivations indicate a common relationship between walls and barriers, such as the veil, the barrier, the dam, and those that come in the form of verbs and sources , such as: enclose, surround, enclose, and others, many in Qur'an, and this, if indicated, only indicates the verbal and semantic miracle of the words of the Qur'an. It indicates the existence of shared relationships in meanings, which pushes the recipient towards researching these relationships and these connotations in an effort to reach a deeper and more comprehensive understanding of Holy Qur'an, therefore, the study focused on walls in the context of Holy Qur'an to demonstrate the divine wisdom of mentioning them, describing them, and repeating them with different meanings and derivations.

The importance of this study stems from explaining the importance of the walls referred to in the Qur'anic verses, whether explicitly or through other words that are close to them in meaning, and the different types and connotations they contain, and the connotations, attributes, relationships, roles, functions, and goals that they intersect with.

Study Problem

The problem of the study lies in the following:

- 1- What is meant by walls linguistically and idiomatically?
- 2- What are the features of the walls mentioned in the verses of the Holy Qur'an?
- 3- What is the difference between walls and other barriers mentioned in the Qur'an?
- 4- What types of walls are mentioned in Qur'an?
- 5- What are the connotations of walls in the Qur'an?

Objectives of the study and its importance.

The importance of the study lies in the following matters:

- 1- Clarifying the meanings of walls in linguistic dictionaries.
- 2- Revealing the terminological connotations of the concept of walls.
- 3- Explain the words corresponding to the word walls.
- 4- Identifying the types of walls in Qur'an.
- 5- Revealing the connotations of walls in the Qur'an.

Previous studies

The studies and books that have dealt with the subject of walls in the Qur'an are almost few in number, as far as I know, there is no study dedicated to the subject of walls in the Holy Qur'an, noting that some books and works have referred to the meanings of the word walls and its derivatives, and focused on this word in the context of a historical interpretation of Islamic civilization, but it did not indicate, in one way or another, the connotations and meanings included in the word walls in the Holy Qur'an that refer to the word walls, as the scholars of interpretation have explained, these studies were not sufficient in clarifying this topic and explaining its importance, as no semantic attention was paid to it, as is the case in this study included the verses that mention walls in the Holy Qur'an, showed the various connotations this word contains, and close verbal relationships with other words, and revealed its interpretation among commentators.

Research methodology: The study relied on the following two approaches:

- The inductive approach, by extrapolating the noble Qur'anic verses in which the word walls are mentioned, and explaining their semantic meanings in the context in which they appear.
- Analytical approach: This is done by studying the concept of walls contained in Qur'anic verses, and analyzing them in an objective, scientific manner that reveals the types of walls and their spatial, descriptive, functional, causal, and verbal connotations, and their relationship to other words.

Research plan: The nature of the study necessitated its division into an introduction and two topics, as follows::

- Introduction.
- Topic one: The concept of the wall linguistically and terminologically.
- Requirement one : The wall in language.
- Requirement two : The wall, technically.
- Requirement three: words similar to the word wall, and their overall relationships.
- Topic Two : Types of walls and their meanings in the Qur'an.
- Requirement one: The village people's wall and its spatial, descriptive, and functional connotations.
- Requirement two: The wall of the people of Paradise and the people of Hell, and its causal, descriptive, and functional connotations.
- Requirement three: The wall of enemies, and its verbal, descriptive, and functional connotations.
- Conclusion.
- Recommendations
- List of sources and references.

TOPIC ONE

The concept of the wall in language and terminology.

The concept of the wall ranged in its lexical meaning between different connotations, lexicographers were able to clarify the meaning of the wall and trace its verbal context and lexical connotations, so it came as follows:

Requirement one: The wall is a language.

It is stated in the Arabic language dictionaries that “walls and wall: the wall, and the plural of wall is walls, and the plural of walls is walls, such as Batan and Batnan, and also the walls: grew, and the wall: a place around which a wall was built, and a barn made of rock is said: small wall” (Al-Jawhari, 1987) . As for the owner of Lisan , he mentioned that “the wall: the wall, and the plural is walls, and walls is the plural of plural, and it was said that if the barn is made of stones, then it is a wall, and if it is made of clay, then it is a wall, and it is said: he walled it, meaning he built it; and it is said: the man walled: that is, he hid himself with the wall, and the plural is walls, which are the sides, walls: the barriers between the cisterns that hold water, the wall is the place around which a wall was built, and grape walls: its walls, one of which is walls” (Ibn-Mandour, 1993).

Ibn Faris said: “Jadara: the jim, the dal, and the ra are two roots. The first is the wall, which is the wall, and its plural is juder, and judran, and the root of the wall is the wall, It was mentioned in the noble Prophetic hadith (Irrigate, O Zubayr, and let the water return to the wall) and Ibn Duraid said: Al-Jadara is a neighborhood of the Azd built the wall of Kaaba” (Ibn Faris, 1979) (Al-Bukhari, 1422 AH).

Requirement two: the wall, technically.

The wall is a word with two meanings, the first is real and the other is metaphorical, as for the real one, it is what is known as the technical, engineering definition of the wall, It is a structural element defined in three dimensions: thickness, length, and height, and its main function is to close distances and isolate space, the function of the wall was limited in the past to a specific and simple role, which is to isolate and protect everything that is inside it from everything that falls outside it, but in our present time the wall has become an engineering structural element that carries weights greater than its own weight, as for the metaphorical wall, it is defined as virtual something and an intangible psychological obstacle that prevents us from certain actions, religion, laws, customs, traditions, or customs, are all walls between people and some details of life.” (Al-Qafilah Journal, 2019) Walls are high walls (Omar, 2002). They are walls of varying height between short, medium and long, characterized by their organized shape and difficulty of penetration, they have been found in different and successive civilizations, and were used to form a barrier against human and animal attacks, and sometimes they are used to retain flowing water, and storing rain in the form of dams and stone barriers (TaHER & Sadiq, 2014).

Walls and fences are defined in Islamic civilization as “an architectural construction to protect a social entity, therefore, its existence serves two spaces: the space of social communication between family members and between friends and relatives, It is the point of contact between the individual and the family with the outside on one hand and the outside contact with them on the other hand, which means space of connection towards the interior, and walls are among the basic elements in Islamic architecture, they were used to define the land surrounding the building, and these walls differ in their materials, they may be made of construction or of metals such as iron and copper, formed in a specific shape to give the Islamic style” (Lutfi, 2017) (Abd Al- Salam, 1989).

Based on the above, walls or fences have been known throughout the succession of human civilizations, and their effects still remain and are visible to this day, such as the walls of the city of Babylon, the Wall of Jerusalem, the Wall of Acre, the Great Wall of China, and other walls that took different shapes and types from each other, so there are many of these, from the corner the concepts of walls and fences are many , from a practical standpoint, it is an engineering structure, characterized by longitudinal and transverse heights. It is composed of various materials, whether wood, rock, stone, or metal. It has multiple functions, including confinement and prevention, providing protection, and preserving the social and human privacy of individuals and families, While from a psychological point of view, it is a psychological obstacle, an emotional barrier, and a mental wall that prevents a person from certain actions and behaviors,

anyone who follows the verses of the Holy Qur'an realizes that these walls are mentioned in the holy verses with these two meanings, and there are also words that are mentioned in a verbal context similar to the word wall, as will be shown below.

Requirement three : words similar to the word wall, and their overall relationships.

In Qur'an, the word "wall" coincides with certain words, which are close in meaning, perhaps among the most prominent similar words are the following:

First: The fence.

Sur is defined as: "The wall of the city, and its plural is Aswar and Sīrān. Sur are also: the plural of Aswar , such as Bisra and Bisbar, which is every position of the structure, among them is the surah of the Qur'an, because it is one stage after another, cut off from the other, the plural is Suwar with the opening of Waw, and it is permissible to be surat in plural, and Suwar the bracelet: a woman's bracelet, and the plural is bracelets, and the plural is bracelets. It was read: "And had not bracelets of gold been thrown upon him" (Az-Zukhruf: 53), and it may be the plural of bracelets. The Almighty said: "They will be adorned therein of bracelets of gold" (Al -Kahf: 31) Abu Amr bin Al-Alaa said: One of them is a bracelet, and I surrounded him , meaning he puts on the bracelet, so he fences it. And moved on the wall, means he climbs it" (Al-Jawhari, 1987). Ibn Mandour mentioned that the wall is the wall, with evidence that the wall is used to refer to "the wall of the city," which is masculine, and the plural is "Aswar" and "Siran." I made the wall and surrounded it if I made it height, and he walled the wall: he climbed it, and the wall according to the Arabs is the wall of the city, and it is the most honorable of all walls. God Almighty likened the wall that separates the people of Hell from the people of Paradise to the most honorable wall we have ever known in this world, and it is one name for one thing" (Ibn Mandour, 1993). The verb derived from Sur was mentioned in his saying. The Almighty:) And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber (SAD: 21) and Tasawara a verb derived from the fence, which is at the weight of Tafaala , which means "the wall surrounding a place or a country that is said: Tasawara if he climbs the wall.(Ibn Ashor,1984)

As for Sur, in Al-Isfahani's opinion, it does not deviate from the words of those who preceded him. It is "the wall of the city: that is, its wall that includes it, and the surah of the Qur'an is similar to it because it is surrounded by it like the wall surrounds the city, or because it is a station like the stations of the moon" (Al-Isfahani, 1992). So, the wall meets the wall in the meaning of the wall, and it was mentioned in this sense in the Almighty's saying: "On the [same] Day the hypocrite men and hypocrite women will say to those who believed, "Wait for us that we may acquire some of your light." It will be said, "Go back behind you and seek light." And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment (Al-Hadid) : 13).

Second: the dam.

A dam represents a form of walls or barriers that man has known since ancient times, the word dam was mentioned in the Almighty's saying: "Until when he reached between the two dams, he found besides them a people who could hardly understand a word. (93) They said, 'O Dhul-Qarnayn.'" Indeed, Gog and Magog are spreading corruption on earth, so do they? We will make for you a barrier on condition that you place a barrier between us and them." (Al-Kahf: 93-94) Ibn Ashour said: "The barrier - by joining the Sin and opening it: the mountain, and it is also called the dividing wall, because it fills the space with it, and it was said that the block is in the mountain, and the opening is in the barrier" (Ibn Ashour, 1984) and Al-Zamakhshari said in Al-Kashshaf that it is "a fortified and reliable barrier" (Al-Zamakhshari, 2009). Therefore, the dam meets the wall in the same sense, and indicates the meaning of a barrier, or an obstacle.

Third: The pavilion.

The word "pavilion" appears in the Holy Qur'an in the Almighty's saying: "indeed, We have prepared for the wrongdoers a fire whose walls will surround them (Al-Kahf: 29). The meaning of "The pavilion" in the language is "everything that encloses something like a crack in the space, or the wall containing something" (Al-Azhari, 2001). In Al-Qurtubi's opinion, the pavilion is "its wall, or a wall of fire" (Al-Qurtubi, Al-Jami' li Ahkam al-Qur'an, 1964, vol. 10, p. 393). Al-Razi said: "Its pavilion surrounded them: and the pavilion is the barrier that is around the tent, so it attached to the fire something similar to that, surrounding them from all sides. What is meant is that there is no savior for them from it nor an opening for them to watch by looking at what is beyond it other than the fire, but rather it surrounds them from all sides." (Al-Razi, 1420 AH).

Fourth: The barrier.

The barrier is taken from the verb "Hajaza: Ha, Jim, and Zaa. It is a single, continuous metrical root, which is the connection between two things" (Ibn Faris, 1979). The barrier was mentioned in the Almighty's saying: "He has made the earth a resting place, and placed rivers within it, and made for them mountains, and placed barrier between the two seas." is a god with God, but most of them do not know (An-Naml: 61) The people of interpretation said: "A barrier to his power, lest the salty be mixed with the sweet" (Al-Qurtubi, Al-Jame' Li Ahkam Al-Qur'an, 1964, part 13, p. 222). The barrier took on the meaning of the function of the wall, which is to confine and prevent, but in a moral way. Ibn Ashur said: "It is a moral barrier that results from pushing both waters away from each other to mix with it, due to the difference in relative weight due to the difference in the parts that are composed of salt water and fresh water, so the barrier is a barrier by their nature and not another body." Separating them" (Ibn Ashur, 1984).

Fifth: partition.

Partition in the language is taken from: "He veils him, he veils him, he veils and veils: that is, he covers, and it is everything that comes between two things, its plural is veiling" (Al-Zabidi, 1987). It was mentioned in the Holy Qur'an in several places, including the Almighty's saying: "And between them will be a partition [i.e., wall], and on [its] elevations are men[373] who recognize all[374] by their mark. And they call out to the companions of Paradise, "Peace be upon you." They have not [yet] entered it, but they long intensely. (Al-A'raf: 46) Ibn Atiyyah said: "The partition is the wall that The Almighty mentioned it in His saying: "So a wall was set between them with a gate" (Al-Hadid: 13) and Al-A'raf is a veil between Paradise and Hell" (Ibn Atiyyah, 1422 AH). As for the Almighty's saying: "And when you recite the Qur'an, We will place between you and those who do not believe in the Hereafter a hidden veil" (Al-Isra': 45) Al-Zamakhshari said: "A hidden veil with a covering, as they say. A vivacious torrent." They are Dhū Fām. It was said: It is a veil that cannot be seen, so it is hidden. It is permissible to mean that it is a veil without it being a veil or a veil, as it is hidden by something else, or a veil that conceals sight, so how can the one veiled by it see" (Al-Zamakhshari, 2009). So the veil meets the wall in its function of confinement and prevention.

It should be noted that there are verbs that are close to the word wall in denoting the meaning, and among those verbs is (to enclose). Al-Azhari said: "to enclose, to enclose, to hedge, to enclose, and the noun is surrounding, and it is said that he encloses it as a hedge if he takes care of it. The wall is called that because it encloses what is in it." And it says, "It was surrounded by a wall," and the plural of "wall" is "walls," and it is said that the land surrounded by a wall and a garden is surrounded, and if it is not enclosed on it, then it is a suburb" (Al-Azhari, 2001). Encompassing and its derivatives have been mentioned in the Qur'an in several places, including the Almighty's saying: "Yes, [on the contrary], whoever earns evil and his sin has encompassed him - those are the companions of the Fire; they will abide therein eternally." (Al-Baqarah: 81) and the Almighty's saying: "and they encompass not a thing of His knowledge except for what

He wills. His Kursī[101] extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High,[102] the Most Great. (Al-Baqarah: 255) And the Almighty says: “Indeed, Allah encompasses what they do” (Al-Imran: 120), based on the above, the act of enclosing made Al-Isfahani differentiate between a wall and a wall, and he said: “The wall is a wall, except that a wall is said in terms of enclosing a place, and a wall is said in consideration of its protrusion and height, and its plural is walls” (Al-Isfahani, 1992).

The bottom line is that the wall, with its connotations and functions, coincides with words similar to it in the function it is assigned to perform, which are confinement and prevention. All of the previously mentioned words corresponding to the wall perform the same work that the wall does, and there is no clearer evidence of that than the connotations, purposes, and functions that were associated with mentioning walls in the verses of the Holy Qur’an, and this is what the study will examine in the following section.

TOPIC TWO

Types of walls and their connotations in the Holy Qur’an.

The walls in the verses of the Holy Qur’an varied, and their connotations, characteristics, and characteristics varied, some of them were real, some were metaphorical, some were assigned functions in their explicit text, and some were hidden, and tasks, which the Holy Qur’an has explained in all its verses, and the study will attempt to examine the types of walls and their various connotations that were mentioned and related to them in this topic, including:

Requirement one : The village people’s wall, and its spatial, descriptive, and functional connotations.

The wall of the people of the village was mentioned in Surat Al-Kahf in the Almighty’s saying: “So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so he [i.e., al-Khidr] restored it. [Moses] said, "If you wished, you could have taken for it a payment.. (Al-Kahf: 77) Perhaps the occurrence of the wall is in the Qur’anic narration. It carries with it certain connotations, which are as follows:

First: spatial connotation.

One who studies the noble verse will notice that the spatial connotation in the verse revolves around two dimensions: the people of the village, and the wall, The noble verse indicates that in the village that Moses and Al-Khidr, peace be upon them, went, there is a wall that is about to fall, and it is a wall that does not belong to any of the people of the village, so through the Qur’anic context the contemplative realizes that this wall belongs to all the people of the village, so there is no specific owner for it, and it does not belong to anyone. The pronoun “ha” in the case and the genitive case (in it) refers to the village, which in its general pronunciation indicates the place and the population, in addition, the word reward emphasizes the generality of the village wall, the reward or return was not requested from a specific person. Rather, Moses, peace be upon him, said: If you wish, you can take a reward for it .

As for the place or location of the village, the Qur’anic text did not specify that, but the people of interpretation worked hard to do so, some of them said that the people of this village to which Moses and Al-Khidr, peace be upon them, went, is located in Antioch, and it was said that Al-Ubla is in Basra, and it was said that Bajrawan in Armenia (Al-Baydawi) , 1418 AH,) while Al-Samarqandi defined the village by saying: “So they set off until when they came to the people of a village: which is Antioch, they feed its people, that is: they hosted, Some of them said: They asked them, and some of them said:

They did not ask them, but their coming among them was like asking them, they refused to entertain them means: they did not feed them (Al-Samarqandi, ND).

Al-Alusi added to the plural and explanation, saying: "The village, according to the opinion of the majority, is Antioch, and some of them said Barqa, which is, as in the dictionary, a name for places, and in Al-Mawahib, it is a village in the land of the Romans, and God Almighty knows best. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Al-Suddi that it is Bajarwan, and it is also a plural name, except that it some of them mentioned that what was meant by it was a village in the Armenian regions, and Ibn Abi Hatim narrated on the authority of Muhammad ibn Sirin that it is Al Abilla" with a unified Hamza, "ba" and an aggravated "lam," and it was said: "A village on the sea coast called Nasira, and to it the Christians are attributed." He said in Majma' al-Bayan, which is what was narrated on the authority of Abu Abdullah, may God be pleased with him. God Almighty said about him, and it was said: A village in the green island of the land of Andalusia. Ibn Hajar said: The disagreement here is like the disagreement in Mjmaa Al Bahrain, and none of it can be trusted" (Al-Alusi, 1415 AH). Therefore, determining the location of this village is disputed among the people of interpretation.

Second: descriptive connotation.

The descriptive connotations of the place in the noble verse are linked to two parts, which cannot be separated., the first describes the people of the village, and the second describes the wall, as for the description of the people of the village, the scholars of interpretation agree that their characteristic is abstinence, i.e. refusal, and its meaning in the noble verse is "severe abstinence; and not every abstention is an act of pride" (Al-Isfahani, 1992). Perhaps the severity of abstaining from hospitality to a guest can be classified as meanness, especially if the guest asks for food, and this is evidenced by his saying, may God's prayers and peace be upon him: "On the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, on the authority of Ubayy bin Ka'b, that he heard the Messenger of God, may God's prayers and peace be upon him, say: They refused to host them. He said: They were mean people of a town" (An-Nasa. 'I, 1991) and (Al-Hindi, 1981) This type of village is one of the most evil villages: "The worst of villages is that which does not entertain the guest, and does not give the wayfarer his due rights" (Al-Tha'labi, 2002). The word "Istātāmahum" came: This is to further denigrate them for their meanness, They refused to give them hospitality, and that was reprehensible, because hospitality had been common among nations since the time of Abraham, peace be upon him, and it was a form of consolation practiced among the people. It was carried out by someone who delegated it from those who passed by and asked for hospitality, or whoever prepared himself for that among the honorable people of the tribe. So the people of the village refused. They are all adding to the meanness of that village" (Ibn Ashur, 1984).

Perhaps the description of the village people as being mean and pointing out bad character and bad behavior is one of the reasons for their lack of cooperation in erecting the wall, which if it falls will inevitably cause harm to them, the cooperative and collective spirit seems to be absent from the village people, as meanness leads a person to be characterized by many negative qualities, including lack of love for others, and refraining from contributing to charitable work. Therefore, we conclude from the above that the arrival of Moses and Al-Khidr, peace be upon them, to this particular village was for an intended purpose and a well-thought-out plan, because the noble verse said "go" and did not say "arrive," and when we say "go," that is, "determine their desired destination," just as the repetition of the word "people of the village," which is considered a matter of emphasis, indicates that the intention of reaching the people of this village was specifically from Al-Khidr for the purpose of teaching Moses, peace be upon him, and from another aspect that is understood from Qur'anic text is the permissibility of a traveler asking for food from the people of the place he is in, and this is from hospitality

(Al-Qassab, 2003,). Likewise, the Qur'anic text refers to taking wages in exchange for work, so the wall that Al-Khidr built earned him a wage. Therefore, the words of Moses, peace be upon him, were kind and gentle, in which he said (If you wish), and this is out of kindness (Al-Uthaymeen, 1423 AH). It is evidence that the one who built the building was Al-Khidr, peace be upon him, alone, and Moses, peace be upon him, did not share the work with him, especially since the pronoun (ha) in (he established) refers to Al-Khidr, peace be upon him, and if Moses, peace be upon him, shared the work with him, the Almighty would have said (they established it) in the dual and not in the singular. .

As for the second section, which is the description of the wall, the scholars of interpretation mentioned its description and condition, so Al-Zamakhshari contented himself with saying in his description, "The length of the wall in the sky was a hundred cubits" (Al-Zamakhshari, 2009), while Al-Alusi went on at length in explaining and detailing it, saying: "It was a wall to which Moses and Al-Khidr, peace be upon them, took refuge when they did not find shelter and it was a cold night. It was on the road and wanted to collapse, that is, to fall quickly. It was a wall made up of bits of gravel that wanted to crumble, the length of this wall was to the sky, according to what Al-Nawawi reported on the authority of Wahb. Bin Munabbih, one hundred cubits, and Al-Safiri narrated on the authority of Al-Thaalabi that his thickness was two hundred cubits per cubit of that village, and his length on the face of the earth was five hundred cubits, and his width was fifty cubits, and people would pass under it in fear of it. Moses, peace be upon him, said, "If you wish, you can take a reward for him," inciting Al-Khidr, peace be upon him, and urging to take the reward for what he did so that he would obtain for them prosperity and piety through livelihood" (Al-Alusi, 1415 AH).

Ibn Uthaymeen went on to say that this wall has the quality of will, and this is not a metaphor, rather it has a real connotation.. He said: "Does the wall have a will? The answer is: Yes, it has a will, for its tilt indicates the will to fall, and do not be surprised if inanimate objects have a will." Here one person , about whom the Prophet, may God's prayers and peace be upon him, said that he "loves us and we love him," and love is a description in addition to will, as for the saying of some people who permit metaphor in Qur'an: "This is a metaphor and that inanimate objects have no will, there is no basis for it." (Al-Uthaymeen, 1423) AH) (Muslim, 1374 AH).

Here we must take a linguistic or verbal semantic pause to show the validity and accuracy of the sensory description of the wall, as this study sees that the word (will) mentioned in the Qur'anic verses has within it linguistic and moral connotations. If we look at this word in the Almighty's saying: "So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so he [i.e., al-Khidr] restored it. [Moses] said, "If you wished, you could have taken for it a payment."." (Al-Kahf: 77) We compared it with the word "will" in the Almighty's saying: "And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience." . (Al-Kahf: 82) We realize that there are two types of will:

The first is an absolute and unrestricted will, and it is specific to the will of God Almighty, which was represented by the command for the two boys to remain alive until they extract the treasure from under the wall, as for the second will, it is a restricted will determined by God Almighty, which God granted to man, and subjected it to his ability to do the work, and this is evident in Al-Khidr's erection of the wall, the people of interpretation said, "He did not say, 'So we wanted,' nor did he say, 'So I wanted.' Rather, he said, 'So your Lord willed,' because the survival of the two boys until they reach their maturity does not have any ability for Al-Khidr, but the fear - fear that the boy will exhaust his parents with disbelief - falls on Al-Khidr's part, and likewise the will to defect

the ship" (Al-Uthaymeen, 1423 AH). However, if we return to the saying that the wall is characterized by will, this contradicts reason, as it does not mean that the wall, as some interpreters previously mentioned, has the quality of will to act, rather, God Almighty created the capabilities and reasons for the act of the wall to fall, so the wall is suspended between repair or falling, so the researcher believes that the meaning of the will of the wall is a metaphor, and likening the approaching fall of the wall to something that is about to collapse, and from a scientific standpoint it is the result of cracks in the structure of the wall. It is not reasonable for the wall, with its solid components of pebbles, stones, and dust, to be characterized by the will that characterizes it. It includes living beings, will is "the soul's desire for something to happen and the heart's inclination toward it" (Ibn Ashur, 1984). This is something that is excluded from the wall, unless God wills to send into the wall a soul, spirit, or life, and this is what the Holy Qur'anic text does not mention, and thus it will be the attribute of the will of the wall is a metaphorical and simile attribute, not a sensory attribute.

Third: Functional connotation..

As for the functional connotation. of the wall or the purpose of Al-Khidr, peace be upon him, erecting the wall, God Almighty made that clear in the Almighty's saying: "And as for the wall, it belonged to two orphan boys in the city, and beneath it was a treasure of theirs, and their father was righteous." So your Lord wanted them to reach their maturity and extract their treasure, as a mercy from your Lord. And what I did about my command, that is the interpretation of what you did not have patience with." (Al-Kahf: 82). It is understood from the Holy Qur'anic text that the function of the wall consists of several points: Among them: preserving rights, caring for interests, taking care of the affairs of others in their absence, caring for orphans and taking care of them, and all of that is by God's will and good judgment. In erecting the wall, there is evidence that Al-Khidr "disposed of the will of God in the matter of the wall by showing kindness to the two orphans as a reward to their father for his righteousness, as he knew." God knows that their father was concerned about how they would live after him, and he had deposited money under the wall. Perhaps he asked God to inspire his two sons, when they reached adulthood, to search for the treasure vault under the wall, intentionally or by chance. If the wall fell before they reached it, hands would dig in its place and so on, and a finder would find it. That is also an extraordinary kindness" (Ibn Ashur, 1984). This treasure kept under the wall by the grace of God is a destined provision for the two boys, and it was narrated on the authority of the Messenger, may God bless him and grant him peace, that it was gold and silver (Al-Tirmidhi, 1998).

If we balance the purpose of erecting the wall with the effort expended in erecting the wall without compensation, we find that the material value is dissipated in exchange for the moral value, meaning that the estimated value or rent would be less harmful if not taken than what would be caused by the collapse of the wall, and in the collapse of the wall, there is a loss of treasure and a loss rights, and not any rights, they are the rights of orphans, God preserved them and guaranteed them under the wall, the wall is a tool or means for preserving the command of God. Perhaps one of the benefits and lessons learned from the story of the wall is that a Muslim person must always provide help and goodness, even if he is not asked to do so, and if someone does good, he does not have to wait for thanks, gratitude, appreciation, or material or moral compensation. His reward falls on God Almighty.

Requirement two : The wall of the people of Paradise and the people of Hell. Its causal, descriptive, and functional connotations.

This type of wall is mentioned in the Almighty's saying: "On the Day when the hypocrites, both men and women, will say to those who have believed, 'Wait for Us that we may draw from your light.' It will be said, 'Go back behind you,' and seek a light." So it was spread among them. With a wall that has a door, the inside of which contains

mercy, and the outside of which is torment (Al-Hadid: 13). In fact, this wall has characteristics, meanings, and functions that God created for it when he erected it, including:

First: the causal connotation.

The people of interpretation believe that there is a reason for the existence of this wall that God explained in this noble verse. Al-Razi mentioned several reasons for the existence of the wall in his interpretation and interpretation to explain the description of the condition of believers and unbelievers on the Day of Resurrection. He said: “Know that the possibilities in this matter are three, they are:

-One of them: That all people are in darkness, and then God Almighty gives the believers these lights, and the hypocrites ask for them.

- Second: That all people will be in the lights, then the believers will be in Paradise and pass quickly, and the hypocrites will remain behind them and ask them to wait.

-Third: The believers are in the light and those who agree are in the darkness, then the hypocrites seek light from the believers. So look at us, it may mean waiting, or looking at them. (Al-Razi, 1420 AH).

The reason for the existence of this wall became clear through the divine response to the request of the hypocrites in their saying: ﴿Look at us, we will follow from your light, God answered them by saying: “Go back and seek light.” Then this answer necessitated the necessity of separating the two parties, by appreciating the wisdom of the Lord of the Worlds by erecting a bracelet that separates the believers from the hypocrites. Ibn Jabr said that the reason behind this wall goes back to the condition of the believers and the hypocrites in the life of this world, and the deeds they used to do. “The hypocrites were with the believers in this world, marrying them and associating with them, and they would be with them when they were dead, and they would all be given light on the Day of Resurrection, so the light of the hypocrites would be extinguished when they reach the wall and then a distinction will be made between them” (Ibn Jabr, 1989),

Second: Descriptive and functional connotations.

The people of interpretation differed regarding this wall or wall that was known to God Almighty. Al-Tabari said: “God created a wall between the believers and the hypocrites, and it is a barrier between the people of Paradise and the people of Hell, and it was said that the location of this wall is at the valley of Hell” (Al-Tabari, 2000).). Al-Tabari believes that this wall is a barrier between the people of Paradise and the people of Hell, and that its location is at the valley of Hell, and he did not indicate its purpose, therefore, the wall is a border, a barrier, or a dividing wall between the people of truth and the people of falsehood, between the people of light and the people of darkness.

This fence or wall is characterized by the characteristic of mediation, and this is perhaps an indication of the characteristic of divine justice. God who judges between his servants with justice in what they differ about, therefore, perhaps it mediates between Paradise and Hell, and it is a wall with two sides, as the scholars of interpretation have mentioned: “Within its interior is mercy, that is, Paradise and what is in it, and its exterior is before it is torment, that is, Hell.” Rather, what is meant by that is a wall that will be erected on the Day of Resurrection to reserve between the believers and the hypocrites, and when the believers reach it, they will enter it from If they complete their entry, the door will be closed and the hypocrites will remain behind it in life, darkness, and torment as they were in the worldly abode, in disbelief, ignorance, doubt, and confusion” (Ibn Kathir, 1419 AH) and (Al-Baghawi, 19

Al-Razi summarizes the description of this wall, which was the subject of disagreement among scholars in terms of its meaning and connotations. He said: “What is meant by it is the veil and the shunning; that is, the hypocrites are prevented from seeking the believers,

others said: Rather, what is meant is a wall between Paradise and Hell, and it was said that it is the veil of customs, and that this wall has a door on the inside of which contains mercy, that is, on the inside of that wall is mercy, and what is meant by mercy is the paradise in which the believers are, and its outside means and outside the wall in front of it is torment, that is, from before it comes to them torment, and the meaning is that whatever follows the believers therein is mercy, and what follows the disbelievers will come to them before it is torment, and the bottom line is that Between Paradise and Hell is a wall, which is the wall, and therefore the wall is a door; the believers will enter Paradise through the door of that wall, and the disbelievers will remain in torment and hell" (Al-Razi, 1420 AH).

Therefore, the wall separating the people of Paradise from the people of Hell has purposes and functions that it performs, and is characterized by characteristics that stem from its location, Its purpose is to separate believers and hypocrites and isolate them with God's will, justice, and mercy, so that each group may receive its share of punishment, the description of this wall is either characteristics derived from Paradise or bliss, and tranquility and mercy, or it comes from fire, from torment, fear, darkness, and raging heat.

Requirement four :The wall of enemies, and its verbal, descriptive, and functional connotations.

This type of wall was mentioned in the Holy Qur'an in Surah Al-Hashr in the Almighty's saying: "Indeed, you have greater fear in their breasts than God. That is because they are a people who do not understand. (13) They will not fight you all together except... In fortified villages or behind walls, so severe is their violence among them that you think they are all together, but their hearts are divided. That is because they are a people who do not understand. (Al-Hashr: 13-14) In this noble verse and the verses that preceded it in Surah Al-Hashr, there is a mention of what happened between the hypocrites and the Jews, and a denial from God towards them, and an explanation to the Muslims about the condition of the hypocrites, and a warning to them against them, as this was revealed. The verses are about Abdullah bin Abi bin Salul and Rifa'ah bin Al-Tabut, and a group of hypocrites from the Ansar who sent to Banu An-Nadir and said to them, "Stay firm in your strongholds, for we are with you wherever your situation fluctuates." Rather, they wanted by this to strengthen their souls, hoping that they would remain steadfast so that Muhammad would not be able to defeat them, so that their desire would be fulfilled for them, they were lying in what they said about that, and that is why they did not leave when Banu al-Nadir were expelled, but rather stayed in their homes. (Ibn Atiyyah, 1422 AH).

These noble verses, including the divine directives and warnings they contain, confirm God Almighty's concern for Muslims and his fear for them of the Jews and hypocrites. God Almighty praises Muslims in the sense of his Almighty saying: "You, O community of Muslims, are more fearful and apprehensive in the breasts of the hypocrites or in the breasts of the Jews or the breasts of everyone are from God, and if they had jurisprudence, they would know that God Almighty is the One who has given you authority over them, and he is more deserving of fear than of you." (Al-Shawkani, 1414 AH).

As for the walls mentioned in the noble verse, the scholars of interpretation have dealt with them through interpretation and analysis, according to various connotations, including:

First: verbal connotation.

These are the only noble verses that include the word "jadār" in the plural form. Al-Zajjāj said: "And (or from behind a wall) was recited in the unified form - and it was read with Taskeen of dāl. Whoever recites (jadār) it is the plural of dādār and judār, and whoever recites with Taskeen of dāl, the ḍamma is deleted due to its weight, just as they

said, ‘Sahaf and Suhaf’, and whoever recites “Jidar” then he is the one, so God Almighty knows that if they gather to fight you, because of the terror God has cast into their hearts, they will not emerge to fight you, but will fight fortified in villages and walls” (Al-Zajaj, 1988).

We note that the verbal and semantic proportionality occurring in the context of the verse is evidence of the miraculousness and eloquence of the Qur’an, as the plural form fits with the context of the hadith about the plural of people who were distinguished by their hostility to Muslims, whether the plural refers to hypocrites and Jews, or it applies to Muslims, the pronoun in his saying: (They will not fight you) is a plural pronoun returning to Banu al-Nadir and all the Jews, Abu Hayyan said: “The Jews and the hypocrites are all together; that is, they are together, supporting each other and supporting each other” (Abu Hyyan, 1420 AH). Therefore, the verbal proportionality mentioned in the noble verse indicates the plural without exception, and perhaps the significance of this plural is an indication of the consensus of souls and their consensus on hostility to Muslims, for God did not exclude any of the Jews and hypocrites in his speech, Glory be to him, in addition to the fact that the plural of judur in the verb form is stronger, more powerful, and more eloquent than he collected it on walls, especially since the verb form, despite its frequent use, indicates relative scarcity, while depicting the fear of the Jews and hypocrites required that the morphological weight of the word be more impactful and more influential, so the word judur came in the form of a verb for proportionality, the context of abundance, and the indication of exaggeration in the description. .

Second: Descriptive and moral connotation.

The descriptive connotation of walls comes through the moral connotations they carry, and the opinions of the people of interpretation have varied regarding this connotation. Al-Tabari said: “walls are walls, the plural form of walls is wall” (Al-Tabari, 2000). Ibn Atiyyah said, “It is possible that it was from the walls of the palm trees, that is, from behind their palm trees, as it is one of the things one uses to protect oneself from harassment” (Ibn Atiyyah, 1422 AH). While Al-Shawkani said, “Or from behind walls, that is, from behind the walls with which they hide themselves due to their cowardice and terror” (Al-Shawkani, 1414 AH). Al-Alusi mentioned: “Al-Judar is the singular word for walls, and what is meant by it is the genus, or what is meant by it is a wall that brings together walls and walls” (Al-Alusi, 1415 AH). As for Al-Wahidi, he said: “The barrier is blocked, that is, they will not fight you until there is a barrier between you and them, such as a fortress or a wall, and it is blocked for the gathering, since the meaning is not that they fight you from behind a single screen, but from behind walls” (Al-Wahidi, 1430 AH). In the opinion of the scholars of interpretation, the word “walls” is singular, meaning a wall, fence, or barrier. However, Ibn Attiya was unique in saying what kind of wall this was, saying it was a wall made of palm trees.

Third: Historical and contemporary functional connotation.

Qur’anic context indicates that the function of this wall is the belief of the Jews and hypocrites that it provides them with protection, in order to preserve themselves and their souls, this is out of fear of Muslims, “not because of their weakness and cowardice in themselves, for their cruelty in relation to their peers is severe, but rather their weakness and cowardice in relation to you because of the terror that God Almighty has cast into their hearts” (Ebussud, N.D). Hypocrites and Jews believe that their fortification behind walls protects them from killing and prevents the arrival of Muslims from to them, and this is a limited thinking that does not go beyond the boundaries of the walls behind which they lie. Therefore, they do not have the courage to fight Muslims in the field and battlefields, but rather from behind walls, whatever their type. Here, contemporary researchers point out that “walls, walls, and towers are rooted in the history of the Jews and in the depth of the Zionist psyche, since ancient times, the Jew has been fond of building walls and fences, and the texts of the Old Testament are full of talk about

building walls and high towers, including the walls of Jerusalem and Jericho (Al-Qaqb, 2003).

This statement confirms the truth of the Noble Qur'an, in which God deposited news of the unseen, and taught the Muslims in it about the conditions of the Jews, hypocrites, and infidels, there is no clearer evidence of this statement than the interconnected meanings in the Qur'anic verses that indicate God's comprehensive knowledge and his precise knowledge of people's inner beings, their secrets, and their thinking. God knows that the Jews since Eternals are cowards who live behind their fortresses and walls, people of strife who only fight from behind barriers. Therefore, one who reflects on the previous noble verse will find that God Almighty came with the word walls after the word fortified villages, and this indicates, firstly, a moral aspect that confirms the psychological state that the Jews live in throughout history, as it is a state of fear, cowardice, anticipation, and anxiety. They believe that their fortresses are keeping them from God, this is unseen news that historians have touched upon from ages to this day. On the other hand, it has a verbal indication of the rhetorical dimension related to the issue of mentioning the general, such as mentioning the specific, after emphasizing its importance, which is what It is consistent with what was previously mentioned from a moral standpoint, therefore, it is noted that God Almighty separated the fortified villages from the walls with the conjunction "aw," and it is customary for the conjunction of the specific to the general to be with "waw" without all the other conjunctions, therefore, the conjunction with "or" must have another benefit, which, as is clear from the context of the verse, is that it benefits Basing the talk on division and diversification, meaning that when the Jews fight you, they have two situations in fighting you, the first: to fortify you inside their villages that they have exaggerated in fortifying, but second: to go out to meet you, and that necessitates leaving the fortified villages, and since they were more cowardly than that, it was ,the idea of the wall is the most appropriate for them so that they can move outside their fortresses. They admired their fortresses and thought that they could not be defeated by them, and that no one would be able to defeat them. God Almighty has decreed what is behind all of that, so fortresses and castles were of no use to them, and strength and defense were of no use to them" (Al-Sa'di, 2000).

Contemporary days have revealed to us the truth about the Jews and their image contained in the Book of God Almighty. They tend to hide behind walls and fortresses, therefore, their wall doctrine has remained in place until our present era, so they came with the theory of the iron wall and the apartheid wall, perhaps entrenching and fighting behind these walls, and their attempt to eliminate Muslims, is a culture firmly established in their minds, therefore, it is no wonder if we say that "understanding the hidden Zionist motives behind erecting the separation walls and the psychological structure that is immersed in the love of isolation, to the extent that prompts some to say that the entire entity state will return to becoming the Jewish neighborhood in the Middle East, or in other words, the newest and largest "ghetto." But it is the same historically known ghetto that contains masses of human beings plagued by apprehension, fear, caution, and doubt" (Afifeh, 2003).

Hence, the lesson is not the walls and fortresses, but rather the awe and fear of God and obedience to him, this is the image of the wall of enemies from the hypocrites and Jews, and this is its function, and it is an image and function that remains to this day, and we have in the separation wall that they erected in Jerusalem in Palestine contemporary evidence of their beliefs, and their thinking, and we have in the Book of God, which revealed their punishment and torment and the history of their walls and fortresses, absolute faith in God and in his power. Sayyid Qutb says: "Times continue to reveal the truth of the miracle in diagnosing the condition of the hypocrites and the People of the Book wherever the believers meet them in any place and any time in a clearly visible manner, and it has the last days among the guerrilla believers and among the Jews witnessed the truth of this news in a strange way, as they would only fight while in

fortified colonies, and if they were exposed for a single moment, they would turn their backs like rats” (Qutub, 2005). Glory be to God, who has deposited his secrets and unseen things in a precise book, to which falsehood does not come from before it or from behind it.

Conclusion

This study, entitled “Walls and their connotations in the Qur’an, an objective study,” sought to clarify the types of walls in the Holy Qur’an and reveal their various connotations, this is done through the verses contained in the Holy Book of God, and the study reached a number of results, including:

- The word wall in Arabic dictionaries indicates a unified and close meaning, which is the wall, as the Arabic dictionaries agreed that the wall means the wall.

- The concept of the wall varied idiomatically in historical, scientific, and cultural books, as it included a real meaning and a metaphorical one. As for the real meaning, it is closer to the engineering meaning or the scientific concept, It is a fence or wall that has specific heights, specific thicknesses, and varying lengths, which vary depending on the role or function that the wall will perform, in addition to the fact that it is composed of different materials, may be wood, or solid materials such as stones and metals. As for the wall in its metaphorical sense, it is a psychological, emotional, and emotional barrier, and it may be an intellectual and mental barrier, controlled by a group of factors, such as emotions and feelings. Feelings, religion, customs, traditions, and customs.

- Islamic civilization was characterized by the use of historical walls and fences for various purposes, including military or social ones to preserve the privacy of communities, and some of them existed for aesthetic purposes.

- The word walls appeared in the Qur’an in different places, as it came singly in two places, and plural in one place, while indicative it was combined with the word surah in the same sense, so the surah came in the Qur’an in one place meaning wall, and all of these walls participated in the act of enclosing, with a difference in traits and functions.

- There are words in the Holy Qur’an that are similar to the word wall, as they share the functional connotation with the wall, with a difference in the name, and among those words are: fence, dam, pavilion, barrier, veil. All of these words coincide with the wall in performing the task of confinement and prevention.

- The walls of the Holy Qur’an varied in descriptive, functional, spatial, and verbal connotations, each wall was distinguished from the other by special characteristics stemming from its role and function. The Holy Qur’anic context told in some verses about the characteristics of these walls and their purpose, while some commentators worked hard in their interpretations of the qualities of these walls. Walls and their purpose.

- The word “wall” was repeated in Surah Al-Kahf in two places. The first place was linked to the wall of the people of the village that Al-Khidr and Moses, peace be upon her, went to. The noble verses included a description of this wall, as it was described as cracked and destined to fall. Then in another place, God Almighty mentioned the function of this wall. The wall is called the Wall of the Orphaned Boys, as its mission was to preserve their financial rights from the treasure that their father placed for them under it, and that is a dignity for their father because he is a good man.

- As for the wall of the people of Paradise and the people of Hell, God Almighty mentioned it in Surah Al-Hadid, where the noble verses explained the nature of this wall, the reason for its existence, and its purpose. It is the wall of justice and fairness, which was described as mercy from one of its sides, which is the side of the believers, and what

is the accompanying of this? The description includes feelings of mercy, reassurance, and tranquility. On the other hand, it has a description of torment from the unbelievers, and the feelings of fear and anxiety that accompany it.

-As for Surat Al-Hashr, the wall came in the plural form, which led to achieving verbal proportionality and semantic consistency between the parts of the entire verse, as the word wall in the plural form (judār) included verbal, descriptive, and moral connotations, which revealed that the reasons for its mention, and its linguistic and moral qualities, It indicated his historical and contemporary relationships.

-The mention of walls in the Holy Qur'an has led to deep meanings and many connotations, which this study tried to reveal and benefit from through what the scholars of interpretation have mentioned, and what scholars and linguists have said, in order to provide the Arab-Islamic library with a study that may form the nucleus of future studies.

Recommendations

The researcher recommends the importance of conducting further Quranic studies in the context of words and revealing their connotations and meanings. These words and meanings are the important keys to a deeper and more comprehensive understanding of the verses of the Holy Qur'an, and perhaps their connection to human life is the best evidence of their importance.

- Encouraging universities and official institutes to adopt more scientific journals that support the process of Quranic research, as the Qur'an is the basis of knowledge and science, and the words contained in it form, along with others, a world of connotations and meanings, and reveal dimensions of secrets and mysteries, especially since God has deposited in it the various types of sciences that humans are aware and know part of it.

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