

The Divine Wisdom of Imam Al-Wahidi's Simple Interpretation of the Similarities in the Holy Qur'an

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Abstracts

This research aims to explain the divine wisdom regarding the mention of the similar things in the Holy Qur'an, according to Imam Al-Wahidi in his interpretation, and the implementation of thought in it. This is by presenting the issue of the ambiguous as in the verse of Surat Al Imran, solving the problems that occurred in it, which the commentator raised, explaining the answer to it, knowing the opinions of the commentators on it and comparing them, identifying the most important ruling regarding the occurrence of the ambiguous and the formulas for answering it, and clarifying whether there is anything in the Qur'an whose meaning no one knows. Then, an explanation of the most important and most likely statements according to the commentators, by repelling suspicions about the Holy Qur'an, through the most correct and strongest evidence.

Keywords: unified, precise, similar, contradiction and difference, weighting.

Introduction

Praise be to God, Lord of the worlds. To Him belongs good praise and beautiful praise. I bear witness that there is no god but God alone, with no partner. He speaks the truth and guides the path. May blessings and peace be upon the most honorable of creation, our master Muhammad, and upon all his family and companions.... And after:

The honor of every science is related to the honor of the known, and the science in which we write is the science of interpretation, its honor and its status. Because of its connection to the Book of God Almighty, this is the science that is never separated from the Book of God Almighty, so the honor of knowledge is the honor of its subject, so he began to understand it and pay attention to what is contained in the predecessors and successors to whom God has opened, and they wrote great books on this subject, the reader enjoys what they wrote and deposited in their works... Among the advanced commentators who wrote and excelled in writing in this science, and his interpretation gained the attention of researchers, Imam Al-Wahidi (may God

have mercy on him), so his simple interpretation was one of the best works in his field, which shows his reader the depth of his author's knowledge in various sciences and fields, and it is an interpretation of the entire Qur'an. In its entirety, it is considered a declarative, linguistic, and rhetorical interpretation, in addition to other sciences that he did not neglect, as well as interpretation based on aphorisms. He was keen to extract every meaning that the verse carries, and to reject what some thinkers consider to be the style of interpretive questions, as he took great care of this method, and this research came about. To clarify these questions, examine them, study them, and state the opinions of commentators on them.

The plan of this research included an introduction, a preface, and two sections: As for the first section, I studied the divine wisdom of mentioning the similar in the Holy Qur'an, and the second section, in which I studied the issue of whether the entire Qur'an is understandable and understandable, then after that I explained the most important results I reached, and finally a list of footnotes and sources. .

The importance of the research and the reasons for choosing it:

First: It relates to the Book of God Almighty and its interpretation.

Second: An attempt to increase benefit, knowledge, and knowledge regarding our righteous predecessors' understanding of interpretation and the solution of its delicate issues.

Third: The nation's need in this time to nullify the illusions that might make the weak among them doubt their religion and the Book of their Lord.

Fourth: The scarcity of contemporaries who spoke about this art of interpretation and researched it.

Fifth: Refuting illusions, contradictions, and contradictions about the Book of God Almighty, and demonstrating the power of its mastery, precision, and creativity.

Research objectives:

First: An attempt to defend the Holy Qur'an by refuting some illusions in understanding the interpretation of the words of God Almighty.

Second: Explaining Imam Al-Wahidi's method and approach in raising these questions, and how he answered them.

Third: To benefit the reader in studying and analyzing the answers to these interpretive questions, in order to defend the Holy Qur'an.

Fourth: A distinctive addition to the exegetical library on the aspect of victory for the Holy Qur'an.

preface:

First: Introduction to Imam Al-Wahidi (may God have mercy on him).

☐ His name and nickname:

He is Sheikh Imam Ali bin Ahmad bin Muhammad bin Ali bin Mutawayh Al-Wahidi Al-Nisaburi Al-Shafi'i Al-Muttawiyi, (Al-Qafti, 1982 AD, p. 339).

As for his nickname: his nickname (Abu Al-Hassan) was mentioned in all sources, except in the book: Inbah Al-Rawwat, his nickname was mentioned as Abu Al-Hussein, (Al-Qafti, 1982 AD, p. 223). This nickname was not mentioned in others, and perhaps it was an error and distortion that occurred with Al-Qasr, and misrepresentation often occurs in biographical books, and what confirms that what is wrong in the narrators' notice is that Al-Qifti relies on the dummy of the palace, which is mentioned in the dummy of the palace "Sheikh Abu Al-Hasan," (Al-Bukharizi, 1414 AH, p. 1017).

□ His birth and death

The sources did not mention his date of birth specifically, but they estimate his birth in the year 398 AH. Because most of those who translated him mentioned that he died in the month of Jumada al-Akhirah in the year four hundred and sixty-eight at the age of seventy, may God Almighty have mercy on him, after a long illness in Nishapur (Al-Hamwi, 1993 AD, p. 1659). He stated that he died in the year four hundred and sixty-nine, (Al-Suyuti, 1396 AH, p. 79). The first is correct, according to the consensus of most sources.

□ His scientific journey:

Al-Wahidi grew up in Nishapur, the city of knowledge and scholars, and he was provided with the means to attain and seek knowledge. Because his family was well-off and provided him with the means of living. As his father was a merchant, he devoted himself to seeking knowledge with great enthusiasm, and spent his life in obtaining various sciences, including interpretation, language, jurisprudence, hadith, and others. He received his first education in the book, that is: primary school at that time in Nishapur at the hands of Sheikh Abu Amr Saeed bin Hibatullah Al-Bistami, then He received jurisprudence and hadith at the age of approximately twelve in the year 409 AH from his sheikh, Abu Taher Muhammad bin Muhammad, (Elaf, 2021, p. 11).

Then he joined Dar Al-Sunnah, receiving knowledge from the leading scholars there. He was the professor of his time in language, grammar, and interpretation, and he paid great attention to those sciences. In his youth, he began his journeys in pursuit of knowledge, like all other scholars of his time, searching for the masters of science and knowledge, and he learned a lot from them, and this is evidenced by his saying. In the introduction to his simple explanation: "If the sheikhs whom I learned and from whom I learned this knowledge from the sheikhs of Nishapur and the rest of the countries that I traveled were to prove it, the sermons would be long and the observer would get bored" (Al-Wahidi, 1430 AH, p. 40).

Al-Wahidi was one of his time in interpretation, as he adhered to Abu Ishaq Al-Thaalabi, and learned Arabic from Abu Al-Hasan Al-Qahandazi, and he was diligent in the sciences and learned the language from Abu Al-Fadl Ahmad bin Muhammad bin Yusuf Al-Aradudi and heard from Ibn Mahmash, Abu Bakr Al-Hiri and a group (Al-Dawoudi, 1983 AD, 394).

Al-Qifti said: "The people followed his knowledge and benefited from its benefits," and Nizam al-Mulk honored and glorified him (Al-Qifti, 1982 AD, p. 223).

□ His doctrine and belief:

What was prevailing in Al-Wahidi's homeland in Nisapur at that time was the Shafi'i school of thought in jurisprudence, the Ash'ari school of thought in belief, and the Ash'ari school of thought: an Islamic sect attributed to Abu Al-Hasan Al-Ash'ari, which followed the method of the scholars of theology in declaring beliefs and responding to those who differed, (Al-Shahrasani, 1992 AD, p. 94). Because man is the son of his environment, and is almost inseparable from it; This clearly appeared on Al-Wahidi, as he was a Shafi'i in the jurisprudential school of thought, and an Ash'ari in the doctrine of doctrine (Al-Subki, 1413 AH, p. 240). This appears clearly in him during his writing, may God Almighty have mercy on him, and through what his translators and transmitters of his knowledge have proven to him, as evidenced by the following:

Among them: Some of his translators called him Al-Shafi'i, such as Al-Dhahabi and Ibn Al-Imad, and among them: that the books of the Shafi'i classes counted him among their scholars, and among them: that the books of Shafi'i jurisprudence used to transmit his sayings, indicating that he was one of their companions, and among them: that he says this in many places in his interpretation: And he said Our companions, by whom he means the Shafi'is, including: It is mostly limited to the words of Al-Shafi'i, and is concerned with mentioning him, among the schools of thought, (Al-Wahidi, 1430 AH, pp. 48-49).

□ His writings:

As for his scientific works, Al-Wahidi, may God Almighty have mercy on him, left several works on the sciences that he mastered, and he became an imam in them. The printed, manuscript, and lost books have become a reference for many scholars, especially in language and interpretation. I will discuss them briefly:

In interpretation: He has three books in this science, which are: The Simple Interpretation, then he wrote the Intermediate Interpretation, then the Brief Interpretation. This is one of his most famous books in interpretation. He has a book (The Reasons for the Revelation of the Qur'an), which is in one volume, and also in grammar. A work entitled (Al-Gharib in the Science of Parsing), and in Literature (Explanation of the Diwan of Al-Mutanabbi), and Inscription in the Beautiful Names, Invocations, Conversations, Interpretation of the Prophet, may God bless him and grant him peace, and denying distortion of the Noble Qur'an, (Al-Hamwi, 1993 AD, p. 1660, (Al-Dhahabi, 1985 AD). , p. 341).

Second: Introduction to the book (The Simple Interpretation):

The importance of this book and what is in it appears to us through the author's wealth of knowledge, and the high scientific value of his book, "The Simple," as Imam al-Wahidi has reached the rank of imamate in many of the legal sciences.

Al-Wahidi presented to the nation his book, "The Simple Interpretation," in which he excelled and was creative in presenting all the sciences of the Qur'an. He took care to mention the meanings of the vocabulary, and the language and grammar related to them, and he listed the seven readings and explained their aspects and reasons, and presented in a wonderful order the sayings and aspects in the interpretation, while balancing them and giving weight. He mentioned

the reasons for the revelation, and deduced the rulings indicated by the verses (Al-Wahidi, 1430 AH, p. 14).

In his interpretation, Al-Wahidi combined interpretation by narration and interpretation by opinion, and he made clear his commitment to prioritizing narration over opinion in the introduction to his book when he said: "I begin in every verse when interpreting with the words of Ibn Abbas for which I have found no text, then with the words of someone who is a role model in this knowledge among the Companions and their followers." "With reconciliation between their words and the wording of the verse" (Al-Wahidi, 1430 AH, p. 270).

Therefore, Tafsir Al-Basit is considered an authentic source of interpretations of the fifth century AH, from which many commentators who came after it copied it.

□ His approach in his book:

1. His approach to interpreting the Qur'an with the Qur'an: Al-Wahidi took great care in his interpretation. He often cites a verse to explain a verse, and he may cite many verses for quotation, especially in grammatical and linguistic issues, and this becomes clear to the one contemplating his interpretation. His interpretation of the Qur'an is hardly absent from the Qur'an.

2. His approach to interpreting the Qur'an according to the Sunnah: Al-Wahidi's book "Al-Basit" is considered closer to books of interpretation based on knowledge than to interpretation through narration, as it contains more linguistic and grammatical studies, guidance of readings, explanatory jokes, and benefits about verses, and less narration, especially hadith, and he cited weak and fabricated hadiths. His interpretation of the Sunnah appeared in his other book, Al-Waseet.

3. As for his approach to interpreting the Qur'an according to the sayings of the Companions and Followers, he relied on the sayings of the Companions and Followers in interpretation, took care of them, and gave priority to them over others. He stipulated his reliance on the words of Ibn Abbas in the introduction to his interpretation.

4. His approach to the Isra'iliyat: Most of Al-Wahidi's interpretations of the Isra'iliyat and their falsehoods, without warning or commenting on them, are what he takes upon.

5. His approach to the readings: He took care to explain the seven readings and their reasons. Because this is one of Al-Wahidi's main motivations for writing his interpretation, he expanded on it until it took up a large part of his interpretation, especially in the field of invoking it.

6. His approach to language: This aspect is considered the most prominent aspect of Al-Wahidi's interpretation, and the clearest to the reader. His approach to it is based on explaining the origins of Qur'anic words, their derivation, inflections, and the linguistic differences in them, while paying attention to foreign words and explaining their meanings, and then linking that to the interpretation of the verse, directing the statements and giving weight. Among them, (Al-Wahidi, 1430 AH, pp. 282-284).

He poured into his book many of the issues of grammar that he collected and became aware of, so that the book became closer to a grammatical encyclopedia than to a book of interpretation.

He also made rhetoric, along with grammar and literature, a path to knowing the interpretation of the word of God, and more than mentioning poetic evidence.

□ Al-Wahidi's sources in his simple interpretation:

Al-Wahidi was influenced by those who preceded him in interpretation and influenced those who came after him. Al-Wahidi received knowledge from the imams of language, grammar, interpretation, the meanings of the Qur'an, and readings. Therefore, his sources were many in his interpretation, and he benefited greatly from those sources, and he mentioned some of them in the introduction to his book.

Among his most prominent sources that were influenced by him in interpretation: Jami' al-Bayan an'an Ta'wil, that is, the Qur'an al-Tabari. Al-Wahidi has copied a lot of narrations from it in works, readings, linguistic issues, and others.

7. He also used to discuss with al-Tabari regarding the interpretation he provided, and al-Wahidi also benefited from the interpretation of Muqatil ibn Sulaiman, which was transmitted from him by his sheikh al-Thaalabi. The interpretation of Kashf and al-Bayan on the interpretation of the Qur'an by al-Thaalabi and its many sources is considered one of al-Wahidi's main sources, especially since he took the interpretation from him, and it appeared. This is in Al-Wahidi's narrations; Whereas most of the narrations in the simple interpretation are taken from the interpretation of his sheikh Al-Thaalabi, and he took some of the Israiliyat from him. He also frequently quotes Al-Thaalabi's saying in interpreting the verse and often mentions it after saying: The commentators said: And the one who is familiar with the (simple) interpretation will notice that the quoting from the scholars was A prominent feature of it, and despite the large number of transmissions, was the skill that Al-Wahidi possessed in the good selection of speech and the quality of linking between its parts, and his discussion of statements and the weighting between them showed mental and scientific strength. Al-Wahidi expressed this approach in the introduction to his book when he said: "The first did not leave anything for the last, except that the later, with his gentle resourcefulness and keen acumen, picks up the pearls and collects the secrets and arranges them like knots on the tops of the ankles, pleasing those who meditate and comforting the onlookers, so he deserves in the first one the praise of those who praise Him and in the next one the reward of the Lord of the Worlds." (Al-Wahidi, 1430 AH, p. 256).

As for its impact on those who came after him: The scholars who came after Al-Wahidi benefited from this interpretation, cited what was in it, and referred to it, and the majority of those who benefited from it were scholars and students of knowledge who were proficient in the language.

The first topic

Divine wisdom from the appearance of similarities:

God Almighty said: (It is He who has revealed to you the Book, some of which are clear verses that are the mother of the Book, and others that are ambiguous. As for those in whose hearts there is deviation, they follow what is ambiguous of it, seeking temptation and seeking its interpretation. And none knows its interpretation except God. And those who are firmly rooted

in knowledge say, "We believe in it. It is all from our Lord." And none remember except those of understanding. (Surat Al Imran, verse: 7).

Question text:

Imam Al-Wahidi mentioned a question in his interpretation of this verse, saying: "And he will be asked and it will be said: What did God intend by sending down the similar thing in the Qur'an? And did He intend by the Qur'an guidance and clarification for His servants?" (Al-Wahidi, 1430 AH, p. 38).

Edit question:

It is known that God Almighty has sent down the Qur'an in order to guide people and bring them out of darkness into light. It is a clear book with no ambiguity or ambiguity, and it is of the same type as the guidance that the messengers brought before, but it is clearer and more complete. If the Qur'an is like that, and what is similar signifies Man experiences some confusion and ambiguity, so the question arises: What is the divine wisdom in including the allegorical in the Qur'an? .

Question:

The Holy Qur'an came to guide people and clarify what is permissible and what is forbidden with precision and clarity. So why did it include what is similar? And what is the divine wisdom behind its occurrence? .

Answer to the question:

Imam Al-Wahidi answered this question and said, may God have mercy on him: "It is said: The Qur'an was revealed with the words of the Arabs and their schools of thought: brevity, for brevity, and length, for emphasis, pointing to something, and obscuring some of the meanings, so that nothing appears in it except intelligibility, even if the entire Qur'an is apparent and uncovered. Until the learned and the ignorant are equal in his knowledge, the distinction between people ceases, adversity falls, and thoughts die, and with need comes the idea and resourcefulness, and with sufficiency comes incapacity and dullness." (Al-Wahidi, 1430 AH, p. 39).

Study answer:

Before starting to study the answer, it would be appropriate for us to mention an introduction to which the answer is related, so we mention the meaning of the similarity mentioned in the verse, and its categories in terms of the possibility of knowing it.

Linguistically similar: taken from the word "similarity," "similar," "similar," "similar," or "similar," which resembles one another. We can return the meaning of "similar" in language to the meaning of "ambiguous" and "problematic." (Ibn Faris, 1986, p. 243, Al-Zubaidi, 1424 AH, p. 411) The similar terminologically: Scholars differed in defining the definition of the similar, by which I mean the specific similar. It was said: It is what no one knows except God, such as the time of the coming of the Hour, the time of the Antichrist's emergence, and the broken letters at the beginning of the surahs. It was said: It is what was possible in more than one way. It was

said: It is what is not acted upon, but we believe in it. It was said: It is what needs clarification. And a statement, because it does not give the meaning by itself. (Al-Suyuti, 1974 AD, p. 4) It was said: It is the one whose meaning is likely, that is, the meaning of the word is not equal, general, interpreted, and problematic. (Al-Razi, 1420 AH, p. 138) It was said: It is the abrogated, proverbs and its sections. (Al-Suyuti, 1974, p. 4).

As for the categories of similarities in terms of knowledge, they are divided into three sections:

The first: It is similar and no human being can know it, as there is no way to know it. This is the real thing, such as the time of the Hour of Resurrection, the reality of the soul, and other unseen things that God is unique in knowing.

The second: What a person has no way of knowing except with other evidence, and that is after examining the evidence of Sharia law, such as strange words, which require contemplation and deduction, and this is similar and relative, hidden from some people but not from others.

Third: He was not hesitant between two matters, and some of those well-established in knowledge specialize in knowing it, and it is hidden from those who are less than them. This is what the Prophet, may God bless him and grant him peace, referred to when he said to Ibn Abbas, "O God, make him understand the religion and teach him interpretation." (Al-Bukhari, p. 41) (Al-Isfahani) , 1412 AH, p. 444, and Al-Shatibi, 1997 AD, p. 315)

From this division we come to an explanation of the wisdom for which the similarity is mentioned in the Holy Qur'an, which is as follows:

First: If it is something similar that no human being can know, but it is specific to God, Blessed and Most High, such as the coming of the Hour, the departure of an animal, and so on, then the wisdom behind that is:

1- God's mercy on man, in order for him to remain fearful and fully prepared to meet God, Blessed and Most High, as God Almighty said: (Indeed, the Hour is coming, I can hardly hide it, so that every soul may be rewarded for what it seeks). (Surat Taha: Verse: 15)

If man knew this, which God, Blessed and Most High, has hidden from him, it would lead him to laziness and weakness, so he would not worship God, Blessed and Most High, unless his time approached.

2- Testing people's belief in the unseen, and their trust in the news of the truthful and trustworthy person, may God bless him and grant him peace, and in order for God to distinguish the bad from the good and the believer, the Mahdi, from the deviant and misguided infidel.

3- He established the argument and proof of man's inability and ignorance, no matter how high his foot is and how abundant his knowledge is, he remains little in knowledge apart from the knowledge of God Almighty. The Almighty said: (And they ask you about the spirit. Say, "The spirit is from the command of my Lord, and you have not been given of knowledge except a little.") (Surat Al-Isra: Verse: 85) (Mustafa Al-Bagha, 1998 AD, p. 134).

Secondly: There is no way for a person to know it except after contemplation, investigation, and deduction, because it is not clear to everyone, or it is not hesitant between two matters, and those who are firmly established in knowledge specialize in knowing it.

The wisdom behind it is:

1- The Qur'an was revealed in the language of the Arabs and in the manner of their speech, in order to establish evidence against them, and one of the types of eloquence among the Arabs is that speech that achieves eloquence as its goal must be hidden from some of it in order for their understandings of it to differ, so when their preacher delivered a speech, he would vary in the styles of speech. He speaks words that not everyone understands, and at other times he speaks what even non-Arabs understand, and this is how the Qur'an came about, and this is one of its miracles. (Ibn Qutaybah, 1430 AH, p. 17, Sultan Al-Anazi, 1438 AH, p. 300)

To demonstrate the disparity and difference between people in paying attention to the Qur'an, contemplating and contemplating, and searching for precise meanings, and this wisdom and the one before it are the ones that Imam Al-Wahidi's answer revolved around. (Al-Zamakhshari, 1407 AH, p. 338, Abu Hayyan, 1420 AH, p. 25, Ibn Ashour, 1984 AD, p. 158).

2- The Book of God was revealed in order to guide people and meet the needs of all humanity, regardless of their circumstances and times. The requirements of life are many, and the needs of man are endless and numerous, so legislation that contains millions of pages is not sufficient for them, and from His wisdom and knowledge, Glory be to Him, He has placed it in the Qur'anic text. There are multiple aspects of the statement, each of which includes an aspect of life, satisfying a person's desires, and achieving his legitimate goals, so that it seems as if there are many, many texts, including commandments and guidance, commands and prohibitions. There is no need for a large book that cannot be explored and whose words and legislation are endless. (Muhammad Bakr Ismail, 1999, p. 192).

So God Almighty made similarities that carry many aspects of His mercy, Glory be to Him, toward people, to include all matters of life.

3- The presence of similarities in the Qur'an trains the mind to contemplate and contemplate, and in this view there is a pleasure that only those who have tasted it know, and they are those who are firmly rooted in knowledge. This pleasure gives them a strong motivation to continue research and deduction, and searching for scientific truth is a duty, in order to avoid blind imitation. And let a scholar who is well-established in knowledge stand out from others. (Muhammad Bakr Ismail, 1999, p. 192).

4- One of the strongest things mentioned regarding the ruling that God intended regarding the revelation of the ambiguous in the Holy Qur'an is that God Almighty wanted to test His servants with it, and this is apparent from the noble verse. The believer is certain that this is from God, and for this reason he has no doubt or skepticism, so either To return it to the arbitrator, or he is not able to, so he says: We believed in him, all from our Lord, so his reward before God Almighty is greater in both cases.

As for the one in whose heart is sickness and hypocrisy, his sin and ignorance only increase. He follows the ambiguous one and bases it on what he believes is a corrupt belief, so he goes astray

and the people go astray along with him. That is why God Almighty said: (It is He who has revealed to you the Book, from which are decisive verses that are the foundation of the Book, and others that are ambiguous. So as for those in Their hearts are deviant, so they follow what is similar to it, seeking temptation and seeking its interpretation. And none knows its interpretation except God, and those who are firmly rooted in knowledge say, "We believe in it. It is all from our Lord," but none remember except those of understanding. Our Lord, let not our hearts deviate after You have guided us. Grant us mercy from You. Indeed, You are the Giver. : Verse: 7-8)

There are a number of verses in the Qur'an in which God explains that He is testing His servants in their faith and belief in them, as God Almighty said: (God is not ashamed to give an example of a gnat or anything above it. As for those who believe, they know that it is the truth from their Lord. As for those who disbelieve, they say, "What did God mean by this?" For example, He leads astray many thereby, and guides many thereby, but He leads astray thereby none but the disobedient.) (Surat Al-Baqarah: Verse: 26).

God told and made clear in this verse that He is not ashamed to give examples regarding the truth, whether small or great, in order to distinguish the good from the believers from the bad from the people of misguidance and disbelief, so that it will be a mercy for the believer and an increase in his faith, and a punishment for the deviated disbeliever and an increase in his error. God Almighty said: (And when a surah is revealed, some of them say, "Which of you has this increased his faith?" Then as for those who believe, it increases them in faith, and they rejoice. As for those in whose hearts is a disease, it adds uncleanness to their uncleanness, and they die while they are disbelievers.) (Surat Al-Tawbah: Verses: 124-125), (Al-Tabari, 1431 AH, p. 401, Al-Zamakhshari, 1407 AH, p. 111) And also from that is the Almighty's saying: (And We did not send before you any messenger or prophet except that when he desired, Satan made his wish, but God abolishes what he casts. Satan, then God enacts His signs, and God is All-Knowing, All-Wise. That He may make what Satan casts a test for those in whose hearts is a disease and whose hearts are hardened. And indeed, the wrongdoers are in far-off discord, and that those who have been given knowledge may know that it is the truth from your Lord, so that they may believe in it, so their hearts will be humbled before Him. Indeed, God is the guide of those who believe to a straight path. Hajj: Verses: 52-54).

Ibn al-Qayyim, may God have mercy on him, mentioned when he spoke about this verse: The laam in his saying (to make) is the laam of reasoning just as it is in its chapter, that is, for the sake of testing and testing, so through this test, the hard heart and the sick heart appear, for from these two hearts doubt and disbelief appear. As for the hidden heart, faith and submission to God's command and reassurance that what came from God is all truth with no disagreement or contradiction have emerged from it. Likewise, hatred for polytheism and its people increases, and this is one of the greatest wisdoms from this recitation. (Ibn al-Qayyim, 1432 AH, p. 193)

All of this and other evidence indicates that God tests His servants as He wills with similarities in order to distinguish a believer from others.

6- I conclude with this wisdom mentioned by Imam Al-Suyuti, may God have mercy on him, which is: The presence of the ambiguous in the Qur'an is considered the path that leads to the acquisition of many sciences, such as linguistics, meanings, grammar, rhetoric, and the principles

of jurisprudence, because the ambiguous requires knowledge of the methods of interpretation and weighting, and these are not the case. Except after acquiring those sciences that I mentioned, learning what is similar was a strong motivation to acquire these sciences. (Al-Suyuti, 1974 AD, p. 31)

Weighting:

With the ruling mentioned regarding the inclusion of the similar, the problem is removed from the question that Al-Wahidi mentioned, may God have mercy on him, and it became clear that the similar has great benefits, for Glory be to Him, the All-Wise, by Whom nothing happens in this universe, whether small or large, except through His wisdom, and in the following question there is more explanation in the answer. Regarding what was stated in the question, how was it described with the statement when it is similar?

The second topic

Is all of the Qur'an capable of being understood and comprehended?

Imam Al-Wahidi asked the Almighty's words at the end of the verse: (And none remember except those with understanding) a question, saying: "And it is said: Is it permissible for there to be something in the Qur'an that only God knows?" (Al-Wahidi, 1430, p. 56)

Edit question:

God Almighty sent down the Qur'an in order for us to contemplate it and act according to what is in it, and He made it clear at the conclusion of this verse that only those with minds who have contemplated it will learn from what is in the Qur'an. Acting according to what is in the Qur'an is one of the fruits of contemplation, so no one can contemplate the Qur'an except those with intellects, and it has come. This verse comes after clarifying that the Qur'an contains the clear and the ambiguous, and the ambiguous: the one whose meaning is hidden and whose meaning is unknown, such as the broken letters at the beginning of the surahs. Then the question arose about Imam al-Wahidi: If God sent down the Qur'an for contemplation and action, is it possible for there to be in the Qur'an something whose meaning is only known? God?

Question:

Are there verses in the Qur'an that God has exclusive knowledge of, so only God Almighty knows them? Or is the entire Qur'an capable of being understood and comprehended?

Answer to the question:

Imam Al-Wahidi answered this question by saying: "It is said: The Companions and the people disagreed about this: most of them held that the full stop is based on his saying: (except God), and that all that are ambiguous are known only to God, such as: the time of the Hour of Resurrection, and the rising of the sun from the west." And the descent of Jesus, and the emergence of the Antichrist, and some people said: In the Qur'an there are things whose truth is known only to God, such as the disjointed letters, and His saying: (The Most Gracious is established upon the Throne), (Surat Taha: Verse: 5), and His saying: (When I created with My hand). (Surat P.: Verse: 70)

And his saying: (Rather, his hands are spread out), (Surat Al-Ma'idah: Verse: 64), and the like. God Almighty is competent and exclusive with the knowledge of these things, and belief in them is true, and the truths of their knowledge are entrusted to God Almighty.

This is the doctrine of: Aisha, Ibn Masoud, Ibn Abbas, Ubayy, and many of the followers, and the choice of Al-Farra', Al-Kisa'i, Al-Mufaddal, Ibn Al-Anbari, Abi Ubaid, and Ahmad bin Yahya, and the evidence for this saying: Abdullah's reading: (Its interpretation is only with God. And the established ones. In knowledge, they say, "We believe in it." And in the letter Ubayy, and Ibn Abbas: "And he says, 'Those who are firmly rooted in knowledge, we believe in it,' and this is the most similar to the apparent meaning of the verse, because if {Al-Rasikhoon} were a conjunction, it would say: And they say, 'We believe in it.'" (Al-Wahidi, 1430, p. : 56-58).

Study answer:

This issue is a matter of disagreement between the scholars of the Companions and those after them, and based on the elaboration of this disagreement, it will become clear whether there is in the Qur'an something whose knowledge God has kept secret and is hidden from all people? And what is this thing that God has hidden? The scholars differed regarding whether or not to stop, with two opinions:

The first opinion: Stopping on the word Jalala, and starting with (and those who are rooted in knowledge), so the waw is an accusative letter, and this is the doctrine of the majority of scholars, and this means that God alone knows what is similar, but as for those who are rooted in knowledge, they do not know its interpretation, and they provided evidence for their doctrine with the following. :

First: God described those who follow the allegorical as deviant, and He condemned them for that, so how can he praise the people of knowledge for their knowledge of the allegorical? Rather, He praised those who delegated knowledge to God Almighty, and handed the matter over to God. (Al-Suyuti, 1974 AD, p. 7, and Al-Shanqeeti, 1995 AD, p. 192).

Second: The reading of Ibn Abbas, as Tawus narrated it from him, and the reading of Ubayy ibn Ka'b, as reported by Imam al-Tabari, that they used to read: "And those who are firmly rooted in knowledge say," as well as the reading of Ibn Masoud: "And its interpretation is only with God, and those who are firmly rooted in knowledge say." (Al-Tabari, 1431 AH, pp. 202-204).

Third: "As for" in the Almighty's saying: "As for those in whose hearts there is deviation" is for detail, that is, with estimation (and as for those who are firmly rooted in knowledge). (Ibn Qudamah Al-Maqdisi, 2002 AD, p. 216, and Al-Baydawi, 1418 AH, p. 5).

Fourth: If the waw in (and the established ones) was an emotion, he would have said after it: (And they say, "We believe in it" with the waw, and the pronunciation would not be correct unless he said after it, "And they say, We believe in it.") (Ibn Qudamah Al-Maqdisi, 2002 AD, p. 216).

According to this statement, it is not an adverb, because it is not correct to include both the verb and the object, just as it is not correct to mention an adverb except with the verb being apparent. If the verb is not apparent, it is not an adverb, just as it is not correct to say: Abdullah is riding,

according to the assumption that Abdul came. God is riding, which is what most linguists say. (Al-Qurtubi, 1964 AD, pp. 16-17).

Fifth: By extrapolating the verses of the Holy Qur'an, it becomes clear that if God Almighty denies something about His creation and affirms it for Himself, He has no partner in what He affirmed for Himself, as God Almighty said: (Say: "No one in the heavens and the earth knows the unseen except God") (Surat An-Naml: Verse : 65). And God Almighty says: (They ask you about the Hour when it will anchor. Say, "Indeed, its knowledge is with my Lord, and no one will reveal it at its time except Him.") (Surat Al-A'raf: Verse: 187) And God Almighty said: (Everything will perish except His Face) (Surat Al-Qasas: Verse: 88). So if we agree on all of them according to This is what is similar and only God knows, and if the waw were the conjunction of the nasqa, there would be no benefit for his saying: (Everything is from our Lord.) This was narrated from Al-Khattabi and it was transmitted from him by Al-Qurtubi and Al-Shanqeeti. (Al-Qurtubi, 1964 AD, p. 17, and Al-Shanqeeti, 1995 AD, p. 192).).

Sixth: His saying: (We believed in Him) indicates that they submitted to a matter and did not know its interpretation and meaning. If they had known, they would not have said after it (All from our Lord), because then it would have no benefit. (Al-Shanqeeti, 1995, p. 192).

This is the most prominent evidence cited by those who hold this opinion, who are countless scholars, and it is strong and valid evidence.

The second opinion: The waw is an emotion, and the verse is connected to what comes after it. They used the following as evidence for their doctrine:

First: What was reported on the authority of Ibn Abbas that he said: "I am one of those who know its interpretation." Likewise what was reported on the authority of Mujahid:

(And those who are firmly rooted in knowledge) know its interpretation, and say: (We believe in it) (Al-Tabari, 1431 AH, p. 203).

Second: What was narrated by Imam Ibn Abi Hatim: "On the authority of Al-Dahhak, he says: "The well-established know its interpretation. If they did not know its interpretation, they would not know what is abrogated from what is abrogated, nor would they know what is permissible from what is forbidden, nor what is permissible from what is ambiguous." (Ibn Abi Hatim, 1419 AH, p.: 600)

Third: It is possible for the waw to be a conjunction, and the sentence (they say) is an adverb, as God Almighty said: (Whatever God gives to His Messenger from the people of the villages belongs to God and to the Messenger and to the relatives and the orphans and the needy) (Surat Al-Hashr: Verse: 7).

With the verses that follow it until the Almighty said: (They say, "Our Lord, forgive us and our brothers" (Surat Al-Hashr: Verse: 10) and the verses are connected to each other, meaning that despite their deserving of the spoils (they say, "Our Lord, forgive us"), that is, saying - in the present case - of (And the established ones) (Al-Baghawi, 1997 AD, p. 10, and Al-Zamakhshari, 1407 AH, p. 339).

Fourth: God Almighty has praised those who are firmly rooted in knowledge, so how can He praise them for that when they are ignorant and do not know anything about what is similar? (Al-Qurtubi, 1964 AD, p. 18, and Al-Shanqeeti, 1995 AD, p. 192).

Fifth: If those who are well-grounded in knowledge were ignorant of the interpretation of what is similar, they would not have any advantage over others. The arbitrator shares his well-established understanding and others. (Al-Qurtubi, 1964 AD, p. 18).

Sixth: God Almighty commanded contemplation of the Qur'an in general, and this requires that nothing in the Qur'an be unknown. Otherwise, how could He command contemplation of what no one can know except Him, Glory be to Him, the Most High? Al-Raghib Al-Isfahani included a chapter in the introduction to his interpretation, on whether there is anything in the words of God. What is not known to be interpreted, so he mentioned that most theologians have argued that all verses of the Qur'an must be known, otherwise the benefit from its revelation would be lost, and creation would not benefit from it. (Al-Isfahani, 1412 AH, p. 33).

Imam al-Tabari stated in the introduction to his interpretation: It is impossible for God to address someone who does not understand the words, and say, Consider what you do not understand, and it is impossible for someone who is ignorant of the meaning to command him to reflect. (Al-Tabari, 1431 AH, p. 82).

Sheikh Muhammad Al-Tahir Ibn Ashour mentioned when interpreting the Almighty's saying: (Do they not contemplate the Qur'an? Had it been from other than God, they would have found in it much discrepancy) (Surat An-Nisa: Verse: 82). Contemplation: contemplate its meaning, and this has two meanings:

The first: They contemplate the Qur'an in all its details, that is, contemplate its details.

Second: Contemplating the Qur'an in its entirety, and believing that it is from God, and the Qur'anic context of the verses gives preference to the first meaning, and the Almighty's saying: (And if it had been from other than God, they would have found in it much discrepancy) could be connected to an interrogative sentence, so the command is to ponder the Qur'an in its details. This parsing is more appropriate in the first meaning of contemplation, and what supports this parsing is the addition in the verse of Surat Muhammad, which is the Almighty's saying: (So when a surah is revealed) (Surat Muhammad: Verse: 20). To the Almighty's saying: (Do they not contemplate the Qur'an, or are there locks upon hearts) (Surat Muhammad: Verse: 24). This is one of the subtleties of interpretation that all commentators have neglected. (Ibn Ashour, 1984 AD, pp. 137-138).

After presenting the evidence of the two groups, we find that they all have a strong meaning, and if we carefully consider these statements, we find that we can combine them in two ways:

The first way: in clarifying the meaning of the interpretation intended in the verse. Interpretation in the Qur'an is given and intended with two meanings:

The first: Interpretation, and this is the doctrine of most of the early scholars, the Companions and those after them, and it is what the Prophet, may God bless him and grant him peace, meant when he called for Ibn Abbas - may God be pleased with him - by saying, "O God, grant him

understanding of religion and teach him interpretation.” Ibn Jarir al-Tabari said: As for his saying, may God’s prayers and peace be upon him: “And teach him interpretation,” he meant by interpretation: what the meaning of what God Almighty revealed to His Prophet, may God’s prayers and peace be upon him, is conveyed, and that is, the Criterion, and it comes from the saying of the one who said: I interpreted this saying as an interpretation, and its origin is from The matter turned to such-and-such, if it was returned to him, then it was said: So-and-so took such-and-such to such-and-such, and if he interpreted it in a way, he made its reference to it an interpretation.” (Al-Tabari, 1431 AH, p. 183). And Ibn Abbas himself said: “I am one of those who know its interpretation.” (Al-Tabari, 1431 AH, p. 82)

Ibn Jarir al-Tabari, the sheikh of the commentators, based his interpretation on the use of the word interpretation in the sense of interpretation, so he called it “Jami’ al-Bayan ana Interpretation of the Verse of the Qur’an,” and he said when interpreting the verse: “The statement regarding the interpretation of the Almighty’s saying is such and such,” and there is no doubt that he intended to interpret it, and this is what Ibn Qutaybah and others meant. When they said: Those who are well-established in knowledge are those who know interpretation, i.e. interpretation. (Fahd Al-Roumi, 2003, p. 399).

Based on this interpretation, there is no problem because those who are well-established in knowledge know its interpretation, and it is hidden from those who are not well-established in knowledge to understand its meanings. There have been reports from the predecessors showing that they stopped at all the verses and knew their interpretation, such as what was reported on the authority of Mujahid, who said: “I showed the Qur’an to Ibn Abbas. Three times, from its opening to its conclusion. I stop him at each verse and ask him about it.” (Fahd Al-Roumi, 2003, p. 399).

What indicates that what is meant by interpretation is the interpretation, which it is possible for one people to know but not others, and it is not something that no one knows, is the reason for the revelation of the verse, in Surah Al Imran, the Almighty’s saying: (It is He who revealed to you the Book, from which are decisive verses that are the mother of the Book, and others that are ambiguous. (Surat Al Imran: Verse: 7)

It was revealed in the delegation of the Christians of Najran, when they demonstrated that Jesus was the son of God - may God be exalted above their statement - by the verses mentioned in the Book of God that describe him as a spirit from God, and the word of God, and they protested against their belief in the Trinity by God addressing the servants by saying “we” and “we.” I” . (Al-Tabari, 1431 AH, p. 186)

Therefore, in most of the ancient interpretations, in their interpretation of this verse, there were examples of things in which some people were ignorant rather than others, such as the abrogated and the abrogated, and what was mentioned in the diversity of differences, which may be in more than one way, and what was mentioned in one incident, but the expression for it differed from one verse. For another, as mentioned in the description of Moses' staff, where it was described once as a snake, and at other times as a snake. (Al-Tabari, 1431 AH, pp. 186-187, and Ibn Abi Hatim, 1419 AH, p. 593).

So: Whoever goes for conjunction, means interpretation, not what the facts lead to. (Al-Nahhas, 1992, p. 126).

Sheikh Muhammad Al-Amin Al-Shanqeeti responded that, even if what is meant here is interpretation, it was reported on the authority of Ibn Abbas - may God be pleased with him - that he said: "Interpretation has four aspects: one that the Arabs know from its words, an interpretation that no one is excused for being ignorant of, and an interpretation known to scholars. And the interpretation is known only to God Almighty." (Al-Tabari, 1431 AH, p. 75).

This contradicts the detail mentioned. (Al-Shanqeeti, 1995, pp. 193-194).

In fact, there is no problem with that, because as we previously explained, interpretation and interpretation according to the predecessors have one meaning, so interpretation is applied to interpretation and vice versa. Ibn al-A'rabi said: "Interpretation, interpretation, and meaning are one." (Al-Azhari, 2001 AD, p. 283).

The interpretation that only God knows is the truths of the unseen, which God has hidden from His creation as a test of their faith in God, and all the ambiguous things in the Qur'an, which cannot be spoken about except with a precise text from the Qur'an and Sunnah. (Al-Zarkashi, 1957 AD, p. 166).

As for the second problem that Al-Shinqeeti mentioned regarding this statement, which is the broken letters at the beginning of the surahs, and that no one knows their meaning except God, and they are from the Qur'an, and whoever claims to know them and defines their meaning is judging without evidence. (Al-Shanqeeti, 1995, p. 194).

This problem can be answered by saying that if the disjointed letters were something that only God knows, the predecessors would not have interpreted them, as many sayings have been reported from them regarding their interpretation. (Al-Tabari, 1431 AH, p. 205, and Al-Qurtubi, 1964 AD, p. 154).

Sheikh Muhammad Saleh Al-Uthaymeen summarized these sayings with beautiful words, in which he explained that the letter as a letter in its origin has no meaning in itself, but these letters separated at the beginning of the surahs came for a purpose and purpose that God Almighty wanted to make clear to the Arabs to whom the Qur'an was revealed that this Qur'an is composed of these letters. Which you speak and brag about your eloquence and eloquence in, yet you were unable to come up with a short surah like it. That is why you find most of the surahs that begin with disjointed letters in which the Qur'an is mentioned and challenged by it. (Ibn Uthaymeen, p. 7).

If we return to the interpretations of the predecessors, we find that they go back to this rooting. Al-Raghib Al-Isfahani said when speaking about the fragmented letters: "A warning that this book is composed of these letters, which are the material of speech." (Al-Isfahani, 1412 AH, p. 105) He said: "The most apparent meaning of these letters is that there is no intermediary, which is what the scholars of the language have agreed upon, such as Al-Farra' and Qatrub, and this is the opinion of Ibn Abbas and many of the followers, according to what we will explain later - which is that these letters Since it is the element of speech and the material from which it is composed, God Almighty made it clear that this book is one of these letters whose origin is with

you, as a warning of their miracle, and that if it had been from humans, you would not have been unable - despite your pretense to oppose it. (Al-Isfahani, 1412 AH, p. 143, Musa'id Al-Tayyar, 1423 AH, p. 150-155)

The second: One of the meanings of interpretation: It is the truth to which the speech refers, that is: it is the same truth that God told us about. When God tells about the Last Day and the events that will occur in it, and what God tells about Himself of His sublime and sublime attributes, this is the interpretation that No one knows except God, that is, the truths of these things. (Fahd Al-Roumi, 2003 AD, p. 400). Al-Raghib Al-Isfahani defined it in this sense, saying: "Interpretation is returning a thing to its intended purpose, whether knowledge or action." (Al-Isfahani, 1412 AH, p. 999). This definition includes the two meanings of interpretation that were reported from the predecessors, so his saying: "Knowledge." Interpretation is included in this, by restoring the speech to scientific truth, returning it to the origin, and improving the understanding of the verses.

His saying "actually" refers back to the practical truth, meaning that you enter into the reality of the thing, and you end up taking action. (Salah Al-Khalidi, 1996, p. 33). For example, when God tells about an animal, the interpretation of the animal in this sense is the reality of this animal, its shape, and its appearance, or God tells about one of His majestic attributes. The interpretation that we do not know is the manner and essence of these attributes, and so on for the rest of the unseen things, the truth of which is known only to God, and I have seen Imam Al-Tabari used the two meanings in his interpretation. He interpreted the interpretation in the seventh verse of Surat Al-Imran, which we are about to talk about, by saying that what is meant is the consequences and the reality of the unseen that God told us about, such as the time of the Hour's coming, and knowing things before its coming, (Al-Tabari, 1431 AH, p.: 200-201). For this reason, he preferred to focus on the word Almighty, and said: Those who are well-grounded in knowledge do not know the interpretation of the ambiguous, (Al-Tabari, 1431 AH, p. 204). All of this is based on his meaning of interpretation, according to the context of the verse.

God Almighty said: (Do they wait for anything but its interpretation? On the day when its interpretation comes, those who forgot it before will say: Indeed, the messengers of our Lord have come with the truth) (Surat Al-A'raf: Verse: 53).

His saying: (The day its interpretation will come) means: The day the Resurrection will take place, as Ibn Abbas said. (Ibn Kathir, 1419 AH, p. 382). When the Resurrection occurs, the facts will be revealed as they are, and the interpretation will occur that was hidden to all people, meaning that they did not see it with their own eyes.

This is a clarification and solution to what Imam Al-Wahidi mentioned in the question, that the verses of attributes from the ambiguous ones, whose truths and knowledge God has reserved, are delegated to God. (Al-Wahidi, 1430 AH, p. 58).

If the intention is that the facts and their quality are known only to God, then this is true and this is the allegorical matter that only God knows. As for its knowledge and interpretation, it is clear and known in the language of the Arabs. If these verses were not explained at all, and we do not discuss them, the great scholars would not have touched upon their interpretation. Among them is the Sheikh of the interpreters, Imam al-Tabari, and he said about his interpretation of the verse

that Imam al-Wahidi cited in the question, which is the Almighty's saying: (The Most Gracious is established over the Throne) (Surat Taha: Verse: 5). He said: "God Almighty says: The Most Gracious is above His throne, exalted and exalted." (Al-Tabari, 1431 AH, p. 270). He said in another place: "And what is astonishing is the one who denies the meaning understood from the words of the Arabs in interpreting the words of God: (Then He turned to the heaven) (Surat Al-Baqarah: Verse: 29). Which is in the sense of height and elevation, to escape for himself from being bound by his claim - if he interprets it. In its understandable meaning as well - that he only rose and rose after he was below it - until he interpreted it with the unknown from his objectionable interpretation, and then he was not saved from what he escaped from! So it is said to him: I claimed that the interpretation of his saying: "he rose" was acceptable, so was he turning away from the sky and heading towards it? He claimed that this was not the arrival of an act, but rather the arrival of a plan. He was told: Likewise, say: He exalted over her the exaltation of kingship and authority, not the exaltation of transmission and disappearance. Then he would not say anything about any of that except that he would impose something like it on the other. (Al-Tabari, 1431 AH, p. 430). He explained in detail in the interpretation of the Almighty's saying: (Rather, His hands are spread out). (Surat Al-Ma'idah: Verse: 64), proving the attribute to God Almighty in what befits His Majesty without how, and it was rejected by those who interpret it, and he called them the people of controversy. (Al-Tabari, 1431 AH, p. : 454, Al-Baghawi, 1997, p. 77).

The second way: One of the ways to combine the two opinions is by editing the types of ambiguous words mentioned in the Qur'an. The ambiguous are divided into two types:

The first type: Totally similar, for which there is no way to know its truth as it is, such as the reality of the soul, and what was and what will be of the unseen, of which God is unique in His knowledge. So whoever among the great scholars said that those who are firmly rooted in knowledge do not know the interpretation of the similar, only meant this type. Of the similar.

The second type: the relative, partial, similar one, which is hidden from a portion of the people, and is known by those who are well-grounded in knowledge, and some people are suspected of it because of their lack of knowledge.

The Kharijites were also suspicious of some verses, so Abdullah bin Abbas, a rabbi well-versed in knowledge, came to them and removed the suspicion from them.

The division of the similar with this division was said by Imam Ibn Attiya and Al-Suyuti reported it on the authority of Al-Khattabi (Ibn Attiya, 1422 AH, pp. 403-404, and Al-Suyuti, 1974 AD, p. 10). Al-Khatib Al-Baghdadi, Abu Ishaq Al-Shatibi, Ibn Taymiyyah, and Al-Qurtubi, (Al-Khatib Al-Baghdadi, 1421 AH, p. 210, Al-Shatibi, 1997 AD, p. 315, Ibn Taymiyyah, 1991 AD, p. 143-147, and Al-Qurtubi, 1964 AD, p. 18). And other scholars, to the point that Imam al-Shanqeeti, who in his interpretation of Adwaa al-Bayan - based on what we previously explained - favored the fact that those who are well-established in knowledge do not know the interpretation of the ambiguous, he himself, in his book *Defending the Illusion of Disorder*, said: "The ambiguous is what the knowledge of which is hidden from those who are not well-established in knowledge, based on However, the "waw" in the Almighty's saying: "And those who are firmly rooted in knowledge" is an emotion, or it is what God has exclusive

knowledge of, like the meanings of the separated letters at the beginning of the surahs, based on the fact that the "waw" in the Almighty's saying: "And those who are firmly rooted in knowledge" is an allusion, not an emotion." (Al-Shanqeeti, 1995, p. 38).

Al-Shatibi was wrong when he said that no one knows the meaning of a similar word. (Al-Shatibi, 1997 AD, pp. 91-93). The Qur'an was revealed in an Arabic language and is understood in the language of communication. It is easy and has no complexity. It only requires the application of thought and contemplation of its verses.

What indicates that the meaning of what is similar can be known if it is among the relative similarities is the hadith of Al-Nu'man bin Bashir, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, saying: "The permissible is clear and the forbidden is clear, and between them are doubtful matters that many people do not know..." (Al-Bukhari, 1422 AH, p. 56). The concept of dissimilarity indicates that few people know what is similar. (Al-Khatib Al-Baghdadi, 1421 AH, p. 221).

Conclusion:

From what has been explained previously, it becomes clear to me that there is nothing in the Book of God Almighty whose interpretation is not known and whose meaning is not understood, and that what is not understood are the truths of unseen things. We know the soul, but we do not realize its reality. We know the animal, but we do not know its nature, and Paradise and Hell, and so on. The Qur'an It was revealed in the language of the Arabs, and they know what God wants from every word of it, and for this reason, and God knows best, the Prophet, may God's prayers and peace be upon him, did not interpret from the Qur'an except a few verses, because they know its interpretation, so it is in their language and in the way they speak, so it is sufficient and comprehensive, in it is an explanation of everything, and God God Almighty says: (This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as your religion) (Surat Al-Ma'idah: Verse: 3). The primary source of religion is the Qur'an. There is nothing ambiguous in it whose meaning and wisdom are not known. The detail that we have explained solves the problems in the question, and God knows best.

□ Conclusion and results

Praise be to God who completed His blessings upon us, and taught us what we did not know. He created creatures and guided them to the best, rational path. He shaped them and made them beautiful, and gave good tidings of Paradise to those who obey Him. I praise Him who deserves to be praised for what He has guided us to in serving His Noble Book.

And after: Through this scientific journey in which I traveled with a great scholar of interpretation, and through studying these interpretive questions, and in the following I mention the most important results that I reached:

1. Through studying the life of Imam al-Wahidi, may God have mercy on him, I became clear to me his academic standing among his sheikhs, students, and peers, and his influence on those who

came after him among the interpreters. He was the professor of interpretation in his time, as a number of scholars called him.

2. The large number of sheikhs of Imam Al-Wahidi. It was mentioned that if he had listed them, the observer would have been bored, and the large number of his students was mentioned by his translators and those studying his life, as he was one of those whom students would go to in order to benefit from him and learn from him.

3. It became clear to me from what I reviewed of Al-Basit's interpretation, that Al-Wahidi was distinguished in the science of interpretation and was deeply versed in it.

4. Imam Al-Wahidi was influenced by his Sheikh Al-Thaalabi and benefited from his interpretation.

5. There are many rulings that appear in the Qur'an that are similar, and if a person learns them, the greatness of this Qur'an will become clear to him.

6. The similarity in the Qur'an is not absolute, as some of it is relative and hidden from some people but not from others.

7. There is nothing in the Qur'an that cannot be understood or comprehended, but its knowledge is from its knowledge and its ignorance is from its ignorance.

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