

## The Interpretive Questions Raised by Imam Al-Wahidi in His Simple Interpretation of Surat Al-Mulk as An Example

Zahraa Ali Nasir<sup>1</sup> and Ahmed Qasim Abdulrahman<sup>2</sup>

### **Abstract**

*This research seeks to clarify the interpretive problems according to Imam al-Wahidi in Surat al-Mulk, by presenting the text of the question posed by Imam al-Wahidi, then explaining the answer to it, finding out the opinions of the commentators on it and comparing them, identifying some of the formulas of the questions and the formulas for answering them that he used in his simple interpretation, and then explaining the most important and most likely sayings of the commentators, in order to remove suspicions about the Holy Qur'an, by comparing the sayings of the commentators.*

**Keywords:** *Unilateralism, Interpretive Questions, Question Text, Weighting*

### **INTRODUCTION**

Praise be to God who created man and taught him the statement. There is no god but God. He is the one who sent the messengers and sealed them with the Messenger of guidance and mercy, our Messenger, peace and blessings be upon him. He sent down the books and sealed them with the Noble Qur'an, and then preserved it from distortion and alteration. He enriched the Muslims with his law and made them a nation of revelation. We praise God and seek His help. We seek refuge in Him from the evils of ourselves and the evils of our deeds. Whoever God guides, none can mislead him, and whoever He leads astray, none can guide him. I bear witness that there is no god but God, and that Muhammad is His servant and Messenger, and after...

The Noble Qur'an is considered a sea full of jewels of wisdom and pearls of knowledge. Scholars never tire of it, and its wonders never end. It is the book of guidance and the straight path. Whoever clings to it will be saved, and whoever leaves it will go astray and run toward Hell. Because of the importance of the Noble Qur'an, God Almighty has prepared men from every generation to serve it as (no Trade and trade distract them from remembering God, establishing prayer, and paying zakat (An-Nur: 37). Among those whom God Almighty has enabled in serving the Noble Qur'an is the imam and interpreter, Allamah Al-Wahidi, as he has mastered many works, including three great interpretations, which are: Al-Basit, Al-Wasit, and Al-Wahidi. Briefly, the science of interpretation is considered one of the most honorable and exalted sciences, due to its connection with the Holy Qur'an, which is considered the most deserving thing for researchers to work on and the best thing for competitors to compete in. Praise be to God who helped me in this marked research that includes similar Quranic studies in the service of the Holy Qur'an.

During my reading and research into Tafsir al-Basit, which was based on the questions in which Imam al-Wahidi excelled, I worked hard to collect the questions and their answers, then study them, and then contribute with little effort in serving the Holy Qur'an, and this is to the best of my knowledge and ability.

The research plan includes an introduction and introduction, which includes a study of the life of Imam Al-Wahidi, and three sections: As for the first section, I studied the definition of interpretive questions, their origin, and their benefits. As for the second section, I showed the formulas of questions and answers according to Al-Wahidi and his approach to answering them, and in the third section: I studied the question. The interpretation

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<sup>1</sup> University of Anbar / College of Islamic Sciences/ Department of Interpretation and Sciences of the Qur'an. E-mail: [zah22i2001@uoanbar.edu.iq](mailto:zah22i2001@uoanbar.edu.iq), (Corresponding Author)

<sup>2</sup> University of Anbar / College of Islamic Sciences/ Department of Interpretation and Sciences of the Qur'an E-mail: [isl.ahmedk@uoanbar.edu.iq](mailto:isl.ahmedk@uoanbar.edu.iq)

that was mentioned in Surat Al-Mulk, then the conclusion, which included the most important findings that I reached, and finally the list of sources.

### **The Importance of The Topic and Reasons for Choosing It**

The importance of this topic and the reasons for choosing it appear in many ways, which can be summarized in the following points:

The importance and honor of interpretation, because it is a science related to the Book of God Almighty.

Turning to the Book of God Almighty, understanding and contemplating it, and opening the horizons of thinking.

Explaining the power of mastering the Holy Qur'an, its provisions, and its creativity.

Imam al-Wahidi's simple interpretation is considered one of the most important and greatest interpretations, so it is indispensable.

Imam Al-Wahidi is considered an astute and intelligent scholar, that is, a scholar of the righteous predecessors in Islamic sciences in general, and the science of interpretation in particular.

The scientific importance of explanatory questions, which provide clarification of the problems raised by non-Muslims, such as skepticism and errors.

The accuracy of those questions that Imam Al-Wahidi mentioned and answered.

Benefiting researchers by tracking the sayings of commentators from the predecessors and successors, and comparing their sayings.

### **Research Objective**

Defending the Book of God Almighty, and this is a response to anyone who raises some doubt in the words of God Almighty.

Highlighting the care and efforts of scholars in serving the Holy Qur'an.

Paying attention to the method of questioning among scholars in general, and among Imam al-Wahidi in particular.

The study aims to mention Imam Al-Wahidi's question, and then mention his answer to it in his simple interpretation of Surat Al-Mulk.

Editing the most correct opinion in the question about which the commentators differed.

Editing the conclusion on the question on which the commentators agreed.

A simple addition to the interpretive library.

### **Wellington**

#### **An Introductory Overview of Imam Al-Wahidi**

**First: His Name and Lineage:** He is Ali bin Ahmed bin Muhammad bin Ali Al-Wahidi Al-Naysaburi Al-Shafi'i. (Al-Hamwi: (1414 AH), (4/1659)), and Ibn al-Atheer added to his lineage, and I found him saying: He is "mutwī" one of his ancestors, and he attributed it to him, and "mutwī" is the famous Wahid interpreter, and "matti" is by opening the m and tightening the ta, This is attributed to "Matt" (Ibn Al-Atheer: (1400 AH), (3/164)).

**Second: His nickname:** He is called Abu Al-Hasan, and he was known by the nickname Al-Wahidi (Al-Safadi: (1420 AH), (20/101)), while Jamal Al-Din Al-Qifti said: Imam Al-Wahidi is nicknamed Abu Al-Hussein (Al-Qifti: (1424 AH), (2/224)) However, this nickname was not mentioned by anyone other than him, and it

may be possible for an error, because misrepresentation may occur in such a matter and confusion between Hasan and Hussein (Al-Wahidi: (1430 AH), (1/23)).

**Third: His family:** Nothing much was mentioned about Imam al-Wahidi's family, and all that was mentioned in the narrations about his family is that he was born to a father who was considered a merchant, and he had a lot of money, which is why he devoted himself to seeking knowledge (Al-Hamwi: (1414 AH), 3/556).

It has been mentioned that Imam Al-Wahidi had two brothers: The first: Sheikh Abu Al-Qasim Abdul Rahman bin Ahmed Al-Wahidi. He is considered older than Imam Al-Wahidi in age, and is considered to be in the sheikhdom of Al-Zahir. He was trustworthy, honest, and long-lived. It was said that he died in the year 487 AH, and he was ninety years old. The second: Abu Bakr Al-Wahidi: He is Saeed bin Ahmed bin Muhammad Al-Samsar. He is considered the brother of Imam Ali Al-Wahidi, and he is considered a trustworthy sheikh who is hidden and up to date, and he is famous for his brokerage (Al-Dhahabi: 1405), (18/343)

**Fourth: His Birth and Death:** He was born in Nishapur, but it was not mentioned in what year he was born and the year of his birth was not known. He grew up and grew up in it, and he had a lot of money, because he was one of the sons of merchants, so God Almighty provided him with means of livelihood, and they may estimate the year of his birth because he was mentioned. He died when he was seventy years old, and the year of his death was stated to be in the year (468 AH), and therefore they estimated the year of his birth to be in the year (398 AH). It has been said that they mentioned two sayings about the year of his death, but one of them may be wrong because the consensus is that they mentioned one saying, which is that he died in the year (468 AH), and this is considered the first saying (Al-Suyuti: (1396 AH), (79)). The other saying is that he died in the year (469 AH), and the correct view is regarding the one before that (Ibn Taghri: (1929 AH), (2/16-17)).

## The First Section: Introducing Explanatory Questions

### First: Definition Of the Question Linguistically and Terminologically

**Definition of questioning linguistically:** Ibn Manzur said in his linguistic definition of questioning: It is a derivation: he asked, he asks a question, a question, a question, a question, a question, and the plural of the question is questions, and he asks in the form of an object, and it is counted from the article: (S, A, L) (Ibn Manzur: (1414 AH), (11/318), and Dr. Ahmed Mukhtar Abdel Hamid adds to it, as I found him saying: Among its derivations: The question: It is an interrogative sentence that requires an answer from the addressee, and it is the opposite of an answer (Dr. Ahmed Mukhtar: (1429 AH), (2/1020)).

**Definition Of Questioning Idiomatically:** Ibn Fourak said: "Questioning: the encounter between each of the two souls asking the other, asking a question and asking him a question, and the question is informing" (Ibn Fourak: (1430 AH), (3/125)) while Al-Tahir bin Ashour says: Questioning is based on The weight of interaction, and in the form of interaction: indicates the issuance of the meaning of the substance derived from it, that is, from the subject to the object and vice versa, and it is from the derivation of a questioner (Ibn Ashour: (1984 AD), (30/7)). At the end of the research into questioning, it becomes clear to me that questioning is all Forms that permeate the mind and understanding and confuse a person, and are in interrogative forms that require an answer to them, in order to remove the problem that occurred.

### Second: Definition Of Interpretation Linguistically and Terminologically

**Definition of Interpretation Linguistically:** Ibn Faris said: Interpretation is derived from al-Fasr, which is from (fa, syen, and ra), and this is one word that indicates clarification of something and clarification. Thus, he says: I interpreted the thing and explained it. The interpretation and interpretation: The doctor looked at the water and made his ruling on it (Ibn Faris: (1406 AH), (4/504))

**Definition of interpretation technically:** Scholars have mentioned several definitions regarding the meaning of interpretation, and despite the differences they mentioned, interpretation is linked to the word of God Almighty, and among its definitions are:

Al-Maturidi said: "A science that searches for what God wants, whether that is implied or stated" (1426), (1/182), and Abu Hayyan said: "A science that searches for how to pronounce the words of the Qur'an, their

meanings, its individual and synthetic rulings, and the meanings that are conveyed to them.” The state of composition” (Abu Hayyan: (1422 AH), (1/26).

From the above it becomes clear to me that several definitions in the term have different meanings in pronunciation, but are similar in meaning. From the above it becomes clear to me that interpretive questions: are questions that the interpreter poses and says in his interpretation, and then answers them, for the purpose of warning and suspense, and he mentions When there is a problem with a statement.

## **The Second Section: Forms Of Questions and Answers According to Imam Al-Wahidi**

First: The forms of questions according to Imam Al-Wahidi:

Imam Al-Wahidi, in his presentation and formulation of the question and the answer to it, had multiple forms, among which I will mention the formulas that appeared in the section devoted to my study, which are as follows:

The first formula: (If someone says: Such-and-such... then he responds to it by saying: And the saying: I have such-and-such...). (Al-Wahidi: (1430 AH), (15/194).

The second formula: (If it is said: Such-and-such... then he responds to it by saying: It was said: Such-and-such...). (Al-Wahidi: (1430 AH), (15/198).

The third formula: (If it is said: Such-and-such... and he responds to it by saying: Then the saying: Such-and-such...). (Al-Wahidi: (1430 AH), (22/46).

The fourth formula: (If it is said: Such-and-such... then he responds to it by saying: And the answer is: Such-and-such...). (Al-Wahidi: (143 AH), (21/148).

There are other expressions and formulas that have the potential to be questioned and problematic in their meanings.

## **Second: Imam Al-Wahidi’s Approach to Answering**

Imam Al-Wahidi did not differ in the method of his answers to questions from the method of mentioning the question, and I will explain that in the following points:

First: He raises the question, answers it with his own words, and supports his answer with the words of others.

Second: To raise a question, answer it with one statement, and clarify the problem.

Fourth: He raises the question and answers it with several different statements, and then one of the statements is preferred.

Fifth: To raise a question and answer it with the words of one of the commentators or linguists, depending on the type of question.

Imam Al-Wahidi varied in mentioning his answers according to what the question required.

## **The Third Topic: The Interpretive Question in Surat Al-Mulk**

God Almighty said: And We have certainly adorned the lowest heaven with lamps and made it a stoning pit for the devils, and We have prepared for them the torment of the Blazing Fire, and for those who disbelieve in their Lord the torment of Hell, and wretched is the destination al malk: 5.

### **Question Name: Stars Falling from The Sky**

Text of the question: Imam Al-Wahidi said: “If it is said: How is it permissible for lamps to be adornments given the Almighty’s saying: (We have adorned the lowest heaven with lamps) Al-Mulk: 5. (Al-Wahidi: (1430 AH), (22/46).

Editing the question: The question in this verse is how it is permissible for the stars to be adornments when they are the ones that strike the devils and they move away from their place and do not settle there at all!

The question: The question in this verse is how it is permissible to combine two different descriptions of the stars. The first description is that they are an adornment of the sky, and the second description is that they are stoning for the devils!

The answer to the question: Imam Al-Wahidi answered this question, saying: “The saying is that if it is made to stone them, it will not disappear, so the adornment will be removed by its removal, but it is possible for a light to be separated from it to be a stoning of the devils, just as it is separated from lamps and other luminous objects, such that their form does not disappear by being separated from them. This is as some have said. People of meaning: A shooting star separates from the stars, and this is like His saying: (And We have made in the lowest heaven dwelling places for the sun and the moon) Al-Hijr: 16, and the Almighty’s saying: (Indeed, We have adorned the lowest heaven with the adornment of the planets) Al-Saffat: 6” (Al-Wahidi: 1430 AH), (22 /46).

### Study Answer

Muqatil said in the interpretation of this verse: He described the stars and planets in it with two different descriptions: one: that they are an adornment to the lower heaven, that is, the lowest and closest one to the earth, and the second: that they are stoning, that is, smiting the devils that approach the sky (Muqatil: (1423 AH). (4/390), while Yahya bin Salam added a third description to the previous two descriptions of the stars, stating that they are a guide by which people are guided on the roads, and he inferred this with the Almighty’s saying:) And it is He who has appointed for you the stars that you may be guided by them in the darkness of the land and the sea (Al-An’am: 97). . (Yahya bin Salam: (1425 AH), (1/56), and Al-Tabari also supported it, saying that it is described with three descriptions (Al-Tabari: (1428), (23/123). Imam Al-Zajjaj added a fourth meaning to those meanings, saying: “The number of Years and Reckoning” (Al-Zajjaj: (1408 AH), (3/193).

Imam Al-Wahidi answered this question with one saying, while other commentators mentioned another saying:

The first saying: The stars remain and do not move from their place. Rather, the devils are stoned with meteors, that is, fire is separated from them that strikes the devil. This was the opinion of Al-Maturidi (1426), (10/109), Al-Farsi (1413 AH), (5/347). Al-Tha’labi (1422 AH), (9/375), Al-Zamakhshari (1407 AH), (4/577), Ibn Al-Jawzi (1422 AH), (2/527), Al-Razi (1420 AH), (30/583), Al-Muntajab Al-Hamdhani (1427 AH) (6/183), Imam Al-Qurtubi (1384 AH), (18/211), Al-Baydawi (1418 AH), (5/229), Al-Nasafi (1419 AH), (3/512), and Ibn Jazi’ (1416 AH), (2/ 395), Ibn Kathir (1420 AH), (6/7), Mujir al-Din al-Alimi (1430), (7/109), Abu Al-Saud (1999 AD), (4/9), and Abu Abbas (1423 AH), (7/93).

The second opinion: The stars and planets are the ones by which devils are stoned, and this is the opinion of Imam Al-Zajjaj when he said: It is permissible to be stoned by the planets (Al-Zajjaj: (1408), (3/176), Al-Samarqandi (1425 AH), (3/474), and Al-Khatib Al-Shirbini. (1285 AH), (3/371).

There are those who agree with the two opinions: Al-Nahhas (1409 AH), (4/308), Makki bin Abi Talib Al-Qaisi (1429 AH), (12/7593).

Accordingly, a number of commentators raised this question and answered it. It became clear through reviewing the sources and references available to me that the first person to address the hadith on this issue was Al-Farsi (1413 AH), (5/347), from whom Imam Al-Wahidi quoted this question, Imam Al-Razi came after him, and he mentioned this question in detail, saying: “If it is said: Making the stars an adornment of the sky requires their survival and continuation, and making them stoning the devils and stoning them with them requires their disappearance, and combining them is contradictory. We said: The meaning of stoning the devils is not that they throw the bodies of the planets, but rather it is permissible to separate from The planets are flames with which they throw the devils, and those flames are meteors, and that is nothing but a plug taken from fire and the fire remains” (1420 AH), (30/583), and Al-Khazen (1415 AH), (4/319).

Ibn Adel mentioned a question similar to the meaning when he said: “If it is said: How is it permissible for devils to go where they know that meteors will burn them and not reach their goal at all? Is it possible for such an act to be done by a rational person, then how about by devils who have the advantage of knowing subtle tricks? The answer is The occurrence of this state does not have a specific place, otherwise they would not go

to it. Rather, they are prevented from going to the places of angels, and their places are different. So they may have gone to a place where they were struck by meteors, and perhaps they went to another place and did not encounter the angels and were not struck by meteors. So when they perished at some times and were safe at other times, it is permissible for them to go. To places where they most likely will not be struck by meteors, just as it is permissible for someone who takes the sea to take it to a place where they most likely will be saved” (1419 AH), (16/278).

Shihab al-Din al-Shafi'i mentioned a question similar to this question, saying: “The devils were eavesdropping before the mission of the Messenger of God, may God bless him and grant him peace, so he was stoned with meteors (and We made them stoning for the devils)” Al-Mulk: 5, and when Ibn Abbas narrated, may God be pleased with them both, he said: We were sitting with the Messenger of God. May God's prayers and peace be upon him. He shot a star and it was illuminated. He said: What did you say about this in pre-Islamic times? We said: We used to say: A great person is born or a great person dies. (1422 AH) (250).

## **Weighting**

After searching through the sources and references available to me from the books on interpretation, I did not find, to the best of my limited knowledge, that anyone would speak on this issue other than what I mentioned above. It becomes clear to me through a close reading of the two previous statements that the first statement is the more correct one because the planets and stars remain fixed in their place and do not go away. Fire separates from it, and it is called a meteor. Based on this, the statement that it is struck by the stars is far from what was mentioned above, and God Almighty knows best.

## **CONCLUSION**

Praise be to God, Lord of the Worlds, and prayers and peace be upon the Master of Messengers, our Master Muhammad, may God bless him and grant him peace, and after...

Thus, a brief presentation of the most prominent results that I reached after completing the thesis, thanks to God Almighty, including:

Through studying the life of Imam al-Wahidi - may God have mercy on him - it became clear to me that he was considered one of the diligent scholars in the sciences of the Holy Qur'an, and that he enjoyed a high status in Islamic society, and this was evident through his sheikhs and students and his influence on the commentators who came after him.

The scientific value of its simple explanation, as it is considered one of the most important interpretive sources that are indispensable to the seeker of knowledge.

Through examining the interpretation of Al-Basit, it became clear to me that Imam Al-Wahidi did not limit himself to interpretive questions, but rather they varied, including: interpretive, linguistic, jurisprudential, fundamentalist, and others.

Hence, in his approach, he did not adhere to a specific way in presenting the question, but rather it was multiple, depending on the position and context in question.

Imam Al-Wahidi answered all the questions he mentioned, and sometimes he mentioned many answers.

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