

An example of the Explanatory Questions for Surat An-Nisa presented by Al-Wahidi in His Simple Interpretation - Collection and Study

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Abstract

Praise be to God, that is enough, and prayers and peace be upon the Chosen Prophet, his family, his companions, and those whom he guided, and after. This thesis dealt with studying the questions of Imam Al-Wahidi - may God have mercy on him - in his simple interpretation, and the questions that he mentioned are hypothetical or realistic issues that he raised. The study included forty places, of which four were mentioned by the Imam alone, and I did not find any commentators who said that, and the remaining places were studied in this message. Imam Al-Wahidi - may God have mercy on him - raised questions worthy of study and attention, especially the aim of which is to revolutionize the meanings of the Holy Qur'an, and to extract the most correct opinion regarding what the commentators differed on. Imam Al-Wahidi - may God have mercy on him - excelled in stating hypothetical issues. Answering them was a key for the reader to understand the dear book, whether he was a beginner or advanced student, as well as sheikhs and scholars. There were many benefits in studying these questions, and they were a great, useful, concise treasure containing many pearls.

Keywords: *Questions, The One, The Answer to The Question, The Most Correct*

INTRODUCTION

Praise be to God, Lord of the Worlds, and prayers and peace be upon the most honorable of the prophets and messengers, our Prophet Muhammad, and upon his family, his companions, and those who follow them in righteousness until the Day of Judgment.

As for what follows:

The Holy Qur'an is the eternal miracle with which our Prophet (may God bless him and grant him peace) was honored and with which he defeated the heavyweights and with which he destroyed the polytheists.

He took charge of its memorizers himself, and did not entrust its memorizers to others. He, the Most High, said, and He is the most truthful of those who said, "Indeed, it is We who have sent down the Remembrance, and indeed, We will preserve it" (Surat Al-Hijr: Verse 9). Among the manifestations of its memorization is the cooperation of the pens of the scholars in serving it from all its aspects, each one scooping from his wealth according to his ability and ability, and it will never end. His wonders and sciences brought to their attention loads of books across the ages and times. One of those who was struck by the abundance of his knowledge was Imam al-Wahidi. He wrote down in his interpretation many books containing abundant knowledge and collected their summary in his lofty book, *The Gentle Crime*, which is characterized by simple interpretation, in which he addressed the subtleties of interpretive problems, removing their problems and clarifying them. Its meanings in gentle phrases and noble directions, so the scholars gave it the best place and placed it at the forefront of its counterparts in its section due to the accuracy of its approach and the abundance of its knowledge. Researchers were alerted to the value of this book and conducted many and varied studies on it. I loved to share with them my contribution in studying some of its interpretive questions that no one has discussed in his book, perhaps God. May God Almighty write me in the group of servants of His Book, and may God's blessings and peace be upon His Prophet, his family, his companions, and those who are guided by his guidance and follow his Sunnah.

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Research Importance

The importance of this research lies in:

The status of Imam al-Wahidi. His fame spread throughout the world and was transmitted by scholars

His news and sayings through the hurricane.

The scientific value of his simple explanation, as he collected in this book what was not collected in other books.

The importance of the topic of the questions raised by Imam Al-Wahidi from the details of the dear book and their solution in clear and clear terms.

The Reasons That Prompted This Research Include

Participate in studying these questions, to which Al-Wahidi devoted a great deal of space From this book, he selected the most difficult and accurate ones, so I wanted to study them and weigh them.

Highlighting the scientific value of these questions raised by Al-Wahidi and Al-Tarif

According to the Sunnah he followed in eating it.

The honor of this science is due to its attachment to the most honorable books, and science is honored by its connection, and the connection to these questions is the Holy Qur'an.

Research Problem

The problem of this research is evident in the questions mentioned by Imam Al-Wahidi and revolves around the following questions:

How valuable are these questions? To what extent do they agree with the statements of the imams of interpretation?

These questions cannot be answered except after studying the questions, balancing them with the commentators' statements, and clarifying which of them is more likely than not, and then it is possible to determine their essence and reach their solution, God willing.

Search Objective

This research aims to study the interpretive questions in the simple interpretation of Imam al-Wahidi and balance them with the statements of the commentators in order to clarify the truth on either side and give preference to what appears to be preferable by argument and evidence.

Search Limits

This research revolves around the interpretive questions mentioned by Imam Al-Wahidi from verse 88 of Surat An-Nisa to the end of Surat Al-An'am, combined and studied.

Wellington

First: An Introductory Overview of the Life of Imam al-Wahidi.

its name: He is Sheikh Imam Ali bin Ahmed bin Muhammad bin Ali bin Matawih Al-Wahidi Al-Nisaburi Al-Shafi'i Al-Mutawwii. (See: Deaths of Notables and News of the Sons of Time, by Ibn Khallikan: vol. 3, p. 303, and Biographies of Noble Figures, Shams al-Din al-Dhahabi: vol. 18, p. 339)

His nickname: According to most sources, he is called "Abu Al-Hasan" except Al-Qifti. He said: "Al-Hussein," and perhaps it is a misprint. It was said: His nickname (Abu Al-Hassan) was mentioned in all sources, except in the book: Inbah Al-Nawahah, his nickname (Abu Al-Hussein) was mentioned, according to what Al-Qifti mentioned: "Ali bin Ahmad Al-Wahidi Abu Al-Hussein." (Inbah Al-Nawahti, by Al-Qifti: Part 2, p. 223)

This nickname was not mentioned elsewhere, and perhaps it is an error and distortion that occurred in (Inbah al-Rawwat), and misrepresentation often occurs in biographies, and what confirms that what is in “Inbah al-Rawwat” is an error is that al-Qifti relies on the puppet of the palace, which is mentioned in the puppet of the palace, “Sheikh Abu al-Hasan.” (The puppet of the palace and the squeeze of the people of the era, by Al-Bukhazī: vol. 2, p. 1017).

Rate :He was known by the lineage of Al-Wahidi until it prevailed over his name. This lineage goes back to Al-Wahid bin Al-Dail bin Mahra (see: *Wifayat Al-A'yan*, by Ibn Khallikan: vol. 3, p. 304, and *Al-A'lam*, by Al-Zirkali: vol. 4, p. 255). “Al-Wahidi by Al-Wahid bin Al-Dail bin Mahra and Wahid Jabal by Kalb” (Mukhtasar Fath Rab Al-Arbaab, due to what was neglected in *Lubb Al-Lubab* regarding the duty of genealogy, by Al-Madani: 65). Its origin is from Sawa (see: *Mu'jam al-Buldan*, by Yaqt al-Hamwi: vol. 3, p. 179). Al-Naysaburi is named after Nishapur, where he was born and grew up, and it is the most important city in Khorasan (see: *Mu'jam al-Buldan*: vol. 2, p. 350).

Second: A Profile of His Sheikhs And Students.

His Elders

1- Sheikh Abu al-Fadl Ahmad bin Muhammad bin Abdullah bin Yusuf al-Arwadi, known as: “Al-Saffar” Al-Shafi'i (334-416 AH), from whom Al-Wahidi learned language and literature. (*Dictionary of Writers*, vol. 4, p. 261).

2- Abu Al-Hasan Ali bin Muhammad bin Ibrahim bin Abdullah Al-Qahnadzi, the blind man, grammarian, and writer, from whom he learned the knowledge of grammar, morphology, and meanings. (*Introduction to Al-Basit*, p. 240).

3 - Abu Al-Hassan, Imran bin Musa Al-Maghribi Abu Al-Hassan Al-Sharif, said in the context: A virtuous sheikh, a great grammarian, with great memorization, he came to Nishapur, benefited and benefited, traveled the country, met the elders, had excellent grammar, and was among the best The afternoon. (In order to preach in the classes of linguists and grammarians, *Al-Suyuti*, vol. 2, p. 233).

4- Abu Al-Qasim, Ali bin Ahmad Al-Basti, the reciter. Al-Wahidi learned from him the Qur'an, the readings of the people of Egypt, and the choices of the imams. He died in the year 427 AH. (*The Selected Book from the Book of Context to the History of Nishapur*, Taqi al-Din al-Sirafiini, p. 67).

5 - Abu Othman, Saeed bin Mujammad bin Muhammad bin Ibrahim, the reciter Al-Zaafarani Al-Hairi, a great, trustworthy, righteous sheikh, knowledgeable of the Qur'an, intended in the science of recitations, from whom Al-Wahidi took recitations (427 AH). (*Al-Mukhtar from Al-Siqa*, vol. 1, p. 361).

His Disciples

Abd al-Jabbar bin Muhammad bin Ahmad al-Khawari, Abu Muhammad, was a humble imam and mufti. A group of them heard it, including Abu Bakr al-Bayhaqi and others. He died in the year (534 or 536 AH), and he mentioned taking it from al-Wahidi al-Sam'ani, may God Almighty have mercy on them. (See: *Al-Ansab*, by Al-Sam'ani: 5/215, and *Al-Tabir fi Al-Mu'jam Al-Kabir*, by Al-Sam'ani: 1/423, and *Tabaqat Al-Shafi'iyyah Al-Kubra*, by Al-Subki: 7/144).

Abu Nasr Muhammad bin Abdullah al-Arghyani al-Rawaniri, the Shafi'i jurist, the Mufti of Nishapur, taught jurisprudence according to His Excellency al-Juwayni. (d. in the year 529 AH) May God Almighty have mercy on them. (See: *Al-Ansab*, by Al-Sam'ani: 5/215, and *Al-Tahbir fi Al-Mu'jam Al-Kabir*, by Al-Sam'ani: 1/423, and *Tabaqat Al-Shafi'iyyah Al-Kubra*, by Al-Subki: 7/144).

Abu Bakr Yahya bin Abdul Rahim bin Muhammad Al-Muqri Al-Maqbari Al-Labiki, from the people of Nishapur, born (438), and (died 522 AH). He heard from Abu Hafis bin Masrour, Al-Sabouni, Al-Bayhaqi and others, may God Almighty have mercy on them. (See: *Al-Tabir fi Al-Mu'jam Al-Kabir*, by Al-Sama'ani: : 2/377).

Ahmad ibn Muhammad ibn Ahmad al-Maidani al-Naysaburi, a virtuous writer and scholar of language and proverbs. He compiled the book “Majma’ al-Proverbs” and others (d. 518 AH) in Nisapur, may God have mercy on him. He specialized in the company of Abu al-Hasan al-Wahidi, may God Almighty have mercy on him, and read to him. (See: Anba al-Rawwat, by al-Qifti: 1/156).

Abu Al-Hasan Ali bin Sahl bin Al-Abbas, the interpreter Al-Naysaburi. He grew up seeking knowledge. He heard from Abu Othman Al-Sabouni and Abu Al-Qasim Al-Qushayri (d. 491 AH), may God Almighty have mercy on him. (See: Al-Mukhtab Min Al-Siaq, by Al-Sarifini: 1/431).

Abd al-Karim bin Ali bin Ahmad bin Muhammad al-Khashnami, may God Almighty have mercy on him, Abu Nasr al-Adib, a sound imam from the various aspects to Imam al-Wahidi, who wrote his works and read to him, (d. 492 AH). (See: al-Mukhtab min al-Siaq, by al-Sarifini: 1/431)

Al-Hussein bin Muhammad bin Mahmoud bin Abu Saeed, the grandson of Sheikh Al-Islam Abu Othman Al-Sabouni, Fadel, a scholar. He heard many of the sheikhs of his time and heard from Al-Wahidi’s interpretation and others, (d. 506 AH), may God Almighty have mercy on him. (See: Al-Mukhtab from Al-Siya’, by Al-Sarifini: 1/ 431)

Muhammad bin Ahmad Al-Mahyani Abu Al-Fadl Al-Marwazi, a virtuous, ascetic, pious imam, good conduct, beautiful morals, Shafi’i jurist, prominent, knowledgeable in the doctrine, and a traveler who understood the great imams, understood them, and heard the hadith from Al-Wahidi and others (died) in the year 525 AH). (See: Al-Basit by Al-Wahidi: 1 / 74).

The First Topic

Interpretive Questions, Their Definition and Origin

The First Requirement: Definition Of Interpretive Questions in Language and Terminology

Questioning in the language: He wondered about wondering, questioning, so he is questioning, and the object is questioned.

The man wondered: he asked himself with doubt and bewilderment. “He wondered what he would decide - he directed questioning glances at him.” A questioning expression: a linguistic form used to express that the speaker is hesitant, asking himself what decision he should make. The people wondered: they quarreled (Dictionary of the Contemporary Arabic Language, vol. 2, p. 1019).

The question in the language: taken from the article “he asked” asking a question, it is said: I asked him about something, meaning: I informed him. They said: One of its meanings in the language is: request, as if the questioner was asking the Sheikh of Islam to tell him about his belief and doctrine. (Explanation of Ibn Taymiyyah’s Lamiya, vol. 4, p. 9).

Inquiry, idiomatically: a meeting between each of the two souls asking the other. They asked a question and he asked him a question, and the question is information. (Tafsir Ibn Fourak, vol. 3, p. 125)

Questioning is an interaction, and the truth of the interaction form indicates the issuance of the meaning of the substance derived from it from the subject to the object, and the issuance of its like from the object to the subject. It is often mentioned to indicate the repeated occurrence of what it is derived from, such as their saying: he asked, meaning: he asked. (Al-Tahrir wa Al-Tanwir, vol. 30, p. 7).

Definition Of Interpretation Linguistically and Idiomatically

Interpretation is a language: he explained, he explains, an explanation, so he is an interpreter, and the object is an interpreter

Explain the matter: clarify it, explain it, explain it, and put it in a simpler form

Interpretation of the Holy Qur'an: clarifying its meanings, explaining the aspects of its eloquence and miracles, and explaining what its verses contain in terms of the reasons for its revelation, beliefs, rulings, and rulings. (Dictionary of the Contemporary Arabic Language, vol. 3, p. 3772)

Interpretation is a term: a science that studies how to pronounce the words of the Qur'an, their meanings, their individual and syntactic rulings, their meanings that carry the state of composition, and the continuations thereof. (Al-Bahr Al-Muhit, vol. 1, p. 121)

It is also known as: explaining the Qur'an, clarifying its meaning, and disclosing what it requires through its text, reference, or content. (Tafsir Ibn Jazi, vol. 1, p. 16)

It was given a comprehensive and brief definition, and it was said: It is a science in which the Holy Qur'an is investigated in terms of its indication of the will of God Almighty, to the extent of human energy. (Manahil al-Irfan fi Ulum al-Qur'an, vol. 2, p. 6).

I Mentioned Several Sections and Divisions for The Question, Some of Which We Will Mention Here

first: Asking about doctrine and opinion, with the questioner saying: What do you say about such and such? He will receive the answer from the official, and he will say: So...

Second: Asking about the evidence by asking the questioner: What is your evidence for it? Then the official says such and such... If it is the Qur'an or Sunnah, explain the evidence from it, and if it is deduction, explain the deduced evidence.

Third: Asking about the nature of the evidence, and the responsible person will explain it.

Fourth: By way of objecting to it and challenging it, then the person responsible answers it and explains the invalidity of his objection and the validity of what he mentioned from the point of view of his evidence. If a questioner asks about an absolute ruling, the responsible person will look at what he asked him about. If his doctrine agrees with what he asked him about, without detailing, he will give an answer about it. If he has detail about it, he has the choice between detailing it in an answer or saying to the questioner, "This is different to me, so some of it is such and such, then so on." Which one are you asking? If he mentions one of them, he answers it, and if he gives the answer, he is wrong. (Rawdat al-Nazir and Jannat al-Manazhar, vol. 2, p. 301).

The Second Requirement: The Emergence of Questions

The Noble Qur'an was revealed in a clear Arabic language, and it followed their Sunnah and their usual speech in clarification. They did not find it difficult to understand it and fulfill its laws; Because of the apparent ease of God Almighty's explanation for them, God Almighty said: "And We have certainly made the Qur'an easy for the remembrance. Is there anyone who will remember?" (Al-Qamar: 17), and its revelation was as follows: God Almighty mentioned: (in a clear Arabic tongue) Surat Al-Shu'ara' (195), and the Prophet (may God's prayers and peace be upon him) was He explained to them, what was difficult for them, they asked him, and in doing so they did not bother to scrutinize the reasoning, or following similarities, or other curious matters, but as Al-Dahlawi said: "The mayor was only one of them. The feeling of reassurance and snow without paying attention to the methods of reasoning, as you see the Bedouins understand. The purpose of talking to each other.

First: The era of the Prophet and the era of the Companions

The Companions (may God be pleased with them) were aware of legislative needs. So the Qur'an was revealed with its explanation, and the legal facts were presented in the understanding. They were revealed with meanings and descriptions that the Prophet, may God bless him and grant him peace, designated for clarification. Thus, it may not be possible for someone to agree on the Book of God Almighty in apparent terms. Rather, there is an urgent need to ask the Prophet, may God bless him and grant him peace, for here the questioning was justified. The Companions asked about what they did not understand and caused confusion for them, and since they were more knowledgeable about the speech of the Prophet, may God bless him and grant him peace, their questions were few, and therefore they came in a few hadiths. Among that is what Al-Bukhari narrated on the authority of Abdullah bin Masoud, who said: (When this verse was revealed: (Those who believed and did not

Their belief was wronged.) This was displeasing to the Companions of the Prophet (may God's prayers and peace be upon him) and they said: Who among us has not tainted his faith with injustice? Then the Messenger of God, may God's prayers and peace be upon him, said: He is not like that. Do you not listen to Luqman's saying: Indeed, polytheism is a great injustice? (Narrated by Al-Bukhari in his Sahih) Book of Repenting of Apostates and Recalcitrants and Fighting Them, Chapter: The Sin of Whoever Associates God and His Punishment in this World: 13/9, No. 6918)

And also from that is what Al-Bukhari narrated, on the authority of Adi bin Hatim, who said: When I revealed: Until the white thread becomes distinct to you from the black thread, I turned to a black headband and a white headband, and put them under my pillow, so I began to look at night, but it was not clear to me, so I went to the Messenger of God in the morning. May God's prayers and peace be upon him, so I mentioned that to him, and he said: "That is only the blackness of the night and the whiteness of the day." (Narrated by Al-Bukhari, Book of Fasting, chapter on the words of God Almighty: "And eat and drink until the white thread of dawn becomes distinct to you from the black thread, then complete the fast until nightfall." 3/ 28, No. (1916)).

These questions represented the foundation and emergence stage of a science that would later mature and go through stages of collection and investigation, and even control and transformation into a scientific industry, as Ibn Khaldun warned (he is: Abd al-Rahman bin Muhammad bin Muhammad bin al-Hasan, known as Ibn Khaldun, followers of the doctrine, scholar, writer, historian, Socialite, he died in the year 808 AH. See: Nail al-Ibtihaj: 252, The Pure Tree of Light: 1/327-328, and The Rising Moon 1/337)

Based on this transformation in the sciences of Sharia law, and during the era of the Rightly Guided Caliphs, the era of prophecy was near, and the Companions were the vessels of knowledge and sciences that they inherited from the Prophet, may God bless him and grant him peace, and questions were appropriate regarding lifestyles and other forms of love of knowledge, and curiosity was not lost in this regard. They were careful about what was not practical, and paid more attention to meanings than to words. Al-Shatibi said (He is: Ibrahim bin Musa bin Muhammad Abu Ishaq Al-Lahmi Al-Gharnati, known as Al-Shatibi, from the Maliki scholars. He was an imam, researcher, fundamentalist, interpreter, jurist, hadith scholar, and he died in the year (790 AH), see: Nail Al-Ibtihaj: 46, and The Pure Tree of Light: 1/332)

In directing attention to meanings and the Sunnah of the Arabs in this regard: "Attention to the meanings spread in the renewal of speech is the greatest goal, based on the fact that the Arabs were only concerned with meanings, but they were corrected for their sake, and this principle is known to the people of Arabic, so pronunciation is only a means of collecting words." The meaning is intended, and the meaning is what is intended." (Al-Muwafaqat: 2/138).

Second: During The Time of The Tabi'in and Those Who Followed Them in Good Deeds Until the Third Century

Questions arose and increased more than during the era of the Companions, as we mentioned above, due to the presence of the reasons and problems that multiplied with the passage of time and distance from the era of Prophethood, and the entry of the non-Arabs into Islam. In addition to that, the emergence of reasons for intellectual luxury, the emergence of the science of theology, the introduction of philosophy, and the turn to the texts of the Holy Qur'an to seek arguments. And many opponents and debates, until the era of codification appeared and the codification of sciences began in the second century AH. Then the raising of questions increased dramatically until they were singled out in separate books, classifications and topics, under the name of problems or problem. This is with what the commentators provide in their interpretations and reveal the ambiguity in it, and remove what is problematic. .

Among these works are: "The Book of Mutashabih al-Qur'an" by Muqatil ibn Sulaiman al-Balkhi, and Ibn Qutaybah al-Dinawari's book "Mushkil al-Qur'an" and "Tafsir al-Mushkil Min Gharib al-Qur'an" by Makki ibn Abi Talib, and others of similar meaning. In this period, the interpretation of Ibn Jarir al-Tabari appeared to form an encyclopedia on the most important questions that arise. Arose in that era (the problems that Ibn Jarir al-Tabari answered in his interpretation combined and a study of research submitted for the degree of doctorate in the field of interpretation and Qur'anic sciences, prepared by the student Abd al-Malik Ibrahim

Abdullah al-Ahdal.) These questions were translated into the reasons for the emergence of the questions, then he was followed by works on interpretation that dealt with What Al-Tabari and those who followed him mentioned, but it is also influenced by the interpreter's knowledge and the forms of questions that he heard that came to his ears during his time. However, the interpreter takes into account the answers that have been established and gives preference among them. Among those interpretations in which the questions mentioned in the Qur'an are presented is the interpretation of Al-Mawardi (he is Ali bin Muhammad bin Habib Al-Qadi Abu Al-Hasan Al-Mawardi Al-Basri Al-Shafi'i, one of the prominent imams, see his translation in: Deaths of Notables (3/282), Tabaqat Al-Shafi'iyyah Al-Kubra (5/267), and Shadharat Al-Dhahab (5/218).) and others, including the interpretation of Imam Al-Baghawi (May God have mercy on him. He was distinguished by his methods of answering difficult questions and answering them with insight and accuracy that surpassed those before him in some of his situations.

The Second Topic

Interpretive Questions in Surat An-Nisa

The First Requirement: The First Issue

Issue title: Sin and sin.

God Almighty said (And whoever commits a sin or a wrongdoing and then accuses an innocent person of it, then he has incurred a slander and a clear sin.)

(An-Nisa' 112)

The text of the question: - Imam Al-Wahidi said (If you say: How do you evaluate his saying: (a sin or a sin), when the sin occurred on both the young and the old, and the sin likewise, as if it were in the same position as: and who earns young or young, or: who earns old or old?) (Al-Basit by Al-Wahidi, vol. 7, p. 83)

Among those mentioned by Imam Al-Nahhas. (Pars of the Qur'an, vol. 2, p. 451)

Editing the subject of the question: The place of forms in the conjunction of sin with sin, and the conjunction often requires contrast, so is this a conjunction of synonyms?

The face of the question:

What is the difference between iniquity and sin and the sympathy of one for the other?

Answer to the question: -

Imam Al-Wahidi replied, "It was said: Sin has occurred in the revelation of what a person deducts from his wealth, which is not permissible for him to deduct from his wealth, as in His saying: {And if it is found that they have committed a sin," meaning they deducted it as a sin according to their testimony, but the name of sin applies to what a person deducts from something else. For two reasons: Either he was willing and sinful, meaning that what he cut from the wealth of its owner that he sinned in was sinful in it, or the one who cut it was called sinful because it would lead his taker to sin, just as it was called unjust because it leads to injustice.) (Al-Basit by Al-Wahidi, vol. 7, p. 83)

Study the answer:

The interpreters differed in the meaning of sin and iniquity. Are they the same meaning, and the conjunction here is for emphasis? Or does each word have a different meaning, so is it permissible to connect one word to another?

Imam Al-Wahidi replied that every word has a meaning, as sin is the transgression between the servant and God Almighty

Sin is what occurs between a slave and one slave. Based on this, each word has a different meaning, so the conjunction is permissible.

The interpreters have two opinions regarding the meaning of sin and sin: -

The first doctrine: sin and sin in one sense.

Al-Qurtubi said: "They are of the same meaning, repeated for emphasis on the difference in wording." (Al-Jami' li Ahkam al-Qur'an, vol. 5, p. 380)

Abu Hayyan said: "They are two words with the same meaning. They were repeated exaggeratedly." (Al-Bahr Al-Muhit, vol. 4, p. 60)

This is contrary to the original, as the original with conjunction requires contrast, and it is objected to by two rules

The first: If the discussion revolves around foundation and emphasis, then making it based on foundation is better. (See: Rules of Preference, vol. 2, p. 473)

Second: It is more likely to interpret the revealed words as contrasting than to interpret them as synonymy. (Rules of Preference, Vol. 2, p. 481, Rules of Interpretation, Vol. 1, p. 426)

Al-Zarkashi said, "And making the two names have two meanings is better than having one meaning." (Al-Burhan fi Ulum Al-Qur'an, vol. 2, p. 140)

Ibn Uthaymeen said, "If one of them is combined with the other, we must give each one a meaning, lest repetition be necessary without benefit, and the basic principle of conjunction is that it requires contrast." (Interpretation of the Noble Qur'an, Interpretation of Surat An-Nisa, vol. 2, p. 203).

The second doctrine: They are different, and each word has a meaning. The proponents of this opinion differed on some statements, which are:

First: Sin may be intentional or unintentional, but sin can only be intentional, so God Almighty separated them, and this is what Ibn Jarir, Al-Jassas, Makki, Al-Raghib, Al-Zarkashi, and Al-Buqa'i said. (See: Jami' al-Bayan, vol. 9, p. 197, Ahkam al-Qur'an, vol. 3, p. 266, Al-Hidayah, vol. 2, p. 1464, Tafsir al-Raghib, vol. 2, p. 1433, Al-Burhan, vol. 2, p. 476, Nazm al-Durar, vol. 2, p. 316)

Al-Raghib said: Sin is what is often said about what is not intended for it in and of itself. Rather, intent is the cause of that action being generated from it, such as someone who shoots a game and hits a person, or drinks an intoxicant and commits a felony in his intoxication. Sin here is what is not intentional about his action. (See : Vocabulary in Strange Qur'an 288)

Second: What Imam Al-Wahidi said is that sin is a sin between the servant and God, and sin is a sin between him and the servants.

Third: Sin is the minor sin and sin is the major sin. This is what Al-Zamakhshari, Al-Suyuti and Ibn Ashour said. (See: Al-Kashshaf, vol. 1, p. 433, Tafsir Al-Jalalayn, vol. 2, p. 119, Al-Tahrir wa Al-Tanwir, vol. 5, p. 196)

Fourth: Sin is major sins and sin is minor sins, which is the opposite of the previous saying, and Al-Saadi said this.

(Taysir al-Karim al-Rahman 206)

Al-Baydawi said: "Whoever commits a minor sin or something that was not intentional, or a major sin or something that was intentional." (Anwar al-Tanzeel and Secrets of Interpretation, vol. 2, p. 96)

Fifth: Sin and sin, if they come together in the context, they differ in meaning, and if they separate, they converge in meaning, and these two words have several meanings. Ibn Uthaymeen chose this opinion. (Interpretation of the Holy Qur'an, Interpretation of Surat An-Nisa, Part 2, p. 202)

Weighting

From the above it becomes clear that the most correct opinion is what the followers of the second school of thought hold, and the most correct opinion regarding it is the fifth opinion.

The Second Requirement: The Second Issue

Title of the issue: Absolutely stating that he who associates partners with him will not be forgiven.

God Almighty said: “Indeed, God does not forgive that anyone should associate anything with Him, but He forgives anything other than that to whomever He wills. And whoever associates anything with God has certainly invented a great sin.” (Surah An-Nisa: Verse 116)

Text of the question: If it is said: (Doesn't He forgive her through repentance? Why do I say that He does not forgive her being associated with Him?) (Al-Basit by Al-Wahidi, vol. 7, p. 94)

Among those cited by Al-Sam'ani (Tafsir Al-Sam'ani 1/343), Ibn Taymiyyah (Interpretation of Verses Ishqalat 1/239) and Ibn Al-Qayyim (Madarij Al-Salikeen 1/244)

Edit question:

The conflict between the verses of repentance and the lack of forgiveness

His questioning face:

In this verse, God Almighty stated that there is no forgiveness for those of His servants who associate polytheists, and this statement contradicts what was mentioned in the verses of repentance, which stipulate that God forgives those who repent.

Answer to the question:

Imam Al-Wahidi said, “It was said: It means that God does not forgive the one who associates with Him, and if the polytheist repents, this description is removed from him, and he is called a polytheist as long as he persists in polytheism. This definition is restricted to the verses indicating the acceptance of repentance, such as His saying (Say to those who disbelieve, if they desist, they will be forgiven for what they have committed.) And if they return, then the year of the ancients has passed.) (Surat al-Anfal: Verse 38) (He is Forgiver of sins and accepts repentance, severe in punishment. There is no god but Him. To Him is the return) (Surat Ghafir: Verse 3) And His saying: {Indeed Those who believe and those who are Jews} to His saying: “Whoever believes in God and the Last Day” (Surat Al-Baqarah: Verse 62) (Al-Basit by Al-Wahidi, vol. 7, p. 94).

Study the Answer

And the Almighty's saying: {And He forgives what is less than that} is a recurrence, and is not a conjunction of the first “he forgives” due to the corruption of the meaning. The subject in “he wants” is a pronoun referring to God Almighty, and it is understood from Al-Zamakhshari's words that it is a pronoun referring to “who” in “for whom”; The meaning for him is: God does not forgive polytheism to whomever He does not wish to be forgiven, given that he died in polytheism without repenting of it, and He forgives what is less than that to whomever He wishes to be forgiven, given that he died repentant of polytheism, and (to whomever He wills) is related to forgive (Al-Durr al-Masun fi Ulum) The Hidden Book, vol. 3, p. 701)

This Qur'anic text was mentioned previously in the Almighty's saying: “Indeed, God does not forgive that anything should be associated with Him, but He forgives anything other than that to whomever He will.” And whoever associates anything with God has certainly invented sin. Great (Surat An-Nisa: Verse 116)

The benefit is in repeating it. God Almighty did not repeat a verse of warning with one word twice. He repeated this verse with one word, and it is one of the verses of promise. This indicates that He Almighty singled out the aspect of promise and mercy with greater emphasis.

If it is said: Why did he conclude that verse by saying: “He has fabricated a lie” and this by saying: “He has gone astray”?

The answer is: This is very appropriate, because what is more important regarding the People of the Book is that they have knowledge of the validity of his prophecy - peace and blessings be upon him - and that his law abrogates all laws. However, they were arrogant in this, so they slandered God - the Almighty -, and this is in the matter of A polytheist people who are not people of the Book or knowledge, so it is appropriate to describe

them as misguidance, and also: Guidance has already been mentioned, and it is the opposite of misguidance. (Al-Lubab fi Ulum al-Kitab, vol. 7, p. 19)

Ibn Atiyya's statement: "If a repentant person dies despite his repentance, he is considered by the Sunnis and the majority of jurists" (Nukat wa Tanbihat fi Tafsir al-Qur'an al-Majid, vol. 2, p. 167), and he repeated the Almighty's saying (Indeed, Allah does not forgive that associates be associated with Him) for emphasis.

God does not forgive whoever associates anything with God and dies while he is associating God, for God has forbidden him Paradise, and his abode is Hell because of his polytheism and disbelief in it. His punishment and pardon are provided that his crime is not polytheism or disbelief in God. If it is, then he is bound to be among the people of Hell (see: Jami' al-Bayan fi Tafsir al-Qur'an, vol. 9, p. 206)

If the polytheist persists in polytheism, then it is not permissible for him to forgive him

Someone said: He only said: {Indeed, God does not forgive anyone associating partners with Him}. If a man is called an infidel and he does not

Associating others with God with Him is outside of His saying: {Indeed, God does not forgive anyone associating others with Him}?

The answer to this is that every infidel is a polytheist in God. This is because the infidel has disbelieved in a prophet from among the prophets, and his disbelief in him claims that the verses that this prophet brought are not from God, so he makes what is only for God belong to other than God, and thus he becomes a polytheist, for every infidel is a polytheist.

The meaning is that God does not forgive whoever disbelieves in one of His prophets because disbelief in his prophet is disbelief in him (see: Meanings of the Qur'an and its Parsing, Part 2, p. 107)

And the Kharijites claimed that the one who commits a major sin is an infidel, so God Almighty's saying {Indeed, God does not forgive that anyone should be associated with Him} differentiated between polytheism and all other sins, and this is evidence of the corruption of their saying. If the one committing a major sin was an infidel, his saying {Indeed, God does not forgive that anyone should be associated with Him} would have been understood. So when he distinguished between Polytheism and all other sins have invalidated their statement, and God Almighty has made it clear that it is polytheism at the end of the story {They call upon none other than Him, but females, and they call upon none other than a rebellious Satan.}

(Surat An-Nisa: Verse 117) And that the one who commits a major sin should not call upon idols other than God, so it was not permissible for his ruling to be the ruling of an infidel. We also infer the corruption of the Mu'tazilites' statement regarding the status [between polytheism and faith], since God Almighty did not and did not make sins against faith and did not make polytheism between them. Faith is a status. (See: Al-Kashf and Al-Bayan on the Interpretation of the Qur'an, vol. 3, p. 386)

Reason for going down

Al-Dahhak said: (This is that an old man from among the Bedouins came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, I am an old man who is consumed with sins and sins, except that I have not associated anything with God since I knew Him and believed in Him, and I have not taken a guardian other than Him, and I have not committed sins. It is boldness against God, and there is no arrogance towards Him, and I regret and repent and seek forgiveness, so what is my situation before God? Then God Almighty revealed: Indeed, God does not forgive anyone who associates anything with Him, but He forgives anything less than that to whomever He will. It is said: It was revealed about a cruel matter, and we mentioned it before, and whoever associates anything with God Yes Whoever worships other than God has strayed far astray, that is, he has strayed from guidance far astray from the truth. (Bahr al-Ulum, vol. 1, p. 339)

As for the illusion of contradiction between what was mentioned in Surah An-Nisa and what was mentioned in Surat Al-Anfal and Surat Ghafir, the scholars responded to these forms by combining the verses by assigning the absolute to the restricted and specifying the general.

Whoever applies the general to the specific, combines the two evidences and works with them, and these evidences were only created for use, so it is not permissible to disable them, no matter how possible. Whoever takes the general, drops the specific, and whoever stops working with the evidence of the Sharia. (See: Mushkil Al-Qur'an Al-Karim 1/411, Al-Wadhi fi Usul Al-Fiqh 3/437)

{Indeed, God does not forgive anyone who associates anything with Him}, that is, association, {and He forgives what is less than that}, that is, He forgives sins that are less than that, and He forgives whomever He wills for forgiveness, that is, He admits him to Paradise without torment, and He punishes others He may punish the believers for his sins, then admit him to Paradise. (See: Tafsir Al-Jalalayn Part 1, p. 109).

Weighting

God does not forgive anyone who associates anything with Him and disbelieves in a prophet from among the prophets and dies in his polytheism, so his destination is Hell, unless he repents before his death and abandons his polytheism. As for whoever dies while committing his transgressions and sins without the polytheism, God has his destiny by punishing or pardoning him.

CONCLUSION

At the end of the research, we thank God Almighty for the blessing of knowledge, and the guidance for the many lamps of knowledge, and this effort is only a drop in the ocean of knowledge and the effort of the scholars who preceded us in knowledge and research, and we presented the results during the continuation of the research:

Questions are solid scientific material that anticipates the reader's awareness of any problems that may occur in the reader's mind, which are clearly required, thus removing errors from the mind and defects in the expression.

The questions can be considered a solid foundation and a perfect summary of the science of interpretation and other sciences.

Imam Al-Wahidi's questions varied between doctrinal, linguistic, fundamentalist and jurisprudential.

Imam Al-Wahidi is a mujtahid, and his ijthad on many issues agreed with that of the majority of commentators, so his interpretation is considered one of the interpretations of the Sunnis and the community.

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