

Principles of Raising Interpretive Problems in Surat Yunus According to Imam Al-Wahidi and His Approach to Answering Them

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Abstract

This research seeks to clarify Al-Wahidi's interpretive problems in Surat Yunus, and to benefit from them. This is done by presenting the issue in which the problem occurred, which was raised by the commentator, explaining the answer to it, knowing the opinions of the commentators on it and comparing them, identifying the most important formulas of the questions and the formulas for answering them that he used, then explaining the most important and most likely statements according to the commentators, in order to dispel suspicions about the Holy Qur'an, through the most sound evidence. And the strongest of them.

Keywords: *Monotheism, Questions, Exegesis, Question Text, Weighting*

INTRODUCTION

Praise be to God, Lord of the worlds, and in Him we seek help and in Him we place our trust. Praise be to God, a praise befitting the majesty of His face and the greatness of His power, and may blessings and peace be upon the most honorable of creation, our master Muhammad, and upon all his family and companions... And after:

The science of interpretation is considered one of the most honorable and prestigious sciences. 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 whom God has conquered, 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 push away 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 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 explained the formulas of questions and answers according to Al-Wahidi and his approach to answering them. In the third section, I studied a model of interpretive issues in Surat Yunus, then The conclusion, which included the most important findings 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.

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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.

Introduction

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, in search of 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 other 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, namely: The Simple Interpretation, then he wrote the Intermediate Interpretation, then the Brief Interpretation. This is one of his most famous works 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 of 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 motives for writing his interpretation, he expanded on it until it took up a large part of his interpretation, especially in the field of protesting 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, and 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 strange 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 understood, 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

Introduction To Interpretive Questions, Their Origins and Benefits

First: Interpretive Questions in Language and Terminology

1- Question in the language: the noun "question" and its plural "questions" and its subject "sin", "hamza" and "lam" are one word. It is said: he asked asking a question and a question, and the people wondered: he asked one another, (Ibn Faris, 1979 AD, p. 124), (Al-Zubaidi, 1431 AH, pp. 158-159).

It has been said that it has several meanings, including:

The man wondered: he asked himself with doubt and confusion, the people wondered: they quarreled, he wondered by God, by which he swore and asked for his rights, they wondered: he asked one another, he wondered about a matter: he asked an opinion about it, (Ahmed Mukhtar and others, 2008 AD, p. 1019).

2- Questioning in terminology: Ibn Fourak defined it, saying: "Questioning: the meeting between each of the two souls asking the other, they asked a question and he asked a question, and the question is informing" (Ibn Fourk, 2009, p. 125).

Al-Tibi defined it by saying: "Question is the flow of questioning between two people or more, and it is permissible between the servant and the devil, or the soul, or another human being, and questioning takes place between them of every kind" (Al-Tibi, 1997 AD, 519).

3- Interpretative questions, being an additional component: are the questions that the interpreter poses to himself in his interpretation, the purpose of which is to provoke, alert, respond, etc., or they are what the interpreter assumes in the way of asking himself about a matter that is difficult for understanding, the meaning of which is identified through contemplation and request. For the purpose of explaining the words of God (Almighty and Majestic) and repelling suspicion and clarifying the meaning, (Mayus, 1440 AH, 65), (Rashid Al-Maqati, 1440 AH, 67). These questions, if they are in the manner of: "If you say... I say" and the like, are called the term "Fanqala". The word "Fanqala" is the plural of "Fanqala", and it is a word derived from (If you say... I say) (If you say... we say) and the like. The definition of the qāf differs according to what it is derived from, and it can be defined as: (an expression of refuting an ambiguity present in a specific issue or issue by the method of question and answer, whether this ambiguity was a statement said before or a beginning mention of a matter that had come into the mind of its instigator, and it precedes the opinion of the questioner or objector. (If you say... I say), (Al-Mousli, 2007 AD, 10).

Second: The Emergence of Explanatory Questions

The emergence of interpretive questions in the manner mentioned above (if it is said... it is said) and the like was not recent, that is: the predecessors mentioned it in their books, and the people of interpretation did not limit themselves to mentioning it; Rather, linguists preceded them in mentioning it, and we find Al-Khalil Al-Farahidi mentioning it in his book (Al-Ayn), as well as Sibawayh in his book (Sibawayh, 1988 AD, p. 48). Then the people of interpretation dealt with it, including: Al-Tabari, Al-Baghawi, Al-Zamakhshari, Ibn Al-Jawzi, and Al-Qurtubi... (may God have mercy on them), so this method was an excitement for the learners, and an excitement to know the jokes and benefits.

The Second Topic

Al-Wahidi's formulas for questions and answers and his approach to answering them

First: - Forms Of Questions and Answers

Imam Al-Wahidi (may God have mercy on him) has several formulas in presenting the question and answer:

1. (If such-and-such is said... then he responds to it by saying: It was said: such-and-such...) This is the formula most often used by Al-Wahidi in referring to questions. An example of this is what Al-Wahidi mentioned when interpreting it (If it is said): Don't scholars make analogies in matters? (It was said): A measurement is two measurements..., (Al-Wahidi, 1430 AH, p. 49).
2. (If someone says...?, then Al-Wahidi answers it by saying: The answer is such-and-such...), or he responds with the words of one of the commentators by saying: "Al-Kasa'i said: Such-and-such..." (Al-Wahidi, 1430 AH, p. 575). And this is The formula was used by Al-Wahidi in several places in his interpretation.
3. (If you say: Such-and-such...?, he will answer it by saying: And the answer is such-and-such...), (Al-Wahidi, 1430 AH, p. 371). This is one of the formulas that he used in many places.
4. There are expressions that have the meaning of questioning, and they occur in the free speech of him, so he poses a question about them and answers it implicitly.

This is a set of formulas that Al-Wahidi used when he was faced with an interpretive issue related to issues of rulings, linguistic issues and readings, or historical issues related to the stories of the prophets and previous nations.

Second: His approach to answering the questions:

Imam Al-Wahidi (may God have mercy on him) had many methods for answering the issues he mentioned

In its interpretation, it can be summarized in the following points:

1. It begins by dealing with the interpretation of the verse and explaining its meaning. In clarifying the meanings related to it, it addresses various sciences such as language, readings, and rhetoric. It mentions the disagreement, if any, and the preference, and after that, as a preface, the question is presented.
2. He declares the answer immediately after the question, which he provides in one of the answer forms mentioned above.
3. He sometimes addresses the issue by mentioning the question and the answer without digressing.
4. Sometimes more than one answer is mentioned in a single question using the probability method.
5. He sometimes uses language to remove problems with the response he provides to the questioner.
6. Sometimes he cites the various sayings of previous scholars in the answer.
7. Sometimes he cites the answer of one of the applicants and is satisfied with it, and sometimes he comments on it with clarification.

The Third Topic

Interpretive Issues in Surat Yunus, Peace Be Upon Him.

Two issues are mentioned in this Surah:

The First Issue: Individuals Who Believe in Justice, And Not Others

God Almighty said: (To Him is the return of all of you. God has truly promised. Indeed, He originates creation, then He will restore it, that He may reward those who believe and do righteous deeds with justice, and those who disbelieve will have a drink of hot water and a painful punishment because they disbelieved) (Surat Yunus, verse: 4).

Question Text

Al-Wahidi raised a question related to this verse and said: “So if it is said: Why do I single out the believers for justice to the exclusion of others, while He also rewards the infidel with justice?” (Al-Wahidi, 1430 AH, p. 123).

Edit Question

The question arises in the Almighty’s saying: (That He may reward those who believe and do righteous deeds), where God Almighty mentioned the reward of those who believe and do righteous deeds (with justice), and refrained from mentioning that with those who disbelieve, even though He also rewards them with justice.

Question

The question is: How did God Almighty single out the believers with justice, rather than the unbelievers, in the verse, when it is known that both groups receive the reward with justice?

Answer To the Question

Al-Wahidi answered this question with what Ibn al-Anbari said: “If God had combined the two categories with justice, it would not have become clear what painful punishment befalls the unbelievers, so He separated them from the believers in order to make clear what He would reward them with, which is just and not unjust. Therefore, He singled out the believers for justice, and singled out the unbelievers with a report that can be interpreted with an additional explanation.” “In Al-Ibanah wa Al-Faydah” (Al-Wahidi, 1430 AH, p. 123), (Ibn Al-Jawzi, 1422 AH, 317).

Study Answer

Its meaning in language books: meaning justice, (Ibn Faris 1986 AD, 752), (Al-Azhari, 2001 AD, 54).

Al-Tabari mentioned that the meaning of justice is: justice and fairness, that is: to reward the believers for the good deeds they did in this world with good reward and good reward in the Hereafter (Al-Tabari, 1431 AH, 21).

Makki went to that and then mentioned: God Almighty told what He had prepared for the disbelievers so that the news would be gathered together about what God - the Almighty and Majestic - had prepared for the two groups, and He said: (And those who disbelieve will have a drink of hot water), and He is the one who mentioned it in the heat, (Makki, 2008 AD, 3218).

Therefore, justice is justice and fairness. Imam Al-Wahidi posed a question: Why did God Almighty single out the believers for justice even though He also rewards the unbelievers with justice?

The Answers of The Predecessors’ Commentators To This Question

The first person to answer this question after Ibn al-Anbari and al-Wahidi was al-Razi, and he stated that singling out believers for justice indicates greater care for them, and that they are designated for this greater precaution (Al-Razi, 1420 AH, 206).

Ibn Adel went to this by saying: “The specification of believers indicates greater care for them, and the fact that they are singled out for greater benevolence” (Al-Hanbali, 1998 AD, 264).

Ibn Ashour also responded to this in one of his two sayings: “This is only specific to the reward of the believers, even though the reward is all just. Rather, perhaps the increase in the reward of the believers is a virtue in addition to justice, which is the humanization of the believers and honoring them because their reward is due to what they have done, as God Almighty says: (Those whom You take to death. The angels are kind, saying, “Peace be upon you. Enter Paradise for what you used to do.” (Surat An-Nahl, verse: 32) And among the greatest generosity is that the generous person makes the generous person believe that what he bestowed upon the generous person is his right and that he has no credit for it.” (Ibn Ashour, 1984 AD, p. 92).

In this regard, Ibn Ashour mentioned a joke: which is the change in the style of the Qur’anic discourse, where the punishment of the unbelievers was not linked to the punishment of the believers, so it is said: It is an indication of concern for the reward of the righteous believers and that he is the one who takes the initiative to announce it, and that the punishment of the unbelievers is worthy of refraining from mentioning it, had it not been for the question of the listeners. (Ibn Ashour (1984 AD, p. 93).

Among those who answered this question was Ibn al-Jawzi after he posed it: If it is said: How is the reward of believers singled out for justice, when the reward of unbelievers is also just?

He replied: “If he had brought the two groups together in fairness, it would not have become clear in the event of their meeting what painful torment and drinking hot water befall the unbelievers, so he separated them from the believers to clarify what he would reward them with, which is also just.” (Ibn al-Jawzi, 1422 AH, 317). This is the answer given by Ibn al-Anbari and al-Wahidi.

Al-Alusi also responded to this contrast between the two reasons for the punishment of the believers and the punishment of the unbelievers, so he stated: This contrast is to exaggerate the deserving of punishment for the unbelievers by making it a right prescribed for them and declaring that torture is separate from regularity in the path of the final cause of the return based on a connection to it, so that the beginning of it may be rewarded based on its connection to them. On the dispute, (Al-Alusi, 1415 AH, 64).

Ibn Ashour replied: The reference to the punishment of the unbelievers is not what justice requires, so it is a favor from God Almighty, with a kind of mitigation because if they were punished according to their crime, their punishment would be more severe, and for this reason it was disputed (Ibn Ashour, 1984 AD, p. 92).

God Almighty has singled out the believers for justice, which is justice, because of their justice. Saeed Hawwa said: “God Almighty has singled out the believers for justice, to reward them because of their justice, since they believed and did not wrong. This is an explanation of the wisdom from the beginning of creation and its restoration. Wisdom is the reward of those who are accountable for their deeds. The Almighty said: (And those who disbelieve will have a drink of hot water.) That is, the end of the heat has reached, and God Almighty said: (And a painful punishment because they disbelieved), meaning, because of their disbelief, they will be punished on the Day of Resurrection with all kinds of torment, including poisons and hot water. (Saeed Hawwa, 1424 AH, 2425).

Weighting

After reviewing the comments of the commentators, it became clear that the closest thing that was said about the issue is what was answered by Ibn al-Anbari, al-Wahidi, Ibn al-Jawzi, and al-Alusi, which is to explain the torment that befalls the unbelievers, and this is what was mentioned in the second answer, as for what was mentioned in the first answer, which indicates concern for the situation. Believers and taking care of them and thanks to them, this does not contradict what was mentioned in the second answer, as the verse can be interpreted in both answers, and God knows best.

The Second Issue: Combining The Condemnation of Joy and Its Praise in The Holy Qur’an.

God Almighty said: (Say, “By the grace of God and His mercy, in that let them rejoice. It is better than what they gather”) (Surat Yunus, verse: 58).

Question Text

Al-Wahidi asked a question related to this verse, saying: “If it is said: How did the command come to the believers to rejoice when that was condemned in more than one place in the revelation? From that is the Almighty’s saying: (When his people said to him, ‘Do not rejoice. Indeed, God does not like those who rejoice.’) (Surat Al-Qasas, verse : 76), and his saying: (It is a proud joy), (Surat Hud, verse: 10)? (Al-Wahidi, 1430 AH, p. 232).

Edit Question

The question is in the Almighty’s saying: (So let them rejoice in that. It is better than what they gather), while it was mentioned in more than one place in the revelation: (Do not rejoice, for God does not like those who rejoice).

Question

How did God Almighty command the believers to rejoice, even though God Almighty condemned joy in more than one place in the Qur’an? .

Answer To the Question

Al-Wahidi answered this question with what Abu Ali Al-Farsi answered by saying: “It was said: This word is generally associated with condemnation if it comes in absolute terms, so if it is restricted it is not condemnation, as in His saying: (Rejoicing in what God has bestowed upon them of His bounty)” (Surat Al Imran Verse: 170). This verse was recorded in the Almighty’s saying: “And thus” (Al-Farsi, 1993 AD, p. 283), (Al-Wahidi, 1430 AH, p. 232).

Study Answer

Joy came in two types in the Holy Qur’an: praiseworthy joy, and reprehensible joy. As for praiseworthy joy, it comes with a restriction, in what makes it permissible to be happy, according to the verses that Al-Wahidi cited as evidence. As for reprehensible joy, which is forbidden due to heedlessness and turning away from God Almighty, it is mentioned absolutely. What prevents one from mentioning God Almighty. (Bakr Ismail, 1999 AD, p. 227), (The Pilot Assistant, 1423 AH, p. 39).

Where Ibn Attiya answered by saying: “If joy is mentioned in a good condition, it is not reprehensible, and so it is in this verse. If it is mentioned in a condition of evil, or in general, it will be condemned, as it is not one of the actions of the Hereafter. Rather, a person should be overcome by sadness over his sin and fear for his Lord.”(Ibn Attiya, 1422 AH, 126-127).

Al-Razi stated: This joy is limited, meaning that a person should not be happy except in that - then Al-Razi added: One of the points of this verse is that the rational person must not rejoice in pleasures as they are, but rather he should rejoice in them as they are from God. Almighty, by the grace and mercy of God, (Al-Razi, 1420 AH, p. 270).

Al-Hamdhani responded by saying: “It is as if it was said: With God’s grace and mercy, let them rejoice, so with that let them rejoice, and the repetition is to confirm, confirm, and affirm that grace and mercy are specific to joy over other worldly benefits.” (Al-Hamdhani, 2006 AD, p. 394), (Al-Badhawi, 1418 AH, p. 116), (Abi Hayyan 1420 AH, 75).

Al-Raghib mentioned: Although joy in most of its circumstances is reprehensible, sometimes it may be praised if it is to the extent that it is appropriate and in the place that is appropriate, as God Almighty said: (God does not like those who rejoice) so here He commanded joy (Al-Isfahani, 2007 AD, p. 77).

Ibn al-Qayyim explained in detail in (The Absolute and the Restricted), where he mentioned that the absolute: came in rebuke, such as his saying: (Do not rejoice, for God does not like those who rejoice), and he mentioned that the restricted are of two types: restricted to the world, and he who forgets the bounty and blessing of God, so he is reprehensible, as in his saying: (Until, when they rejoiced in what they were given, We seized them suddenly, and behold, they were in confusion.) (Surat Al-An'am, verse: 44). The second: It is restricted to God’s grace and mercy, and it is also of two types: The first: grace and mercy due to the reason, as in His saying: (Say,

“By God’s grace and mercy, for in that let them rejoice. It is better than what they gather”) (Surat Yunus, verse: 58). The second is grace and mercy towards the cause: as in His saying: (Rejoicing in what God has given them of His bounty), (Surat Al Imran, verse: 170). Joy in God and His Messenger, in faith and in the Sunnah, in knowledge and in the Qur’an are among the signs of those who know (Ibn al-Qayyim, 1410 AH, p. 320).

Weighting

It is clear from the above that the problem is eliminated by combining the verses, as there is no contradiction between them. Those in which the command to rejoice is mentioned: this means legitimate, praiseworthy joy, and those in which it is forbidden means reprehensible, forbidden joy - and God knows best.

CONCLUSION AND RESULTS

Praise be to God, who is deserving of the highest praise, who is omnipotent over his servants in glory and authority, who is powerful and whose gift does not end or be exhausted. He created the creatures and guided them to the best rational path, and shaped them and made them better, and gave good tidings of Paradise to those who obey Him, and I praise Him who is worthy of praise 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:

Through studying the life of Imam al-Wahidi, may God have mercy on him, I became clear to me about his scholarly standing among his sheikhs, students, and peers, and his influence on the interpreters who came after him. He was the professor of interpretation in his time, as a number of scholars called him.

The large number of sheikhs of Imam Al-Wahidi. He 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.

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.

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

Through studying the questions in Tafsir al-Basit: I mentioned simple introductions that included defining the question linguistically and terminologically, and defining interpretive questions as an additional component.

Most of Al-Wahidi’s questions were in the form of a question: If it is said. Although this phrase does not always indicate the problem.

Al-Wahidi answered all the questions except rarely.

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