

Ibn Attiah Al-Andalusi Al-Muharibi's Guidance of homophone in his Interpretation of (Al Muharrir Al Wajeez Fi Tafseer Al-Kitab Al-Aziz in Surah An-Noor: A model

By

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Abstract

This paper, aims to show the guidance of homophone according to Ibn Attiah Al-Andalusi (Died in 541 A. H) in his interpretation of "Al-Muharer Al-Wajeez Fi Tafseer Al-Kitab Al-Aziz" of Surah An-Noor. The paper tackled two issues for homophone: Preceding and Delaying as well as the Difference of Qur'anic Systems. Thus, the Qur'anic witnesses that Ibn Attiah had directed, were being collected and compared with the said of the other interpreters' directions, and the researcher has followed the descriptive analytical and further tries through this to stop at what this way has privileged with, to present those holy verses of homophone.

Keywords: Homophone, Ibn Attiah Al-Andalusi, Surah An-Noor.

Introduction

Allah (God) have descended the holy Qur'an on Mohammad (peace be upon him) and made the Qur'an immortal miracle and since that day till the current day, the Qur'an is a

Straight procedure that is followed by the worshipers of God and has a cure for every illness and an answer for each question.

The Qur'an has amazed the brains with what it contains of inimitability like of the news of old nations that ended and the news about the future as well as the indicative and rhetorical inimitability which are presented in the style, system, and the linguistic structure of the Qur'an. Therefore, homophone might be a letter, a word, or preceding and delaying in the holy verses as well as in mentioning or omission or at least replacing and other forms of homophone which shows and asserts the inimitability of the holy Qur'an. Thus, the research restlessly aims to distinguish a respectable effort in a science of the holy Qur'anic sciences which is the directions of homophone in the holy Qur'an. A science that has been overlooked by several scientists, which is considered one of the inimitable speech and a secret of God. Authors, therefore, authored many books that have a crucial impact in the Qur'anic sciences and underlining the miracles and rhetoric of Qur'an. Thus, those books became a great science and light-like to guide in understanding contemplating the holy Qur'an.

Objectives of the study

- 1 To make the process of memorizing the holy Qur'an easy for those who study the Qur'an by showing the form of homophone and the difference between the similar verses homophonically, in this way, it will be simplified to understand the preceding and the delaying purpose in a place in the Qur'an.
- 2 The significant need to the study of homophone because it is one of the greatest phenomena in the Qur'an.
- 3 To present the wisdom of the similarity and the difference in the Qur'anic systems and to reply on those atheists who try to loath the holy Qur'an.

The Method of the research

The method that is followed in the current work is the descriptive and comparative analytical method, which tries to stop at what the paper has privileged with in showing the way of presenting homophone and specializing the study of homophone in the interpretation of Ibn Attiah Al-Andalusi

The research outline

This research consists of two sections in which the first section, tackles Ibn Attiah's life and the second one about the directions of homophone in (Surah An-Noor as a model) in addition to a conclusion which highlights the main findings that the research has found.

1.1 The autobiography of Ibn Attiah

His name: Abdulhaq bin Ghalib bin Abdulrahman bin Ghalib bin Tammam bin Abdulra'of bin Abdullah bin Tammam bin Attiah bin Malik bin Attiah bin Khalid bin Khifaf bin Ghalib bin Attiah Al-Muharibi (Abu-J'afar Al-dhabi 1967, 389).

His nickname: He was called Aba Mohammad (Ibn Bashkoal 1955, 137).

His birthday: Historians and scholars were having no decisive clue about his birthday; yet some of them said in (480 A.H) and others said in (481 A.H) in Al-Andalus which is known today Spain (Abu-J'afar Al-dhabi 1967, 389).

1.2 Ibn Attiah's scientific position

Ibn Attiah brought up in a house full of knowledge, in which his father, Abu- Baker Ghalib bin Attiah was an Imam and a memorizer of Qur'an, and a great scholar. His grandfather Attiah was a scholar as well and brought a lot of respect and knowledge to them, so undoubtedly Ibn Attiah was like them. As such, Ibn Attiah was taught in a house of knowledge. His father was very intelligent, well behaved and keen on collecting books as well as had knowledge in Hadith (The speech of the prophet Peace be upon him) and the interpretation of Qur'an; a linguist, a poet and a writer. Thus, Ibn Attiah had reached at his time, a respectable position and the tribute of the scholars at that time (Al-dhabi 171).

Besides, some scientists had praised him and said about him like Ibn Al-Abar who described him as one of the best collectors of Hadith and the interpretation of Qur'an in Al-Andalus (Spain) (Al-Sadafi 2000, 263). Al-dhabi said that Ibn Attiah was an Imam in the Islamic sciences, the interpretation, and Arabic language (Qaymaz Al-dhabi 1985, 588).

1.3 His death

Historians haven't a right clue for the death of Ibn Attiah but, Ibn Bashkoal had mentioned that he died in 543 A. H (1955,p 368). Further, Ibn Al-Abar stated that he died in 541A.H (2000, p265). Al-Khateeb as well, mentioned that he died in 25 Ramadan 546 A.H (2003, p414). Moreover, what all agreed with is that he died in Lorca in Spain

2.1 Definition of Homophone

Al-Zarkashi had defined homophone as the process of narrating the story in several images and different stops; and mostly in narrating stories and news (1957, p112). Thus, Al-Sayotti states that the intended meaning of homophone is to narrate a single story in several images, and different stops which comes in one position preceded and the late is delayed as Allah say "and enter the gate prostrating yourselves and say: HiTTah (we seek forgiveness"(Surah El-bakara, verse 58). In accordance to this, Allah said in Surah Al-A'raf "And say, HiTTah (we seek forgiveness) and enter the gate prostrating yourselves "verse 161

Besides, homophone comes in preceding, delaying, extras, left, definite, indefinite, plural, singular, elision, deciphering and in replacing one letter by another one. (Abu-Albaq'a Al-Hanafi, p845). In so far as to say homophone for the above mentioned scholars is not only narrating the general meaning of the Qur'anic story, rather they wanted the theme related to the story after all, even if it is mentioned through the Qur'anic narration or not. The evidence for this, is the examples that are mentioned by those respectable scientists which some of the examples are there in the Qur'anic narration and others are not. (Al-Shathri ,NP).

2.2 Ibn Attiah's guidance of homophone in Surah An-Noor

2.2.1 Preceding and Delaying

Allah said in the holy Qur'an (The fornicating woman and the fornicating man, flog each one of them with one hundred stripes) Surah An-Noor, verse 2

Surah	Verse Number	Position of homophone	Type of homophone
An-Noor	2	The fornicating woman and the fornicating man	Preceding & Delaying

The direction of Ibn Attiah as the fornicated woman was preceded in the utterance in which at that time the fornication of women was openly spread and the Arab princes were having prostitutes which were too had a slogan and show up this habit; therefore, it was preceded in the utterance because it was heavier on woman than man, in the sense woman should be careful about her modesty (Ibn Attiah 2001, p161).

Proponents

Many scholars and interpreters had agreed with Ibn Attiah's claim about the issue mentioned above like Al-Samarqandi, p495) and also Al-Zamkhashri had accepted the statement of Ibn Attiah (1986, p212).

Opponents

Those who opposed to the directions of Ibn Attiah like Al-Mawordi in which he said that the preceding of the fornicated woman in the holy verse was due to the fact that women are more lustful than men and for him, fornication is the result of lust (p 71). In accordance to this, many other scholars agreed with Al-Mawordi's opinion towards this like Al-Sama'ani .He argued ha Allah has preceded woman because his tenderness towards women is more effective than on men ,as such it was preceded to frighten them not to be close to the border or the law of Allah (Al-Sama'ani 1998, p 498).

Discussion

The holy Qur'an is the speech of the almighty Allah that can't be presented by the creatures whether in the style or in verse and the unique style that cannot be imitated in the poetic style of Arabs or the prose. Thus, one of the Qur'an's phenomena is the preceding and delaying. As such, when we look at a sentence or its parts, and contemplate the part that has been preceded, we see that it was not preceded randomly; rather it is the crucial part and the core of the subject. In saying this, the current study, has showed the purpose of preceding the utterance of the fornicated woman rather than the fornicated man to the sense that women is the responsible for that as she calls for it and make herself like a public property. Therefore, the shame that accompanies women is more influential than that which accompanies men. AS a result, if women protect themselves from such habits, there will be no corruption in the whole society, add to this the causes of adultery which firmly and rightly effect the lineage of the family as in the case of producing bastards for instance. Besides, Arabs are very conservative about the prestige of their family and especially women and further, the shame the will follow the family as a whole and the husband as well (Al-Sama'ani 1998, p 498-9).

More importantly, the interpreters, in their interpretation mentioned what comes in the verse (As for a man or a woman who commits theft, cut off the hands of both to punish them) Surah Al-Maida verse 38. In which Allah have preceded man on woman the case of robbery, because mostly man has the more physical power and gut than woman as well as robbery requires a courage and risk. Therefore, man was mentioned before woman (Ibn Ujaybah 1998:4/p6). This is one of the holy Qur'an's secrets, in which what is preceded was for a purpose and that which delayed as well for a purpose. Thus, the suggestive rule is that the Arabs don't precede only the things that they do care the most (Al-Sabat, 1:308). In addition to this, it is possible to combine the said of the interpreters and all their statements lead to the same result. Thus, if the utterance carries several meanings within it, and did not prevent the well of all the interpreters, in this way it is accepted.

2.2.3 The Difference of the Qur'anic System

Allah say in Surah An-Noor verse 7(And the fifth (oath) that Allah's curse be on him if he is one of the lairs).

In verse 9 from the same Surah Allah Say (And the fifth (oath) that Allah's wrath be on her if he is one of the truthful).

Surah	Verse number	Position of homophone	Type of homophone
An-Noor	7-9	Curse Wrath	The difference of the Qur'anic system

What is the wisdom of making the curse specified to man while the wrath on woman in the context of the above verses?

Ibn Attiah's direction or guidance towards this, is that the curse was made on the lying man because he is defaming and indistinct in speech (Ibn Attiah, 2001:4/167).

Proponents: Many scholars accepted Ibn Attiah's the above claim some of them were in his time like Al-Zamashkhari (Al-Zamashkhari 1986,:3/316). Further, not only Al-Zamashkhari, but Al-Razi and Ibn Ujaybah too, in which they agree to what Ibn Attiah had directed the case of the cursed man and the wrath that was headed to woman (Al-Razi 1999:23/p336).

Opponents

those who disagreed with Ibn Attiah's directions about the previous mentioned claim regarding the case of the cured man the wrath on woman, among those, is Ibn Juma'a. Saying, that Allah said in the punishment of man, the word curse, while woman described by the word wrath; as w way to be considered like a speech art and an avoidance of repetition (Bin-Juma'a 1990, p 271). Besides, Abu-Al-Sa'aud, in a speech to him said that women are frequently using the word "curse" on their tongues and that is the reason why they were identified by this word. As a result, the word "curse" for women don't have a crucial impact in their hearts like that of "wrath" and thus, the wrath was directed as a deterrence for women to stop that act (Abu-Al-Sa'aud, :6/p159).

In addition to this, Said Hauah states that woman was assigned by the word "wrath" because mostly man detests scandalizing his family especially in such cases (like adultery and etc.) unless he was honest in his claim on her; and she knows that he's right therefore she was assigned by the word "wrath". This is the fair of Allah in which he takes the victory from those who do misconduct by his wrath on them (2003:7/p 3688).

Discussion

It has become clear for the researcher after contemplating on the speech and directions of the interpreters, that Ibn Attiah and those who agreed with him that the "wrath" is more crucial than the "curse" because the act of woman was combining obscenity and false oath. Due to this, she earn the wrath of Allah on her. This what all interpreters agreed to; in which most of the scholars support according to the suggestive rule that said (the opinion of the majority is the one that should be taken into consideration). Moreover, Abu-Al-Sa'aud, and those who agreed with his interpretation were the right ones in the sense that the word "wrath" wasn't common among women and thus was introduced to make them aware of saying such things; as Mohammad (Peace be Upon him) said "O women folk! You should give charity and be diligent in seeking Allah's forgiveness because I have seen (on the Night of the Ascension to the highest heavens) that dwellers of the Hell are woman." A woman amongst them said: "why is it that the majority of the dwellers of Hell are woman" The Prophet replied, "You curse frequently and are ungrateful to your husbands". Followingly, it is possible then to say that Ibn Attiah and others, had accepted the suggestive rule that says "If the utterance bore several meanings, and didn't prevent in taking all the opinions of others, thus, it is then accepted (Hussein Al-Harbi 1996, p851).

Conclusion

The study has showed that the similar verses are the greatest evidence to the miracle of the holy Qur'an. Thus, the difference in a word from the other or a letter or in preceding and delaying, highlight for us great secrets and great wisdom that impossible to be known unless by contemplating on that great miracle of the Qur'an.

Ibn Attiah's care of homophone in his explanation of Al-Muharer Al-Wajez Fi Tafseer Al- kitab Al-Aziz which contains many jokes and benefits that show up the similar verses and their miracles.

Preceding and delaying, were one of the Qur'an's secrets, and the utterance is being preceded and delayed for a purpose and crucial wisdom one of which, is what interpreters had stopped at and others left to the knowledge of Allah.

The preceding of the fornicated woman on the fornicated man, was intended for a purpose that woman is the basic, the core and the important part of the family. If the woman does good deed, then the whole family will be rightly built otherwise, the shame will destroy the family over all. Further, the effect of adultery, undoubtedly will lead to the mix of the lineage, a case that Arabs do care the most.

The study too, clarified that woman was specified with the wrath of Allah not man because man always don't like to scandalize his wife with adultery or accusing her for that unless that he is quite sure she did such a thing. For this reason, the wrath of Allah was targeting woman as prevention and a caution, for not doing this habit or even to make it a normal thing.

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