

# **The Homonym and Its Guidance According to Ibn Atiyah Al-Andalusi of His Explanation of Al-Muharer Al-Wajeez fi Tafseer Al-Kitab Al-Aziz: Hysteron Proteron in Surat Al Imran: As A Sample**

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## **Abstract**

The research aims to clarify Ibn Atiyah 's guidance in the mystery of Hysteron Proteron and compare it with the sayings of the commentators by presenting and discussing their sayings and clarifying the most correct ones. Two issues of Hysteron Proteron were addressed in Surat Al Imran, and the researcher followed the comparative method, through which she tries to identify the wisdom of presentation and delay.

**Keywords:** The Homonym, Ibn Atiyah Al-Andalusi, Surat Al Imran.

## **Introduction**

In the name of of Allah, the Merciful

Praise be to God, Lord of the Worlds, and prayers and peace be upon our master Muhammad and all his family and companions, having said:

The science of Homonym is one of the most important sciences as it relates to the verses of the Noble Qur'an. It is one of the aspects of the The miracle of system, as it contains rhetorical secrets and rhetorical sides that are included in the verses of the similar, whose apparent linguistic formation converges, and its various semantic horizons expand, and the honor of this topic, which arose in the sciences of the Holy Qur'an, and then flourished after that in the rhetorical field, the authorship expanded in it, the research aims to: Studying a range of methods of Hysteron Proteron in the Qur'an, and revealing the secrets of the verses.

One of the characteristics of the study of this is the knowledge that it illuminates the minds of those engaged in the sciences of the Qur'an and those who memorize the the Qur'an. So, It adds to their minds the explanation of the secret of the consistency of the noble verses that have homonym aspcts, so the one engaged in this science finds an answer to every question, when they ask about the secret of repetition, conjunction, Hysteron Proteron, dhikr and omission, and so on. The researcher devoted her research to studying the guidance of Ibn Aliyah and the instructions of the commentators, may God have mercy on them, in the Hysteron Proteron in Surat Al Imran

## **Reasons for writing this research**

- 1- It is closely related to the Holy Qur'an, so it emerges as one of the secrets of the

Qur'an, which is the secret of Hysteron Proteron.

2- The Holy Qur'an is a renewed book, so no one can claim that he has said the final say; Because the Qur'an has many secrets, and many of its secrets have not yet been revealed.

3- Showing an aspect of rhetoric as it is one of the arts that are concerned with the explanation aspect.

The study necessitated that the researcher divide her research into an introduction, two chapters, and a conclusion.

The First Topic: The Definition of Homonym and Its Types.

The Second Topic Guidance Ibn Atiyah Al-Andalusi Al-Muharbi for Homonym issues of Hysteron Proteron in Surat Al Imran.

Conclusion: I included the most important results that I reached.

Then the study concluded with a list of references and sources approved in this study.

The method used in the research: It is the comparative study through which the researcher tries to identify the presentation of the verses of the similar in verbal terms, and mention the sayings of the commentators and the saying of the most correct ones, relying on the preponderance rule.

## **The First Topic**

### ***The Definition of Homonym and Its Types***

#### ***First: The Definition of the Homonym***

Homonym linguistically: Shin, Baa and Haa are one origin, so when the word "homonym" is used, it means similarity and similarity between the two things (Zakaria, 1979: 3/243 and Al-Razi, 1995 : 161).

Homonym idiomatically: (It is what is hidden by the same word and it is not hoped that it will be understood at all, like the syllables in the beginning of the Surahs) (Definitions: 200).

As for the Homonym: (it is the repeated verses with interlocking and similar words and their similar letters) (Al-Iskafi, 2001: 1/135). it is (directing what his verses were repeated verbally, or differed in his regret, or delaying an increase in expression) (Al-Ghirnati: 7-8).

Contemporary scholars defined it: (The repetition of the pronunciation in the verse, or in the surah or in various surahs without repetition of the meaning, and the verbal similarity may be identical in the premises, but it differs in the meaning and purpose) (Al-Ghirnati and Al-Samarrai, 2012: 48).

#### ***Second: The Types of Homonym***

Scholars have differed in the types of verbal Homonym, but I will rely on mentioning the types mentioned by Imam Ibn Atiyah, may God Almighty have mercy on him, in his editing and brief interpretation, which are the following:

The first type: Hysteron Proteron

The second type: repetition

The third type: plural and singular

The fourth type: conjunction

The fifth type: male and female forms.

The sixth type: Apposition

The seventh type: omission and dhikr

And other types, but these are the most prominent types that I got from the brief editor's book.

### ***The Second Topic***

#### ***Guidance Ibn Atiyah Al-Andalusi for Homonym issues of Hysteron Proteron in Surat Al Imran***

***The First Subject:*** Preceding and delaying in the Almighty's saying: (O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer]. (Surat Al Imran: Verse 43))"

The guidance of Imam Ibn Atiyah, may God Almighty have mercy on him, he said: (The interpreters differed as to why prostration took precedence over bowing?,... The saying I have in this is that Mary commanded two classes and two teachers of the parameters of prayer, namely, the length of standing and prostration, and they singled out mention of their honor in the pillars of prayer, and if the servant at the time of his prostration, he approaches God Almighty, and these two are specific to her prayer alone, otherwise whoever prays behind an imam, it is not said to him: Extend your standing, then she was then ordered to pray in congregation, and it was said to her (and bow with those who bow [in prayer].) (Surat Al Imran : Verse 43), and he meant here a teacher of the features of prayer, lest the word be repeated, The verse did not refer to prostration and bowing, which is regular in one rak'ah, and God knows best (Al-Andalusi, 1422 AH : 1-434).

#### ***All Those in Favor (who agreed with):***

Imam Ibn Atiyah, may God Almighty have mercy on him, agreed on this issue with the commentators who preceded him, may God Almighty have mercy on them: Al-Maturidi (Mahmoud, 2005 : 2/268), Al-Mawardi in a saying of him (Al-Mawardi, 1/392-393), Al-Wahidi (Al-Wahidi, 1994 : 1/436), Al-Sam'ani in a saying of him (Al-Sam'ani, 1997 : 1/318), Al-Raghib Al-Asfahani in a saying of him (Al-Asfahani : 2/556-557), Al-Karmani in a saying of him (Al-Karmani, 1/255), and Al-Baghawi in a saying of him (Al-Baghawi, 1420 AH : 1/440).

He agreed with him after him: Ibn Al-Jawzi in a saying of him (Al-Jawzi :1/282), Al-Razi in a saying of him (Al-Razi, 1420 AH : 8/218-219), Al-Qurtubi in a saying of him (Al-Qurtubi, 1964 : 4/85), Al-Baydhawi in a saying of him (Al-Baydhawi, 1418 AH : 2/16) Abu Hayyan in a saying of him (Abu Hayyan, 1420 AH : 3/147-149), Al-Naysaburi in a saying of him (Al-Naysaburi, 1416 AH : 2/160), Al-Tha'alibi (Al-Tha'alibi, 2/43-44), Abi Al-Sa'ud in a saying of him (Abi Al-Sa'ud : 2/35), Al-Shawkani in a saying of him (Al-Shawkani, 1414 AH : 1/388), and Al-Alusi in saying of him (Al-Alusi, 1415 AH : 2/151).

#### ***Disapproves (who disagreed with):***

Imam Ibn Atiyah, may God have mercy on him, disagreed on this issue by a group of commentators, may God Almighty have mercy on them, and their guidance were as follows:

***First:*** what Al-Mawardi mentioned in a saying to him (Al-Mawardi, 1/392-393), and he said: He preceded prostration over bowing; Because it was preceded in their Sharia even if it was recently in our view, and the commentators, may God Almighty have mercy on them, agreed with him Al-Sam'ani in a saying to him (Al-Sam'ani, 1997 : 1/318), and Al-Ragheb Al-Asfahani in a saying to him (Al-Asfahani : 2/556-557), Al-Karmani in a saying to him (Al-

Karmani, 1/255), Al-Baghawi in a saying to him (Al-Baghawi, 1420 AH : 1/440), Al-Zamakhshari (Al-Zamakhshari, 1407 AH : 1/362) and Ibn Al-Jawzi in a saying to him (Al-Jawzi :1/282), Al-Qurtubi in a saying to him (Al-Qurtubi, 1964 : 4/85). Al-Baydhawi according to him (Al-Baydhawi, 1418 AH: 2/16), Abu Hayyan according to him (Abu Hayyan, 1420 AH: 3/147-149), Abi Al-Saud according to him (Abi Al-Sa'ud : 2/35), Al-Shawkani according to him (Al-Shawkani, 1414 AH : 1/388), and Al-Alusi according to him (Al-Alusi, 1415 AH : 2/151).

**Second:** What Al-Raghib Al-Asfahani held in saying to him ( Al-Asfahani : 2/556-557), and he said: The priority of prostration over bowing; Because he meant by prostration the prayer, for Almighty's saying : (and after prostration [i.e., prayer] ) (Surat Qaf : Verse 40) .and by bowing he meant thanksgiving, because of the Almighty's saying in the story of David: and fell down bowing [in prostration] and turned in repentance [to Allāh]. (Surat Saad : Verse 24), meaning thankful. Al-Razi in saying to him, and Al-Naysaburi in saying to him (Al-Naysaburi, 1416 AH: 2/160).

**Third:** What Al-Karmani said in his saying (Al-Karmani, 1/255), and he said: (It is possible that prostration is from the first rak'ah and bow from the second, Almighty's saying: (and bow with those who bow [in worship and obedience) (Surat Al-Baqarah : Verse 43) meaning in the congregation, and the men prevailed over the women), and Ibn al-Jawzi agreed with him (Al-Jawzi :1/282) from the commentators, may God Almighty have mercy on them, in Tell him, and Al-Razi said to him (Al-Razi, 1420 AH : 8/218-219)

**Fourth:** What Ibn al-Jawzi said in saying to him (Al-Jawzi :1/282), he said: (It is front and back, and the meaning: bow and prostrate, as the Almighty said: (I will take you and raise you to Myself and purify) (Surat Al Imran: Verse 55).

**Fifth:** What Al-Razi mentioned in a saying to him (Al-Razi, 1420 AH: 8/218-219), so he said: The mention of prostration took precedence over the mention of bowing. Because the purpose of a servant's closeness to God is to be in prostration. He (peace and blessings of Allah be upon him) said: "The closest a servant is to his Lord is when he prostrates, so make frequent supplications" (Al-Naysaburi: 1/437) Since prostration was specific to this kind of rank and virtue, he did not deny his precedence over all other acts of obedience, and the commentators agreed with them, have mercy on them. God Almighty, Abu Hayyan in his saying him (Abu Hayyan, 1420 AH: 3/147-149), Abi Al-Saud in his saying (Abi Al-Sa'ud : 2/35), Al-Shawkani in his saying (Al-Shawkani, 1414 AH : 1/388), and Al-Alusi in his saying (Al-Alusi, 1415 AH : 2/151).

**Sixth:** What Al-Baydhawi said in his saying (Al-Baydhawi, 1418 AH : 2/16), and he said: (Prostration was preceded by bowing..., to be accompanied by bowing with those who bow to the call to prayer that those who are not in their prayer bowing are not praying), and one of the commentators, may God have mercy on them, agreed with him, Abi Al-Saud in his saying (Abi Al-Sa'ud : 2/35), and Al-Alusi in the saying for him (Al-Alusi, 1415 AH : 2/151).

**Seventh:** What Abu Hayyan said about him (Abu Hayyan, 1420 AH : 3/147-149), and he said: (It is possible that *at* her time there were those who used to stand and prostrate in their prayers and did not kneel, and there were those who kneel, so I was commanded to kneel with those who kneel, and not to be with those who do not kneel, ended. It was as if it was said: Do not limit yourself to standing and prostrating, but add to that the bowing.

**Eighth:** What Al-Naysaburi mentioned in a saying to him (Al-Naysaburi, 1416 AH :

2/160), and he said: (It was said that bowing is better than prostration, because the one who bows is carrying himself in bowing, so the hardship in it is more, and to distinguish it from the prayer of the Jews. It was said: Bow down with those who bow, an order of submission and reverence in the heart.

## Discussion and Weighting

In the light of the above mentioned statements, it became clear to the researcher that the most correct and closest to the correct statements are that God, the Highest, has preceded the mention of prostration over bowing, even if it is the opposite. The honor of prostration is due to what brings closeness to God Almighty. Since prostration was specific to this type of rank and virtue, he made it superior to all other acts of worship. Likewise, it is possible that God preceded prostration. Because it was in their law to prostrate before bowing, and God knows best.

## Weighting rule

The rule (the total of the synonyms obtains a meaning that does not exist when they are alone) (Al-Sabat, 2005: 1/358), *supports* what I went to, and God Almighty knows best.

**The Second Subject:** Hysteron Proteron in the Almighty's saying: (and if you are killed in the cause of Allāh or die - then forgiveness from Allāh and mercy are better than whatever they accumulate [in this *world*]) (Surat Al Imran: Verse 157), (And whether you die or are killed, unto Allāh you will be gathered)] ( Surat Al Imran: Verse 158).

**Imam Ibn Atiyah , may God have mercy on him, has two guidance on this issue:**

**The first guidance,** he said: (He presented death, which is opposite to the aforementioned one, which is beating, and *preceded* killing in the Almighty's saying: (And whether you die) (Surat Al Imran : Verse 158), Because it is the beginning of news, then the most important, the most honorable, and the meaning: or die in the way of God, then your reward falls on God (Al-Andalusi, 1422 AH : 1/532).

**Those who agree to the first guidance**

Imam Ibn Atiyah, may God Almighty have mercy on him, agreed in this direction a group of commentators, may God Almighty have mercy on them, among them: Abu Hayyan in a saying to him (Abu Hayyan, 1420 AH: 3/405-407), Al-Samin Al-Halabi in a saying to him (Al-Halabi : 3/459), Ibn Adel Al-Dimashqi in a saying to him (Al-Dimashqi, 1998 : 6/14), Al-Tha'alibi in a saying to him (Al-Tha'alibi, 2/130), and Al-Khatib Al-Sharbini in a saying (Al-Sharbini, 1285 AH : 1/259).

**The second guidance:** he said: (Then he presented death in the Almighty's saying: (And whether you die or are killed) (Surat Al Imran: Verse 158), because it is a verse preaching the Hereafter and the resurrection, and a verse of renunciation in this world and life. in people from killing) (Al-Andalusi, 1422 AH: 1/532).

**Those who agree to the second guidance:**

Imam Ibn Atiyah, may God have mercy on him, agreed in this direction with those who preceded him from among the commentators, may God Almighty have mercy on them, among them: Al-Ragheb Al-Isfahani (Al-Asfahani : 3/947).

After him, Al-Taybi agreed with him, Abu Hayyan according to him (Abu Hayyan, *Res Militaris*, vol.12, n°2, Summer-Autumn 2022

1420 AH : 3/405-407), Al-Samin *Al*-Halabi according to him (Al-Halabi : 3/459), Ibn Adel Al-Dimashqi in the words of him (Al-Dimashqi, 1998 : 6/14), Al-Tha'alibi in the words of him (Al-Tha'alibi, 2/130), Al-Khatib Al- Sharbini in the words of him (Al-Sharbini, 1285 AH : 1/259), Al-Qasimi in the words of him ( Al-Qasimi, 1418 AH : 2/446), and Muhammad Rashid Ridha in the saying of him ( Al-Hussaini, 1990 : 4/161-162), and Al-Shaarawy in his saying (Al-Shaarawy, 1997 : 3/1835).

### ***Disapproves (who disagreed with)***

A group of commentators, may God Almighty have mercy on them, disagreed with this guidance, and their **guidance** were as follows:

**First:** what Al- Taybi mentioned in his statement, so he said: The killing was preceded by Almihtgy's saying: (And if you are killed in the cause of Allāh or die) ( Surat Al Imran : Verse 157), because the discussion is in response to those who said: ("If they had been with us, they would not have died or have been killed") ( Surat Al Imran : Verse 156), and in explaining the inequality between them; Because what is required of the believers is martyrdom, meaning: your destruction in the way of God in order to obtain forgiveness (Al-Tibi, 2013 : 4/319).

**Second:** What Al-Naysaburi said in his saying: Killing was preceded by death in the first verse, and reversed in the second, so that the beginning and the sealing of what is better. (Al-Nisaburi, 1416 AH: 2/291)

**Third:** What Al-Naysaburi said in his saying (Al-Nisaburi, 1416 AH : 2/291), so he said: He gave precedence to killing; Because the first verse came to explain the virtue of jihad and killing in the way of God, he presented what is predominant in the case of the Mujahideen, which is killing, and the **second** verse was intended to show that all creatures are gathered to Him in any way they leave the world, which is death, and for this secret killing was launched absolutely to spread all types of killing, and agreed with it from The commentators, may God Almighty have mercy on them, Muhammad Rashid Rida in a saying to him ( Al-Hussaini, 1990 : 4/161-162), and Al-Shaarawy in his saying saying (Al-Shaarawy, 1997 : 3/1835).

**Fourth:** What Ibn Ajiba Al-Anjari said in his saying (Al-Anjari, 1419 AH: 1/426), he said: (He first gave killing to death and delayed it secondly, because the first arranged forgiveness and mercy on him, and **they** are in the right of those who were killed in jihad is greater than those who died without others, so he gave him care and in the second arranged the resurrection of him And it is equal in killing and death, so there is no advantage in it for killing over death, and God knows best). that agreed upon by the commentators, may God Almighty have mercy on them, Al-Alusi (Al-Alusi, 1415 AH : 2/317), and Al-Qasimi in his saying (Al-Qasimi, 1418 AH : 2/446) , and Ibn Ashour agreed with him (Ibn Ashour, 1984 : 3/446).

## **Discussion and weighting**

After presenting the statements of the commentators, may God Almighty have mercy on them, above and examining them, it became clear to the researcher that it is possible to combine the statements, for God Almighty gave death precedence over death in one verse, then death preceded killing in another verse; And that is because it is a verse of exhortation, resurrection, and renunciation in the world, so Al-Ashraf presented the most important, and it was said that it is in response to those who said: ("If they had been with us, they would not have died or have **been** killed") ( Surat Al Imran : Verse 156). What is mentioned in the second verse is death at all, so it was presented to its generality and that it is the majority of people in killing, so if all creatures are gathered to him, and it was said that the beginning and the seal

will take place, the first arranged for him forgiveness and mercy, and they are in the right of the one who was killed in jihad, so he presented him with care, and in the second he arranged the resurrection.

### ***Weighting rule***

(If the word carries several meanings and does not prevent everyone from wanting it) (Al-Sabat, 2005: 2/807) (, it supports what I said, and God Almighty knows best.

## **Conclusion**

### ***By Showing the most important results:***

1. Homonym are a broad chapter of the miraculous, for every Homonym and difference in the Qur'an has great secrets and wisdom, which only those who contemplate them know.
2. It became clear to the researcher that the types of Homonym are jurisprudence, and therefore she confined herself to mentioning the types mentioned by Ibn Atiyah in his interpretation.
3. The study showed the attention of the commentators and scholars in directing the Homonym in their books.

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