

The Arbitrator and the Similar by the Al-Tabarsi in the Collectors of the Compiler

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ABSTRACT

The arbitrator and the similar is one of the basic topics in the sciences of the Noble Qur'an; Because it is related to understanding the words of God Almighty, and God mentioned in His Glorious Book that the Noble Qur'an included two parts of verses: the Muhakamaat and the Mushabihat, and Muslims took great care of it until the commentators and those concerned with Qur'anic studies reached the point of devoting the study of the Muqaddam and Mushabihat with special books in which they investigate the aphorisms and try Through which they reach results that they are satisfied with, and they differed in determining the exact verses and the similar verses. The research method necessitated that this study be divided into: an introduction and a topic divided into four demands followed by a conclusion with the most important results based on the most important sources and references. With the praise of Al-Bari and his grace, grace and mercy, after studying the subject of the arbitrator and the similar, I reached the following conclusions, there is a difference in the concept of the arbitrator and the similar, as scholars have mentioned different opinions regarding the concept of these two words, the scholars differed in determining the existence of the precise verses and the similar verses on the sayings that the whole Qur'an is complete or all of it is similar or from it is tight and similar and this is the correct saying.

Keywords

Al-Tabarsi, collectors of the Compiler

Introduction

In the name of God, the Creator of existing things, the Guide to the straight path, the clearer of truth and the refutation of falsehood, and prayers and peace be upon our Prophet Muhammad, the Imam of the Messengers. God their servants.

And yet....The arbitrator and the similar is one of the basic topics in the sciences of the Noble Qur'an; Because it is related to understanding the words of God Almighty, and God mentioned in His Glorious Book that the Noble Qur'an included two parts of the verses: the Muhakamaat and the Mushabihat, and Muslims took great care of it until the commentators and those concerned with Qur'anic studies reached the point where they devoted themselves to the study of the Muqadtam and Muthahbihat with special books in which they investigate the aphorisms and try Through which they reach results that they are satisfied with, and they differed in determining the exact verses and the similar verses.

Research Methodology

The research method necessitated that this study be divided into: an introduction and a topic

divided into four demands followed by a conclusion with the most important results based on the most important sources and references. As for the first requirement, I explained the definition of the arbitrator and the similar in language and idiomatically, and the second requirement mentioned the opinions of scholars.

In the concept of the arbitrator and the analogous, as for the third demand, I dealt with the issue of those who are well-established in science and the differences of scholars between a supporter that the well-established know interpretation and a opposing one, and the fourth requirement, the wisdom of the existence of similarities in the Holy Qur'an. Then I ended the research with a conclusion that showed the most important results, and then the sources were confirmed.

Research aims

- 1- Identify the meanings of the arbitrator and the similar, and the scholars' definition of these two concepts.
- 2- Identifying the meaning of those who are firmly rooted in knowledge and explaining their role in the interpretation of the Noble Qur'an, and

mentioning the differences of scholars on the issue of those who are firmly rooted in knowledge.

3- Recognizing the wisdom of the existence of similar verses in the Holy Qur'an

With this, I tried to show an example of what I realized, sought, studied, and mentally assisted with God's help. I ask God to guide us to the path of righteousness, and praise be to God, Lord of the Worlds

Hermetic and similar

The first requirement: the concept of the arbitrator and similar

The topic of the arbitrator and the similar one is one of the important topics in the sciences of the Noble Qur'an, and Muslims have taken great care of it. Because it is related to understanding the words of God Almighty, which included multiple topics related to the life of the individual and society, and God Almighty mentioned in His Glorious Book that the Holy Qur'an included two parts of the verses: the arbitrators and the analogies.

First, language:

The arbitrator: (HKM) H, Kaf, and Meem are one principle, which is to prevent, and the first of that ruling is to prevent injustice. It is called Hikmat the beast because it prevents it. 1) It is said: The wisest of the matter is the perfect it, and it is said that the wisest opinion is, master it and prevent it from corruption, because prevention of corruption leads to perfection) (2) And tight walls: not copied, and the verses of the courts. The listener needs to interpret it to explain it, like the stories of the prophets (3)

Al-Mushabih: (The resemblance to breaking and moving: the proverb, and the matter is similar to it: confusion and confusion, and the similar is unless its meaning meets its word, and it is of two forms: one if it is referred to the arbitrator knows its meaning, and the other: there is no way to know its truth) (4)

similes: similes, similes, similes: proverbs, plurals are similes, similes of matters: problems, similes: the pain of the rumor, and what I suspect about the Jews of these and the like, and the arbitrators unless they were abrogated, and the similes are what was copied, and it was said that the similes

are the verses that were revealed in the mention of the resurrection and the resurrection. The Almighty says: (And they used to say, "When did we die, and we were dust and bones?"

This is what is similar to them, so God teach them the aspect by which they should infer that this is similar to them as it appears if they consider it. (6)

Second: idiomatically

The arbitrator: he is the one who clearly indicates his meaning to conceal it, and the similar one: he is the one who is devoid of preponderant indications of its meaning (7)

(What is meant by al-Mahkamat: are the verses that indicate their meanings in one way, without any impediment preventing the will of such meanings, without a difference between the text and other things whose significance is preponderant, and this is expressed by the appearance that must be worked on.

As for the ambiguities: the verses that are in contradiction to the rulings, they either do not indicate an apparent meaning in the first place, such as the opening of the surahs, or they indicate a meaning that is definitely not intended by the rule of reason, such as the verses embodying the Creator, the Most High, or they indicate multiple meanings, and there is no evidence for one of them, and God has forbidden Acting on it only after knowing the real meaning of it (8)

The second requirement: the opinions of scholars on the concept of the arbitrator and the similar
Scholars differed in defining the concept of the arbitrator and the ambiguous, and there were many opinions in the saying of the Most High: Our Lord) (9)

Before discussing the definitions of the arbitrator and the similar, it is better to mention the difference of scholars in determining the arbitrator and the similar on three sayings (10)

1- The entire Qur'an is firm because of the Almighty's saying: "A book whose verses are tightest" (11)

- The entire Qur'an is identical to the saying of the Most High: (God revealed the best hadiths in a similar book) (12)

3- The Qur'an is clear and similar, and this is the correct saying: He said: "From it are clear verses

that are the mother of the books, and others are similar.” (13)

Al-Tabarsi mentioned that there are several sayings in Al-Mahkam and Al-Mustahib:

1- Al-Hakam: What is known by its apparent meaning without a presumption associated with it, and there is no indication indicating what is meant by it because of its clarity, such as the Almighty’s saying: (Indeed, God does not wrong people at all) (14)

And what is similar is what the intent is not known outwardly until it is accompanied by what indicates what is meant by it in order to be confused about his saying: The Almighty said: (And God has led him astray with knowledge) (15)

2- The abrogated arbitrator and the abrogated similar one. On the authority of Ibn Abbas.

3- The arbitrator is that which is not possible from interpretation except one aspect, and the similar one is not possible from two aspects and upwards on the authority of Abi Ali Al-Jaba’i.

4- The arbitrator as long as the words are not repeated, and the similar ones are not repeated, such as the story of Moses and other things on the authority of Ibn Zayd.

5- The arbitrator does not know the specification of its interpretation, and the similar one does not know the specification of its interpretation, such as the establishment of the Hour on the authority of Jabir bin Abdullah.

“Al-Tabataba’i went on to say that the decisive verses are: clear significance, clear features, with testimony that she is (the mother of the book), and what is meant by the mother being an asset in the book is based on the rules of religion and its pillars in the fields of belief and action.

To the courts, back to a statement, for the similarities have implications that go back and devote themselves to the courts, and it is necessary for the courts to have clear meanings (16)

Al-Tusi said: (The arbitrator did not reveal his word about its meaning without considering a matter attached to it, whether the word was linguistic or customary and did not need any kind of interpretation. There are two things, and it is not permissible for all of them to be what is intended, because it is from the category of

similarities, and it is called muthashabih because of the confusion of what is meant by what is not intended.” (17)

The arbitrator: it is the clear meaning that is not touched by forms taken from the rulings, which is perfection. As for the similar, it is its opposite (18)

Al-Ragheb Al-Isfahani said: (The arbitrator: what is presented in which no resemblance is presented in terms of the pronunciation or in terms of the meaning. It works and the courts in them are the argument of the Lord and the infallibility of the servants and the refutation of opponents and falsehood, and they do not have a conjugation or distortion.

The honorable narrations emphasized the statement of the knowledge of the arbitrator and the similar. It was narrated that Abu Abbas (may God be pleased with him) said: ((I collected the arbitrator during the era of the Messenger of God, may God bless him and his family and grant them peace, and I said to him: What is the arbitrator?

It was narrated on the authority of Imam Ja’far al-Sadiq (peace be upon him) that he said: “People spoke about the Qur’an without knowledge, and that is because God says: It is He who has sent down the Book to you.....The abrogations are among the ambiguous ones, and the abrogations are among the decisive ones.” (22)

The third requirement: those who are firmly rooted in knowledge

The Almighty said: (And only God knows its interpretation and those firmly rooted in knowledge) (23)

Scholars and commentators differed on the issue of the well-established ones, between a supporter that those who are firmly rooted in knowledge know the interpretation of words or similar ones from his verses, and the contrary in limiting the interpretation to God Almighty alone:

Allamah al-Tabarsi went to the well-established: they are the scholars of interpretation, who are firm in the knowledge, who control it, and who are perfect in it. By God, so he stands on (except God) and begins with (those who are firmly rooted in knowledge and say we believe in it) and they explain the similar that God has not preserved His knowledge.

Praise the well-established for good contemplation and contemplation (24) and Al-Zamakhshari supported the opinion of Allamah al-Tabarsi that those who are firmly rooted in knowledge have knowledge of its interpretation, whose interpretation is not guided by the truth, which must be carried by only God and His servants who are firmly rooted in knowledge and a member of it with a cutting molar (25).

Al-Razi suggested that those who are firmly rooted in knowledge do not know interpretation, so he said: (The waw is in his saying: (And those who are firmly rooted in knowledge) and the beginning. And on this saying: Only God knows what is similar. 26)

And the origin of the difference between the scholars is about the letter (waw) whether it is a conjunction or an appeal. If the waw is a letter of appeal, then the well-established do not know the interpretation. Al-Fara' (d. 207 AH) said: (Then he said: "And only God knows its interpretation" and then resumed) and the firm By (they say) not by following them the expressions of God) (4) Al-Nahhas (d. 338 AH) said with the knowledge of those who are firmly rooted in knowledge and interpretation: The Almighty said: (And only God knows its interpretation and those who are firmly rooted in knowledge) the kindness of God Almighty, this is the best of what has been said about it; Because God Almighty praises them for being firmly rooted in knowledge, so how can he praise them when they are ignorant? (27)

It seems to the researcher that it is more correct to say that those who are firmly rooted in interpretation are known based on the same verse, in addition to the honorable narrations reported from the Ahl al-Bayt (peace be upon them), including:

On the authority of Bareed bin Muawi, who said: ((I said to Abu Jaafar al-Baqir (peace be upon him)) the saying of God: (And none knows its interpretation except God and those who are firmly rooted in knowledge). All that was revealed to him of revelation and interpretation, and God revealed nothing to him whose interpretation he did not know, and his successors after him know it all."(28)

The fourth requirement: the wisdom of the existence of similarities in the Qur'an

Al-Tabarsi went on to say that God revealed the analogous Qur'an. Because if all of it was made definite, all people would have relied on the news and dispensed with consideration, and the superiority of scholars over others would not be apparent, and the reward of looking and the trouble of thoughts in deducing meanings would not be achieved (29).

Al-Zamakhshari said: "If the entire Qur'an was complete, people would be attached to it because it is easy to take, and they would have turned away from what they need to examine and reflect on from consideration and inference. And the earthquake in it, and when the scholars and their followers of the Qur'an disputes in extracting its meanings, and returning it to the arbitrator from the great benefits, the proof sciences, and the degrees with God) (30) and let our hearts be tested in believing in it, for if everything that was mentioned in the book was reasonable and clear, there would be no doubt in it for anyone. From the clever and not from the idiots, when there was something in the faith of submission to the command of God and submission to His message, as well as to be an incentive for the believer's mind to look so that it does not become weak He dies, for the very clear plain is a work of the mind in it, and also from the similar what bears multiple meanings and applies to different cases if any meaning is taken from it and carried on any condition that is correct, and from it the ambiguity of the Qur'an for prayer times for wisdom, and the Prophet explained that in the moderate Arab countries with the five times, while the countries In which the sun rises for about two hours, the Qur'an indicated the times of prayer

By saying: (Glory be to God when you touch and when you wake up (17) and to Him be praise in the heavens and the earth and in the evening and when you appear (18)) (31) The reason for this ambiguity is that the Qur'an is a general religion, not specific to Arab countries and the like. To persist in it and this is similar for the sake of God's blessings (32)

The order of the universe necessitated that there should be disparities between people in terms of

knowledge and ignorance, and that God made the similarities in the book for a benefit that he saw, the greatest of which is the adherence of people to the progeny after the Prophet (peace and blessings of God be upon him) to understand the book and what is in it lest they say we suffice the book of God, and to test people and test them with similarities to distinguish Bad from good and other interests that only God knows (33)

Conclusion

With the praise of Al-Bari and his grace, grace and mercy, after studying the subject of the arbitrator and the similar, I reached the following conclusions:

1- There is a difference in the concept of the arbitrator and the similar, as scholars have mentioned different opinions regarding the concept of these two words.

2- The scholars differed in determining the existence of the precise verses and the similar verses on the sayings that the whole Qur'an is complete or all of it is similar or from it is tight and similar and this is the correct saying.

3- Those who are firmly rooted in knowledge know the interpretation of the verses of the Noble Qur'an, and that the Messenger (may God bless him and his family and grant them peace) is the best of those who are firmly grounded. The scholars differ on this issue because of the letter "waw" in the noble verse. If it is a letter of appeal, they do not know the interpretation. The correct saying is based on what came from the aforementioned narrations that confirm the correctness of their interpretation of the Qur'an.

4- The Holy Qur'an includes similar verses, and there is wisdom from the existence of the similar to reflect on the words of God Almighty and not rely on the news, and to test people in believing in it and to stimulate the mind of the believer so that he does not die.

Finally, I ask God for success and payment, and that this humble effort be purely for God and the Messenger (may God bless him and his family and grant them peace) and the God of the good and pure

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