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**ASPECTS OF THE INTERPRETATION OF THE QUR'AN WITH THE  
QUR'AN, ACCORDING TO THE AHL AL-BAYT**

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**Abstract**

Praise be to God who sent down the Book to His servant and did not make him crooked, and blessings and peace be upon the one who was sent as a mercy to the worlds, God sent him with guidance and the religion of truth to be a warner to the worlds, and upon his pure and pure family from whom he removed impurity and purified them with a thorough purification, and upon his faithful companions of the Emigrants and Ansar, who followed him in an hour hardship and reward them with a conquest soon.

**Introduction**

As for what follows.. For the best thing with which ages are spent and times are occupied is the Book of God the Mighty, for it has made it a way of life, in which is guidance, light, and illumination, so it is its strong rope, clear truth, and great weight. Whoever adheres to it will be saved, and whoever says it is true. And whoever adheres to it will be guided to a straight path.

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One of the blessings of God upon a person is that he prepares the means for him to serve his Noble Book, by demonstrating its miraculousness, showing its greatness and majesty, commensurate with its order and beauty, and matching its verses and words, and its consistency and regularity in the contract of its blessed pearls.

((Aspects of the interpretation of the Qur'an with the Qur'an, according to the Ahl al-Bayt)).

The Noble Qur'an has been of interest to the imams of Ahl al-Bayt, reciting, reciting, memorizing, teaching, clarification and interpretation, and there is no ambiguity! They are the translator of the Qur'an, the justice of the book, and the smallest weight that the Messenger of God commanded us to observe, and adhere to after the greater weight. In that, they had the greatest role in clarifying it, understanding it, and bringing it closer to psychosis.

We varied the attention of the people of Albat the Holy Quran versatile beautiful, and walked in it a unique curriculum, which separated its entirety, and Benoit vague and strange, and instituted its abbreviation, and attributed the understanding of similars verses to Mgmadtha, abandoning us as stated once, and noted other, heritage cognitive, scientific and rules are based To it in the interpretation of the Qur'an with the Qur'an.

Scholars and researchers who wrote and composed on the interpretation of the Qur'an and its sciences unanimously agreed that the interpretation of the Qur'an by the Qur'an is one of the clearest and shortest methods. To reach the meaning of the words, and the Qur'anic texts, and to know their meanings.

There is no doubt that the method of interpreting the Qur'an with the Qur'an has arisen at an early age, and in line with the emergence of interpretation, since the era of the noble message, extending to our time, and the pioneer in this was the greatest Messenger, then his family followed him, and some of the companions and followers walked in this color from Interpretation, then some of the verified commentators followed this approach to varying degrees, and some of them were concerned with this type of interpretation, until they singled out it with care and attention among other approaches.

The imams of Ahl al-Bayt had a pioneering and pioneering role in pointing out and warning the importance of this aspect of interpretation. Rather, they were the first to be concerned with its theoretical foundations and practical applications, as the master of Ahl al-Bayt, Imam Ali, declared this by saying: ((And the Book of God is among you is an unfaithful speaker. His tongue... and he speaks some of it to another, and some of it bears witness to the other.

### **The first topic:**

#### **Download public to private:**

Some of the Qur'anic expressions came in general in the Holy Book, until the meaning included many individuals suspected of knowing what is meant by it, thus there is an illusion, and a conflict between the evidence, while the interpretation is: <sup>(1)</sup>, that is why it is permissible, and rather it is obligatory, to explain the general terms that are mentioned in the Qur'anic texts, with what came from what is specific to them.

#### **The first requirement: the general language and terminology:**

First: the general language: a word derived from the general (), and it is used and has several meanings, including:

The general: meaning: the complete. Al-Jawhari said: (And a general thing, i.e. complete, and the plural is general... and a general woman: complete in stature and character) <sup>(2)</sup>.

The general: meaning: comprehensive: Al-Zarkashi said: (It is in the language the inclusion of a command for a plurality, whether the command is verbal or otherwise, and from it the news is general if it includes them and surrounds them. Therefore, the logicians say: the general is what does not prevent the conception of communion in it, such as the human being, and they make the absolute general).

Imam Al-Tufi mentioned that the general language in the language: Al-Shumul, it is said: this garment extends from under it, that is: it includes them. It is only in the words without the meanings.

### **Second: General idiomatically:**

Al-Sarakhsi said: (As for the year, every word is organized together from the nouns in word or meaning).

Al-Zarkashi said: (The pronunciation of the verb is for all that is suitable for him, without limitation).

And close to it is what Al-Manawi said: It is (the utterance that encompasses all of its members without limitation). Or it is: What sets one situation for an unconfined lot <sup>(3)</sup>.

### **Third: General types:**

The general is of three types: the general that remains general, the general that is intended to be specific, and the general that combines the general and the particular. On the latter, the Qur'an is being interpreted by the Qur'an.

### **The second requirement: the language and terminology:**

**First: the specific in language:** it is: the singular, and it is the opposite of the general, or what it corresponds to, or it is cut off from participation. Allocation is a source of privatized, meaning singled out, and privatization: singling out and distinguishing some thing with what the sentence does not share, and this is contrary to the generalization <sup>(4)</sup>.

**Second: the specific idiomatically:** it is: (every word that is made up for a known meaning with singularity), or it is: the one who does not take the good without limiting it, or it is: the word placed to denote one individual.

It is clear from the above: that the idiomatic meaning of (general) is deviated from its linguistic meaning; This is because it denotes in the language: (commonness and comprehensiveness), and this is its idiomatic concept itself <sup>(5)</sup>.

### **The third requirement: the concept of carrying the general to the particular:**

What is meant by carrying the general to the particular in this position: that a general verse comes, and one or other verses specific to it, so the specific verse or verses clarify and explain the general verse <sup>(6)</sup>.

It is one of combining the two evidences and acting on them, for the Qur'anic texts were only revealed for clarification, so it is not permissible to disable them. Leaving work on the basis of Sharia (Islamic law).

## **The second topic:**

### **Download the summary on the indicator.**

It is well known to scholars and researchers that the verses of the book include phrases or structures that are not clear in the meaning and meaning of the specification, or (there is no advantage for one of them over the other, or what the meanings are crowded in, and the meaning of it is ambiguous. and meditation).

From the wisdom of that: distinguishing the scholar over others, and urging people to contemplate and contemplate in the Mighty Book... and it is not (a simple matter that falls under the capacity of every human being, but rather a matter known to the people of knowledge and consideration in particular).

Al-Zarkashi mentioned an issue, entitled: The Survival of the Magnificent in the Qur'an After the Death of the Prophet. After that, he wondered: Is there a whole in the Qur'an whose meaning is unknown after the death of the Prophet? Then he said: (Some of them forbade it, because God perfected the religion, and others said that he can. The Imam of the Two Holy Mosques and Ibn al-Qushayri separated, so they allowed him in what he is not obligated to, and forbade him in that in which there is an obligation, for fear of being charged with what is unbearable) <sup>(7)</sup>.

The answer - and God knows best - is that the fundamentals and fundamentals of religion do not contain generalization, illusion, or sharing of meanings at all. So that it does not leave room for doubt, or suspicion in matters of belief, so that the infidels, polytheists, and dissenters will have an argument against God that they can use as an excuse, that they did not understand the meaning of His words.

**First: the overall language:** from the sentences, which is the plural, it is said: I summarized the thing in general: if you collected it without detail, and the total from the speech: the summary, or what needs to be explained, and its reality is to include a total of many things that are not summarized, as if the speaker plural his intention and summed up . And it was said: (The total: from the most beautiful account if plural, and made one sentence.

**Second: the idiomatically:** (what is indicative of one of the two things that one of them has no advantage over the other in relation to). Al-Qaffal al-Shashi and Ibn Forak said: What is not independent of what is meant by it, even a statement of interpretation (Tafsir). Or: It is what denotes an indication that the intent is not specified except with a specific one, whether it is not specified by the language, or by a specific place.

### **The second requirement: Clarified in language and terminology:**

**First:** Al-Mubeen Linguistically: It is: a participle noun from: manifest, clarified, explicit, then it is manifest and clarified, i.e. manifested and made clear, and it was called Bayan because of its separation from what is ambiguous by it, and it is separate from it. It is derived from Bayn, which is the difference, the statement was likened to it, because it clarifies a thing and removes its problem.

**Second:** Al-Mubeen idiomatically: It is what stipulates a specific meaning without ambiguity. Or: What is understood from it at launch with a specific meaning from a text, or appearing in a

situation, or after the statement <sup>(8)</sup>. Or it is: What is meant by a speech, then it is followed by his statement, and it is given and what is intended is evidence for what is meant (what is meant)

**The third requirement: What is meant by carrying the total to the indicated:**

What is meant by: It is a response to what the meaning of the Qur'anic words has not been clear from, to what has been mentioned and explained in other verses.

The statement of the total in the Noble Qur'an is of two types: the statement in the connected, and the statement in the separate.

So the statement is related to: it is the one whose interpretation comes immediately after it, whether it is in the verse itself, or in a separate verse after it, and the commentators rarely come across it, even those who wrote in the interpretation of the Qur'an with the Qur'an <sup>(9)</sup>.

**The third study:**

**Definition of omens in the Noble Qur'an**

**First:** ambiguous language: one who makes the matter ambiguous: i.e.: hidden and confused, and the vague door closes it, so its meaning revolves around concealment and concealment, it is said: vague path, if it is hidden and not clear And in the hadith of Ali: If one of the obscure things came down to him, he would uncover it; He wants the issue of a dilemma a difficult problem, it was called vague because it was ambiguous about the statement, so no evidence was made of it, and from it it was said why an animal is not pronounced <sup>(10)</sup>.

**Second:** The ambiguous idiomatically: It is the words mentioned in the Noble Qur'an by reference and warning, without declaring the names of its notables <sup>(11)</sup>, or it is: the expression whose significance to the ruling was hidden in order to conceal itself, or for an accident, and therefore the understanding of what is meant by it depends on something outside it, Invisibility may be removed by ijthad, so he understands what is meant, and it may not be possible to remove it except with a statement from the Legislator. And it is more general than the totality, so all the totality is vague, and not all the vague is the totality <sup>(12)</sup>.

**Third:** The ambiguities in the Qur'an are of two types:

The first is vague, and there is no evidence for its specification - from the Qur'an, the Sunnah, or I say the Companions who witnessed the revelation, and knew the interpretation - so it must be kept on its vagueness; Because his appointment does not bring much benefit to the taxpayers, and if a legal ruling is attached to it, God will make it clear <sup>(13)</sup>.

Examples of this type are: the ambiguity of the type of tree from which Adam ate, the color of the dogs of the cave owners, and the names of the birds that God revived for Abraham.

The second: It is vague. It has been clarified in another place, whether in the Qur'an, which is what is meant here, or in the Sunnah, or in the sayings of the Companions who witnessed the revelation, so the ambiguous is carried on the clear and is specified in it <sup>(14)</sup>.

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