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THE NARRATIVE PROBLEM OF AL-BAGHAWI IN HIS  
INTERPRETATION OF THE FEATURES OF THE REVELATION -  
PROPHET YUNUS (PEACE BE UPON HIM) AS A MODEL

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### ABSTRACT

Studying the problem in the interpretation of the Noble Qur'an is one of the very important topics; Because the emergence of this science goes back to the era of the Prophet (may God bless him and grant him peace) and his honorable companions. When a verse from the Noble Qur'an was formed for them, they referred to the Prophet, so the explanatory problem is of such importance that it became the focus of attention of researchers in the sciences of the Qur'an throughout the ages.

And because the interpretative problem is a relative matter related to people's understanding, and they differ in their perceptions and understanding of the Qur'anic texts, as there is no problem, no difference, or contradiction in the Book of God Almighty.

The interpretation of "Maa'em al-Tanzil" by al-Baghawi is one of the great interpretations in which the interpretational problems were explained and answered. To raise the problem, purify the prophets from sins, and clarify the sanctity of the Noble Qur'an.

### INTRODUCING SEARCH TERMS

The problem in the language: - the article (SkI) the matter is formed if it differs, and a problematic matter is a suspicious, ambiguous matter, and this is similar to that of matters, i.e. it agrees with it and is similar to it, and this forms with it: i.e. resembles it.

The idiomatically problematic: There are many scholars' sayings and their definitions of the term "problem"; Each of them according to the art in which they are engaged. So the definition of the problem in the sciences of the Qur'an and its interpretation is: "Its meaning has been confused for the listener and did not reach his realization except with other evidence" According to some contemporaries, the problem is: "It is the verses whose meaning has been ambiguous and suspicious, so what is meant by them is not known. According to many commentators

### ***Reasons For Falling into The Interpretative Problem***

1) Strangeness of the pronunciation: Scientists use some words in the Holy Qur'an to call them strange, and this name does not mean that it is reprehensible, abnormal or repulsive, for the Qur'an is free from all these descriptions. But the strange word is the one that is good and surprising in interpretation, so that it does not equal In the knowledge of it, its people and the rest of the people from the scholars and others. Neither the righteous predecessors nor those who realized the revelation of the Qur'an needed the Prophet (peace and blessings of Allah be upon him) to ask about its meanings; Because they are Arabs of tongues. So with their knowledge of it, they dispensed with asking about its meanings, as long as the Qur'an is in line with the traditions of the Arabs in their hadiths and debates.

But after the mixing of Arabs with other nations of other nations, due to the large number of Islamic conquests, people moved away from eloquence, and their distance was one of the most prominent reasons that led to the gradual emergence of strangeness in some vocabulary of the Qur'an among the Arabs. The tribes are plural (Sibt), and the tribes in Bani Yaqub are like the tribes in Bani Ismail, and they are twelve tribes from twelve sons of Jacob, but these were called the tribes, and these are the tribes to separate the sons of Ishmael from the sons of Isaac. Its branches, and the children of Isaac are like trees in their abundance.

2) Concealment of the meaning and its ambiguity with others :- The Qur'anic word may bear more than one meaning. So the word is suspected to the reader and his meaning is not known, as if the word is indicative of the question or the appeal in the same verse, so the word is carried to all its meanings unless there is a contradiction in it according to the unanimous scholars. For example Amen, it is the right of the night, prostrating and standing, warning the hereafter, and they hope the mercy of his Lord<sup>ﷻ</sup> Say: Do you not know who is the one who does not know. Az-Zumar: 9 The hamza in the Qur'anic verse has two connotations, one of which may be an interrogative; To clarify the difference between the status of the two girls and others, or to clarify the difference between the perceptions of those who know and those who do not. It may be in the sense of the call to honor an elite of the believers, and the appreciation of the speech is: O you who quenched the vessels of the night.

3) The difference in position and place in the verses :- A certain meaning may be entrenched in the mind of the reader when reading some verses, then he reads other verses, and another meaning appears to him, and he imagines its conflict with what was previously read, so it is formed on him. I will clarify

this meaning in the light of what is mentioned in some books of interpretation, including:

***The First Example: Negating and Proving the Question***

If the images are blown, then there will be no lineage between them on that day, nor will they be questioned. Al-Mu'minoon: 101, it becomes firmly established in the reader's mind that they do not ask one another, the Almighty's saying: And no friend asks of a friend who is intimate. Al-Ma'arij: 10, and these two verses are not inconsistent with the Almighty's saying: And some of them came to one another, questioning. Phase: 25; Because this is to be carried on the different situations on the Day of Resurrection, so the affirmation is according to some of them, and the negation is based on some others, i.e. what is proven sometimes and sometimes denied.

***The Second Example: - Negating and Affirming Perception with The Senses***

will gather them on the Day of Resurrection [fallen] on their faces - blind, dumb and deaf. For some people, this verse that describes the condition of those misguided through guidance, that they are gathered blind, dumb and deaf, with the Qur'anic verses in another place that describe them, that they see, hear, and speak, when she sees them from a place of uttermost and slanderous people 12 From it there is a narrow place with two horns. They called there Thabur Al-Furqan: 12-13, meaning that they hear and speak.

The answer to the forms:- What God Almighty described them with of blindness, dumbness and deafness, their description is in the case of his gathering to the position of resurrection, and then he gives them hearing, sight and logic in other conditions than the case of the gathering. And there is a praiseworthy saying that can be mentioned by quoting, which is that they possess the senses, but they do not have them, they are blind to everything that pleases them; But they see, and they are dumb, so they do not utter an argument, but they speak, deaf to hearing what makes them happy, and they hear, as evidenced by the verse from Surat Al-Kahf and the two verses from Surat Al-Furqan

4) Al-Anfal: 17, where he denies the stoning in the first time on the authority of the Messenger, then proves it the second time. Say, the angel of death who entrusted you will take you, then to your Lord you will be returned. Say, "The angel of death will take you who has been entrusted with you. Then to your Lord you will be returned." Al-Zumar: 42, that God Almighty dies the nose that holds its souls from its bodies. Al-An'am: 61, here are the apostles whose souls are dying.

5) The multiplicity of readings in the verse: Before proceeding to talk about the multiplicity of readings in the verse, and the problems that can avenge it from some commentators, we must clarify the term "science of readings" as it is the knowledge of how to perform the words of the Qur'an in agreement and disagreement, and attribute every aspect. for its carrier.

As for the difference in readings, it is not without three cases, and they are:

A) The difference in pronunciation and meaning is the same, such as: (the path) and (the path), (they have) and (they have).

b) The difference in pronunciation and meaning, although they may be combined in one thing; Because their meeting does not contradict each other.

The word (and they took) has two meanings:

1) by breaking the kha, indicating the command 2) by opening the kha, indicating the news

Because the two readings are addressed to Muslims. And that is because God Almighty commanded them to take the place of Abraham as a prayer hall, and when they complied and did it, he told it about them, so it is possible to combine them, as they are neither contradictory nor mutually exclusive.

c) The difference in pronunciation and meaning, with the impossibility of converging in one thing; to the impossibility of their meeting there. Such as: Yusuf: 110, and it contains two readings, which are:-

1) By emphasizing, which means that the Messengers were certain that their people had denied them. Thinking here indicates certainty, and the first pronoun belongs to the messengers and the second is to the one who was sent to them.

2) By mitigation and its meaning is the delusion of the senders to them that the messengers have denied them in what they told them, that if they did not believe in them, torment would descend upon them, and suspicion leads to doubt, and the first pronoun belongs to the sender to them and the second is to the messengers.

### *Scientific Translation of Imam Al-Baghawi*

He is Al-Hussein bin Masoud bin Muhammad, the son of Al-Farra, attributed to his father's work, where he worked in fur, Al-Baghawi, attributed to a town in the country of Khorasan "Bagh" with his nickname Abu Muhammad. Al-Baghawi was known by several titles, the most prominent of which are: Muhyi al-Sunnah, which is the nickname he is known by, and narrates the reason why he was called by him. When he compiled his book - Explanation of the Sunnah - he saw the Prophet in a dream, and he said to him, "May God bless you as you revived my Sunnah." Rukn al-Din: It is his second title in terms of fame, the supporter of religion, the suppressor of heresy or the deterrent of heresy, the imam, and the sheikh of Islam. And after he reached his maturity, he left his hometown and the nursery of his boyhood - Bagh - and went to the neighboring countries to seek knowledge, so he moved to Marv Al-Rudh. Al-Shafi'i, he wrote many books on jurisprudence on his school of thought, the most prominent of which is "Al-Tahdheeb" which scholars praised and praised, and considered it one of the few perfect books.

The books of biography and classes gathered on his integrity, high morals, and uprightness, and he mentioned his womanhood, piety, and asceticism from the world. He tended in himself to asceticism, contentment, austerity, and minimizing the means of life, to the extent that he only ate bread alone, so he was fair in that and began to eat it with oil.

Those who have translated for him have realized the fortune that his books and writings have become so common and circulated, as they described him as “the owner of the blessed works in them for his righteous intention.” Al-Baghawi al-Kubra with the sciences of hadith and the Prophet’s Sunnah, and this character is almost dominant over it.

There are three dates mentioned in the biography books about the year of his death (510 AH-513 AH-516 AH) and the most likely (516 AH) in his second home (Maru al-Rudh).

### *Al-Baghawi’s Approach to Identifying and Answering the Problem*

- He poses problems with multiple words, and if it is said, “How did they say it?”
- Imam Al-Baghawi raises the problem by relying on the authentic hadiths of the Prophet to the main degree.

His avoidance of fabricated and weak hadiths; The reason for this is that it is up to date.

The problem with Al-Baghawi: If it is said how did he become disillusioned and he could have opposed Abraham?

His answer: - He did not say it, because he was afraid that if he asked for that, Abraham called his Lord, and it was an increase in his scandal and his interruption.

The lack of Israelis in its interpretation, due to the reason for the existence of some of them; Because Tafsir al-Baghawi is a summary of the interpretation of al-Thalabi, which is full of Israelites, but this does not diminish it; Its interpretation is safer and better than many books of interpretation according to the maxim, for they were praised by the ancients and the later ones.

### *The Problem in The Story of Prophet Yunus*

The name of the Prophet Yunus is mentioned in the Holy Qur’an by his name four times: in Surat Al-Nisa, Al-An’am, Yunus, and As-Saffat, and he is mentioned as such in two Surahs: in Surat Al-Anbiya and Surat Al-Qalam. And God Almighty had sent him to Nineveh, but they denied him, so he promised them torment after a while, and he departed from them in anger, and when they lost him, they feared the coming of punishment, and when the date approached, the sky became dark with a black cloud of heavy smoke, so it descended until it covered their city. They went out to the Upper Egypt with their own women, children, and beasts, and separated each mother and her child, and sincerely repented, and pleaded with God Almighty to have mercy on them and revealed them. As for Yunus, he went angry with his people who were sent to them for their delay in responding to his call, so he fled to the charged ark without permission. God Almighty

Explanation of the problem with Al-Baghawi:

We cast it, meaning: on the surface of the earth. Al-Suddi said: On the coast, and the open: the land free of trees and plants<sup>2</sup> It looked like a polished chick. Al-Baghawi answered this problem, saying:

“Lola” there refers to slander, meaning: Were it not for a blessing from his Lord, he would have been thrown out in the open while he is blameworthy;

While Al-Razi did not disclose the explanatory problem; Rather, he sufficed with explaining the vocabulary of the Qur’anic verse.

Al-Nasafi answered the same as al-Baghawi’s answer without declaring the problematic aspect, where he said: “So we threw him in the empty place where there are no trees or vegetation, and he was sick of what he had received from the whale being swallowed and it was narrated that he returned to his body like that of a boy when he was born.”

The same applies to Ibn Kathir, Al-Alusi, both of whom agreed with Imam Al-Baghawi in clarifying the meaning of the verse without declaring the explanatory problem. He was told the open ; Because there is no tree in it, nor is there anything covering it, and it was said that the open is the face of the earth (37), and ostracism is throwing, and its shunning is attributed to God; Because God is the one who mocked the whale to throw it from its belly to a beach without trees, (38) Al-Qalam: 49, to throw it out in the open while it is reprehensible, which is the answer to Lula, and the exile is slander, not discarded in the open. In the open, the situation is that he is not blameworthy, as God accepted his repentance

## CONCLUSION

1. The concept of confusion for scholars of interpretation and Quranic sciences is the most comprehensive and general of all the opinions of scholars from the fundamentalists and modernists, as it is meant by Quranic verses whose pronunciation or meaning is suspected by the commentators.
2. Al-Baghawi may not disclose the interpretational problem. But he mentions it implicitly through the statement of the overall meaning.
3. Forms of the problem according to Al-Baghawi: “If they say” and “If it is said”.
4. The diversity of the anecdotal scenes about the attitudes of the prophets (ﷺ) is evidence of the inimitability of the Holy Qur’an. If the verses appear to be contradictory and contradictory, but after examination, we find that they are coherent and harmonious verses.

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