

The investigation of the Hamz at Al-Wahidi (T.: 468 AH) in the simple interpretation

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Abstract

Al-Wahidi is considered one of the most important scholars of interpretation and interpretation, who paid great attention to the sciences of the Noble Qur'an and its interpretation, and perhaps what he enjoyed of scientific status among scholars praising him as the master of his time and one of his age. (Simple Explanation), and I chose the phenomenon of achieving the Hamz with him; Because of his concern for this phenomenon in this book, which is considered the largest and most famous of Al-Wahidi's books, he referred to this phenomenon with many examples, and this study was organized in an introduction And two topics: I dealt with in the first topic: the definition of Al-Wahidi and his book, and I dealt with in the second topic: the investigation of the Hamz, And then I concluded the research with a conclusion, and confirmed the sources and references.

Keywords: scholars, interpretation, Noble Qur'an.

INTRODUCTION

Praise be to God, Lord of the Worlds, and prayers and peace be upon our master Muhammad and all his family and companions, but for what follows:

The phenomenon of the hamz has attracted the attention of scholars, ancient and modern. Because it is based on a sound that they differed in regarding its form, its description, and its relationship to other sounds, especially the letters of the extension. phenomenology phonetic known in the words of the Arabs, Which I had With great care, with care Scientists The language and Tajweed, so you worked space big at the lesson phonetic, home around dispute Big between grammarians and readers, as well between the old and the modernists, and was singled out with a wealth of literature and research that dealt with their conditions, forms, and verbal characteristics. Highlight AlephaWow paand taHWhich differentiated between the dialects of the

central and eastern islands and the dialects of the Hijazi environment, and this phenomenon is still a linguistic heritage in circulation to this day.

FatrealHamz is one of the topics that have taken a lot of luck from the studies of scholars, ancient and modern. The output of your hamzaIto. Her attributes are verified In Its outlet is farthest from the throat, Whatever Its location mInI Word, whether you are RT with another hamza in the same word or in two adjacent words, qThe truth is the origin, It is the language of Tamim and Qais.

And since the book "The Simple Interpretation of Al-Wahidi" is one of the sources that dealt with this phenomenon, so I decided to address the issue of achieving the Hamz with study and guidance. In Al-Wahidi and his book, and I dealt with in the second topic: the realization of the hamz, and from Then I concluded the research with a conclusion, and confirmed the sources and references.

The first topic

Introducing Al-Wahidi and his book: The Simple Interpretation

First: His name and lineage:

He is Ali bin Ahmed bin Muhammad bin Ali bin Mutwayh Al-Wahidi. Al-Wahidi is related to Al-Wahid Ibn Al-Din. , or (dil) with lambin Mahra.

Second: His nickname and surname:

notAl-Wahidi with: (Abu Al-Hassan) And it was said: (Abu Al-Hussein) And it seems that his nickname is Abu al-Hasan, as most historical sources agreed on him. As for his nickname, he was called: (Al-Nisaburi).); relative to Nishapur) Also, he was nicknamed: (Al-Shafi'i).); It is from Sawa ()All of them are on the madhhab of Imam al-Shafi'i, and there is no one in it who disagrees with them except for the stranger.)And it is said to him: (Al-Mutawi). relative to his grandfather))camouflaged, It is also said to him: Al-Wahidi; Relating to what was mentioned above.

Third: His Birth:

The books of translations and classes did not mention a specific date for the birth of Al-Wahidi, except that Imam Al-Dhahabi ()It was mentioned in the incidents of the year four hundred and sixty-eight, "He died in Jumada al-Akhar, and he was one of the seventy years old." Accordingly, he was born at the end of the fourth century AH.

Fourth: His upbringing and family:

When searching in the books of translations and classes, we did not find anything that would help us identify the first features of Al-Wahidi's emergence and childhood, and this ambiguity is an ordinary issue; Because most of the notables and famous people of Islam when they are born are ordinary people who do not matter, but after they have a business, the narrators start taking care of their news. Al-Wahidi grew up in one of the important cities in the centers of scientific thought (Nisabur), and in it a number of scholars appeared in various sciences; Al-Wahidi became a student

at their hands, until he became a great imam, a scholar.)He was one of the sons of the merchants.).

As for his father, the historical sources have not helped us with anything about him, except for his name Ahmed bin Muhammad bin

Ali bin Metwayh()And that he was one of the merchants, but his mother did not mention the sources that we have something about her.

As for his brothers, historical sources indicated that he had two brothers, the first: Abd al-Rahman ibn Ahmad ibn Muhammad Abu al-Qasim))And the second: Saeed bin Ahmed bin Muhammad, the broker Abu Bakr.)As for his marriage, the historical sources did not mention anything about him, and we could not even know the wife of Al-Wahidi, and the historical sources that we have before us did not mention anything about his children.

Fifth: Learn:

The historical sources did not mention much about the early stages of Al-Wahidi's education, except that he lived in the city of Nishapur, which was famous for science and knowledge; It has become a destination for many intellectuals and sheikhs, to study and study the various types of sciences. Which affected the formation of his scientific personality; As he was a student at the hands of the great sheikhs of his time, and at the hands of these he received his knowledge and traveled in search of benefits.).

The first upbringing was to learn it, as Al-Bakhrazi mentioned ()He said: "Imam Abu Omar Saeed bin Hebat Allah Al-Muwaffaq entered upon the sheikh.")And he is in his book "Teaching Calligraphy." He spent the days of his youth in the study, and mastered the language on Abi Al-Fadl Al-Wardi.)And he read the grammar to my father

Al-Hassan Al-Dair Al-Quhndazi)Al-Thaalibi's councils are necessary in obtaining interpretation.).

Sixthly:his death:

Al-Wahidi died in Jumada al-Akhirah in the year four hundred and sixty-eight, at the age of seventy, and he was old in Nishapur.)and died after a long illness)And it was said: It is a disease of a short illness.).

Seventh: His book: The Simple Interpretation:

It is the largest and most famous of Al-Wahidi's books, mentioned by Ibn Al-Qafti.)He said: The great and golden interpretation.), and sobky(), and Ibn Kathir ()It is a verified book, originally investigated in fifteen doctoral theses at the University of Imam Muhammad bin Saud, and was published in 1430 AH.

The second topic

Achieving the Hamz in the Simple Interpretation

The ancients and modernists took great care of the Hamza, because of its specificity in its description, its origin and its essence, so linguists and readers alike took care of it, and they made chapters for it in their books.), Before starting to talk about the hamza in detail, it is necessary to define it.

motherhamzaIn the language: They mean:the pressure.

The idiomatic meaning does not go outside the circle of linguistic meaning; They are not words that transfer their meaning from one language to another.

The Arab tribes differed in the realization of the hamza and its facilitation. Almost "the books of readings agree that the realization of the hamza is one of the dialects of Tamim, Qais, Bani Asad and those around it, that is, the tribes of central and eastern Arabia, and that facilitating it is the dialect of the Hijaz."

And if we looked closely at the tribes that adhered to the implementation of the hamz in their speech, we would find that they are Bedouin tribes, and we know that the hamza is a strong sound, and pronouncing it requires effort, so pronouncing it was a natural matter

"consistent with what is known among the Bedouins of harshness and scorn of character."

It was narrated that the Messenger of Godﷺ If he speaks, he does not whisper in his words, as Al-Suyuti quoted Ibn Umar-May God be pleased with them-His saying: "What was the provocation of the Messenger of God?ﷺ Neither Abu Bakr, nor Omar, nor the Caliphs, but the Hamz invented it after them.")And it was narrated that the Commander of the Faithful, Ali bin Abi Talib,ﷺ He said: "The Qur'an was revealed in the language of the Quraysh, and they are not the owners of a tone.", - Which:prod-,And if it wasn't for Gabriel-peace be upon him-He descended with a hamza on the Prophetﷺ what is our inspiration"(.).

MotheraThe occurrence of this phenomenon in the interpretation of Al-Wahidi; He mentioned many readings that show the way readers pronounce the hamza and its types,He also mentioned Qur'anic readings that show the hamz of words that were not hamzed in their origin,The places where the hamza is pronounced in Tafsir al-Wahidi fall into three types:Investigator,and diluted,and facilitating betweenAnd I will address the achievement of the hamza only, so as not to prolong it.

–Investigation:It is "giving each letter its right of satisfying the tide, achieving the hamza, completing the movements, and adopting the manifestations and stresses... etc." (.).

and achieve the prod:"It is to pronounce the hamza as a validated one without altering or transposing it.").

Sibawayh said in the chapter on the hamz: "Know that there are three things in the hamza: verification, mitigation and replacement.,The investigation is what you say: I have read,and head,and mean,and miserable,and the like,and mothera mitigation,So the hamza in it becomes between, altered, and omitted.").

In Tafsir al-Wahidi, a number of expressions were mentioned in which the hamza was investigated,We can divide it into two parts: the realization of the singular hamza, and the realization of the two hamzas.

1- Achieving the singular hamza:

thataAchieve the prod:It is the pronunciation of the hamza without alteration or transfer, and the reading of the verification of the hamza among the ancients is similar to the reading of Hafs among us, which adhered to the investigation, and Al-Wahidi mentioned a range of readings in which the single hamza was read and verified,Like God Almighty says:Those who they believe in the unseen((),He read workshops on the authority of Nafi', and Abu Amr (Yomunun) without hums, and the rest of the seven are hums.).

Al-Wahidi said:"In saying:(they believe)Two readings, achieving and softening the hamza,Whoever investigates, then his argument is: that the thousand in (amen) is not devoid of a motheralt cannot be redundant or reversed, so it is not permissible for it to be redundant;becausealf it was, it would have been (verb),And if it was (verb), then it would be present (object),When the present tense (belief) is evidencedaon thatalt is not redundant, and if it is not redundant, then it is reversed, and its inversion is not free from: (waw) or from (yaa) or from (hamza), and it is not permissible for it to be reversed from (waw).;becausealt is in a sukoon position, and if it is in a sukoon, it must be corrected, and with such an indication it is not permissible to reverse it from (the yaa).aThe alpha did not turn from it because it was sukooned after an open letter, just asaHa if you ease into: (it's okay),and (head),And (axe) turned a thousand.a;For its stillness and the openness of what preceded it, it also turned in the manner of: (safe).,And (came), and in the names: towards:(adder),And (Adam), and (Other),TheaaaThe coup here is necessary for the meeting of the two hamzas, and if the two hamzas are combined in a word, the second of them is necessary for the heart according to the movement before it if it is static, towards: (safe),and (autumn),and (then),

and (Atna)"().

Abu Ali said: "Umm!aA proof for those who recite (they believe) in the realization of the Hamz, becauseae inaWhat is left of the hamz in

(Aumen) for the meeting of the two hamzat..."().

Al-Wahidi said:"And whoever achieved the prodding in(believe)Because he left the hamz from (Aumen) to the combination of the two hamzas, just as he left it in (Amen) as well. So when its meeting with all the present letters except for the hamza ceased, he returned the word to the original hamzah; becauseaprod of (security),And (safety) the fulfillment of the verb,and mmaDoes the hamza strengthen the one who leaves it?aWhat turns it wow.A sakina and what precedes it are movable with a vowel, and the waw sakina,If he joined what came before her, they would have cut off her heart.).

Among that is the saying of the Most High:and the boys((()Where Nafeh recited without hamz, and the rest of the seven with hamz)),Al-Wahidi said: "And in his saying:and the boys(Two readings: investigation and mitigation, so whoever investigates is the original.)And whoever is lightened and does not whisper, he is not without one of two things: UmaTo make him a young man who desires when he is inclined, and from this is the poet's saying:

you were old wolf()

Another said:

To India, pour out my heart And India like it is pouring()

Or make him leave the hamza of Saba)It is not easy for him to take him from a boy to such and such, because he aspires a person to religion, and he does not become religious with him, so if after this, and the Sabeans were transferred from their religion that was taken from them to others and religious with it, it is not correct that it is only from Sabaa which means A transition from their religion that has been legislated for them to another that has not been legislated for them, so the soap is based on leaving the hamz, and leaving the hamz to this extent is not permitted by Sebaweh except in poetry, and others allow it, so it is according to the saying of those who permitted that.).

Among that is the saying of the Most High:on them Fire reflux((()Ibn Katheer, Ibn Amer, and

Asim in the narration of Abu Bakr, and al-Kisa'i read: "Musadadah" without a hamz, and Abu Amr, Hamzah, and Hafs read on the authority of Asim: "Musadadah" with a hamz.

Al-Wahidi said In both languages, read: (Musaddidah), mouth IN he said: I ratified with the hamza, he said: al-Asid, and whoever said: entrusted, he said: al-wasid, and it is said to al-Mutabbaq: al-Asad and al-wasad, and this derivation necessitates that the meaning of al-wasid: the applied and estranged door, those who said: thea This is the door, their saying agrees with the origin of the word in the language, and the meaning of the wasid in the cave is: that it is blocked, as it was narrated in the story: that the door of the cave was closed to them, and those who said: it is the annihilation; Because if the dog was inside the cave behind its blocked door, it was in the yard; becausea What went beyond the mouth of the cave was part of the courtyard, and the dog was at the end of the courtyard at the door, And the two sayings are correct according to what we have shown.).

Abu Zara'a said: "So whoever provoked him will make him (activated) from (I blocked the door).", Which: I applied it, like: I believed, Fa'a verb is a hamzah that says: "Asad" means "assurance", And whoever leaves the hamz, he makes it one of (Awsaad, Awasd A Sead), fulfilling the verb Wow. Al-Kisa'i said: I closed the door and I closed it when I wanted it.").

Abu Bakr bin Ayyash (d. 193 AH) did not like this reading, And he used to say: "We had an imam who whispered (blocked), I desire to block my ears when I hear it.").

It is also the saying of the Almighty: Say from It was enemy jibriel (((), Where Nafie read, and Abu Jaafar, and Abu Amr, and Jacob, Ibn Amer, And Hafs, by breaking the jim and ra without a hamz, and Ibn Kathir recited likewise, but with the opening of the jim, and he recited Shu`bah with the opening of the jim and the ra, and then the broken hamza, and he also recited Hamzah, and the kesai, And behind, but with an addition of ya sakina after the hamza, and for Hamzah if only the facilitation

stops him, and motheraa (Michal) Nafi' read, And Abu Jaafar with a broken hamza after the Alif without Ya after it, and he recited Hafs, and Abu Amr, And Ya'qub is without a hamz or a ya', and the rest read a broken hamza after the alif and a sukoon after it, and Hamzah has the ease with the tide and the shortening.).

Al-Wahidi said: "And (Jibril) It has languages, some of which he has read, and some of which he has not read, as well

(Michael), And (Israel)" ().

The Falkovs are not Hafs, they read: (Gabriel) Fatih Al-Ra', Al-Jim, and Al-Hamz are saturated, and Al-Tabari (d. 310 AH) referred to this reading and attributed it to the people of Kufa., It is represented by the house of Jarir bin Attia in the hamz of this word; He says:

they worship the I They lied about Muhammad and Gabriel, and they denied Mikala ()

Ibn Khalawayh (d. 370 AH) argued for those who read the hamz with: "that If the Arabs pronounce a name other than their language or its daughter, it expands in its pronunciation, due to ignorance of the etymology with it.), Abu Zara' and al-Qurtubi (d. 761 AH) attributed the Hamz in Jibril to the tribes of Tamim and Qais)).

And from the saying of the Most High: that Those who unbeliever from family the kuttab And the mushrikeen at Fire hell immortals In which those they Evil The wilderness(((), Where he read: Nafi', and Ibn Amer: (the good of the innocent), and (the evil of the innocent), both of which are muzzled, and Hisham bin Ammar read on the authority of Ibn Amer without a hamz, and the rest read: (the evil of the wilderness), and (the best of the wilderness) without a hamz with the emphasis of the Ya'in.).

Al-Wahidi said: "and read (wild), without a prodding, and it is He who acquitted God of creation, and the analogy in it is the prodding, Theaaah mma Leave a hamzah: like the Prophet, the offspring, and the khabi, and the hamz in it is like returning to the original left in use, just as the hamz became the prophet was like that, and leaving the hamz in it is

better, even if the hamz is the original; because a MaA hamzah is not left, it becomes a hamzah as a return to the rejected principles such as Hatnua and the like of the basic principles that are not used. It was only in the form of a mistake, as they said, "I received the stone, and the like of a mistake that has no face in the hamza.").

2_Achieving the two combined goals:

The two hamzahs may be located in a word or in two words, so some readers will verify them and the second will reduce others, such as the Almighty's saying: that Those who unbeliever whether on them I warn them Mother did not you warn them no they believe(((), Where he read with investigation Asim, Hamza, Al-Kisa'i, and Ibn Amer, And in the softening of the second, he read Nafi', and son of many, and Abu Amr ().

Al-Wahidi said And in saying: (I warned them) There are two aspects of the reading: the fulfillment of the two hamzahs, and the softening of the second, so whoever fulfills them, his argument is: that the hamza is a letter of the throat, so it is permissible to combine it with the same as the rest of the ringing letters, towards: Fah() and fahtt,), The same is the ruling on the hamzah... and the argument of the second khuff: that proximity refused to combine them in places in their words, from that when they met in (Adam), and (ader), And (another) they all committed the second

the allowance and they did not achieve it" ().

Ibn Khalwayh explained the argument for the one who achieved the two hamzats: He came with the speech fulfilling his duty; Because The first hamza is an alif al-sawa' at with an interrogative word, and the second is a thousand pieces, and each of them has a meaning.").

Among the readings that were read with the fulfillment of the Hamz is the Almighty's saying: and they killed them imam The infidelity that they no yes It is theirs that they may desist. (), Ibn Aamir recited, and the kofi: (Imams) by verifying the two hamzats, and Ibn Katheer recited, and Abu Amr, And

beneficial to the well-known about him: (Aymah) with a hamza after Yaa).

Al-Wahidi said "In (the imams) there are two recitations with the fulfillment of the two hamzats, and the second is yaa'... The principle is in the imams of the imams, because Here is the collection of an imam, such as: He said and examples, but when the two met, the first merged into the second, and its movement was thrown on the hamza, so it became imams, so he replaced the broken hamza with ya; Because the two hamzats are disliked in one word, this is the choice of all grammarians.).

Sibawayh refused to realize the two hamzats in a word, and that a Hello BIDrlof substituting one of them) Ibn Jinn promised He investigated the two hamzahs in imams from the deviant hamz, and he saw that The two hamzats do not meet in one word, Thea A if they are eyes like: A question and another, and he counted the achievement of the two hamzats as a weakness and not melody.

Al-Zajjaj said: And whoever recites Hamzat, He should read (human) There are two advantages, and the consensus is that (Adam) There is only one hamzah, and the difference is referred to consensus, and not (imams) In the meeting of the two hamzat

According to the madhhab of our companions, otherwise what is narrated on the authority of Ibn Abi Ishaq that he would have permitted their gathering.

The-Kh-at-M-H

The hamza is an authentic sound in the Arabic language, written in the alif mahmouzah. Because it does not stand by itself, nor does it have a picture, so it is written with the fatha alpha, with the damma waw, and with the kasra ya.

The Arab tribes differed and differed in the realization of the hamza and its reduction, so the Arabic books almost unanimously agree that the realization of the hamza is from the dialects: Qais, Tamim, Bani Asad, and those

around it, that is: the tribes of the central and eastern Arabian Peninsula, and that its facilitation is the dialect of the people of the Hijaz.

Most of the ancient scholars unanimously agreed that the hamza is a strong, resonant sound and its exit is from the farthest part of the throat. Others considered it a strong voice, neither whispered nor loud. What appears that the modernists did not agree on one opinion regarding their description of the sound of the hamza, as it is an unstable sound for them.

Thus, we arrive at the ancient and modern linguists who see that the hamza is a heavy letter on the tongue. Therefore, the Arabs changed a lot in this letter, and they acted in it as long as they did not act in other letters.

Finally, I ask God, the Most Merciful, the Most Merciful, that this work of mine be among the good deeds that are good with your Lord for reward and the best in return.

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