

Differences in Interpretations

An example of the difference between the general interpretation and the logical pragmatic interpretation for the following Quran verses from sura Al-Imran:

“And do not think that those who have been slain in the cause of God are dead. Rather, they are alive with their Lord, being provided with sustenance” (169) rejoicing in what God has given them. He is of His bounty, and they rejoice for those behind them who did not catch up with them. There will be no fear for them, nor will they grieve (170) You are given good tidings of God's grace and bounty, and that God does not waste a reward The Believers (171)

Interpretation of Ibn Katheer: He says: “The Almighty told about the martyrs that even if they were killed in this abode, their souls are alive and in the abode of the hereafter.” Then he goes on to mention many narrations on this subject. He mentions that it came in Sahih Muslim on the authority of ..on the authority of.... Abdullah bin Murrah, on the authority of Masruq, who said: We asked Abdullah about this verse, and he said: “Their souls are in the hollows of green birds that have lamps attached to the throne. They said: What do we desire while we roam from Paradise wherever we want? So he did that to them three times, and when they saw they will not be left without being asked. They said: O Lord, we want our souls to be returned to our bodies so that we may be killed for Your sake once more. When he saw that they had no need, they left.” And he mentioned another hadith: Imam Ahmad said: Ya'qub told us, my father told us, on the authority of Ibn Ishaq, Al-Harith bin Fadil Al-Ansari told us, on the authority of Mahmoud bin Labeed, on the authority of Ibn Abbas, may God be pleased with them, that he said: The Messenger of God, may God's prayers and peace be upon him, said: “The martyrs are on a bright river at the gates of Paradise, in a green dome, and their provision from Paradise comes out to them morning and evening. And we narrated in the Musnad of Imam Ahmad a hadith in which there is good news for every believer that his soul will be in Paradise and will also roam there.

And she eats from its fruits, and she sees what is in it of freshness and happiness, and she witnesses what God has prepared for her of dignity. Imam Ahmed, may God have mercy on him, narrated it from [Imam] Muhammad bin Idris Al-Shafi'i, may God have mercy on him, on the authority of Malik bin Anas Al-Asbahi, may God have mercy on him, on the authority of Al-Zuhri, on the authority of Abd al-Rahman bin Ka'b bin Malik, on the authority of his father, may God be pleased with him, who said: The Messenger of God, may God's

prayers and peace be upon him, said: "The believer's breath is in a bird that hangs in the trees of Paradise. until God returns him to his body on the day he will be resurrected." And he continues to mention the narrations on several pages without reaching a clear meaning:

Tafsir al-Tabari: 8204 -" Ibn Hamid told us, he said, Salama told us, on the authority of Ibn Ishaq: "Those who were killed in the way of God Do not think of them, O Muhammad, as dead, not feeling anything, nor enjoying themselves, for they are alive with Me, enjoying My sustenance, rejoicing in what I have bestowed upon them of My honor and bounty, and the abundance of My reward and gift that I have bestowed upon them. Then he narrated at length the same narratives that were mentioned in the interpretation of Ibn Katheer.

Interpretation of Sayyid Qutb in the shadows of the Qur'an: "These martyrs are alive, they have all the characteristics of the living: enjoyment, goodwill, interest, and influence. So what is the regret over their separation? And here he does not touch on how they lived or the interpretation of the words mentioned in the verse.

Tafsir Jalalain

It was revealed regarding the martyrs: {And do not think that those who have been slain, lightly or severely, in the cause of God} that is, for the sake of His religion, are dead, but rather, they are alive with their Lord. As stated in the hadith {they are provided} they eat from Paradise fruits.

2. Graphic interpretation

Interpretation of Imam Al-Razi: Imam Al-Razi says in the interpretation of verse Al-Imran 169: "Know that the apparent meaning of the verse indicates that those killed are alive, so either that is real or metaphorical. This is the definition of aspects that can be mentioned in the interpretation of this verse:

The first: They are alive in reality until the Hour is established. It is the saying of Ibn Abbas, Qatadah and Mujahid, and it is the view of Al-Hassan, Amr bin Ubaid, Wasil bin Atta, and it was chosen by Al-Jaba'i, Al-Ramani and all the commentators. Here we see sticking to the face of words on

Its reality and abandoning the metaphor, despite what results from that of embodiment of God Almighty on the one hand, and contradiction with the physical laws of the universe on the other hand. When they claimed that the dead were physically alive in reality, this necessarily entailed that the phrase

(with their Lord) is spatial, and this is impossible for God Almighty, because God does not live in a specific place. As for the contradiction with the laws of the universe, they claimed that the bodies of the prophets and martyrs do not decay in earth, they will stay as they are soft and juicy until the Day of Resurrection. While they are alive in their graves they are provided with substance from Paradise, morning and evening.

(Second) The polytheists used to say that the companions of Muhammad kill themselves in wars for no reason and then die and go away, so God told them that the matter is not as they said, and that they will live on the Day of Resurrection and be rewarded.

(Third) Its meaning is not to say that they are dead in religion, but rather they are alive by obedience and guidance, and the same is true of His saying, the Most High: {Is he who was dead and We gave him life, and made for him a light by which he walks among people, like him who is in the darkness from which he cannot emerge} Al-An'am 122, so He used misguidance as death and guidance as life.

(Fourth) What is meant is that they are alive for what they have received from the beautiful mention and praise, as it was narrated on the authority of the Commander of the Faithful, Ali, may God be pleased with him, when he said: The treasury of wealth perished while they were alive, and the scholars remain as long as eternity remains. Their bodies are lost, but their traces are present in the hearts.

It is noticeable from the opinion of Imam Al-Razi that he rejects the first opinion that they are alive in the sense of the well-known life in this world. And that what is meant is that they will live on the Day of Resurrection, they will be alive by obedience and guidance, and that their traces are present in the hearts. He gives them good tidings that their resting place will be Paradise on the Day of Resurrection, where they will meet with the believers who preceded them, and they will rejoice in meeting the believers who will join them.

interpretation of Dr. Muhammad Shahrour is close to that of Imam Al-Razi, and he adds that there has been confusion among the commentators between the Soul, the Self, and Death. So the body is the one whose Creator takes it to return to dust as it was the first time, as evidenced by His saying: {God takes souls at the time of their death} Al-Zumar 42. As for the soul, it goes to its creator who breathed it into His first creature, and thanks to it, He became sane, aware, and discerning. And death in the wise download has two meanings: the first is

material in reality, as in his saying {Every Self shall taste death} The Prophets 35, which means the destruction of the earthy physical body. The second is metaphorical death, as in the Almighty's saying: "Was he who was dead and We gave him life and made for him a light with which he walks among people, like him who is in darkness..." Al-An'am 122. The meaning is that people before faith Their hearts were dead. Their Self was dark. . Then, when their hearts exude faith, and they vibrate, so life springs into them, and light shines in them, and then it shines, and light overflows from them, so you walk with it among people, guiding those who are astray.

As for his saying {and do not think} and his saying {with their Lord} in Al Imran 169, then the past of (think) is (accept) in the sense of conjecture and delusion, and it was mentioned in the wise revelation in this sense in forty-five places, including His saying: {And do not think that God is heedless of what He does The wrongdoers} Ibrahim 42, and the Almighty's saying: "Does man think that we will not gather his bones?" Al-Qiyamah 3. And the speech in His saying "And do not think" is directed to the Prophet (PBUH) in particular and to the believers in general. And God Almighty forbids the illusion that those killed in His path are dead whose spirit will depart just as the spirit of others has departed. Rather, they are alive, and that death and life have another aspect that is different from death that you see with your eyes and touch with your hand and imagine with him that it is the end. And if death and life came in the two verses on the face of the truth, then the news in them contradicted the laws of the universe that God Almighty established. As for his saying {with their Lord} it means: in the estimation of their Lord and according to His standards and point of view, and we cannot understand it in terms of the spatial reality, because it leads to embodiment.

Conclusion: Understanding such verses is linked to the concept of Self, Soul, death and mortality. See discussion on that topic.

Interpretation of the fighting verse in Surat Al-Tawbah

Surat Al-Tawbah

This surah did not write the Basmalah at its beginning, like the rest of the surahs - in the Mushaf of Uthman, may God be pleased with him. Al-Tirmidhi narrated - with his chain of transmission - on the authority of Ibn Abbas, he said: "I said to Uthman bin Affan, what moved you if you proceeded to Al-Anfal - which is from the Mathani - and to Bara'ah - which is from the Al-Mi'een - And you made a comparison between them, and you did not write a line between them (In the Name of God, the Most Merciful, the Most Merciful)? And you put it in the seven long ones? What made you do that? Othman replied: The Messenger of God (PBUH) If something was revealed to him, he would call some of those who were writing, and say: "Put this verse in the surah in which such-and-such is mentioned." Anfal was one of the first to descend in the city. It was an innocence of the last thing that was revealed from the Qur'an. Her story was similar to hers. I thought it was her. And the Messenger of God [PBUH] died and did not make it clear to us that it was from her. For this reason, I compared them, and did not write a line between them: (In the Name of God, the Most Gracious, the Most Merciful), and I put them in the seven long ones. This narration is the closest to presenting an acceptable explanation for putting the two Surahs like this, and not separating them with a line: (In the name of God, the Most Gracious, the Most Merciful).

The revelation of the surah

This noble surah is one of the civil suras that deals with legislation, and it is one of the last surahs that were revealed to the Messenger of God (PBUH). Al-Bukhari narrated on the authority of Al-Bara bin Azib that the last surah was revealed, Surah Bara'ah, and Al-Hafiz Ibn Katheer narrated: The first of this surah was revealed to the Messenger of God (PBUH). R) When he returned from the Battle of Tabuk, he sent Abu Bakr Al-Siddiq as an emir on Hajj that year, to establish for the people their rites, and when he closed, he followed him with Ali bin Abi Talib to be a communicator of the Messenger of God (PBUH) of the rulings that were revealed in it in the (ninth year) of the migration. It is the year in which the Messenger of God (PBUH) went out to invade the Romans, and it became famous among the prophetic invasions (The Battle of Tabuk), and it was in intense heat, and a long journey, when the fruits were good, and the people immortalized to the bliss of life.

This noble Surah has two main objectives - in addition to the other rulings -: First: clarifying the Islamic law regarding the treatment of the polytheists and the People of the Book. Second: Showing what the attitudes were like when the Messenger mobilized them to invade the Romans.

This surah has been given many names, which some commentators have brought to fourteen names, the most famous of which are innocence and repentance.

Jihad in Islam

Imam Ibn al-Qayyim summarized the context of jihad in Islam in Zad al-Ma'ad: The first thing that his Lord, Blessed and Exalted be He, revealed to him was: to recite in the name of his Lord who created. That was his first prophecy. So He commanded him to recite in himself, and He did not command him at that time to convey the message. Then He sent down to him: (O you wrapped around, arise and warn) and then commanded him to warn his closest clan. Then he warned his people. Then warn those around them of the Arabs. Then he warned the Arabs as a whole. Then warned the worlds. So he resided for a few ten years after his prophethood, warning of the call without fighting or paying tribute, and commanding desisting, patience, and forgiveness.

Then he was permitted to migrate, and he was permitted to fight. Then He commanded him to fight those who fought him, and to refrain from those who retired from him and did not fight him. Then He commanded him to fight the polytheists so that the whole religion would be God. . Then the infidels were with him, after the command to wage jihad, into three categories: the people of peace and truce. And people of war. And the people of dhimma. . So he commanded that the people of the covenant and peace be fulfilled their covenant, and that he fulfilled for them what they were upright in the covenant; If he feared treason from them, he renounced their covenant with them and did not fight them until he informed them of the breach of the covenant. He was ordered to fight those who violated his covenant. . And when Surah Bara'ah was revealed, it revealed the ruling on all of these divisions: So he commanded that he fight his enemy from among the People of the Book until they pay the jizyah or enter into Islam. He commanded him to fight the infidels and the hypocrites and be harsh with them. So he fought the infidels with sword and spears, and the hypocrites with argument

And the tongue. He commanded him to disavow the covenants of the infidels and to renounce their covenants to them. . And he made the people of the

Covenant three sections in that: an oath that he commanded to fight them, and they were the ones who broke his covenant and did not uphold it, so he fought them and prevailed over them. And they swore to them a temporary covenant that they did not break and did not support it, so he commanded him to complete their covenant for them to their term. And an oath that they did not have a covenant and did not fight it, or they had an absolute covenant, so he commanded that they postpone four months; If it is slaughtered, kill them. . So he killed the violator of his covenant, and postponed the one who made a covenant to him, the first of which was an absolute covenant, four months, and ordered him to complete his covenant for the fulfillment of his covenant to its term; So all of them embraced Islam and did not persist in their disbelief for the duration of their term.

And hit the people of the dhimmi tribute. . So the matter of the infidels settled with him, after the revelation of his innocence, into three categories: those who fought him, the people of the covenant, and the people of the covenant. . Then the state of the people of the covenant and reconciliation devolved to Islam, so they became with it two divisions: warriors and people of dhimma. And his warriors are afraid of him. So the people of the earth became three categories with him: A Muslim who believes in him. And safe for him. And a fearful warrior. . As for his conduct of the hypocrites, he commanded to entrust their secrets to God. and to fight them with knowledge and argument; And he commanded to turn away from them, to be harsh with them, and to convey the eloquent word to their souls; He forbade praying for them and standing over their graves. And he told that if he asked forgiveness for them, God would not forgive them. . This is his biography of his enemies among the disbelievers and the hypocrites. End.

Sayyid Qutb says: In his book In the Shadows of the Qur'an

((From this good summary of Ibn Qaymiyyah of the stages of jihad in Islam, authentic and profound features are evident in the dynamic approach of this religion, worthy of standing before it for a long time.

The first feature: It is the serious realism in the approach of this religion. It is a movement that confronts human reality.

The second feature in the curriculum of this religion. . It is kinetic realism. . It is a phased movement. Each stage has means equivalent to its requirements and realistic needs. He does not confront reality with abstract theories, nor does he confront the stages of this reality with frozen means.

The third feature: This permanent movement and renewed means do not deviate this religion from its specific rules, nor from its planned goals. one goal . . . It is the sincerity of slavery to God, and the exit from slavery to the servants. . . . There is no compromise in this rule nor softness. And the fourth feature: It is that legislative regulation of the relations between the Muslim community and all other societies - as is noticeable in that good summary that we quoted from Zad Al-Maad - and that this regulation is based on the fact that Islam is the universal principle to which all mankind must fulfill; Or to make peace with him in its entirety, and not stand in support of his call with any barrier from a political system or material force. And to leave between him and every individual, whether he chooses or not of his own free will. But neither resist nor fight him. If someone did that, Islam had to fight him until he killed him, or declare his surrender. But we just go ahead and say:

These interim rulings **are not abrogated**, so that they may not be applied in any circumstances of the Muslim nation after the revelation of the last rulings in Surat Al-Tawbah. That is because the movement and the reality that it encounters in various circumstances, places and times is what determines - through absolute ijihad - which rulings are more appropriate to be followed in any given circumstance, at any given time and place! Without forgetting the final rulings that must be achieved, when the Muslim nation is in the state that enables it to implement these rulings; As it was when Surat Al-Tawbah was revealed, and after that during the days of the Islamic conquests that were built on the basis of these last and final rulings. Whether in dealing with the polytheists or the People of the Book.

- This religion is an information for those who do not know, and protection for those who seek refuge, even from his enemies who raised the sword against him and fought and stubbornly. . . But he strives with the sword to destroy the material forces that prevent individuals from hearing the word of God; And turn between them and the knowledge of what God has revealed; So he turned between them and guidance, as he turned between them and liberation from the worship of slaves; And make them resort to worshiping other than Allah. . . . And when he destroys these powers and removes these obstacles, then the individuals are safe in his arms. He teaches them and does not intimidate them, and protects them and does not kill them. Then he guards and sponsors them until they reach their safety. . . This is all while they reject God's methodology!) End of Sayyid Qutb's explanation in Shades of Islam.

Sheikh Al-Islam Ibn Taymiyyah, may God have mercy on him, said

These verses and their meanings **do not abrogate** the verses of abstaining from those who desist from us and fight those who fight us, and they do not abrogate his saying: (There is no compulsion in religion), but the circumstances are different. And fight all the infidels until they enter into God's religion, or pay the jizyah.

And if the Muslims are weak and not able to fight everyone, then there is nothing wrong with them fighting according to their ability, and desisting from those who refrain from fighting them, if they are not able to do so. For the Muslims, not according to his whims and desires, but he looks at the Muslims and looks at their condition and strength...

This saying was mentioned by Abu al-Abbas, Sheikh of Islam Ibn Taymiyyah - may God have mercy on him - and chose it... This saying was chosen by a group of scholars, and it was chosen by Al-Haafiz Ibn Katheer - may God have mercy on him. This saying is clearer and clearer in the evidence. Because the fundamental rule is that abrogation is only possible when it is impossible to reconcile the evidence, and reunification here is not impossible, as explained above.

Muhammad al-Ghazali, the contemporary Islamic thinker: He denied the occurrence of abrogation in his book Perspectives on the Qur'an, as he singled out a chapter for that entitled: On Abrogation. He began by saying: Are there any verses in the Qur'an that are invalid to rulings that remain in the Qur'an for memory and history, as they say? They are read only for the reward of recitation, and they are viewed as precious artifacts are seen in the role of antiquities.

Then he says, declaring his opinion on the issue of abrogation: We do not tend to go with this direction - he means to say abrogation - but rather we do not see the need to adopt it.

Sheikh Ibn Baz, may God have mercy on him, said:

The scholars - may God have mercy on them - said: This verse abrogates all the verses in which there is forgiveness and desisting from the polytheists, and in which there is a cessation of fighting those who did not fight. Money and life to fight the enemies of God, so that they enter into the religion of God, and until they repent of their polytheism and establish prayer and pay zakat, so if they do that then they have protected their blood and their money except for the right of Islam.

In the opinion of Dr. Muhammad Shahrour:

((Surat al-Tawbah is a complete surah, i.e. all of its verses are rulings and legislations, and for this reason it does not begin with the basmalah, and it is what the Almighty referred to in His saying in Surat Muhammad: {And those who believe say, "Why was not a surah sent down? Then when a decisive surah was sent down and fighting is mentioned in it, you will see those in whose hearts is a disease looking at you." The sight of the unconscious person from death is better for them} Muhammad 20. As for Surat Muhammad itself, it contains decisive verses, and it contains similarities, i.e. the Qur'an, as the Almighty says: {It is like the garden that the righteous have been promised, in which there are rivers of water that is not putrid, and rivers of milk whose taste has not changed, and rivers of wine, a delight for the drinkers. And rivers of filtered honey, and they have in it all kinds of fruits and forgiveness from their Lord, like those who are eternally in the fire and they were given water all together and their intestines were cut open} Muhammad 15.

We see in the Almighty's reference to Surat Al-Tawbah, with one of the verses of Surat Muhammad, an indication of a certain relationship between the two Surahs, just as we see another relationship linking the two Surahs with verses 8 and 9 of Surat Al-Mumtahna, governing the Arab political and Islamic mind in particular, in defining the principle of violence, And in his position on the other and the other opinion. We believe that we have to stand for a long time in front of the two surahs and the two verses that are examined, to determine whether this principle that you decide absolutely works in every time and place, or is it temporary and confined to the framework of the stage of the prophetic mission.

- (God does not forbid you with regard to those who did not fight you because of religion and did not expel you from your homes, that you treat them justly and justly, for God loves those who are just) (al-Mumtahanah 8).
- (Only those who fought you because of religion and expelled you from your homes and supported your expulsion, God forbids you to be loyal to them, and whoever allies with them, they are the wrongdoers) Al-Mumtahanah 9.

Surat al-Tawbah and Surat Muhammad are also civil, and Medina was the stage of establishing the Islamic state in the Arabian Peninsula. It includes public political stances, civil war, and foreign wars, and all of this was covered in the two Surahs of Muhammad And repentance. If we take the exam, we will find in them an explanation of whom we fight and who we do not fight, regardless of whether he is from the People of the Book or from others. Thus, he defined the

justifications and conditions for fighting that must be met in order for it to be legitimate.

That is, He, Glory be to Him, specified for us in the two Surahs the conditions and conditions for the implementation of verse 9 of Surat Al-Mumtahanah, in fighting those who fought us because of religion, expelled us from our homes, and supported our expulsion. Hence we see that the content of Surat Muhammad and Al-Tawbah, with regard to them

Our topic here is not absolute, but is defined and restricted by verse 9 of Surat Al-Mumtahna. And we see its study on this basis, so that we do not fall into the illusion of contradiction between the two Surahs and the verse, that is, how do we take the tribute from those who did not fight us and did not expel us from our homes and did not support our expulsion, by hand while they were submissive? Where is righteousness and equity in that? God says in Surat Al-Tawbah {Fight those who do not believe in God nor in the Last Day and do not forbid what God and His Messenger have forbidden and do not follow the religion of truth from among those who were given the Book..} So how, if they do not fight us and do not expel us from our homes and do not support us in expelling us?

We find that the fighting came on two levels:

The first level is internal: {They fought you because of religion} that is, the suppression of freedom of ideological choice, tyranny, and intellectual persecution.

The second level is external:

A - Aggression from outside Muslim countries (Tatars, Mongols and Crusaders).

B - Expulsion from homes due to ideological persecution (the Inquisition courts in Andalusia) or for settler colonial reasons (Israel in Palestine and the Occupied Territories).

Surah Al-Tawbah explained these two levels. For example, in verse 112 of it, the believer is required to adhere to God's limits absolutely, past, present, and in the future. Surahs Muhammad and Surah al-Tawbah also covered the events and stages of the prophetic call. Surah al-Repentance began with the verse with the Almighty saying: {Innocence from Allah and His Messenger to those with whom I made a covenant among the idolaters}, and we see that it covered in its verses the stage of internal fighting with the Arab polytheists, and the stage of external fighting such as the Battle of Al-Ushrah (Tabuk). We do not find in the

wise download verses of the level of harshness of its verses that mentioned the backwardness and negligence of this campaign.

Upon victory over internal oppression, tribute is taken from those who were given the Book with their own hands while they were subdued, if they were a party to this oppression, or backed it. Fighting is considered justified in the case of internal oppression, that is, with the loss of freedom of belief and expression, against the People of the Book and others involved in this oppression, so that all people obtain freedom to express their opinion equally.

Here we have to point out that all the fighting verses that were mentioned in the wise revelation to cover events that took place in the era of the Prophet, such as the battles of Badr and Uhud, the Trench, Tabuk, the conquest of Makkah and Khaybar, are Muhammadi stories, like the stories of Noah, Abraham and Moses, no legislation should be taken from it.

The lessons are not the rulings, and therefore the verse of the sword {Then when the sacred months have passed, kill the idolaters wherever you find them, and take them and besiege them and lie in wait for them all. If they repent and establish prayer and pay zakat, then let them go on their way. Indeed, God is Forgiving, Merciful} (Al-Tawbah 5), which is included in the context of talking about the Battle of Tabuk and within the events of the Battle of Tabuk. As for relying on it by saying that it abrogated all the verses of forgiveness and pardon, this is a great injustice against Islam and the message of Muhammad: Your Lord knows best who strays from His path, and He knows best those who are rightly guided." (An-Nahl 125) , except for what

What I want to say is that fighting according to the wise revelation is the last solution, and to remove injustice, not oppression, and to establish a state that respects people's beliefs and defends them, not to force them to a specific religion, and we have in the Almighty's saying the best motto: {And if your Lord had willed, everyone on the earth would have believed together. they are Believers} (Yunus 99).))

End of Dr. Shahrour explanation.

Stories of the Hoot (الحوّت) in the Quran

Wrong understanding of the meaning of one word in a Quranic verse could lead to different and conflicting interpretations and conclusions.

In the following, let us look at two stories (the story of the Prophet Musa and the righteous servant, and the story of Dhul-Nun - the Prophet Yunus), where the commentators differed in their interpretation due to the difference in the meaning of one word, which is the word “**Hoot/حوّت**”: its root in Arabic linguist is (hawat):

Al-Khalil Ibn Ahmad says in his explanation of the significance of organic physics in the phonetic pronunciation and the indication of the origin of the meaning:

Ha (ح) is a guttural sound that perfectly expresses the event of internal narrowing followed by widening, as there is no return from the point of narrowing that the epiglottis helps the tongue of the epiglottis for the air, but rather a strong push for it.

The waw (و) is a subterranean verbal sound, as it is an abyss in the air, not affiliated with a specific point.

Al-Ta' (ت): The sound of my teeth gingival. The Ta'a is not a lower explosion but rather an upper one, in which the pressure depends on two points, which are the pressure points of the two lateral muscles of the tongue, so it indicates the need for power to move.

So, the word “**حَوّت**” denotes an event that starts from a narrow place closer to stillness, then expands and pushes with force, and it has the characteristic of continuing depending on pressure on two points. **Whatever achieves this concept is called (حوّت)**. The **fish**, whether small or large can be called a (حوّت): it starts from stillness, then rushes and continues to rush and rotate with its scales. The **boat** can also be called a (حوّت), as it starts from stillness, then rushes and continues to rush with two oars or more. A **merchant**, experienced in dealings who starts with a simple trade, then he expands his trade, rushing with force to obtain control over a type of trade is called (حوّت) and so on.

The word حوّت is mentioned in (Al-Sihah fi Al-Lughah) Arabic dictionary: The حوّت is the fish, and the حوّت is a tower in the sky. It also means, hovering around, and is used for a man who he eluded you.

So, not every word (حوت) means fish, and the meaning of the word must be understood according to the context and the place of the discourse to determine the meaning of the word (حوت) in this context.

1. The story of Moses and the Pious Man

The Almighty said: {He said: Did you see when we took refuge on the rock then I forgot the **Hoot**, and nothing made me forget to speak of it but the Shaitan, and it took its way into the river; what a wonder!.

The first interpretation:

The narration as in the interpretation of Ibn Katheer: It is narrated that Moses, peace be upon him, had ordered his servant Joshua to carry a salted fish حوت with him, and he carried it in a sack. So they travelled until they reached the point of meeting of the two seas, and while they were sleeping the حوت sprang from the sack to the sea, so it began to walk like a swarm on the earth till it reached the sea. Ibn Abbas said: Its trace became like a stone, and Qatada said: It swarmed from the sea until it led to the sea, then He walked in it, such that wherever it walked turned into water, and the same narrative is mentioned in the interpretation of al-Tabari. And it was stated in Tafsir Al-Qurtubi: "It is surprising that a حوت died and its left side was eaten, then came back to life after that. I saw him and the slit in which there was nothing on it was a thin crust without thorns under it. It is possible that his saying "and he took his way" was a message from God Almighty, and that is in two ways: either he tells about Moses that he took the way of the حوت from the sea in wonder, that is, he is amazed at him, Al-Qurtubi continues to say: It is strange what was narrated in Al-Bukhari on the authority of Ibn Abbas from the stories of this verse: (that the حوت was alive because it touched the water of a spring there called the spring of life, it never touched anything but became alive) and in the interpretation: that the sign was that the حوت came alive; It was said: When Moses, after the exhaustion of travel, descended on a rock with the water of life on its side, some of that water hit the حوت, and he revived. Al-Tirmidhi said in his hadith that Sufyan said: (People claim that that rock has the spring of life, and its water does not touch anything except that it lives. So, while Moses was washing his face, a drop of water fell from his beard on the حوت, so I lived.

Summary:

The word حوت was understood to mean the fish according to the common use in the Arabic language, and after that they began to justify this understanding

with tales and stories. The fish was dead and then came back to life, and being on land, how does it swim to reach the sea? They said that whenever it passed over land, the land turned into water until it reached the sea.

By applying the conditions that we mentioned earlier, we see that this understanding is from humans and not from God, the All-Knowing, the All-Aware. You can say: fulfill the first condition we mentioned earlier, and say everything happened by God's power and wisdom. But with regard to the second condition, it has not been fulfilled, because it contradicts the laws of the universe that God Almighty has established, including that the dead will not be resurrected except on the Day of Resurrection.

The second interpretation: This interpretation stems from the following:

- The text talks about a sea voyage, and this indicates that the حوت is a small fishing boat that carried the Prophet Moses, his servant, and their lunch. This corresponds with the linguistic meaning of the word حوت, and with the dictionary meaning as well, as we explained previously.
- When Prophet Musa and his servant arrived on dry land, they rested beside the rock, and the servant forgot to tie the boat they came with. And when they got off, he left the boat where it was, so the water current pulled the boat and it took its way in the sea in a flock.
- If the حوت is a fish for lunch, then it is logical that when they left the place, the servant should carry the lunch with him because it is not heavy and it is inconceivable to leave it in the open for insects and animals.
- The logic is that he left the lunch in the boat, and when they returned, they did not find the boat or the lunch, of course.

Conclusion: This interpretation is also human, and the reader has the choice to believe it or not. But compared to the first interpretation: it does not contradict any Quranic text, nor does it contradict the laws of the universe that God set. In addition to being reasonable and logical, it does not need justifications for bringing up similar stories and tales from the books of previous nations.

2. The story of The Nun (Yunus, peace be upon him):

This story is similar to stories in the Greek heritage, and it is found in the Talmud written by the Jewish rabbis.

The first narration: In Islamic heritage: the narration of Al-Hout, meaning **fish**:

The people of interpretation said: God sent Yunus, peace be upon him, to the people of (Nineveh) from the land of Mosul. Anger led him to the seaside, where he boarded a loaded ship. The divine command had not been issued to him to leave his people or give up on them. When he left his village, and the people of the village were sure that the torment had descended on them, God cast repentance and repentance into their hearts, and they regretted what they had done to their Prophet, and they cried and pleaded to God Almighty, and men and women, sons and daughters, and mothers wept. They were a hundred thousand or more. And they all believed. So God Almighty, by His power and mercy, forgave them.

As for The ship that Yunus boarded, the sea raged with it, and the waves rose around it. This was a sign for the passengers, that among the passengers there was a passenger who God was angry with him because he had committed a sin. And it must be thrown into the water to save the ship from sinking. So they cast lots on whom to throw from the ship. So the share of Yunus came out - and he was known to them for righteousness - so they returned the lottery, so his share came out again, so they returned it a third time, but his share came out with certainty, so they threw him into the sea - or he threw himself. So a big fish حوت devoured him because he abandoned the mission that God sent him with, and left his people angry before God gave him permission. But God inspired the حوت not to scratch the flesh of Yunus and not to break it. Interpreters differed as to the duration of Jonah's stay in the belly of the حوت. Some of them said that the حوت swallowed it at the forenoon, and threw it out at dinner time. Some of them said that he stayed in his stomach for three days, and some of them said seven.

When Yunus felt distress in the belly of the حوت, in the darkness - the darkness of the حوت, the darkness of the sea, and the darkness of the night - he glorified God and asked His forgiveness and mentioned that He was of the wrongdoers. And he said: (There is no god but You, Glory be to You. Indeed, I was of the wrongdoers). God heard his prayer and forgave him. So the حوت went to the shore and deposited Yunus body at the shoreland . In the Quran, it says (Had he not been of those who glorify God, he would have stayed in his belly until the

Day they are resurrected). Yunus emerged from the belly of the حوت, sick and naked, on the beach.

God caused a pumpkin tree to grow beside him. Some scholars said that the germination of squash has great wisdom. Among them is that its leaves are very soft, abundant and shady, and flies do not approach it. Its fruit is eaten from the beginning of its appearance to the end, raw and cooked, and with its peel and seed as well. This was God's plan and his kindness. And the benefit of many, and the strengthening of the brain, and so on. When he completed his recovery, God returned him to his people whom he had left in anger.

The second narration in the interpretation of this story: the حوت in the sense of the boat: stems from the following considerations:

- Take the introduction to the story until you reach the presence of Yunus in the ship. And then the difference in interpretation begins, starting with the consideration that the word حوت in this context means a boat and not a big fish.
- It was stated in the interpretation of the heritage that the passengers of the ship were respecting Yunus, as evidenced by the fact that they repeated the lot three times, so it is not reasonable for them to throw him into the sea to perish, but rather they gave him a small boat and left him to God's mercy. Yunus boarded the boat feeling guilty and clung to the bottom of the boat for fear of falling into the sea.
- The intensity of the waves increased, and Yunus felt lost in the darkness of the sea and the air. He called on his Lord and asked forgiveness for his sin, so God forgave him and saved him from his ordeal.
- The waves pushed the boat to the shore, and Yunus was in a miserable state of health, so God's Will made it possible for people to find him and pick him up and take care of him. When he recovered and became strong to travel, he returned to his people who had become believers, so they honored him and he stayed among them, guiding them to believe in one God and doing righteous deeds, so many more than a hundred thousand people believed in him.

Conclusion:

1. There is no doubt that God is capable of everything
2. There are problems in the first narration that contradict the laws of the universe established by God Almighty:

a. We know that a person cannot live in the belly of a حوت, in the sense of a large fish, because there is no air inside it, and it is not possible for his body to remain unchanged amidst the secretions of the حوت to digest what is in its stomach.

b. The interpretation of being alive till the day of “resurrecting” contradicts the laws of the universe, that everything is perishable except for Allah. It is more correct that “يبعثون” means until some people will find him and take care of him.

c. Literally interpreting the word a pumpkin plant in the verse as a real pumpkin plant and making stories about its benefits is superfluous, as it symbolizes sustainment of life. This happened when he was discovered by people who took care of his health.

3. The second narration that Hoot means a small boat, does not contradict any Qur’anic text and acknowledges God’s power and wisdom. The Quran brief narration of this story was to correct narratives about the myth-filled event, and gives an explanation that is consistent with the laws and norms of the universe set by the Almighty.

4. The story came abbreviated in the Qur’an for a wisdom that clarifies (a) that man (among them the prophets) by his human nature is not infallible from error in his human behavior. And this was mentioned in the Qur’an on the authority of Adam, peace be upon him, that he violated God’s command, so He punished him, then he repented, so God forgave him. It was also reported that our master Muhammad (PBUH) made mistakes in judgement in worldly matters, so the Almighty cautioned him and corrected his diligence in verses from the Qur’an, so he sought forgiveness and God forgave him. (b) The mission of the Prophet is limited to conveying the message of his Lord, and his mission is not to convince people, for guidance is from God. (c) The Prophet must be patient with the harm and his people denying him.

5. The second interpretation is closer to correctness, reason and logic. As we always say: The Almighty God has the absolute truth.