

Interpretative Differences Between the Interpreters of the Seventh Century AH in the Second Part of Surat Al-Baqarah from Verse 142 to Verse 146

Samar Radam Haraj¹, Abdul Qader Abdul Hamid Abdul Latif²

Abstract

Objectives: To identify the approaches of the interpreters in the seventh century AH; by studying their sayings and evidence by studying their sayings and evidence, and thus it is possible to identify the value of their interpretations, and the features of each interpretation, as it is the ultimate goal that a student of knowledge cannot do without, and to collect the sayings of the interpreters of the seventh century AH in interpretation in one place, in which the difference occurred in the second part of the Holy Quran from verse 142 to verse 151. Mentioning the definition of research terms, mentioning the reasons for the difference, and the difference between it and the disagreement, and as for what pertains to studying the interpretive differences, I mentioned the verse in which the disagreement occurred written in the Ottoman script, and writing the verse number, and if two issues were mentioned in the verse, this would be noted, with the presentation of all the sayings mentioned in the interpretation of the disputed verse from all the interpretations that I relied on in the text of this research. Among the most important findings of the research; There are differences from the viewpoints of interpreters, as the reader of interpretation books finds that most of the verses of the Holy Quran can bear several interpretations that the interpreters have addressed, and showing the different benefits, in order to achieve correctness and avoid the statements that the enemies of Islam wanted to enter into the field of differences to challenge the Book of God Almighty. The scholars of the seventh century AH paid great attention to the Holy Quran, memorization, study, and interpretation, and God Almighty prepared to serve His precious book men who devoted themselves to serving the Book of God in all its various sciences.

Keywords: *Difference, Interpretation, Seventh Century AH, Interpreters' Approaches.*

Introduction

Background Of the Study and Its Importance

Praise be to God for His favor and kindness, praise befitting the majesty of God and the greatness of His power, and prayers and peace be upon our master Muhammad, and upon his family and companions and peace be upon them abundantly.

Now then: The Holy Quran is the law of Islam and Muslims; it contains enough clarity and eloquence to prevent mankind from producing anything like it. The scholars of Islam have taken great care of it; memorizing, studying, and interpreting it. God Almighty has prepared men to serve His precious book who have devoted themselves to serving the Book of God in all its various sciences. Among these sciences is the science of interpretation, which has taken the lion's share of this effort. The scholars of interpretation have taken several paths and different integrated approaches to clarify its meaning, explain its miracle, and understand its meaning in the manner that aspires to and achieves the noble goal of serving the Book of God Almighty. As for the importance of the subject: it is represented in the fact that studying the subject of differences allows the researcher to investigate the facts and to examine many books of interpretation, hadith, jurisprudence, and language, according to the diversity of issues presented by the interpreters. Thus, the researcher gains intellectual expansion in various sciences. Studying such a subject is also

a great product and a practical application of the rules that have been established in the principles of interpretation.

¹ Department of Quranic and Islamic Education College Education for Humanities University of Anbar, Email: sam21h4003@uoanbar.iq.

² Department of Quranic and Islamic Education College Education for Humanities ,University of Anbar, Email: ed.abdulqader.alqaisi@uoanbar.edu.iq.

The Problem of The Study It is represented in answering the following questions:

- Who are the interpreters of the seventh century AH?
- What is meant by disagreement? What is the difference between it and disagreement?
- Who are the most famous interpreters of the seventh century AH?
- How did the interpreters differ in the meanings of the verses of the Holy Quran?
- What are the prevailing opinions of the interpreters' statements in interpreting the second part of Surat Al-Baqarah from verse 142 to verse 146?

As For the Objectives of The Research: The objectives of the research are summarized as follows:

- Identifying the methods of the interpreters in the seventh century AH; by studying their statements and evidence by studying their statements and evidence, and thus it is possible to identify the value of their interpretations, and the features of each interpretation, as it is the ultimate goal that a student of knowledge cannot do without.
- Collecting the sayings of the commentators of the seventh century AH in interpretation in one place, in which the difference occurred in the second part of the Holy Quran from verse 142 to verse 151.
- The researcher is informed of the efforts of the commentators in the seventh century AH, which helps him expand his horizons, develop his ideas, build his scientific personality, and prepare him to be a serious researcher in his field of specialization.

The nature of the research required dividing it as follows:

The First Section: The Conceptual Study, Which Includes Three Requirements:

The first requirement: Defining disagreement, and explaining the difference between it and disagreement.

The second requirement: Defining interpretation, defining the disagreement of interpreters, and the reasons for disagreement in interpretation.

The third requirement: Interpreters of the seventh century AH.

The Second Section: Interpretive Differences from Verse 142 To Verse 146, Which Includes Three Requirements

The first requirement: Interpretive differences in the Almighty's saying: "The foolish among the people will say" to verse 142.

The second requirement: Interpretive differences in the Almighty's saying: "And thus We have made you a middle nation" to verse 143.

The third requirement: The interpretive differences in the Almighty's saying: "We have certainly seen the turning of your face toward the heaven. So We will surely turn you to a qiblah with which you will be pleased." to verse 146.

Conclusion: It included the most important results and recommendations that I reached.

The First Topic: The Conceptual Study, And It Contains Three Requirements

The First Requirement: Defining Disagreement, And Explaining the Difference Between It and Disagreement.

First: Defining Disagreement Linguistically and Technically

- *The linguistic definition:* The verb (to differ), which is: the opposite, it is said: he differed from him in opposition and disagreement, and the two matters differed and differed, meaning: they did not agree, and disagreement is the source of the verb (to differ), and everything that is not equal has differed and differed,

Allah the Almighty said: **“The palm trees and the crops of varying fruit”** (Al-An’am: 141), meaning: in a state of varying fruit (Ibn Manzur, 1414 AH, Vol. 9, p. 91, and Al-Zubaidi, Vol. 23, 279). Khalaf khilafah with the opening of the kha’ is corrupt, so he is khalaf, meaning bad and foolish. The bad is expressed by khalaf **“And indeed, I feared my relatives after me, and my wife was barren, so grant me from Yourself an heir”** (Maryam: 5). Difference and opposition are that each one takes a path other than the path of the other in his state or words, and disagreement is more general than the opposite; Because every two opposites are different, but not every two different ones are opposites. Since the difference between people in speech may require dispute, it was borrowed for dispute and argument. **“So the parties differed among themselves”** (Az-Zukhruf: 65) (Al-Isfahani, pp. 155-156, and Othman, 2002, p. 27).

- *The Technical Definition:* What is meant by disagreement and difference in technical terms is that each one takes a path other than the path that the other takes in his situation or speech. Since the difference between people in speech may lead to dispute, it was borrowed for dispute and argument (Al-Isfahani, 1412 AH, vol. 1, p. 294). This is supported by the Almighty’s saying: **“And they will not cease to differ”** (Hud: 118), and His saying: **“Indeed, you are in a state of confusion.” A different statement** (Adh-Dhariyat: 8).

Second: The Difference Between Disagreement and Difference

Some scholars believe that there is no difference between disagreement and difference, but rather they are synonymous, meaning: they have the same meaning, so if the word is used for one of them, it is used for the other, and some other scholars believe that they do not have the same meaning, and some scholars have mentioned differences between disagreement and difference, and Abu al-Baqa al-Kafwi explained the difference between them in his book as follows:

- (difference): what is based in the ruling on evidence, while (difference): is not based on evidence.
- (difference): if the judge rules on it, it is not permissible to annul it, while (difference) is permissible to annul it.
- (difference): is that the path is different and the intended is the same, while (difference): is that both of them are different.
- (difference): is from the effects and places of mercy, while (difference): is from the effects of desire and misguidance.
- Disagreement is more general than opposite because every two opposites are different, but not every two different ones are opposites. (Al-Isfahani, p. 156, Al-Fayoumi, Vol. 1, p. 95, and Othman, p. 27).

From The Above, The Difference Between Difference and Disagreement Can Be Explained in The Following Points

Difference is the difference in opinion and the difference in presentation and dialogue, while disagreement means opposition, opposition, and opposition.

Difference does not indicate a break, while disagreement indicates a break.

Difference is often used in what was praiseworthy and acceptable, while disagreement is often used in what indicates division, conflict, and hostility. (Al-Kafwi, 1989 AD, Vol. 1, 61).

Disagreement is absolutely more general than disagreement. (Al-Shahoud, Vol. 1, p. 1).

Difference is a fabrication from behind, which is what occurs from separation after meeting in a matter. (Al-Haddadi, Vol. 1, p. 290).

Second Requirement: Definition Of Interpretation, Definition of The Disagreement of Interpreters, And Reasons for Disagreement in Interpretation.

First, The Definition of Interpretation

- *Linguistic Definition:* Interpretation is a source, on the weight of (tafil). Its trilateral verb is (fassarah). It is said: he interpreted something with an interpretation, you say: I interpreted the thing, and I interpreted it. (Ibn Faris, Vol. 4, p. 504), and interpretation in exaggeration is like fasara (Al-Isfahani, p. 636), and fasara is the statement. It is said: he interpreted the thing and explained it, meaning: he made it clear. Fasara is: uncovering the covered, and everything by which the interpretation of the thing and its meaning are known, is tafsaratuhi, and interpretation is the statement. It is: uncovering the intended meaning of the problematic word. (Al-Kafwi, p. 260).

And fasara is the statement. It is said: he interpreted the thing and explained it, meaning: he made it clear. Fasara is: uncovering the covered, and everything by which the interpretation of the thing and its meaning are known, is tafsaratuhi, and interpretation is the statement. It is: uncovering the intended meaning of the problematic word.

- *Technical Definition:* Several definitions of interpretation have been mentioned, and it is necessary to clarify what the people of codification have chosen; Until it is resorted to, and the extent of its suitability with the concept of the rules of interpretation is considered: Some of them said that it is: understanding the intended meaning of the speech (Al-Shatibi, Vol. 1, p. 57), and some of them said: “It is the explanation of the miraculous speech of God revealed to Muhammad - may God bless him and grant him peace - (Al-Tayyar, 1420 AH, p. 11). It was defined as: It is a science in which the conditions of the Noble Qur’an are researched in terms of its indication of God Almighty’s intention to the extent of human capacity. (Uthman, 2013, p. 39), and it was also said in its definition that it is: A science by which the understanding of the Book of God revealed to His Prophet - may God bless him and grant him peace - is known, and its meanings are explained and its rulings and judgments are extracted” (Al-Harbi, 1433 AH, p. 9).

Second: The Definition of The Difference of Interpreters

It is: that the interpreters mention different statements in explaining the meaning of a word or a single verse, whether they are contradictory or not (Sulayman, 2010, p. 39). The difference in interpretation is known as: the lack of agreement among researchers in the Holy Qur’an on the meaning of the verse or the Qur’anic word in terms of what God Almighty intended from it, such that the interpreter arrives at a meaning that is different - even in appearance - from what others arrived at (Fath Allah, p. 4). The difference is of two types: “Difference of contradiction: which is when one of the two things calls for the opposite of the other, and this is what is forbidden in the Qur’an, and difference of connection: which is what agrees with both sides, such as the difference in the amounts of the surahs and verses, and the difference in rulings of abrogating and abrogated, commands, prohibitions, promises, and awareness.” (Al-Suyuti, 1974, Vol. 3, p. 100).

Third: The Reasons for The Difference of Interpreters

The existence of difference is one of the natures of humans that are inseparable from them, and it is from the decree of Allah in them. There is difference in their tongues, in their colors, in their beliefs, and in their ideas. The point is that the occurrence of difference among the scholars of the nation is not a blame upon them, as no society is free from it. Difference has occurred in interpretation as it has occurred in rulings, and this difference has reasons that necessitated it, and causes that created it.

Ibn Juzi said: Know that the interpretation of it is agreed upon and disagreed upon, then the disagreement is of three types: The first: disagreement in expression, with agreement in meaning; many authors considered this a disagreement, but it is not in reality a disagreement because its meaning is agreed upon, and we made it a single statement, and we expressed it with one of the expressions of the predecessors, or something close to it, or something that combines their meanings. The second: disagreement in representation due to the large number of examples falling under one meaning: and no example of it in its specificity is what is intended, but rather what is intended is the general meaning under which those examples fall, so many interpreters also considered this a disagreement, but it is not in reality a disagreement, because each statement of it is an example, and not all of what is intended, and we did not consider it a disagreement, but rather we expressed it with a general expression under which those fall, and perhaps we mentioned some of those statements as an example, with a warning about the intended generality. The third: disagreement in meaning: this is what we considered a disagreement, and we preferred it among the statements of the people. (Ibn al-Jazari, 1416 AH, vol. 1, p. 16). There are many reasons for this difference, which Ibn al-Jazari mentioned in his book. He mentioned the reasons for the disagreement between the commentators, limiting them to twelve reasons, which are:

- Difference in readings.
- Difference in the aspects of grammar, even if the readings agree.
- Difference between linguists in the meaning of the word.
- The word sharing two or more meanings.
- Possibility of generality and specificity.
- Possibility of absoluteness and restriction.
- Possibility of truth or metaphor.
- Possibility of implication or independence.
- Possibility that the word is redundant.
- Possibility of interpreting the speech in order or in order of precedence and delay.
- Possibility that the ruling is abrogated or decisive. (Ibn al-Jazari, Vol. 1, p. 18-19).

Among the reasons he also mentioned for the disagreement between the commentators are the following:

- That the commentator adopts an opinion that is contrary to the opinion of the group, so he interprets the Holy Quran according to this opinion and diverts the word from its intended meaning.
- Some interpreters rely on topics and Israelite stories.
- Their reliance on their knowledge of the Arabic language, and their reliance on it in interpretation without referring to the principles of interpretation and its tools
- Differences in expression, as if each interpreter expresses the same meaning with various expressions that revolve
- around this meaning. (Ibn al-Jazari, Vol. 1, p. 4:19).

The Third Requirement: The Interpreters of The Seventh Century AH And Their Interpretations.

- Imam: Fakhr al-Din al-Razi (d. 606 AH), his book: (Keys to the Unseen).
- Imam: al-Izz ibn Abd al-Salam (d. 660 AH), his book: (Interpretation of the Qur'an).
- Imam: Abu Abdullah Shams al-Din al-Qurtubi (d. 671 AH), his book: (The Compendium of the Rulings of the Qur'an).
- Imam: Nasir al-Din al-Baydawi (d. 685 AH), his book: (Lights of Revelation and Secrets of Interpretation).
- Imam: Ibn Abi Al-Rabi' Al-Ishbili (d. 688 AH), his book: (Interpretation of the Noble Book and its Syntax)

*Second Section: Interpretative Differences from Verse 142 To Verse 151, And It Contains Five Demands:**First Demand: Interpretative Differences in The Almighty's Saying: "The Foolish Among the People Will Say" To Verse 142. The Interpreters Differed in The Almighty's Saying: "The Foolish Among the People Will Say" To Several Sayings:*

The First Saying: The Jews, mentioned by Al-Razi (Al-Razi, Vol. 4, p. 79), Al-Izz bin Abd Al-Salam (Abd Al-Salam, 1996, Vol. 1, p. 166), Al-Qurtubi (Al-Qurtubi, 2003 AD, Vol. 2, p. 148), and Al-Baydawi (Al-Baydawi, 1418 AH, Vol. 1, p. 110). Al-Razi said: "Because they were relying on the agreement of the Messenger - may God bless him and grant him peace - with them in the qiblah, and they thought that his agreement with them in the qiblah might prompt him to become completely in agreement with them, so when he changed from that qiblah, they were frightened by that and seized the opportunity and said: He has returned to the way of his fathers, and he longs for their religion, and if he had remained on our qiblah we would have known that he is the awaited Messenger who was foretold in the Torah" (Al-Razi, Vol. 4, p. 79).

The Second Statement: The polytheists, mentioned by Al-Baydawi (Al-Baydawi, Vol. 1, p. 10), and it is what Mujahid said (Ibn Bashir, 1423 AH, Vol. 1, p. 144), and Al-Zajjaj chose it (Abu Hayyan, 1420 AH, Vol. 2, p. 9). **The third statement:** They are the polytheists of the Arabs, mentioned by Al-Razi (Al-Razi, Vol. 4, p. 79), Ibn Abi Al-Zamaneen Al-Ishbili (Ibn Abi Al-Zamaneen, 2002 AD, Vol. 1, p. 183), Ibn Abbas, Al-Bara' bin Al-Azib, Al-Hasan, and Al-Asamm (Al-Razi, Vol. 4, p. 79).

The Fourth Statement: The hypocrites, mentioned by Al-Baydawi, Al-Qurtubi, Al-Razi, and Al-Izz bin Abdul Salam (Al-Baydawi, Vol. 1, p. 110), and Al-Asadi chose it, mentioned by Al-Suddi on the authority of Ibn Masoud (Al-Razi, Vol. 4, p. 79, and Abu Hayyan, Vol. 2, p. 9), God Almighty said: "Shall we believe as the fools have believed? Unquestionably, it is they who are the fools, but they do not know." (Al-Baqarah: 13).

The Fifth Statement: It includes everyone, because the word "fools" is a general word in which the definite article "alif" and "lam" have entered, and we have shown its suitability for all infidels according to rational and textual evidence, including the Almighty's statement: "Shall we believe as the fools have believed? Unquestionably, it is they who are the fools, but they do not know." (Al-Baqarah: 13), so it must include everyone, because enemies are naturally prone to slander and defamation if they find an opportunity. (Al-Razi, vol. 4, pp. 79-80). **The sixth statement:** The infidels of Quraysh, when the infidels of Quraysh denied the change of the qiblah, they said: Muhammad has longed for his birth and will soon return to your religion (Al-Qurtubi, vol. 2, p. 148).

Discussion and Analysis

Those who went to **(the first opinion: the Jews)** because the Jews thought that his agreement with them in the Qiblah might lead to his agreement with them completely, so when he changed the Qiblah, they were terrified and angry and said that he returned to the way of his fathers and longed for their religion, they were waiting for the Prophet ﷺ to remain steadfast in their Qiblah so that they would know that he was the messenger promised in the Torah. As for the proponents of **(the second opinion: the polytheists)**, they indicated that the polytheists of the Arabs who were criticizing the change of the Qiblah, said that Muhammad had longed for Mecca and wanted to return to the religion of his fathers. As for the proponents of **(the third opinion: the polytheists of the Arabs)**, they included the polytheists of the Arabs who were attacking the change of the Qiblah because it was a longing for Mecca. As for the proponents of **(the fourth opinion: the hypocrites)**, they described the hypocrites as fools, as it matches their description in other verses, as they pretended to be Muslims while carrying hatred in their hearts, and their statement comes from the door of doubt and attacking the prophetic decisions. As for the proponents of **(the fifth opinion: generality (all))**, the word "fools" includes generality because of the definite article, so it includes everyone who objected to changing the qiblah, whether they were Jews, polytheists, or hypocrites, and it includes all enemies who took advantage of the opportunity to attack the Messenger, peace and blessings be upon him. As for the proponents of **(the sixth opinion: the infidels of Quraysh)**, those were the infidels of Quraysh who denied changing the qiblah and said that Muhammad longed for his birth and would return to their religion, so they saw in changing the qiblah weakness and hesitation.

Preference

Through my perusal of the books of interpretation, it becomes clear that the first opinion is more likely, which says that the fools are the Jews, due to the following evidence:

- This was said by Ibn Abbas, Mujahid, and Al-Hasan, who are among the imams of interpretation (Ibn Abi Hatim, 1419 AH, Vol. 1, 247).
- This is supported by the statement of Ibn Abbas: The rabbis among them said it, and that is because they came to the Prophet, peace and blessings be upon him, and said: O Muhammad, what has turned you away from our Qiblah? Return to it and we will believe in you, wanting to tempt him. Al-Suddi said: Some of the Jews and hypocrites said it in mockery, and that is because they said: The man yearned for his homeland (Ibn Atiyyah, 1422 AH, Vol. 1, p. 218).
- The Jews criticized the Muslims for turning back to the Kaaba from Jerusalem, and the Prophet (peace and blessings of Allah be upon him) first loved to face Jerusalem, so that if he approached the Jews in their Qiblah, he would be closer to their response. The Messenger (peace and blessings of Allah be upon him) was keen to unite the word and gather people on the religion, so the Jews met this blessing with ingratitude, so Allah informed them that all directions are His, and that the goal is His face and obedience to His command (Al-Ma'afari, Vol. 1, p. 49).
- Al-Tabari said that they are the Jews, and Allah Almighty called them fools because they belittled the truth, so the Jewish rabbis ignored it and their ignorant and stupid people among them were too proud to follow Muhammad (peace and blessings of Allah be upon him) if he was from the Arabs and not from the Children of Israel (Al-Tabari, 2000, Vol. 3, p. 129).

The Second Requirement: The Interpretive Differences In The Almighty's Saying: "And Thus We Have Made You A Middle Nation" Until Verse 143.

The Interpreters Differed In The Almighty's Saying: ﷻ: To Several Sayings:

The First Saying: Regarding those who died facing the first Qiblah, mentioned by Al-Razi, Al-Izz bin Abd Al-Salam, Al-Qurtubi, and Al-Baydawi (Al-Razi, Vol. 4, p. 92, and Al-Qurtubi, Vol. 2, p. 175, and Al-Baydawi, Vol. 1, p. 111). **The second saying:** Wasting the prayer; because in this estimation it would be devoid of benefits and thus would be wasted. (Al-Razi, Vol. 4, p. 92). **The third saying:** The hardship in changing the Qiblah. What Allah Almighty mentioned about the hardship in this change, He followed it by mentioning what they have with Him of reward and that He does not waste what they have done. This is the good saying according to Al-Razi. (Al-Razi, Vol. 4, p. 92). **The fourth statement:** Their success in accepting this assignment, as if God Almighty said: He guided you to accept this assignment so that your faith would not be lost, for if they rejected this assignment they would disbelieve, and if they disbelieved their faith would be lost, so He said: And God would not waste your faith, so He guided you to accept this assignment and helped you with it (Al-Razi, Vol. 4, p. 93). **The fifth statement:** Your steadfastness in faith, was mentioned exclusively by Al-Baydawi, (Al-Baydawi, Vol. 1, p. 111).

Discussion and Analysis

(The first statement: Concerning those who died facing the first Qiblah), the commentators addressed the question raised by Muslims about those who died while praying towards Jerusalem, and whether God accepted their prayers, so the verse was revealed to reassure Muslims that God will not waste the faith of those who died before changing the Qiblah. As for **(the second statement: Wasting the prayer),** since the prayer is devoid of benefits in this estimation, and thus it is considered wasted. As for

(the third statement: the hardship in changing the Qiblah), Allah the Almighty mentioned the hardship in this change, and followed it with a statement of the great reward resulting from obeying this command, and this change in the Qiblah was a test, and the hardship in the change means that Allah will not waste their efforts in following this command. As for **(the fourth statement: their success in accepting this assignment)**, Allah guided the Muslims to accept the change in the Qiblah; so that their faith would not be lost, and if they had rejected this assignment they would have disbelieved, and thus their faith would have been lost, but Allah helped them to accept and adhere to it. As for **(the fifth statement: their steadfastness in faith)**, it means focusing on the steadfastness of the Muslims in faith despite the change in the Qiblah, and Allah the Almighty will not waste their faith that they remained steadfast in the face of this change. The noble verse must be viewed from several contexts so that we can reach the most correct of the statements mentioned by the commentators, which are as follows:

Historical Context: It agrees with the concern felt by the Companions about the acceptance of their deeds and the deeds of those who preceded them in praying towards Jerusalem, so the change of the Qiblah was a major event in the lives of Muslims, and affected their view of their previous deeds.

Jurisprudential Logic: It is important to reassure Muslims about the acceptance of their previous deeds, which is reflected in the revelation of the verse to confirm that the reward of those who died while praying towards Jerusalem will not be lost, and this demonstrates the wisdom and mercy of God in dealing with His servants and not losing their reward due to a change in the legal rulings.

Preference

Based on the textual evidence, historical context and jurisprudential logic, it is more likely that the first statement is meant in the noble verse: those who died facing the first Qiblah. The verse was revealed to reassure Muslims that Allah will not waste the faith of those who died before the Qiblah was changed, and that their deeds are acceptable to Allah, for the following: On the authority of Ibn Abbas, he said, when the Messenger of Allah (peace and blessings of Allah be upon him) was directed towards the Kaaba, they said: What about those of our brothers who died before that while they were praying towards the Holy House? So Allah, the Most High, revealed: "" (Al-Tabari, 2000, Vol. 3, p. 167). Musa bin Harun told me, he said, Amr bin Hammad told me, he said, Asbat told us, on the authority of Al-Suddi, he said: When the Messenger of Allah (peace and blessings of Allah be upon him) was directed towards the Sacred Mosque, the Muslims said: If only we knew about our brothers who died while they were praying towards the Holy House! Did Allah accept from us and from them or not? Then God Almighty revealed about them: "He said: Your prayers are towards the Holy House, meaning: That is obedience and this is obedience." (Al-Tabari, 2000, Vol. 3, p. 167)

The third requirement: The interpretive differences in the Almighty's saying: "We have certainly seen the turning of your face toward the heaven. So We will surely turn you to a qiblah with which you will be pleased." to verse 146.

The interpreters differed in their interpretation of the Almighty's saying: "" to the following statements

The First Statement: They know Muhammad ﷺ through prophethood and messengership, which was chosen by Al-Razi, and was mentioned by Al-Izz bin Abd Al-Salam, Al-Qurtubi, and Al-Baydawi (Al-Razi, Vol. 4, p. 110, Al-Izz bin Abd Al-Salam, Vol. 1, p. 171, Al-Qurtubi, Vol. 2, p. 163, and Al-Baydawi, Vol. 1, p. 112). The proponents of this view provided evidence as follows:

- Those to whom We gave the Scripture, meaning the scholars of the Jews and Christians. The pronoun refers to the Messenger of God, may God bless him and grant him peace, even if he was not mentioned previously because the speech indicates him. (Al-Baydawi, vol. 1, p. 112).
- On the authority of Omar, may God be pleased with him, that he asked Abdullah bin Salam, may God be pleased with him, about the Messenger of God, may God bless him and grant him peace,

and he said: I know him better than my son. He said: Why? He said: Because I do not doubt that Muhammad is a prophet, but as for my son, perhaps his mother has betrayed him.

- On the authority of Khusayf bin Abd al-Rahman, regarding the Almighty's statement: **أَخْلَجَ لِي لِي**: they are the Jews and Christians, they know the Prophet, may God bless him and grant him peace, and his description in their book as they know their own sons. (Ibn Abi Hatim, vol. 1, p. 255).

The Second Statement: They know how to change the direction of prayer. It was mentioned by Al-Razi, Al-Izz bin Abdul Salam, Al-Qurtubi, and Al-Baydawi (Al-Razi, Vol. 4, p. 110, and Al-Izz bin Abdul Salam, Vol. 1, p. 171, Al-Qurtubi, Vol. 2, p. 163, and Al-Baydawi, Vol. 1, p. 112).

The Proponents of This View Cited the Following as Evidence

- The Jews among them were Abu Yasir ibn Akhtab, Ka'b ibn al-Ashraf, Ka'b ibn Asid, Salam ibn Suriya, Kinanah ibn Abi al-Haqiq, Wahb ibn Yahudah, and Abu Nafi'. They said to the Prophet (peace and blessings of Allaah be upon him): "You have not circumambulated the Ka'bah, for it is only a building of stones." The Prophet (peace and blessings of Allaah be upon him) said: "You know that circumambulating the House is true, for it is the qiblah written in the Torah and the Gospel, but you conceal what is true in the Book of Allaah and deny it." Ibn Suriya said: We did not conceal anything in our book, so Allah the Almighty revealed: **أَخْلَجَ لِي لِي** {He says, "We gave them the Torah," meaning they know the Sacred House as the Qiblah as they know their own sons. But a party of them, meaning a group of these leaders, 'To conceal the truth, meaning the matter of the Qiblah □ □ □ (Muqatil bin Sulayman, vol. 1, p. 148).
 - 2- The Jewish rabbis and the scholars of the Ansar know that the Sacred House is their Qiblah, and before him Abraham and before him the prophets before you know as they know their own sons. (Abu Ja'far al-Tabari, vol. 1, p. 560).
- 3- Abu Zur'ah told us, Amr bin Hammad told us, Asbat told us on the authority of Al-Suddi: □ □ □ **أَخْلَجَ لِي لِي** : □ □ They know that the Kaaba is the Qiblah of the prophets just as they know their sons.
- 4- As narrated on the authority of Qatada, Al-Rabi' bin Anas, and Al-Dahhak. (Ibn Abi Hatim, Vol. 1, p. 255).
- The third statement: Knowledge or the Qur'an, was mentioned by Al-Baydawi alone. (Al-Baydawi, Vol. 2, p. 164).

Discussion and Analysis:

(The first statement: They know Muhammad through prophethood and messengership), the Jewish and Christian scholars know the Messenger Muhammad □ through prophethood and messengership, and the pronoun refers to him, and it is supported by some of the narrations we mentioned above. As for **(the second statement: They know the change of the Qiblah)**, the Jews spoke about circumambulating the Kaaba, and the verse indicates their knowledge of the change of the Qiblah and that the Kaaba is the true Qiblah, as this statement was supported by multiple narrations, such as the narration of al-Suddi, Qatadah, al-Rabi' ibn Anas, and al-Dahhak, indicating that the Jewish rabbis and the scholars of the Ansar know that the Kaaba is the Qiblah of the prophets. As for **(the third statement: knowledge or the Qur'an)**, this statement was mentioned by al-Baydawi alone without extensive details, indicating that what is meant is knowledge or the Qur'an. From the above, there are evidences and hints that explain the most correct statement in the verse, which are as follows:

Semantic Logic: Concealment comes after knowledge, so the verse talks about concealment that only comes after knowledge, and thus the knowledge of the Prophet Muhammad, peace and blessings be upon him, of the prophethood is the knowledge that the Jewish and Christian scholars concealed. Likewise, the emphasis

on the prophethood of Muhammad, as many interpretations indicate that the knowledge of the Jewish and Christian scholars of the Prophet Muhammad, as he is mentioned in their books, is the focus of the discussion.

The General Context of The Verse: It talks about the knowledge of the prophets and the evidence that confirms their prophethood, and thus the talk about Muhammad's knowledge of the prophethood is consistent with this context.

Preference

By looking at the statements mentioned in this issue, it becomes clear that the first statement is the most likely statement, for the following reasons:

- The Almighty's saying: "Those to whom We gave the Scripture recognize him as they recognize their own sons. But indeed, a party of them conceal the truth while they know it." (Al-Baqarah: 146), meaning Muhammad, may God bless him and grant him peace. This was said by Mujahid and Qatadah.
- Their knowledge of the Messenger, may God bless him and grant him peace. Not in terms of his essence and his radiant lineage, but rather in terms of his being written in the Book and described in it with attributes, including that he ﷺ prays towards the two Qiblahs, as if it was said that those to whom We gave the Book know him from whom We described him in it. 3- Accordingly, knowledge of the Messengers (peace be upon them) is only through evidence and signs, and those evidences and reasons were apparent in the Messenger of God, but they were stubborn, denied, and concealed it after knowing that he was the truth. The evidence for this is the Almighty's saying: "Those who follow the Messenger, the unlettered Prophet, whom they find written in what they have of the Torah and the Gospel. He enjoins upon them what is right" (Al-A'raf: 157) (Al-Maturidi, 2005, Vol. 1, p. 590). 4- The People of the Book have established and known that Muhammad is the Messenger of God, and that what he brought is true and honest, and they are certain of that, just as their children are certain, such that they do not confuse them with others. Their knowledge of Muhammad, peace and blessings be upon him, has reached a level where they do not doubt it. However, a group of them - and they are the majority - who disbelieved in him concealed this testimony, despite their certainty of it, and they know. (Al-Sa'di, 2000, p. 72). God Almighty said: "Or do you say that Abraham, Ishmael, Isaac, Jacob, and the Tribes were Jews or Christians?" Say, "Are you more knowledgeable or is God?" And who is more unjust than he who conceals a testimony he has from God? And God is not unaware of what you do." (Al-Baqarah: 140) 5- The Almighty said: "If you are in doubt about what We have revealed to you, then ask those who have been reading the Scripture before you. The truth has certainly come to you from your Lord, so never be among the doubters." (Yunus: 94). God Almighty mentioned the Children of Israel, who were the readers of the Scripture, and described them as having knowledge that had come to them, because the matter of the Messenger of God, may God bless him and grant him peace, was written for them in the Torah and the Gospel, and they knew him as they knew their own children. So He wanted to confirm their knowledge of the authenticity of the Qur'an and the authenticity of the prophethood of Muhammad, may God bless him and grant him peace. (Al-Zamakhshari, Vol. 2, p. 352) 6- On the authority of Qatada and Mujahid (Al-Wahidi, 1994, Vol. 1, p. 231), and it is the saying of Al-Zajjaj, they know Muhammad, peace be upon him, as he is a prophet just as they know their sons (Hamoush, 2008, p. 501).

Conclusion

Through my study of this topic concerned with studying the interpretive differences between the interpreters of the seventh century AH in the second part of Surat Al-Baqarah from verse 142 to verse 146

I Reached the Following Results

- The existence of differences from the viewpoints of the interpreters, as the reader of the interpretation books finds most of the verses of the Holy Quran to be subject to several interpretations that the interpreters have addressed, and to show the various benefits, in order to achieve correctness and to avoid the statements that the enemies of Islam wanted to enter into the field of differences to challenge the Book of God Almighty.
- The seventh century AH witnessed a noticeable expansion in the interpretive trends that the interpreters followed, and therefore methodological diversity represents a basic pillar in this century.
- The subject of difference in interpretation is often an apparent difference, not a real difference, but rather a difference of diversity in which there is no contradiction, and this does not cause any harm in its occurrence, but rather its occurrence may be required in order to perfectly present the meanings, detail them, and bring them closer to the reader and listener, and this does not mean that this difference should be investigated and sought for its own sake, but rather the meaning is that what occurred from it is an agreement, and it certainly does not disparage the interpreter. 4- Sometimes the difference in interpretation may be a real difference that leads to a contradiction that cannot be reconciled between its individuals, and the one who contemplates and ponders the reasons for this difference finds that innovations, whims, and the arbitration of opinion in the Qur'anic texts and the preference of reason over transmission represent the most important reasons for this difference, and thus it is a reprehensible difference in terms of motives, means, and outcomes, and this type of difference disparages the interpreter, and even attributing it to the intention of Allah Almighty from His words is a claim and fabrication from his opinion and whim.

Recommendations

I suggest that the faculties of Islamic law include in their curricula for postgraduate studies (masters and doctorate) lectures on the rules of preference; to overcome the difficulties facing researchers; and so that they can, through them, weigh the opinions of interpreters.

References

- Al-Isfahani, (n.d.). The vocabulary in the strange words of the Quran. Lebanon: Dar Al-Ma'rifah. Al-Isfahani, (1412 AH). The vocabulary in the strange words of the Quran. (1st ed.). Beirut, Damascus: Dar Al-Qalam - Dar Al-Shamiya. Ibn Abi Hatim, (1419 AH). Interpretation of the Great Quran. (3rd ed.). Kingdom of Saudi Arabia: Nizar Mustafa Al-Baz Library. Ibn Abi Zamanin (2002 AD). Interpretation of the Noble Quran. (1st ed.). Egypt, Cairo: Al-Farouq Al-Hadithah. Ibn Bashir (1423 AH). Interpretation of Muqatil bin Sulayman. (1st ed.). Beirut: Dar Ihya' al-Turath. Al-Baydawi, (1418 AH). Anwar al-Tanzil wa Asrar al-Ta'wil. (1st ed.). Beirut: Dar Ihya' al-Turath. Ibn al-Jazari, (1416 AH). At-Tashil li-Ulum al-Tanzil. (1st ed.). Beirut: Dar al-Arqam bin Abi al-Arqam Company. Abu Ja'far al-Tabari, (n.d.) Tafsir al-Muhadhdhab al-Naqi al-Jami' li-Tafsir Ibn Jarir al-Tabari Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an. Al-Haddadi, (n.d.). Fayd al-Qadir. Lebanon, Beirut: Dar al-Kutub al-Ilmiyyah. Al-Harbi, (1433 AH). Mukhtasar Qawa'id al-Tarjih ila al-Tarjih ila al-Usul al-Fiqh. (2nd ed.). Riyadh: Dar Ibn al-Jawzi. Abu Hayyan, (1420 AH). Al-Bahr al-Muhit fi al-Tafsir. Beirut: Dar al-Fikr. Khamush, (2008). Al-Hidayah ila Bulugh al-Nihayah fi Ilm Ma'ani al-Quran wa Tafsir, and its rulings, and some of the arts of its sciences. (1st ed.). University of Sharjah: Qur'an and Sunnah Research Group - College of Sharia and Islamic Studies. Al-Razi, (n.d.), Mafatih al-Ghayb or al-Tafsir al-Kabir. Beirut: Dar Ihya' al-Turath al-Arabi. Al-Zubaidi, (n.d.). Taj al-Arus min Jawahir al-Qamus. Dar al-Hidayah. Al-Zamakhshari, (n.d.). Al-Kashaf 'an Haqa'iq Ghawamid al-Tanzil. Beirut: Dar Ihya' al-Turath al-Arabi. Al-Sa'di, (2000). Taysir al-Karim al-Rahman fi Tafsir Kalam al-Mannan. (1st ed.). Al-Risalah Foundation. Sulayman, (2010). The Differences between the Salaf in Interpretation between Theory and Application. (1st ed.). Dar Ibn al-Jawzi.
- Al-Suyuti, (1974). Al-Itqan fi Ulum al-Quran. The Egyptian General Book Authority. Al-Shatibi, (1997). Al-Muwafaqat. (1st ed.). Dar Ibn Affan. Al-Shahood, (n.d.). The Summary of the Reasons for the Differences of Jurists. Ibn Abd al-Salam, (1996). Interpretation of the Qur'an, an abbreviation of al-Mawardi's interpretation. (1st ed.). Beirut: Dar Ibn Hazm. Othman, (2002). The Explanatory Dictionary of the Terms of the Principles of Jurisprudence. (1st ed.). Dar al-Zakham for Publishing and Distribution. Othman, (2013). The Six Rules of Interpretation. (1st ed.). Cairo: Dar Ibn Affan. Ibn Atiyah al-Andalusi, (1422 AH). Al-Muharrir al-Wajeez fi Tafsir al-Kitab al-Aziz. (1st ed.). Beirut: Dar al-Kutub al-Ilmiyyah. Al-Amadi, (n.d.). Guidance of the Sound Mind to the Advantages of the Noble

Book. Beirut: Dar Ihya al-Turath al-Arabi. Fathallah, (n.d.). Differences in Interpretation, Its Reality and Reasons. Al-Tabari (2000 AD) Jami' al-Bayan fi Ta'wil al-Qur'an. (1st ed.). Al-Risala Foundation. Al-Tayyar, (1420 AH). Chapters in the Principles of Interpretation. (3rd ed.). Riyadh: Dar Ibn al-Jawzi. Ibn Faris, (1979). Language Scales. Dar al-Fikr. Al-Fayoumi, (n.d.). Al-Misbah al-Munir fi Gharib al-Sharh al-Kabir. Beirut: Al-Maktaba al-Ilmiyyah. Al-Kafwi, (1989). Al-Kulliyyat. Beirut: Al-Risala Foundation. Al-Qurtubi, (2003). Al-Jami' li Ahkam al-Quran. Kingdom of Saudi Arabia, Riyadh: Dar Alam al-Kutub. Al-Maturidi, (2005). Al-Maturidi's Interpretation of the Sunnis. (1st ed.). Lebanon, Beirut: Dar al-Kutub al-Ilmiyyah. Al-Ma'afari, (n.d.). Ahkam al-Quran. (1st ed.). Beirut: Dar Ihya al-Turath al-Arabi. Ibn Manzur, (1414 AH) Lisan al-Arab. (3rd ed.). Beirut: Dar Sadir. Al-Wahidi, (1994). Al-Wasit fi Tafsir al-Quran al-Majid. (1st ed.). Lebanon, Beirut: Dar al-Kutub al-Ilmiyyah