

THE MULTIPLICITY OF ATTRIBUTES OF THE SUBJECT (THE BOOK) IN THE HOLY QURAN: A DESCRIPTIVE AND ANALYTICAL STUDY

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Abstract

This research aims to clarify the attributes of the Book mentioned in the Holy Quran. The research arrives at the following conclusions:

In conclusion, the research reached the following conclusions:

1. The term "Book" here is subject to interpretation and judgment, and there is disagreement regarding its meaning. (A clear Book) means that everything is preserved with Him, as if one person were to say to another: "All your deeds are recorded with me".
2. We find that the Clear Book is immutable, unalterable, and unchanging. It is all-knowing, with a knowledge that is constant, like a written record in a clear book from which nothing is hidden.
3. The Wise One is He whose verses are perfected with what is permissible and forbidden, and with rulings. He is the Perfect One, in whom falsehood cannot approach from any direction.
4. Lifespan and sustenance are attributed to God, while disbelief, transgression, faith, and obedience are attributed to the individual.
5. The appointed Book means: the Book with a fixed term, i.e., a Book that clarifies the appointed time of death for every person. 6. The Book of Time means a book with a specific time, and this phrase is used to refer to the prayers that were imposed on Muslims at specific times, meaning that prayer is not just an act of worship, but an obligation restricted to a specific time.

Keywords: The Holy Quran, the Book, the verse, the attributes, the interpretation.

Introduction

The word "book" here is subject to interpretation and judgment, and there is disagreement regarding its meaning. "A clear book" means that everything is preserved with Him, as if one person were to say to another, "All your deeds are written down with me," meaning they are preserved with me. This is permissible in speech. It has also been said that it refers to the Preserved Tablet, meaning everything is clearly stated therein.

Based on this, we find that the clear book is immutable, unaltered, and unchanging. It possesses absolute knowledge of everything, like a written record in a clear book from which nothing is hidden. Undoubtedly, there is a clear difference between "the illuminating book" and "a book that is illuminating." The former refers to the Book of God Almighty, which is the Quran. "A book that is illuminating," however, refers to speech devoid of proof and evidence.

Some have said that an illuminating book, without revelation, illuminates the mind and heart, clarifies the path of guidance, reveals truths, leads to righteousness, and refutes falsehood. It is clear in its meaning and rescues from the darkness of ignorance. Instead, people argue based solely on their desires and mere imitation. From this standpoint, we find that there are several aspects to explaining the meaning of (al-marqum), which are: One of them: al-marqum means that the deeds of the servants were written in it, and the second: that the book was made marked as the merchant marks his garment as a sign of its value, likewise the book of the wicked was made marked with a number indicating his misery, and the third: al-marqum means the sealed one, and the fourth: that the meaning is a book established against them like the number in the garment.

(Book)

The word "book" in Arabic comes from the root letters which form a single, sound root indicating the joining of one thing to another. From this root come the words "book" and "writing" It is said: "I wrote the book I write it⁽ⁱ⁾". The word "book" is well-known, and its plural forms are كُتُبٌ and كُتُبٌ. The word "book" also means obligation, decree, and destiny.⁽ⁱⁱ⁾

The word (book) appears twenty-nine times in the Holy Quran, always as a noun followed by an adjective. The phrase (a clear book) appears eleven times, which are:

1. God Almighty said: "O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from God a light and a clear Book." (Surat Al-Ma'idah, verse 15)
2. God Almighty said: {And not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.} [Surat Al-An'am, verse 59]
3. God Almighty said: {And not an atom's weight escapes your Lord, whether on earth or in heaven, nor anything smaller or larger, except that it is in a clear record.} [Surat Yunus, verse 61]
4. God Almighty said: {And there is no creature on earth but that its provision is with God. And He knows its resting place and its repository. All is in a clear record.} [Surat Hud, verse 6]
5. God Almighty said: {And there is nothing hidden in the heavens and the earth except that it is in a clear record.} Surah An-Naml, verse 75
6. God Almighty said: {And those who disbelieve say, "The Hour will not come upon us." Say, "Yes, by my Lord, it will surely come upon you. [He is] the Knower of the unseen. Not an atom's weight or less than that or greater escapes His knowledge in the heavens or on the earth, but it is in a clear record."} Surah Saba, verse 3.
7. God Almighty said: {Alif, Lam, Ra. These are the verses of the clear Book. Indeed, We have sent it down as an Arabic Qur'an so that you may understand.} (Surah Yusuf, verse 1)
8. God Almighty said: {Ta-Sin-Mim 1 These are verses of the clear Book 2} Surat Ash-Shu'ara, verse 2.
9. God Almighty said: {Ta-Sin-Mim 1 These are verses of the clear Book 2} Surah Al-Qasas, verse 2.
10. God Almighty said: {Ha Mim 1 By the clear Book 2 Indeed, We have made it an Arabic Qur'an so that you may understand 3} Surah Az-Zukhruf, verse 2.
11. God Almighty said: {Ha Mim 1 By the clear Book 2 Indeed, We sent it down on a blessed night. Indeed, We were ever warners. 3} Surah Ad-Dukhan, verse 2

The word "book" here is subject to interpretation and judgment, and there is disagreement regarding its meaning. "A clear book" means that everything is preserved with Him, as if one person were to say to another, "Your entire deed is written down with me," meaning it is preserved with me. This is permissible in speech. It has also been said that it refers to the Preserved Tablet, meaning everything is clearly stated therein.⁽ⁱⁱⁱ⁾

As-Samarqandi said: "The Qur'an has made everything clear in it; some of it is explained, and some of it is known through reasoning and deduction."^(iv) It is stated in Mafatih al-Ghayb that the Clear Book is established in the knowledge of God Almighty. It has also been said that all of this is established in the Preserved Tablet before He created it.^(v) This aligns with what has been mentioned, that what is meant by the Clear Book is the fixed knowledge that does not change. Perhaps there are traces of knowledge with God, whether in writing or otherwise, whose essence or reality He has not revealed to us.^(vi)

Based on this, we find that the Clear Book is fixed, unaltered, and unaltered. He knows everything with a fixed knowledge, like something written and recorded in a clear book, from which nothing is hidden. ^(vii)

The phrase "Kitab Munir" (Book of Illumination) appears four times in the Holy Quran, namely:

1. **God Almighty said: {And among the people are those who dispute about God without knowledge or guidance or an enlightening Book.} (Surah Al-Hajj, verse 8)**
2. **God Almighty said: {If they deny you, [O Muhammad], then messengers before you were denied. They came with clear proofs, scriptures, and the enlightening Book.} (Surah Al Imran, verse 184)**
3. **God Almighty said: {And if they deny you, [O Muhammad], then those before them also denied [the truth]. Their messengers came to them with clear proofs, scriptures, and the enlightening Book.} (Surat Fatir, verse 25)**

There is no doubt that the difference between "the illuminating book" and "a clear book" is clear. The former refers to the Book of God Almighty, which is the Qur'an. "A clear book," however, refers to speech devoid of proof and evidence.

Al-Shinqiti said: "A clear book means a clear and illuminating revelation by which one understands what one is arguing about. Such a person has no necessary knowledge, no knowledge acquired through sound reasoning, and no knowledge from revelation. He is utterly ignorant in every respect."^(viii) Whoever argues about God without knowledge, guidance, or an illuminating book—meaning without any apparent proof—argues about God without adhering to any necessary premise, theoretical argument, or revealed proof. When it is said "an illuminating book," it means a book that is clear and luminous in its meaning and clarifies what is being said. But these are merely doubts whispered to him by Satan^(ix).

These two verses encompass the three types of knowledge: knowledge, which refers to self-evident truths; guidance, which refers to reasoning; and the illuminating book, which refers to what has come as revelation from God. Argumentation should be conducted in the best possible manner with these three. ^(x)

It is essential to mention Al-Sha'rawi's opinion when he says that these people are sophists and engage in fruitless argumentation, which is of no benefit. A wise person, when encountering such people with this type of argumentation, should not engage with them in their sophistry, because he will not reach any useful conclusion with them. Rather, he should guide them to a realm where sophistry is not tolerated.^(xi)

Some have said that the illuminating book, even without revelation, illuminates his mind and heart, clarifies the path of guidance, reveals the truth, leads to righteousness, and refutes falsehood.^(xii) It is clear in its meaning and rescues from the darkness of ignorance. They argue based solely on their desires and mere imitation.^(xiii)

Fakhr al-Razi said regarding the verse on Hajj: "And without a book from God that came to him to validate what he says." And in the verse of Luqman: "Nor did he bring what he claims," he clarifies the truth of his claim.^(xiv)

As for what is meant by "the illuminating Book," it is the Qur'an, and "illuminating" means clear, evident, and proof-based^(xv).

The phrase "the Book confirms" appears twice in the Holy Quran:

1. Allah Almighty says: {And when there came to them a Book from Allah confirming that which was with them - and before that they used to seek victory over those who disbelieved - but when there came to them that which they recognized, they disbelieved in it; so the curse of Allah is upon the disbelievers.} (Surah Al-Baqarah, verse 89)

2. Allah Almighty says: {And before it was the Book of Moses as a guide and a mercy. And this is a Book confirming [the previous scriptures] in the Arabic language to warn those who disbelieve.} They wronged, and good tidings to the doers of good. (Surah Al-Ahqaf, verse 12)
3. God Almighty says, "And before this Book, the Book of Moses, which is the Torah, was a guide for the Children of Israel to follow." This means that the heavenly book revealed before the Quran was the Torah to the Prophet Moses, and the Gospel to the Prophet Jesus. The verse states, "A confirming Book," meaning it confirms the Torah, the Book of Moses, by stating that Muhammad is God's Messenger. ^(xvi)

In Lisan al-Bayan al-Muhaddhab, a commentary by Abu Hayyan, it states, "A confirming Book," meaning the Book of Moses, which is the Torah, containing his account and the account of the one who brought it, the Messenger. It came confirming the accounts or confirming the divine books. ^(xvii) The term "the Wise Book" appears twice in the Holy Quran:

1. God Almighty says: "These are the verses of the Wise Book." (Surah Luqman, verse 2)
2. God Almighty says: "Alif, Lam, Ra. These are the verses of the Wise Book." (Surah Yunus, verse 1)

The Wise Book: It is the Book that is free from falsehood, containing no lies or contradictions. ^(xviii)

The Wise One is He whose verses are firmly established with regard to what is lawful and unlawful, and with rulings. He is the Perfect One, whom falsehood cannot approach from any direction. ^(xix)

Al-Hasan said: The Wise Book decrees justice, benevolence, and giving to relatives. It also decrees the prohibition of immorality, wrongdoing, and transgression. It decrees Paradise for those who obey Him and Hell for those who disobey Him. Thus, "Wise" here means that which is decreed within it ^(xx).

The Wise One is a description that can be interpreted in two ways: either as the active participle, meaning He judges the scriptures by distinguishing the authentic from the corrupted; or as the passive participle, meaning He is perfect; or as the possessor of wisdom, because it contains wisdom, truth, and sublime realities. "The choice of the attribute 'the Wise' from among the established attributes of perfection of the Qur'an is because this attribute is particularly relevant to demonstrating the miraculous nature of the Qur'an in terms of meaning, following the demonstration of its miraculous nature in terms of wording, as in the verse: 'Alif Lam Ra. These are the verses of the Wise Book,' and because of the proofs of monotheism and the refutation of polytheism contained within the surah ^(xxi).

The phrase 'a written record' (kitab marqum) appears twice in the Holy Qur'an:

1. Allah Almighty says: {And what will make you know what Sijjin is? It is a written record.} (Surah Al-Mutaffifin, verse 9)
2. Allah Almighty says: {And what will make you know what 'Illyyun is? It is a written record.} (Surah Al-Mutaffifin, verse 20)

His statement, 'a written record,' means: written with a guarantee from Allah that one will be safe from the Fire on the Day of Resurrection and attain Paradise. ^(xxii) Numbering and punctuation: The diacritical marking of the book, that is, its letters have been clarified by their diacritical marks ^(xxiii).

From this standpoint, we find that there are several aspects to explaining the meaning of (al-marqum), which are: One of them: al-marqum means that the deeds of the servants were written in it, and the second: that the book was made marked as the merchant marks his garment as a sign of its value, likewise the book of the wicked was made marked with a number indicating his misery, and the third: al-marqum means the sealed one, and the fourth: that the meaning is a book established against them like the number in the garment. ^(xxiv)

Muhammad Ratib al-Nabulsi said: “The book is numbered: meaning it is written down, not a single page is missing. A book is numbered because of the numbering, meaning every transgression is recorded along with its image. It is as if, on the Day of Judgment, a person’s deeds are presented to him like a film reel: I did such and such, I stood in this position, I went to this place, I told this lie... I took unlawful money—all of it is recorded. ‘Read your book. Sufficient is yourself this Day as accountant against you.’^(xxv)

The phrase “a book with a fixed term” appears once in the Holy Quran, where God Almighty says: “And no soul can die except by permission of Allah at a decree determined.” (Surah Al Imran, verse 145)

The meaning is that God has decreed for every living being a fixed term, a time for its life and a time for its death, which cannot be advanced or delayed.^(xxvi) The book with a fixed term has a known term; that is, God has written this in a book with a fixed term. Yes.^(xxvii) Al-Razi said in his commentary, “What is meant by the appointed book is the book containing the appointed times, as mentioned in the hadiths that God Almighty said to the pen, ‘Write,’ and it wrote what will be until the Day of Resurrection.” And know that all events must be known to God Almighty. So, the appointed time and sustenance are attributed to God, while disbelief, transgression, faith, and obedience are all attributed to the servant.^(xxviii)

Many people are exposed to the causes of death by engaging in the throes of war, or by contracting diseases, or by confronting the forces of nature, yet they remain unharmed. The brave and courageous may survive in battle while the cowardly and hesitant are killed, and disease may claim the strong young man while leaving the weak and frail unscathed. For life has its appointed time, and for those appointed times, there is a decree, and no one dies before reaching their appointed time, even if they have fought battles and plunged into perilous situations.^(xxix) The appointed book means: the book in which there is a specified term, that is: a book that clarifies the appointed time of death for every person. No one dies except by the decree of God, until they have fulfilled the term that God has ordained for them. As He, the Exalted, says: “And Allah created you from dust, then from a sperm-drop, then made you mates. And no female conceives nor gives birth except with His knowledge. And no one is granted long life nor is his lifespan shortened except that it is in a record. Indeed, that, for Allah, is easy.” (11) And as He, the Exalted, says: “It is He who created you from clay, then decreed...” A fixed term and a term appointed with Him. Then you doubt.

The phrase “a fixed term” appears once in the Holy Quran, in the following verse:

Allah Almighty says: “When you have completed the prayer, remember Allah standing, sitting, and lying on your sides. And when you are secure, then establish prayer. Indeed, prayer has been decreed upon the believers a fixed obligation.” (Surah An-Nisa, verse 103) “fixed” here means obligatory, i.e., prayer has a limited time, like the time of Hajj. It has also been said that “fixed” means limited, as prayer is obligatory. Timed, limited^(xxx).

This verse speaks of prayer as a prescribed duty that God has ordained for believers, specifying a time for each prayer. Some scholars have stated that if a prayer is not performed at its appointed time, it is invalid^(xxxi).

Based on the above, the term "prescribed duty" refers to a duty with a fixed time. This expression is used to describe the prayers that have been prescribed for Muslims at specific times. In other words, prayer is not merely an act of worship, but a religious obligation bound by a specific time.

The phrase “a known book” (kitāb maʿlūm) appears once in the Holy Quran, in the following verse:

God Almighty says: {And We did not destroy any town except that it had a known book.} (Surah Al-Hijr, verse 4)

The word “known” (maʿlūm) is linked to destruction in this verse. In the commentary of Al-Maturidi, it states: “We did not destroy any town with a humiliating destruction except that

We had sent messengers to them with a known book.”^(xxxii) Some scholars have said: “The time at which they were destroyed.” The meaning is: “Those who were destroyed from among the previous nations because of their rejection of their messengers.”^(xxxiii) Another said: It is a fixed, predetermined term. It was also said: It is a book containing their deeds, and the meaning of “known” is that the angels knew that time.^(xxxiv) So, the “known book” means: written and known, and it is their appointed term written in the Preserved Tablet. It is a fixed term for the destruction of the village, which cannot be advanced or delayed; it is known, not unknown or forgotten.^(xxxv) In short, God Almighty does not destroy any village or group of people except after they have a fixed, known, and predetermined term in God’s Book. Destruction does not occur before the written term is fulfilled, and this term is the end of the period of respite and delay that God grants people so that they may repent and reform.

The phrase “a noble letter” appears once in the Holy Quran, in the following verse:

God Almighty says: “She said, ‘O assembly, indeed, a noble letter has been delivered to me.’” (Surah An-Naml, verse 29). “A noble letter” means a good letter because of the beautiful words and kind speech she saw in it. Some say that a noble letter means a sealed letter^(xxxvi). It is narrated on the authority of Ibn Abbas, on the authority of the Messenger of God (peace and blessings be upon him), that he said: “The honor of a letter is its seal.” It is said that any letter that is not sealed is incomplete^(xxxvii). It has also been said that it refers to the goodness of its contents, or that it was made noble because of the nobility of its author, or because it begins with “In the name of God, the Most Gracious, the Most Merciful”^(xxxviii).

Naturally, the Holy Book is a royal book, for kings used to seal books. It is also said that it is noble in its content, and that it is noble because it brings good. The word “noble” (karim) also means forgiving, as in the verse: “Indeed, my Lord is Rich and Generous” (1:12), meaning forgiving. “Generous” (karim) also refers to abundance, as in the verse: “And a generous provision” (1:12), meaning abundant. Thus, it becomes clear that there are six interpretations of the phrase “a noble book” (karim)

1. Because it is sealed, and the seal is a mark of honor for a book.
2. Because of its eloquent style.
3. Because it honors its owner, being a king.
4. Because it honors its messenger, being a bird, unlike other messengers.
5. Because it begins with “In the name of God”.
6. Because it begins with the Prophet himself, and only the most exalted do so.^(xxxix) Al-Razi said: “A noble book from a noble Lord, brought down by a noble angel to a noble prophet for the sake of a noble nation. If they adhere to it, they will attain a noble reward.”^(xl)

The phrase “a similar book” appears once in the Holy Quran, and that is:

1. God Almighty said: “God has sent down the best of narratives: a Book, consistent in its themes, oft-repeated, at which shiver the skins of those who fear their Lord.” (Surah Az-Zumar, verse 23) “A similar book” means that its parts resemble one another, with no discrepancies or contradictions, and that each part confirms the other, and each part points to the other. It is also said to be “similar” when it agrees with other books in matters of monotheism and in some of the laws.

It was narrated from al-Hasan al-Basri that he said: “Similar means: excellent, without any defect. It is also said: its interpretation is unclear to people.”^(xli) Al-Mawardi said that there are several aspects to a book that is similar: First, its verses and letters resemble one another. Second, its verses resemble one another in their light, truth, and justice. Third, it resembles the books of God revealed to His prophets because of what it contains of commands, prohibitions, encouragement, and warnings, even though it is more comprehensive and less comprehensive.^(xlii)

Ibn Ashur said: “The meaning is that it is similar in beauty, eloquence, and truth. This is the meaning of: ‘If it had been from God, they would have found in it much inconsistency’ (An-

Nisa' 82). So there is no contradiction between these verses: the intended inconsistency is in the rulings, and the similarity is in their places, according to what the context requires." (xliii)
 The phrase "a book of repeated verses" appears once in the Holy Quran, and that is: God Almighty said: "God He has sent down the best of narratives: a Book consistent in its themes, oft-repeated, at which shiver the skins of those who fear their Lord. (Surah Az-Zumar, verse 23)

This attribute (oft-repeated) appears as a second attribute of the Book in the same verse of Surah Az-Zumar. The Book is called "oft-repeated" because the stories and prophets are repeated within it^(xliv).

His statement, "oft-repeated," means that the narratives, stories, proofs, and rulings are repeated within it. ^(xlv) Al-Hasan and 'Ikrimah said: "Allah (Exalted is He) has repeated the judgments within it." Qatadah said: "Allah has repeated the mention of the obligatory duties, the judgments, and the prescribed punishments within it." It has also been said that the mention of punishment and reward is repeated within it.

It was said: The Mathani are any surah with fewer than one hundred verses, meaning: it is repeated in prayer. Ibn Abbas said: God (Exalted is He) repeated the matter in it many times^(xlvi).

And in al-Kashshaf, it is stated (Mathani) to explain its similarity; Because repeated stories are always similar ^(xlvii), and the word "al-Mathani" is the plural of "Mathna," which can be derived from either "tathniya," meaning repetition and reiteration, or from "thana," meaning praise. Both meanings are supported by the verse's meaning. The first interpretation comes from the Quranic style of repeating admonitions and stories, while the second refers to what the Quran contains of God's attributes, names, and manifestations of His power^(xlviii). Some scholars have said that "al-Mathani" is one of the names of the Holy Quran because of the stories of past peoples it contains^(xlix).

The phrase "Kitab 'Aziz" (a mighty book) appears once in the Holy Quran, in the following verse:

God Almighty says: {Indeed, those who disbelieved in the Reminder when it came to them - and indeed, it is a mighty Book} (Surah Fussilat, verse 41)

"A mighty Book" means it has no equal, as they were unable to produce anything like it. It is also "mighty" because no one can oppose it. Furthermore, it is "mighty" because it is the word of a Mighty Lord to a Mighty Messenger, conveyed by a Mighty King. A precious nation, for it is a book precious to the believers, because it is the book of their beloved, and the book of the beloved to the beloved is precious^(l).

The precious and valuable one, and its origin is from 'izzah, which means strength and protection, because something precious is defended. 'Aziz also means the one who prevails and is not prevailed over.

In short, the word 'Aziz' indicates that the book is protected from anything that might alter or corrupt it, and that the book is precious to God, or precious from God.

The term "Preserved Book" (Kitab Hafiz) appears once in the Holy Quran:

Allah Almighty says: {We know what the earth takes away of them, and with Us is a Preserved Book} (Surah Qaf, verse 4)

"With Us is a Preserved Book" means that We have a book that preserves their circumstances, actions, and everything that happens to them.^(li) The Preserved Book is the Preserved Tablet (al-Lawh al-Mahfuz), in which We have recorded the details of the creation's circumstances without any forgetfulness, and in which We have explained everything that a servant needs to remember.^(lii) Some scholars have said that it is protected from the devils. (3)

"Preserved" (al-Hafiz) could mean "that which is preserved" (al-Mahfuz), on the pattern of "maf'ul" (passive participle), meaning preserved from change and alteration. It could also

mean "guardian" (hafiz), on the pattern of "fa'il" (active participle), meaning He preserves their parts and actions so that He does not forget anything^(liii).

"Preserver" (al-Hafiz) is one of the beautiful names of Allah, and it means: the One who does not forget. Not an atom's weight escapes His knowledge, neither in the heavens nor on earth.^(liv) He is the Preserver of their numbers and their names.^(lv)

The phrase "a written book" appears once in the Holy Quran, in the following verse:

God Almighty says: {By the Mount, and by a written book, on parchment unrolled.} (Surah At-Tur, verse 2)

The written book refers to the Quran, clearly written, or it is a sign to whoever sees it that there is no good in it. The meaning is that what is written of the deeds of the wicked is recorded in that register. It is a written book in which nothing is lost, and their denial of the Day of Judgment is sealed. Evil has a record in which the deeds of the wicked are written. Every book revealed from God is written: written in regular lines^(lvi).

Some commentators have said that the "written book" refers to the Quran, while others have said it is simply God's book. "Written" here means written in a systematic and orderly manner, encompassing the evil deeds of devils, disbelievers, and transgressors, in which their names and actions are recorded^(lvii).

The term "hidden book" appears once in the Holy Quran:

God Almighty says: {Indeed, it is a noble Quran, in a hidden book.} (Surah Al-Waqi'ah, verse 77-78)

The hidden book means the book concealed from creation. It is with God on the Preserved Tablet, on the right side of the Throne, and none may touch it except those purified from sin, namely the angels appointed in heaven, as the Generous Lord looks upon it every day. It is a book protected by God, untouched by dust or anything else. It is preserved from devils and from all that is shameful^(lviii).

It is mentioned in Al-Nukat wa Al-Uyun that there are four opinions regarding the Hidden Book. The first is that it is a book in heaven, namely the Preserved Tablet. The second is the Torah and the Gospel. The third is the Psalms. The fourth is the Quran that we have in our hands^(lix).

It is worth noting the verse: "Indeed, We have sent down the Reminder, and indeed, We will be its Guardian." (Surah Al-Hijr, verse 9). It has been said that the Hidden Book means the concealed and protected from alteration and change. It is preserved from falsehood and is the Preserved Tablet^(lx).

The phrase "the clear Book" (al-Kitab al-Mustabin) appears once in the Holy Quran:

"And We gave them the clear Book" (Surah As-Saffat, verse 117)

The clear Book is that which people have discerned, recognizing its truth and its light, and the truth within it has become manifest. Something becomes clear when it appears and is fully revealed. It is said, "This is a clear Book," meaning it is clear and evident, without ambiguity or obscurity; rather, it is a light from God Almighty^(lxi).

The clear Book refers to the Torah, because the Torah was revealed outwardly on tablets, unlike the Quran, whose divine origin is only known through contemplation and reflection. This is because it was revealed in a time before anyone had access to it, secretly and by heart. Some scholars have said that the clear Book is one that invites one to understand its eloquence through the beauty that becomes apparent upon listening^(lxii).

Al-Razi said: "And We gave them the clear Book," meaning the Torah, which is the book containing all the knowledge needed for the benefit of religion and worldly life. In this verse and those that follow, there is a type of rhetorical device, namely, preference. Some have said that the clear Book is the one that is eloquent in its explanation of rulings, laws, and etiquette^(lxiii).

Al-Tahir ibn Ashur said: “The clear Book is the Torah. ‘Clear’ means extremely clear, and the letters ‘sin’ and ‘ta’ are for emphasis. It is said, ‘The thing became clear,’ when it became very evident.”^(lxiv)

Contextual significance in describing the word (book) in the Holy Quran

The Described Attributes and Contextual Significance	The Described Attributes and Contextual Significance	The Described Attributes and Contextual Significance
		The Clear Book: The Holy Quran is clear in its verses, meanings, and eloquence.
The Clear Book: The Holy Quran is clear in its verses, meanings, and eloquence.	The Clear Book: The Holy Quran is clear in its verses, meanings, and eloquence.	The Illuminator: It clarifies previous divine books (the Psalms, the Torah, the Gospel, etc.) that illuminated the path to guidance for humanity.
		The Illuminator: It clarifies previous divine books (the Psalms, the Torah, the Gospel, etc.) that illuminated the path to guidance for humanity.
The Illuminator: It clarifies previous divine books (the Psalms, the Torah, the Gospel, etc.) that illuminated the path to guidance for humanity.	The Illuminator: It clarifies previous divine books (the Psalms, the Torah, the Gospel, etc.) that illuminated the path to guidance for humanity.	The Confirmer: The Holy Quran confirms and aligns with previous divine books.
		The Confirmer: The Holy Quran confirms and aligns with previous divine books.
The Confirmer: The Holy Quran confirms and aligns with previous divine books.	The Confirmer: The Holy Quran confirms and aligns with previous divine books.	The Wise: The Holy Quran is meticulously crafted and

		organized, encompassing wisdom and guidance. The Record: A precise and inscribed record of deeds, unalterable, unchanging, and unforgettable. The Deferred: Every decree has a fixed time for its fulfillment, which cannot be averted. The Times: Obligations have fixed times, neither delayed nor advanced, such as prayer.
The Wise: The Holy Quran is meticulously crafted and organized, encompassing wisdom and guidance.	The Wise: The Holy Quran is meticulously crafted and organized, encompassing wisdom and guidance.	
The Record: A precise and inscribed record of deeds, unalterable, unchanging, and unforgettable.	The Record: A precise and inscribed record of deeds, unalterable, unchanging, and unforgettable.	
The Deferred: Every decree has a fixed time for its fulfillment, which cannot be averted.	The Deferred: Every decree has a fixed time for its fulfillment, which cannot be averted.	
The Times: Obligations have fixed times, neither delayed nor advanced, such as prayer.	The Times: Obligations have fixed times, neither delayed nor advanced, such as prayer.	

The word (book): its characteristics and the number of times it appears in the Holy Quran

The Describing Attributes: Number of Times	The Describing Attributes: Number of Times	The Describing Attributes: Number of Times	The Describing Attributes: Number of Times
Attribute Occurrence: Surah and Verse	Attribute Occurrence: Surah and Verse	Attribute Occurrence: Surah and Verse	Attribute Occurrence: Surah and Verse
Clear Book: 11 Al-Ma'idah (15), Al-An'am (59), Yunus (61), Hud (6), An-Naml (75), Saba' (3), Yusuf (1), Ash-Shu'ara' (2), Al-Qasas (2), Az-Zukhruf (2), Ad-Dukhan (2)	Clear Book: 11 Al-Ma'idah (15), Al-An'am (59), Yunus (61), Hud (6), An-Naml (75), Saba' (3), Yusuf (1), Ash-Shu'ara' (2), Al-Qasas (2), Az-Zukhruf (2), Ad-Dukhan (2)	Clear Book: 11 Al-Ma'idah (15), Al-An'am (59), Yunus (61), Hud (6), An-Naml (75), Saba' (3), Yusuf (1), Ash-Shu'ara' (2), Al-Qasas (2), Az-Zukhruf (2), Ad-Dukhan (2)	Clear Book: 11 Al-Ma'idah (15), Al-An'am (59), Yunus (61), Hud (6), An-Naml (75), Saba' (3), Yusuf (1), Ash-Shu'ara' (2), Al-Qasas (2), Az-Zukhruf (2), Ad-Dukhan (2)
Illuminating: 4 Al 'Imran (184), Al-Hajj (8), Luqman (20), Fatir (25)	Illuminating: 4 Al 'Imran (184), Al-Hajj (8), Luqman (20), Fatir (25)	Illuminating: 4 Al 'Imran (184), Al-Hajj (8), Luqman (20), Fatir (25)	Illuminating: 4 Al 'Imran (184), Al-Hajj (8), Luqman (20), Fatir (25)
Confirming: 2 Al-Baqarah (89), Al-Ahqaf (12)	Confirming: 2 Al-Baqarah (89), Al-Ahqaf (12)	Confirming: 2 Al-Baqarah (89), Al-Ahqaf (12)	Confirming: 2 Al-Baqarah (89), Al-Ahqaf (12)

Wise: 2 Yunus (1), Luqman (2)	Wise: 2 Yunus (1), Luqman (2)	Wise: 2 Yunus (1), Luqman (2)	Deferred: 1 Al 'Imran (145) Timed: 1 An- Nisa' (103)
Inscribed: 2 Al-Mutaffifin (9), Al-Mutaffifin (20)	Inscribed: 2 Al-Mutaffifin (9), Al- Mutaffifin (20)	Inscribed: 2 Al- Mutaffifin (9), Al- Mutaffifin (20)	
Deferred: 1 Al 'Imran (145)	Deferred: 1 Al 'Imran (145)	Deferred: 1 Al 'Imran (145)	
Timed: 1 An-Nisa' (103)	Timed: 1 An- Nisa' (103)	Timed: 1 An-Nisa' (103)	

Conclusion

In conclusion, the research reached the following results:

1. The word "book" here is subject to interpretation and judgment, and there is disagreement regarding its meaning. (A clear book) means that everything is preserved with Him, as if one person were to say to another, "Your entire deed is written down with me," meaning it is preserved with me. This is permissible in speech. It has also been said that it refers to the Preserved Tablet, meaning everything is clearly stated therein.
2. We find that the clear book is immutable, unalterable, and unchanging. It is all-knowing, with a knowledge that is constant, like a written record in a clear book from which nothing is hidden.
3. The Wise One is He whose verses are firmly established with what is permissible and forbidden, and with rulings. He is the Perfect One, to whom falsehood cannot approach from any direction. The term "Wise" is either an active participle, meaning He judges the scriptures by distinguishing the authentic from the corrupted, or a passive participle, meaning perfect, or it refers to the possessor of wisdom, because it contains wisdom, truth, and sublime realities.
4. Lifespan and sustenance are attributed to God, while disbelief, transgression, faith, and obedience are attributed to the individual.
5. Many people are exposed to the causes of death by engaging in the throes of war, contracting diseases, or confronting the forces of nature, yet they remain unharmed. The brave and courageous may survive in battle while the cowardly and hesitant are killed. Disease may claim the life of a strong young man while leaving the weak and

frail unscathed. Lifespans have predetermined lifespans, and lifespans have their appointed times. No one dies before their appointed time, even if they engage in battles and face perilous situations. The "appointed book" refers to the book with a fixed term, that is, a book that clarifies the time of death for every person.

6. The "timed book" refers to a book with a specific time. This expression is used to refer to the prayers prescribed for Muslims at specific times. Prayer is not merely an act of worship, but a religious obligation bound by a specific time.

footnotes

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- (i) Language Standards: 5/158.
(ii) See: Al-Sahah Taj Al-Lughah wa Sahah Al-Arabiyyah: 1/208.
(iii) See: Al-Maturidi's Interpretation: 4/100.
(iv) See: Bahr al-Ulum: 1/454.
(v) See: Mafatih al-Ghayb: 17/319.
(vi) See Al-Tahrir wa Al-Tanwir: 7/473.
(vii) Zahrat al-Tafasir: 5/2525.
(viii) Lights of Explanation in Clarifying the Qur'an with the Qur'an: 4/40
(ix) See: Ibn Kathir's interpretation: 3/545, Al-Bahr Al-Madid fi Tafsir Al-Qur'an Al-Majid: 3/515, and Al-Sa'di's interpretation: 534.
(x) See: Al-Shaarawi's Interpretation: 16/9700.
(xi) See: The same source: 16/9717.
(xii) Al-Tantawi's Intermediate Commentary: 9/284
(xiii) See: Aysar al-Tafasir by al-Jaza'iri: 3/456.
(xiv) Keys to the Unseen: 25/124.
(xv) Interpretation of Gardens of Spirit and Fragrance in the Hills of Quranic Sciences 18/252.
(xvi) See: Al-Muhadhdhab Al-Naqi Al-Jami' li-Tafsir Ibn Jarir Al-Tabari: 8/556.
(xvii) See: Lisan al-Bayan al-Muhadhdhab li-Tafsir Abi Hayyan: 3318.
(xviii) Interpretation of Muqatil ibn Sulayman: 2/432.
(xix) Al-Mawardi's interpretation: 4/36.
(xx) Simple interpretation: by Al-Shafi'i: 4/326.
(xxi) Liberation and Enlightenment: 11/82.
(xxii) Al-Tabari's interpretation: 24/294.
(xxiii) Refinement of Language: 9/122.
(xxiv) See Al-Razi's interpretation: 16/406.
(xxv) Interpretation by Muhammad Ratib al-Nabulsi: 8/40.
(xxvi) Dictionary of Linguistic Differences: 19.
(xxvii) See Al-Ta'labi's interpretation: 2/179, and see Al-Zamakhshari's interpretation: 1/424, and see Al-Adib's mention of the interpretation of Al-Gharib: 51.
(xxviii) See Al-Razi's commentary: 9/379
(xxix) See, Tafsir Hada'iq al-Ruh wa al-Rayhan fi Rawabi 'Ulum al-Qur'an: 5/163-164.
(xxx) See: Al-Maturidi's Interpretation: 3/348
(xxxi) See: The Qur'anic Interpretation of the Qur'an: 3/885
(xxxii) See: Al-Maturidi's Interpretation, and the Interpretations of the People of the Sunnah: 6/421.
(xxxiii) See: Tafsir al-Qur'an al-Aziz by Ibn Abi Zamanin: 2/380.
(xxxiv) See: The Wonders of Interpretation and the Marvels of Interpretation: 1/586.

- (xxxv) See: Al-Maturidi's Interpretation: 8/113, and see Al-Mu'jam Al-Awsat by Al-Tabarani: 4/162.
- (xxxvi) See: Bahr al-Ulum: 2/580
- (xxxvii) See: The Strange Words in the Qur'an and Hadith: 5/1627.
- (xxxviii) See: The Wonders of Interpretation and the Marvels of Interpretation: 2/848, and Al-Ibanah in the Arabic Language: 4/107.
- (xxxix) See: Dar Al-Nafais: 2/224, and see: Fath Al-Bayan fi Maqasid Al-Qur'an: 7/146.
- (xl) Keys to the Unseen: 2/17.
- (xli) Jokes and Eyes: 5/122.
- (xlii) Liberation and Enlightenment: 3/156.
- (xliii) See: Gharib Hadith: 2/603.
- (xliv) See: Al-Hidaya ila Bulugh al-Nihaya: 10/6327.
- (xlv) Al-Hasan Al-Basri's interpretation: 1/314.
- (xlvii) See: Al-Hidaya ila Bulugh al-Nihaya: 10/6327-6328.
- (xlviii) The Unveiling of the Mysteries of Revelation: 4/125.
- (xlviii) See: Modern Interpretation: 4/314.
- (xlix) Contemporary Arabic Dictionary: 1/334.
- (l) The subtleties of indications: 3/335.
- (li) Interpretations of the People of the Sunnah: 9/345.
- (lii) See: Lata'if al-Isharat: 3/448.
- (liii) Interpretation of Muqatil ibn Sulayman: 3/268.
- (liv) See: Keys to the Unseen: 28/125, and Lights of Revelation and Secrets of Interpretation: 5/224.
- (lv) See: Contemporary Arabic Dictionary: 1/524
- (lvi) Taysir al-Tafsir by al-Qattan: 3/274.
- (lvii) See: Al-Muhadhdhab fi Tafsir Juz Amma: 330, and Al-Tafsir Al-Munir by Al-Zuhayli: 30/126.
- (lviii) See: Tafsir Muqatil ibn Sulayman: 4/224
- (lix) See: Al-Muhadhdhab Al-Naqi Al-Jami' Al-Tafsir Ibn Jarir Al-Tabari: 9/316, and see: Jami' Al-Bayan: 23/149.
- (lx) See: Fath al-Bayan fi Maqasid al-Qur'an: 13/382.
- (lxi) Interpretation of Sheikh Ahmed Hatiba: 330, audio lessons from the Islamic Shila website.
- (lxii) See: Ibn Furak's interpretation: 2/246.
- (lxiii) The merits of interpretation: 8/224.
- (lxiv) Liberation and Enlightenment: 23/164.

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