

The weighting aspects adopted by Al-Lahim's interpretation (Awn al-Rahman in the interpretation of the Qur'an)

By

Raniah Sattar Jabbar

Quran Sciences, College of Islamic Sciences, Diyala University

Email: raniasattar@uodiyala.edu.iq

Prof. Omar Abdullah Najmuddin Al-Kilani

Quran Sciences, College of Islamic Sciences, Diyala University

Email: Dr.omarabdullah@uodiyala.edu.iq

Introduction

(Awn al-Rahman in the interpretation of the Qur'an) was characterized by not being limited to the sayings of the commentators of the Salaf, but rather he investigates, scrutinizes, chooses, and infers what he deems as correct, with evidence, argument, and statement. One of the most important topics in the science of interpretation is (weighting), as it is a topic that enables the student and researcher to acquire an explanatory talent that may not be available in the study of many topics and the ability to choose among the sayings of different scholars in the interpretation of the Qur'anic verses, as I addressed this topic in writing this research and divided it into seven points.

Weighting aspects according to Al-Lahim

First: Weighting for the apparent meaning of the Qur'an

Al-Zahir linguistically: za', ha', and ra' indicates strength and prominence. It is the opposite of the inward, and the meaning becomes apparent, clear, and manifest.¹

Al-Zahir terminologically: indicates a meaning, and another possibility is likely.²

Al-Lahim adopted the apparent meaning of the word in its preference among the sayings and presented evidence for the apparent meaning of the revelation in several interpretations of his book Awn al-Rahman in the interpretation of the Qur'an. Examples of that are:

When interpreting the Almighty's saying: (They said, "We heard and we disobeyed."³) Professor Dr. Sulaiman Al-Lahim said:⁴

The apparent meaning of the verse is that they said: (we disobeyed) with their tongues, and they dared to do something greater as in their saying ("O Musa (Moses)! We shall never believe in you till we see Allah plainly"⁵) and it was said: They said

¹ See: Tahdheeb Al-Lughah: 6/133 and Dictionary of Language Measures: 3/471.

² See: Al-Burhan in the Sciences of the Qur'an: 2/214, and Al-Iqtaq in the Sciences of the Qur'an: 3/104.

³ Surat Al-Baqarah: Verse: 93.

⁴ See: Awn al-Rahman in the interpretation of the Qur'an: 2/306, 307.

⁵ Surat Al-Baqarah: Verse 55.

(we disobeyed) their condition and actions, this is evidence of the severity of their arrogance and stubbornness, as they did not seek an excuse for their disobedience, such as ignorance, or lack of knowledge, but rather they were arrogant and said (we heard and disobeyed).

Second: Weighting according to the Prophet's hadith

The weighting in the correct Sunnah is one of the types of weighting adopted by scholars. This was explained by Ibn Taymiyyah in his introduction, saying: ((If you are tired of that, then adhere to the Sunnah, for it explains and clarifies the Qur'an)¹. If the hadith is proven and it is a text in the interpretation of the verse, then it should not be transferred to anything else², as Allah said in his book: (We have also sent down unto you (O Muhammad SAW) the reminder and the advice (the Quran), that you may explain clearly to men what is sent down to them, and that they may give thought)³

Professor Suleiman al-Lahim took care of this aspect and was one of those who did not go beyond the hadith of the Messenger of Allah (May Allah bless him and grant him peace), but rather indicates it, for example:

- When interpreting the verse (who created you from one soul and created from it its mate)⁴, they differed in the meaning and interpretation of the saying of the Highest (created from it its mate). Professor Dr. Suleiman al-Lahim said: The meaning and the creation of this one soul is its wife, and she is Eve, peace be upon her. This is what is indicated by the apparent meaning of the Qur'an, as is indicated by the apparent meaning of the Sunnah.

On the authority of Abu Huraira, may Allah be pleased with him, he said: The Prophet, may Allah's prayers and peace be upon him, said: (Take my advice concerning women: Act kindly towards women, for they were created from a rib, and the most crooked part of a rib is its uppermost. If you attempt to straighten it; you will break it, and if you leave it alone it will remain crooked; so act kindly toward women).⁵

The apparent meaning of his saying, may Allah's prayers and peace be upon him (they were created from a rib, and the most crooked part of a rib) means Adam's rib, as Ibn Katheer and others said, and some indicate this, it was said: the meaning and the creation of her kind her husband (Allâh has made for you Azwâj (mates or wives) of your kind)⁶, i.e. from your kind.⁷

Third: Weighting in the Qur'anic context

The context in language: means its sequence and style.⁸

¹ An introduction to the origins of interpretation: Taqi al-Din Abu al-Abbas Ahmad ibn Abd al-Halim ibn Abd al-Salam ibn Abdullah ibn Abi al-Qasim ibn Muhammad ibn Taymiyyah al-Harani al-Hanbali al-Dimashqi (died: 728 AH): Library of Life, Beirut, Lebanon, 1490 AH / 1980 AD: 1/39.

² See: The rules of weighting according to the commentators: 1/191.

³ Surah An-Nahl: Verse 44.

⁴ Surat An-Nisa: Verse: 1.

⁵ Sahih al-Bukhari: Chapter on the creation of Adam, may Allah's prayers and peace be upon him and his offspring, Hadith number 3331: 4/133 and Sahih Muslim: Chapter on recommending women, Hadith number 1468: 2/1091.

⁶ Surat An-Nahl: verse: 72, Al-Shura: verse: 11.

⁷ See: Awn al-Rahman in the interpretation of the Qur'an: 5/26, 27.

⁸ See: Al-Mu'jam Al-Wasit: 1/465 and Lisan Al-Arab: 10/166, 167.

The context in the terminology: Clarifying the word or sentence in the verse in a way that does not take it out of context except with valid evidence that must be accepted. It was said: that the context indication: is the indication of the preceding speech. The preceding speech is called a context.¹

The significance of the context is considered important in the interpretation of the verses, as it guides to clarification of the general and the categorization of the impossibility of the unintended, the specification of the general, the restriction of the absolute, and the diversity of significance, and it is one of the greatest clues indicating the intention of the speaker, thus, whoever neglects it is mistaken in its counterpart.²

Therefore, Al-Lahim relied on weighting in many explanatory issues on the context, as it is one of the most powerful ways to understand the text.

Evidence of that is his opinion in the interpretation of the words of Allah Almighty (Say to (them): "If the home of the Hereafter with Allâh is indeed for you specially and not for others, of mankind, then long for death if you are truthful).³

(long for death) is the answer to the condition for (Say to (them): "If the home of the Hereafter with Allâh is indeed for you), which means death wish, or pray against yourselves for death so that you may be saved and reach the abode of the Hereafter and its bliss because it is neither saved nor reached until after death.

Some of the commentators have said: This is from the type of the verse of Al-Mubahala, and it means: pray for the liar and the slanderer from the two sects, the first being closer and the context's indications on it clearer. This was the case of some of the companions of the Messenger of Allah, may Allah bless him and grant him peace, asking for martyrdom, paradise, and meeting Allah. Jaafar bin Abi Talib, may Allah be pleased with him, on the day of the Battle of Mutah, when he stormed the polytheists by saying:

O beloved of Heaven and its approach... Goodness and cold, its drink⁴

Al-Lahim preferred the first saying over other sayings, and he mentioned the reason for the preference, which is his agreement with the context of the verse.⁵

Fourth: Weighting in language

It is well known that the Qur'an was revealed in the Arabic language (An Arabic Qur'an, without any crookedness (therein) so that they may avoid all evil which Allâh has ordered them to avoid, fear Him and keep their duty to Him)⁶, Allah says: (Verily, We have sent it down as an Arabic Qur'an in order that you may understand)⁷. Therefore, knowledge of the Arabic language is one of the basic sciences upon which the interpretation of the Noble

¹ See: The significance of the Qur'anic context and its impact on interpretation, a theoretical study through the interpretation of Ibn Jarir, Abdul Hakim Abdullah Abdul Rahman Al-Qasim, Master's thesis, College of Da'wah and Fundamentals of Religion, Imam Muhammad bin Saud Islamic University, 1420 AH, p. 62.

² Evidence in the Sciences of the Qur'an: 2/200.

³ Surat Al-Baqarah: Verse 94.

⁴ Al-Sunan Al-Kubra: Ahmad bin Al-Hussain bin Ali bin Musa Al-Khusrujerdi Al-Khorasani, Abu Bakr Al-Bayhaqi (died 45 AH), investigative by: Muhammad Abdul Qadir Atta: Dar al-Kutub al-Ilmiyya, Beirut - Lebanon, 3rd edition, 1424 AH - 2003 AD: 9/260.

⁵ Awn al-Rahman in the interpretation of the Qur'an: 2/308, 309.

⁶ Surat Al-Zumar: Verse: 28.

⁷ Surah Yusuf: Verse: 2.

Qur'an is based. Knowledge of the meaning of this great book, disclosure of its secrets, and access to Allah Almighty from the words of Al Quran can only be achieved by realizing the greatest means that lead to that, which is knowledge of the language and its sciences.¹

Al-Lahim paid great attention to this aspect, examples of which are:

When interpreting the verse: (On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allâh warns you against Himself (His punishment) and Allâh is full of kindness to (His) slaves)², (and all the evil he has done), (he will wish that there were a great distance between him and his evil) which means the bad deeds which made and the waw may be conjunction to connect what follows in Allah's verse (On the Day when every person will be confronted with all the good he has done). There is an omission in the speech: you will find what you did in bad in a record. Professor Suleiman Al-Lahim said, and the first is that the appellative sentence is first in terms of syntax because there is no need for assessment, it is the original, just as it is more correct in terms of meaning, for it is based on the saying that the sentence is connected to the previous one (find what you have done of bad in a record).³

Fifth: Weighting by readings

Among the aspects of weighting that are considered by scholars is the weighting of the readings in the verse or word and inferring it when there is a difference, and some scholars have decided that the multiplicity of readings is the same as the multiplicity of verses, and Al-Lahim was concerned with this for one reason. Examples that illustrate this are:

When interpreting the words of Allah Almighty: ((Remember) when you (Muhammad) said to the believers, "Is it not enough for you that your Lord (Allâh) should help you with three thousand angels sent down?)⁴, the scholars differed in the meaning of saying: (sent down), some read it with an emphasis Zai (manzil) from (nozl) and others read it by reducing it. Professor Dr. Sulaiman al-Lahim⁵ said: (sent down) means descending from heaven, as the Almighty said: (Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.")⁶

Sixth: Weighting in general

What is meant by generality: it is the uttering of all that is suitable for it according to one situation.⁷

For example:

¹ Explanatory preferences for Al-Jassas in his book Ahkam Al-Qur'an: Noor Nizam Al-Din Al-Modarres, 117.

² Surat Al Imran: Verse 30.

³ Awn al-Rahman in the interpretation of the Qur'an: 4/142.

⁴ Surat Al Imran: Verse 124.

⁵ Awn al-Rahman in the interpretation of the Qur'an: 4/455.

⁶ Surat Al-Isra: Verse: 95.

⁷ aleudat fi 'usul alfiqah: Judge Abu Yala, Muhammad bin Al-Hussein bin Muhammad bin Khalaf bin Al-Farra (died 458 AH), investigation: Dr. Ahmed bin Ali bin Sir Al-Mubarak, Associate Professor at the College of Sharia in Riyadh - King Muhammad bin Saud Islamic University, i: 2 1410 AH - 1990 AD :(1/140).

Allah says: (do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone))¹, Professor Dr. Sulaiman al-Lahim said: the verse is general for all polytheists, including idolaters, the People of the Book and others. It singled out the women of the People of the Book, Allah says in Surat Al-Ma'idah (And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers)², it was said that the verse (do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone)) is specific to pagans.³

Seventh: Weighting according to the Qur'anic analogies

This aspect is considered as one of the aspects of weighting adopted by the scholars that they used as evidence when disagreeing, as they decided that the statement that is supported by Quranic verses is preferred⁴.

We find that Al-Lahim often infers the meaning of the Qur'anic analogies in the weighting between the sayings, and he has a keen interest in this type of interpretation. This is the first thing that an interpreter should consider. This type of interpretation is not a mechanical act that is not based on any consideration and contemplation, rather it is based on reasoning and prudence and is one of the things that people of knowledge and contemplation know in particular.⁵

For example

Allah says: (They ask you about the sacred month - about fighting therein)⁶, Professor Dr. Sulaiman al-Lahim said⁷: That is, they ask you about the sacred month, which is Dhul-Qa'dah, Dhul-Hijjah, Muharram, and Rajab, in which Allah prohibited oppression and transgression and made sacred things, Allah says: (Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them)⁸, and says (O you who have believed, do not violate the rites of Allah or [the sanctity of] the sacred month)⁹, and says (And when the sacred months have passed, then kill the polytheists wherever you find them)¹⁰

And in His saying: (seeking the perishable goods of the worldly life)¹¹, Professor Dr. Sulaiman Al-Lahim said in the interpretation of this verse: It refers to the humiliation and despondency of the world and the transient illusion, as the Almighty said: (The life of this world is only the enjoyment of deception (a deceiving thing))¹², and says (Say: "Short is the

¹ Surat Al-Baqarah: Verse: 221.

² Surat Al-Ma'idah: Verse: 5.

³ Awn al-Rahman in the interpretation of the Qur'an: 3/282.

⁴ See: The rules of weighting according to the commentators: 1/312.

⁵ Interpretation and commentators: Muhammad Al-Sayyid Hussein Al-Dhahabi (T.: 1398 AH), Wahda Library, Cairo: 1/33.

⁶ Surat Al-Baqarah: Verse: 217.

⁷ Awn al-Rahman in the interpretation of the Qur'an: 3/250.

⁸ Surat Al-Tawbah: Verse 36.

⁹ Surat Al-Ma'idah: Verse: 2.

¹⁰ Surat At-Tawbah: Verse 5.

¹¹ Surat An-Nisa: Verse: 94.

¹² Awn al-Rahman in the interpretation of the Qur'an: 6/265.

enjoyment of this world. The Hereafter is (far) better for him who fears Allâh, and you shall not be dealt with unjustly even equal to a scallid thread in the long slit of a date-stone)¹, and says (they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment)², and says (O my people! Truly, this life of the world is nothing but a (quick passing)³ enjoyment, and verily, the Hereafter that is the home that will remain forever)⁴, and says (So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allâh (Paradise) is better and more lasting for those who believe (in the Oneness of Allâh - Islâmic Monotheism) and put their trust in their Lord (concerning all of their affairs)⁵

Conclusion

Praise be to Allah, thanks to whom righteousness takes place, and with His grace and goodness lasts, and prayers and peace shall be upon our Master.

The following results were reached:

1. The aspects of weighting according to Al Lahim are in agreement with the preferences of the scholars before him.
2. Depends on the apparent meaning of the Qur'an in its preferences.
3. It is not easy to arrive at the correct statement when there is a difference in interpretation.
4. The study of weights based on comparison and balance gives the researcher a strong ability to probe the sayings of the commentators.
5. The rules of weighting are either based on the rules of generality, on the rules of language, on the rules of the context of the verses, or on what is included in the hadiths.

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¹ Surat Al-Imran: Verse: 185, and Surat Al-Hadid: Verse: 20.

² Surat An-Nisa: Verse: 77.

³ Surat Al-Ra'd: Verse: 26.

⁴ Surah Ghafir: Verse: 39.

⁵ Surat Al-Shura: Verse 36.

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