

Tawjih Aqwal Mufassirin the Methods to Tawfiq Them

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Abstract

To tawjih the diverse aqwal mufassirin in the meaning of a verse and the methods of harmonizing it is an issue discussed in the discipline of *usūl tafsir*. This study focuses on *masalik tawjih aqwal al-mufassirin* (methods to tawjih the views of mufassirin) and compiling them. This study is important to provide an enlightenment on how researchers in the field of exegesis should cover the diversity of views of mufassirin so as not to ignore the views that are seen as contradictory, whereas there is a method to interpret it according to the discipline of *usūl tafsir*. The focus of the qualitative literature research in processing and analyzing this data is also seeks to present the methods of *al-jam'* and *tawfiq* that can be applied in the researcher's efforts to understand the true meaning of exegeses in line with the requirements of a verse.

Keywords: Tawjih, Aqwal Mufassirin, Tawfiq, Usūl Tafsir

Introduction

The scholars of *aqwal mufassirin* (saying of the exegete) according to the ultimate rules of *usūl tafsir* (principles of exegeses) by the scholars with *manhaj ilmiyyah* will find that there is an urgent need (*dharūri*) to pay attention to the places of *ittifaq* (concurrence, agreement) and *ikhtilaf* (differences/disagreement), classify those *ikhtilaf*, recognize the *tawjih* and their *wujūh wurūd* as well as the ways to *tawfiq* (harmonize/reconcillate) and *tarjih* between different views.

Therefore, a tafsir (exegesis) are within several situations, including a tafsir that is *muttafaq 'alaih* (agreed upon) in terms of *lafz* (pronunciation) and meaning, this tafsir is *ijma' mufassirin* (consensus of the exegete) in the text (*nas*), that is the exegesis of a verse with one meaning, for example such as their agreement in interpreting (المغضوب عليهم) as the Jews and interpreting (الضالين) with the Christians in the verse: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (Al-Qur'an, al-Fatihah 1:7) (Al-Khudairi, 1996), or the exegesis that have *ikhtilaf* (disagreement) upon it. The *mukhtalaf* (disagreed / difference upon) exegesis is divided into two (Al-Kalbi, 1995):

First: Different views but no contradictions between those views, in fact each has a right in the interpretation of the verse. The diversity of views here can be from the type of *ikhtilaf*

tanawwu^c which is the difference in terms of diversity such as the *ikhtilaf* in the use of parable to *ta^cbir* a term with different words or the *ikhtilaf* for an attribute where mufassir expresses an attribute not mentioned by other mufassir, or giving examples of some of the things included under the general instructions or a mufassir states the *sabab nuzūl* (occasions or circumstances of revelation) of a verse that are different from other mufassir, or a mufassir gives one of the meanings contained in the *lafz musytarak* (words that have the same spelling and pronunciation as well as showing more than one meaning) and others.

Second: Views in the exegesis of a verse, which are the difference in terms of lafz and meaning and it is not possible to compile and adjust at the same time because of the contradiction. Therefore, in this case it is necessary to do tarjih such as whether *nasakh* occurs or not in the multiple views of one verse. So it is not possible to compile except to choose one view and tarjih it. Similarly, the meanings of the *lafz musytarak* are prevented to be brought to at the same time. May also be included in this face, the *shadhdhah* opinions or views that are not accepted by the verses and contexts such as *Baṭiniyyah* tafsir.

Statement of Problem

In the discipline of *usul fiqh*, many authors have been involved in such debates from the basic point of view of the paths of *al-jam^c wa al-tawfiq* (gathering and harmonizing) between *mukhtalaf* in the debates of *al-ta^carudh* (contradiction) and *tarjih* between *syar^ciyyah*, *naskh*, *am khas* arguments (*dalil*) and the like. However, it requires many examples of the exegeses. According to (Al-Harbi, 2012), there has been no specific study and placement of principles on this matter from the point of view of exegeses. Thus it is an urgent need to put this matter together in a basic and practical *manhaj* so that a scholar of the *kalam mufassirin* (exegete comment) can get a true picture of the paths of *al-jam^c* and *tawfiq* between *aqwal mufassirin* and understand their wishes before performing *tarjih* between the *aqwal*.

Research Methodology

This study uses a qualitative research format in processing and analyzing data.

1. The paths to *tawjih* the views and to *tawfiq* between the views are compiled together with their *ḍawabit* from the books of tafsir, *ulum al-Quran* and *usul fiqh*, then the views of the mufassirin are formulated according to what is needed in the study.
2. Each *masalik tawjih aqwal* and *tawfiq*, is accompanied by examples from the exegeses so that the things to be conveyed are clear.
3. The influence and effect on the exegeses from the use of *masalik tawjih aqwal* and *tawfiq*, is highlighted through the examples mentioned.
4. The mufassirin's attention to this debate is also highlighted from the study of *aqwal al-mukhtalafah* in the exegeses.
5. The *ilmiyyah* foundation are used as a basis in strengthening the text (*nas*) and *aqwal* quoted from the original source.

Discussion

First: The order of research on *aqwal mufassirin*

It is the duty of the researcher of mufassirin views to follow the order below in studying the views of mufassirin:

The first order: al-jam^c and tawfiq (compile and harmonize)

Al-jam^c and *tawfiq* between *aqwal salaf* in *tafsir* is a decree as long as it can be applied. Therefore, it is necessary to bring all the *aqwal* contained in the lafz and there is no obstacle to bring them all and do not lead to contradictions on the indication of *zahir al-Qur'an* because there is an *i'tibar* on the whole of *aqwal* in the verse and do not leave anything out (Al-Sabt, 2000), because *al-jam^c* (compiling) is more important than *tarjih* according to the agreement of scholars (Al-Zarkasyi, 2008).

Abu Bakr al-Jassas (d: 370H) said that a *lafz*, if *ihimal* for two things, then it is necessary to bring over the two things, and be both the required (things) (Al-Maliki, 2003) especially if the *aqwal* does not involve contradictions.

The Second Order: (Taqdim Al-Awla) Prioritizing the More Important

This sequence is specifically for the study of *aqwal* contained in the lafz, and there is no contradiction between it, nor does it contradict the text from the Qur'an and the Sunnah, only some parts are more important than the others, because the Qur'an and the *dalalah* of the lafz testified with one *qawl* or *sunnah*, testified for one or the Arabic language, or *qarain* (evidence) in the context or other reasons that set to precede one view (*qawl*), and which is not a decree by preceding one view, then set aside another view. This sequence occurs in part of the description of *ikhtilaf al-tanawwu^c* (diversity) inherited from the salaf (Al-Harbi, 1996). There are many of such examples in the kalam mufassirin, it can be said that it is found in every exegeses of the verse. (Al-Harbi, 2012)

The Third Order: Al-Tarjih

If *aqwal* mufassirin cannot be compiled due to inconsistencies that are impossible to unite, then *tarjih* should be performed. It occurs in the case that the *khilaf* is from the type of *خلاف تضاد* which is the contradictory *khilaf*, then *tarjih* is done by adhering to the *wujūh tarjih* that is *mu^ctabar* in the text itself or with *qarinah* and arguments outside it. That is, by adhering to the authentic *aqwal* and not the wrong or *shadh*. If the contradictory views arise from the same mufassir, then his final views are made *i'tibar* in a situation of equal validity, and if not, then the authentic or valid ones come first (Al-Zarkasyi, 2008).

Al-Syinqiti said(d: 1393H): ((It is a matter of knowing that *al-jam^c* is obligatory if possible, and if not, then should do *tarjih*)) (Al-Syinqiti, n.d.).

Third: The Conditions of Al-Jam^c and Tawfiq between Aqwal Mufassirin

According to (Al-Harbi, 2012), among the most important conditions for performing *al-jam^c* and *tawfiq* are:

1. The one who issues that view should be from the *mufassirin* who is *mu^ctabar* among the scholars. Not all views of the exegeses author of al-Qur'an can be attributed to the views of the *salaf* in *tafsir*. This is because the deep *salaf dalalah* views in interpreting the text of the Qur'an, which are different from the views of most of the *muta'akhirin* (later ones).
2. The *Aqwal* to be compiled is *tsabit* from the speaker with an authentic and *mu^ctabar* face.
3. Those who do *al-jam^c* should consist of those who are skilled.
4. The face collected between the *aqwal* shall be taken from the clues of the verse *lafz* and its context.

5. Shall the face that gathers aqwal from the point of view of the interpretation, includes the aqwal.
6. The *aqwal* collected according to its rules does not consist of fragile *aqwal* or that are far from *dalalat nas qura'niy*.

Tawjih Aqwal Mufassirin and the Methods to Tawfiq Them

According (Al-Harbi, 2012), there are many methods to perform *tawjih* on *aqwal mufassirin* and to *tawfiq* them. Here are the most important rules:

First: To Tawjih the Aqwal Mufassirin and to Tawfiq among Them by Takhrij (extracting and authenticating) Each Qawl of Qira'at:

Qira'at brings a great impact and influence in the enrichment of the meanings of the verses of the Qur'an. Most qira'at disagreements in a verse will point to various meanings. Among the rulings of the scholars are: Two qiraat is like (the position of) two verses. (Al-Zarkasyi, 2008).

Zur bin Hubaish and Qatadah were among the first to analyze the various views of exegetes, *tawjih* it and *tawfiq* between them with the *tawjih* of each view according to the specific qira'at. In the exegesis of the word of Allah s.w.t. in surah al-Hijr verse 15: (لَقَالُوا إِنَّمَا (سُكَّرَتْ أَبْصَرُنَّ) which means: ((Surely they will (deny the truth) by saying: Our eyes have truly been dazzled)).

There are disagreements among the exegetes regarding the interpretation of this verse (Al-Tabari, 2001): said some of them: the meaning of (سُكَّرَتْ) : (سُدَّتْ) that is, blocked or prevented. That is what Mujahid and al-Dahhak mentioned as well as other than both of them. Said others: ((the meaning of سُكَّرَتْ is سُحِّرَتْ (bewitched)), so as Ibn 'Abbas and Qatadah said.

Both views of the interpretation of this verse consist of the qira'at disagreement on the lafz: (سُكَّرَتْ): it is recited with *tasydid* on the letter kaf and to *takhfif* it. Recitation with *takhfif kaf* is the qira'at of Ibn Kathir, and the remaining of the seven qurra' recited with *tasydid* (Al-Qisi, 1984).

Said Qatadah in interpreting these two qawl: ((whoever reads:: (سُكَّرَتْ) with *muthaqqalah*, it means سُدَّتْ which is blocked or prevented, and whoever reads (سُكَّرَتْ) with *takhfif*, then it will mean: سُحِّرَتْ that is, bewitched)) (Al-Tabari, 2001). (Al-Suyuti, 1951) praised *al-jam'* performed by Qatadah: ((This compilation (of views) of Qatadah is great and valuable)). And it is true that it is a valuable compilation that forms the basis for the *manhaj* study of *aqwal salaf* which varies in its exegesis and *wujūh takhrij* with what is contained in qira'at qura'niyyah.

Second: To Tawjih the Aqwal Mufassirin and to tawfiq Among Them by Putting Each View of the Face according to Waqaf:

This method is related to the knowledge of *waqf* and *ibtida'* because *waqf* is related to meaning and is a branch of it. Various places of *waqf* produces various meanings such as the various meanings of verses with various qira'at (Asyūr, 1984).

Among the examples for the second path is as happened in the exegesis of the words of Allah swt:

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّسُخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا

(Al-Qur'an, Ali 'Imran 3:7)

Which means:

Whereas no one knows its Takwil (interpretation of its true meaning) except Allah. And those who remained steadfast in their knowledge of religion, said: "We believe therein, all is from our Lord."

The exegetes differ in interpreting this verse into two views:

First: No one knows *ta'wil al-mutasyabih* in the Qur'an except Allah S.W.T. This view is the view of some salaf: and so it is according to Saidatina 'Aisyah, Ibn 'Abbas, 'Urwah, 'Umar bin Abdul 'Aziz, Malik and others (Al-Tabari, 2001). And so as chosen by Ibn Jarir. Thus, waqaf according to this view is in the words of al-Jalalah: (إِلَّا اللَّهُ) (Al-Dani, 2006).

Second: Meaning: Even though no one knows the ta'wil except Allah S.W.T. and also those who remain steadfast and deep in their knowledge in religion, that is, people whose knowledge is *rasikh* (well-established) knows *ta'wil al-mutasyabih* and they say: "We believe in it, it all comes from our Lord". This is what a group of salaf said: and so did Ibn 'Abbas, Mujahid, Rabi' bin Anas (Al-Tabari, 2001) and many more of the mufassirin and the usūl scholars, they say: الخطاب بما لا يفهم بعيد (a speech that is not understood by (those) who are far away (from knowledge))(Ibn Kathir, 2000). According to this view, waqaf is on (وَالرَّسُخُونَ) (Al-Dani, 2006). With this it can be seen that the waqaf branches the meaning.

Third: To Tawfiq the Aqwal Mufassirin by Putting Each View of Tafsir with Example

One of the ways in which the Salaf interprets the lafz of the Qur'an is by interpreting a general lafz with some of its specialization by giving examples, because the example is included under the guidance of the lafz am. And such exeges are not intended to specialize or limit the clues from other interpretations of the lafz am. ('Asyūr, 1984). There are many of such examples in the exeges of the Qur'an by the salaf.

The *Salaf* took such an interpretation from the Prophet S.A.W. 'Uqbah bin 'Amir r.a. said: I heard the Prophet SAW on the mimbar (pulpit) reciting the words of Allah: (وَأَعِدُّوا لَهُمْ) (Al-Qur'an, al-Anfal 8:60) which means: And prepare to oppose them (invading enemies) all kinds of strength that you can provide" then he said: "Know indeed that strength is archery! Know indeed that strength is archery! Know indeed that strength is archery!" (Al-Naisaburi, 1991). In this event, the Prophet S.A.W interprets strength with some of its details namely archery as an example and not as a specialization (Al-Tabari, 2001).

According to (Al-Zarkasyi, 2008) there are many views and disagreements of *mufassirun* in the meaning of the verse, and the author narrates in their exeges with different parable of lafz because it is clearer on the part of the author, or because it is more appropriate to the situation of the person asking.

Among those included under this *maslak* is also various *aqwal salaf* on the *sabab nuzūl* of a verse whether the reasons are clear about it or unclear. So the differences are nothing more than examples that are under the meaning of the verse, as the verse includes a description of the *sabab nuzūl* and the like, hence the method mentioned, العبرة بعموم اللفظ لا بخصوص السبب which means: 'Ibrah (lessons) is seen from the generality of the lafz, not from a specific reason.

Ibn Taymiyyah said: As they said: Indeed the verse of *zihar* came down to women from the tribe of Thabit ibn Qais ibn Syammas, the verse *li'an* came down to 'Uwaimir al-'Ajlanī or Hilal ibn Umayyah, and the verse *al-Kalalah* came down to Jabir ibn Abdullah and so on. Those who say so do not mean to set a specific law of a verse or specific to the individual mentioned, in fact it also involves the individual and those who are in the same situation with him, therefore their words, this verse comes down to this or that one, sometimes what is meant is the *sabab nuzūl* and sometimes the matter is in the verse although it is not the reason for the revelation of the verse. When this is understood, then their words: this verse comes down to such, does not deny the other view that says this verse comes down to such (Ibn Taimiyyah, 1972).

Fourth: To Tawfiq the Aqwal Mufassirin by Compiling Them with the Kulli (Comprehensive) Meaning or Nature

What is meant by this *maslak* is to bring a comprehensive meaning (*kulli*) that shares *aqwal* in its indication and set whether the meaning is *musytarak* (sharing) in one of the views stated in the verse or the *aqwal* shares the setting of meaning *juzi'yyat* (constituents) that is *kulli*. Among the examples of this *uslub* (style) is the various *aqwal mufassirin* (Ibn Kathir, 2000) in explaining the meaning of "الخنس" in the word of God S.W.T.: (فَلَا أَقْسِمُ بِالْخُنُوسِ) (al-Takwir: 15) which means: ((So, I swear by those (stars) that recede)). Ali, Hasan and Qatadah interpret it as stars, which appear at night and sink during the day. Ibn Mas'ūd interpreted it as wild bull. While Ibn 'Abbas, Mujahid and Sa'īd bin Jubair interpreted it as stag.

And the *kulli* meaning that brings together all the views is, each of them, the stars, the wild bull and the stag all disappear at some point in time and circumstances. The stars disappear during the day and appear at night, while the bull and the stag disappear when they see humans and reappear when they feel safe, therefore each of them disappears and appears alternately.

Ibn Jarir mentions: ((This is the comprehensive meaning (*kulli*) in his interpretation of this verse by saying: Verily Allah ta'ala mentions that He swears by something sometimes *تخنس*, that is disappearing, and sometimes walking and hiding at other times, *كنوس*: that is, taking refuge in the shelter, *makanis* according to Arabs is a place where wild bulls and stags are hiding... and there is no denying that this word is used in places where the stars in the sky are found, and there is not a single indication in the verse that states a certain meaning. Therefore, it should be left as general, that is, everything that is *خنوس* in nature (disappears) sometimes and arises or appears at another time (Al-Tabari, 2001).

Fifth: To Tawfiq the Aqwal Mufassirin by Bringing The Lafz To Its Whole Connotation In (Muṭabaqah) Appropriateness, (Tadhammun) Implications And Itizam (Commitment).

In the *kalam mufassirin* there are many exegeses of a *lafz* with its corresponding exegesis interpreted commonly, or with part of its meaning and it is a variety of *uslub* description or explanation of the indication of a *lafz*. And there is no contradiction between the connotations of the three words: *mutabaqah*, *taḍhammun* and *iltizam*.

The scholars of *usul* defined the listener's perfect understanding from the speaker's speech is named as *dalalah muṭabaqah*. The listener's partial understanding is named as *dalalah taḍhammun*, and the listener's understanding of a certain common thing (that is, with

another meaning outside the essence of the lafz, but still has relevancy) is called *dalalah iltizam* (Al-Qarafi, 2004).

Among the examples of exegesis with *lazim* is the word of Abu Hayyan in the exegesis of the words of Allah S.W.T. : (وَأَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً) (al-Baqarah: 58) which means: "And enter through the door by bowing (with humility); and (ask for forgiveness by) saying: 'O Allah forgive our sins ", he said: حِطَّة : on the *wazan* (scales) فِعْلَةٌ from الحط, it is a *masdar* (derivatives) such as كالحط, and it is said that it is a thing and a situation: such as الجلسة and القعدة (sit down), and الحط is الإزالة (removal). While according to Ahmad bin Yahya and Abban bin Taghlab, الحطة is repentance. This exegesis is an exegesis with the *lazim*, not a synonym (*muradif*), because whoever is removed from the sins then his repentance is accepted (Abu Hayyan, 2015).

Sixth: To Tawfiqkan the Aqwal Mufassirin by Bringing the Verses on Its Entirety Due To Its Talazum (Connectivity)

The spread of ideas about this *maslak* is due to the existence of a relationship between the details of the diversity of meanings in the interpretation of verses. It occurs when a lafz is brought over a meaning, usually there is other meaning or enter (another meaning) in it. It is possible to get the inspiration of some *lawazim* from the ma^{ani} contained in the nas qur'ani provided it preserves the original meanings in the *dalalah* (indication) of words and context and adheres to it. As it is compulsory that the common (connected) meaning does not get out of *zahir dalalah* verse because otherwise, there will surely be a lie on the Book of Allah S.W.T. (Al-Harbi, 2012).

Among the examples of this *maslak* is the exegesis of the word of Allah S.W.T.: إِنَّ الَّذِي (فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ) (al-Qasas:85) which means: "Certainly Allah Who has ordained for you the Qur'an (O Muhammad) (i.e. ordered you to act on its laws and to preach it to others) will surely bring you back to the place which you love". According to (Ibn Kathir, 2000) there are various parables of the salaf in interpreting this verse (لَرَادُّكَ إِلَى مَعَادٍ) said Ibnu 'Abbas, Abu Sa'id al-Khudri, Mujahid, 'Ikrimah and other than them: its meaning is: لمصيرك إلى الجنة (the place where you end up in heaven).

From 'Ikrimah, 'Ato', Mujahid, al-Hassan and others: لرادك إلى يوم القيامة (will certainly bring you to the Day of Judgment).

From Ibnu 'Abbas and Mujahid: لرادك إلى الموضع الذي خرجت منه وهو مكة (will certainly deliver you to the place where you came out of it, which is Mecca).

Tawjih for this *aqwal*, sometimes Ibn 'Abbas interprets it by referring to Mecca, which is the opening of the city of Mecca which from the point of view of Ibn 'Abbas, it is a signal of the imminent death of the Prophet S.A.W. At another time, Ibn 'Abbas interpreted the word of Allah: (لَرَادُّكَ إِلَى مَعَادٍ) as death, and also with the meaning of the Day of Judgment that occurs after death, and sometimes with the meaning of heaven which is the reward and the place of end after fulfilling the trust of Allah S.W.T. (Ibn Kathir, 2000). And such examples are abundant in the words of *mufassirin*.

Seventh: To Tawfiq the Aqwal Mufassirin by Bearing Musamma on All Its Attributes which is Interpreted with It

This method is to justify the change of the parables of the mufassirin in the exegesis of a lafz to its various attributes that is, each mufassir mentions one attribute that is not mentioned by other mufassirs. This is a form of *tanawwu'* (diversity) in the parable and not a true khilaf (Ibn Taimiyyah, 1972), there are many of this examples in the *kalam mufassirin*. Among them

is the exegesis of the words of Allah swt: (وَقَصْرٍ مَّشِيدٍ) (al-Haj:45) which means: “and lofty palace (left empty)”. ʿIkrimah, Mujahid, ʿAtoʿ, Saʿid bin Jubair interpret it with: ((بقصر مجصص)) which means a white limestone walled palace, and it is a feature or property of a palace.

Al-Dahhak interprets it with: ((قصر طويل مرتفع)) which means an elongated and tall palace. And ارتفاع (height) are among the characteristics or properties of a palace. While Qatadah interprets it with: ((قصر محصن)) (Ibn Kathir, 2000) means a palace fortified with a (strong) fort. And تحصين (fortify) are the characteristics or properties of a palace. So each view expressed is a property / feature that is different from the others. And in fact these views are mutually *ittifaq* (agreed) and not *mukhtalafah*.

All agreed that the reward/retribution of Allah S.W.T will be inflicted on the occupants of the magnificent palace whether the palace is strengthened, or the position of the palace is high or finely built, these will not save its occupants at all (from the reward/retribution).

Eighth: To Tawfiq the Aqwal Mufassirin by Bringing the Lafz to the Whole Aqwal Because It Is Closer (in Meaning)

This *maslak* is related to the *muṭabiq* (identical) exegeses with the lafz (there is a connection in terms of the meaning of the lafz) from the language point of view. This is what is called *tafsir lafzi*, the books of *maʿajim al-lughawiyah* and the books of *gharib al-Qurʿan* focused a lot on this type of exegeses.

For example as in the exegesis of: ((يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا)) (al-Tūr:9) which means: “On that Day the heaven (and its contents) will be convulsed to the utmost convulsion”. The meaning of مَوْر is حركة that is movement, then both are close with the meaning المَوْر is a brief and fast movement))(Ibn Taimiyyah, 1972). He has also listed a number of qurʿaniyyah lafz and their meanings which are interpreted with closer lafz, from the point of view of taqrib such as ريب, مُبْسَلٌ, الوحي, and analyze the matter.

Conclusion

As a conclusion from this study, it can be concluded:

1. *Aqwal salaf* in tafsir has a deep dalalah in explaining the Qurʿanic text that is not found elsewhere.
2. The salaf are concerned in preserving the condition of the recipient of their exegeses, therefore their aqwal is multiplied because of the multiple conditions of the recipients and their multiple needs from the guidance of the Qurʿan.
3. The diversion of the Salaf from interpreting the words of the Qurʿan in accordance with its interpretation to the interpretation with examples and meanings is due to the reasons that is muʿtabar.
4. A study related to *aqwal mufassirin* should be done in stages as stated in this study that is by following the *maratib al-naẓor* (sequence of observations) in *aqwal mufassirin*.
5. Diversifying the meaning of Qurʿanic verses by bringing verses of all aqwal is more important than reducing them by leaving out some of them.

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