

Al-Tabarsi's Preferences in His Book Majma al-Bayan (Part One)

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Abstract

The summary of this research, titled "Al-Tabrasi's Preferences in his Book Majma al-Bayan (Part one)" deals with the researcher dividing the research into an introduction, two main sections, a conclusion and a list of references. Section one covers Al-Tabrasi's life and methodology in his book 'Majma al-Bayan' consisting of three sub sections. As for the second section, it includes Al-Tabrasi's methodology in preference consisting of four sub sections. The researcher traced Al-Tabrasi's preferences in his interpretation, explained his methodology in preference, and the aspects of preference according to him. It is worth mentioning that no researcher has previously followed Al-Tabrasi's preferences independently, which are numerous and diverse, making it a broad and highly beneficial scientific topic. Allah has facilitated my work in this subject and I have addressed his preferences in the first part.

Keywords: *Majma al-Bayan, Al-Tabarsi, Preferences.*

SECTION 1: ABU ALI AL-FADL IBN AL-HASAN AL-TABRISI AL-SABZAWARI

Section 1.1: His Life

His name: He is Abu Ali A-Fadl Ibn Al-Hasan Al-Tabrasi Al-Sabzawari, and he is one of the most prominent scholars of the Imami Shia in the sixth century AH (Al-Amin, 1983).

His birth: Translators mentioned that he passed away in the year 548 AH, but they did not often refer to his birth. However, his birth date can be explored from what he mentioned in the end of the first part of his book "Majma al-Bayan" which he completed writing it on a Saturday at the end of the month of Sha'ban in the year 530 AH. On one hand, he mentioned in the introduction of his book that he started this interpretation when he was over sixty years old and his hair had turned white (Al-Tabrasi, 548 AH, 7). This phrase is used when one surpasses the age of sixty, and if one reaches the age of sixty, it is said: "My sixty years have passed." Therefore, when he started this book, he was over sixty by one year or two. If it took about a year to complete the first part, then upon completion, he would have been sixty-three years old. There is no surprise in this because he completed the remaining ten parts in seven years. Based on this, our author was in the year 530 AH. If we subtract sixty-three from 530 AH, we find that his birth was around the year 467 AH (Subhani, n.d., 9).

His family: The Tabarsi family is one of the well-known families among the Shia. His father, Hasan ibn Fadl, was one of the scholars of his time, and his son, Radi Al-Din Hasan ibn Fadl Tabarsi, was also like the sun in the sky of knowledge, asceticism, and piety. He was a student of his father and authored many works, including "Makarim Al-Akhlaq". His grandson, Amin al-Islam Tabarsi, also followed in the footsteps of his father and grandfather, where he authored the book "Mishkat Al-Anwar." The great interpreter and divine scholar Amin al-Islam Tabarsi passed away in the year 548 AH in Bayhaq after living approximately 90 years of knowledge and struggle. His honorable body was transferred from the city of Bayhaq to the holy city of Mashhad. He was a prominent scholar, trustworthy in religion and Islam, a noble and complete jurist, the author of the interpretation "Majma al-Bayan" which was diligently worked on by interpreters, among other valuable works.

The Sheikh Abbas Al-Qummi said about him in his book titled Al-Kunyat Al-Qunayyah Wal-Askar that Abu Ali Al-Fadl Ibn Al-Hasan al-Tabrisi is the pride of the distinguished scholars, the trustworthy of the nation and Islam, acknowledged by his enemies and loved by his supporters, the knowledgeable jurist, the wise and reliable, the complete scholar, the great interpreter and the author of the book Majma al-Bayan, which some of the great scholars described as unparalleled in interpretation (Al-Qummi, 1329 AH, 434-435). Al-Hurr Al-Amili also said

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that the Sheikh Imam Amin Al-Islam Abu Ali Al-Fadl Abn Al-Hasan Al-Tabrisi is trustworthy, virtuous, religious and with numerous authored works mentioned (Al-Amili, n.d., 216). The author of Al-Muqabas also said that he the revered and unique Sheikh, the happiest and most complete, the role model for interpreters and the pillar of knowledgeable virtuous individuals giving him the name of Amin Al-Din Abu Ali (Al-Tustari, n.d., 10). Al-Khwansari said in his Rawdat: the blessed martyr Sheikh, the unique and virtuous jurist, the knowledgeable interpreter, and the esteemed scholar, the trustworthy and noble virtuous individual (Al-Khwansari, n.d., 357). As for what Sayyid Al-Amin said in his books: a man's virtue and majesty, his immersion in knowledge, and his integrity are beyond description (Al-Amin, 1983). Al-Zarkali stated in his biography that Abu Ali Al-Fadl Abn Al-Hasan Al-Tabris is an interpreter, a researcher, a linguist, and a prominent figure in the Imamiyya school (Al-Zarkali, 2002, page: 5/48).

His mentors: Sheikh Al-Tusi, Abu Al-Wafa Abdul Jabbar ibn Ali Al-Muqri Al-Razi, Ibn Babawayh Al-Qummi, Al-Wa'iz Al-Bakrabad, Abu Talib Muhammad Ibn Al-Husayn Al-Qa'bi Al-Jurjani, Abu Al-Fath Abdullah Ibn Abdul Karim Ibn Hawazin al-Qashiri, Abu Al-Hasan Ubaidullah Muhammad Ibn Al-Husayn Al-Bayhaqi and Sheikh Ja'far Al-Durusti.

His disciples: His son Radi Al-Din Abu Nasr Al-Hasan Ibn Fadl, the author of the book "Makarim Al-Akhlaq," Muntajab Al-Din, the author of the "Fihrist," Abu Ja'far Muhammad Ibn Ali Ibn Shahashub, the author of "Al-Manaqib," Al-Qutb al-Rawandi, Sayyid Fadlullah al-Rawandi, Abdullah Ibn Ja'far Al-Durusti, Shadhan Ibn Jabril Al-Qummi, Mahdi Ibn Nizar Al-Qayyini and Sharafshah ibn Muhammad Ibn Ziyadah Al-Aftasi (Al-Amin, 1983, 399).

His scientific works: Sheikh Agha Bazarak Al-Tahrani mentioned his works in the fourth and fifth parts of the book (Al-Dhari'ah) and others, as well as the great tafsir, which is called Majma al-Bayan in the interpretation of the Quran, Tafsir al-Jamaa, Tafsir Al-Kafi and Al-Shafi Al-Wafi (also in the interpretation and science of the Qur'an), Al-Wajiz (in the interpretation and science of the Quran), Taj Al-Mawlid which is a a book on genealogy, and Alam Al-Wura Al-Alam Al-Huda in which he collected the virtues of the guided imams and their conditions.

Section 1.2: The Scientific Value of The Book

Mr. El-Amin concluded his speech by saying: "in summary, the excellence of a man, his majesty, his depth in knowledge, and his firmness are matters that do not need explanation. His book 'Majma al-Bayan' is the most just witness to that, as indicated by the author of 'Majalis Al-Muminin in his compilation of various sciences and his encompassing of scattered statements in interpretation, with references in every instance to what has been narrated from the Ahl Al-Bayt, peace be upon them, in interpreting the verses with clear and acceptable meanings, along with moderation and good choice in statements, etiquette, and preservation of language, even when opinions differ (Tabarsi, 548 AH).

The Golden Sheikh Muhammad Husayn Al-Dhahabi in the book Tafsir Wa Al-Mufasssirun: "The truth is that Tabarsi's interpretation, despite its Shiite tendencies and isolationist views, is a great book in its field, indicating the author's depth in various arts of knowledge and the book flows in the manner he clarified for us in complete harmony and beautiful arrangement, excelling in every aspect he speaks about etc" (Dhahabi, n.d.,78).

The Sheikh Shaltout said about it: I have said: This book is a unique fabric among the books of interpretation, because of its extensive and deep research, and its diverse nature has a special feature in organization, classification, coordination, and refinement that has not been known to the books of interpretation before it, and hardly known to the books of interpretation after it. We have entrusted the earlier books of interpretation to gather narratives and opinions on various issues, and present them in a tangled manner when discussing the verses, perhaps mixing art with art, so the reader still struggles to extract what the reader wants from here and there.(Al-Tabrisi, 548 AH).

Section 1.3: Al-Tabrisi's Methodology in The Collection Of Statements.

The author himself states in the introduction of the book: "I rolled up my sleeves, exerted maximum effort and diligence, stayed awake pondering, burdened my mind, engaged in deep thinking and brought forth

interpretations. I sought guidance and facilitation from Allah, and began composing a book that is highly summarized, refined, well-structured, and organized. It encompasses various aspects of this knowledge and its arts, containing its essence and sources, including its reading, grammar, languages, complexities, meanings, perspectives, revelations, stories, effects, boundaries, and rulings, permissible and forbidden aspects. I also addressed criticisms from detractors, and mentioned the unique evidence provided by our predecessors in many areas to support their beliefs in the fundamentals and branches, the rational and permissible, in a moderate and concise manner, beyond brevity but without excess. At the beginning of each chapter, I mentioned whether it was revealed in Mecca or Medina, then discussed the differences in the number of verses, highlighted the virtues of reciting it, presented variations in recitations for each verse, discussed reasons and justifications, delved into Arabic and languages, explained grammar and complexities, discussed reasons for revelation, meanings, rulings, interpretations, stories, and perspectives. (Al-Tabarsi, 548 AH).

SECTION 2: AL-TABRISI'S APPROACH IN PREFERENCE

Section 2.1: Definition of Preference

- Linguistic preference: Ibn Faris said: "the letters Ra, Jeem, and Ha are one root indicating moderation and increase. It is said: a thing is preferred (rahaj) when it is moderate, and the scale tilts (yarjah) and leans (yurjuh), preferring one over the other, meaning wealth. He preferred it and preferred it greatly, meaning he gave it preference." (Faris, 1979, 489).
- Preference in the terminology of the scholars: Strengthening one of the two signs over the other as evidence (Al-Zarkashi, 1994, 130).
- Preference among interpreters: Strengthening one of the interpretations in explaining the verse as evidence (Al-Barkati, 1986, 35).

Section 2.2: Conditions of Preference

The Asharites (Fundamentalists) have set a number of conditions for preference that must be adhered to, with the most important of these conditions being:

The two pieces of evidence must be speculative, as there is no contradiction between two definitive pieces of evidence, or between a definitive piece of evidence and a speculative one. Therefore, there can be no preference in this case, but rather both pieces of evidence must be speculative, as they are subject to variation (Al-Sarkhasi, 483 AH)

The two pieces of evidence cannot be combined, and if that is possible, the decision should be left to fate, and preference is not allowed.

The two pieces of evidence must not be equal in argument, as it is not valid to prefer something that was an argument for something that is not an argument. If the conditions of the argument are not fulfilled in one of them, the contradiction is not achieved, and if the contradiction is not achieved, there is no preference (Al-Sarkhasi, 1994 AD).

The one advancing should not know what the one following knows, as preference is not valid if that is known.

The diligent one must know the conditions of opposition between the two pieces of evidence.

The preferred one must be strong, so that the diligent one is convinced that one of the pieces of evidence is stronger than the other (Al-Sarkhasi, 483 AH).

The evidence must be based on preference.

Acting on each of the two pieces of evidence individually is not allowed (Al-Zarkashi, 1994 AD).

Section 2.3: Forms of Preference According to Sheikh Al-Tabrasi

The strength of preference appears in any classifier by mentioning the preference formula for the statement that he prefers, and through contemplative reading of the book "Majma al-Bayan" in the first part of Surah Al-

Baqarah, and researching its various preferences in terms of strength in stating what is preferred from the statements. Here is a sentence expressing what Sheikh Al-Tabrisi said when he preferred it, accompanied by examples:

Section 2.3.1: Explicit Preference Terms

The correct: This is a well-known and commonly used form of preference among scholars, indicating a preference for one of the statements and rejecting others. This form has been mentioned twenty-one times in this studied part. An example of this is what was mentioned in the issue of "the earth" in the verse: "When your Lord said to the angels, 'Indeed, I will make upon the earth a successive authority.'" (Al-Baqarah, 2:30). It was said that it refers to Mecca, and it appears that it is the known earth, which is correct (Al-Tabrasi, 548 AH, 140).

The apparent: This form has been mentioned eleven times in this studied part. An example is the issue of the meaning of the stones mentioned in the verse: "The fire whose fuel is men and stones." (Al-Baqarah, 2:24) It is said that it refers to sulfur stones because they are the hottest when protected from Ibn Masud and Ibn Abbas. It appears that people and stones are the fuel of the fire, meaning their idols carved from stones (Al-Tabrasi, 548 AH, 122) like the verse: "Indeed, you and what you worship other than Allah are the gravel of Hell to which you are destined." (Al-Anbiya, 98).

The relied upon: This form has been mentioned twice in this studied part. An example is in the verse: "O People of the Scripture, why do you confuse the truth with falsehood and conceal the truth while you know it" (Al-E-Imran, 3:71). It was asked how it is possible for them to be knowledgeable about the prophethood of Muhammad (peace be upon him), based on knowledge of Allah and it is known that whoever knows Allah cannot disbelieve, and these people became disbelievers and died in their disbelief. It is not impossible for them to know Allah in a way that does not deserve reward, because reward is only deserved by looking from the perspective that deserves reward. If they look from a different perspective, they do not deserve reward. Therefore, it is possible for them to know Allah, the Torah, and the attributes of the Prophet (Peace be upon him), and if they do not deserve reward, it is not impossible for them to disbelieve. Some of our companions said that their deserving of reward based on their faith is conditional on compliance. If they do not comply with faith, they do not deserve reward. Therefore, it is possible for them to be knowledgeable even if they do not deserve reward, which is invalidated by disbelief, and the first relied upon (Al-Tabrasi, 548 AH).

Section 2.3.2: The Clear Preference Is for The Verb Form

The most correct: This form has been mentioned seven times in this studied part, including in the verse: "The Kaaba is a place of pilgrimage for the people and a place of security, take the station of Abraham peace be upon him as a place of prayer, and we made a covenant with Abraham and Ishmael that they should purify My House for those who perform Tawaf, those who stay there for worship, those who bow and prostrate in prayer." (Al-Baqarah, 2:125). Most interpreters believe that those performing Tawaf are the ones circling around the Kaaba, and those staying for worship is the ones residing near the Kaaba. Saeed bin Jubair said: Those performing Tawaf are the ones coming to Mecca from various directions, and those staying for worship are the residents of Mecca. Ibn Abbas said: Those staying for worship are the ones who pray, and the first interpretation is more correct because it is the intended meaning of the term. (Al-Tabarsi, 548 AH, 344).

Strongest: This phrase has been mentioned thirteen times in this studied part, including: Allah saying in the verse: "And those who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth, those are the ones upon whom is the curse, and they will have the worst home." (Surah Ar-Rad, 13:25). Its meaning is that they were commanded to maintain the ties of kinship with the Prophet and the believers, but they severed it from Al-Hasan. It is said they were commanded to maintain ties of kinship and family, but they severed them from Qatadah. It is said they were commanded to have faith in all the prophets and books, but they divided and severed that. It is said they were commanded to align their words with their actions, but they separated them by saying without acting. Its meaning is the command to maintain the ties of those whom Allah has commanded to maintain ties with, and to sever ties with His enemies, and this is stronger because it is more comprehensive and includes everyone.

Apparent: This phrase has appeared four times in this study, including: Allah saying, "So whoever has been given well, it is for him; and whoever has received an injury, it is for him." In it, there are two opinions: one is that its meaning is when one forgives and pardons his brother, it is obligatory upon him, and this is in the case of intentional killing of one's brother, meaning the blood of his brother. The possessive pronoun in "for him" and in "his brother" both refer to the killer, meaning the one who forgives the killing and accepts the blood money. The other opinion is that the meaning of "So whoever has been given good" is the one who forgives the blood money, and the pronoun in "his brother" refers to him. The first opinion is more apparent.

Most deserving: This phrase has been mentioned seven times in this study, including what is mentioned in Allah saying, "Guide us to the straight path." (Surah Al-Fatihah, 1:6). There are several interpretations: one is that it refers to the Book of Allah, the second is that it refers to Islam, While the third is that it refers to the religion of Allah that is not acceptable from the servants other than it and the fourth is that it refers to the Prophet and the Imams who stand in his place. The first interpretation carries a general meaning so that all of this is included in it because the straight path is the religion that Allah has commanded.

Most appropriate: This phrase has appeared twice in this study, as Allah says: "Do you hope that they will believe in you, for there was a group of them who heard the words of Allah and then distorted them after they had understood them, knowing that they knew them." (Surah Al-Baqarah, 2:75). It is said that the words of Allah refer to a description of Muhammad peace be upon him in the Torah, and the statement "then distort them after they had understood them" has two interpretations. The first interpretation means they changed the words of Allah after understanding them, denying them stubbornly, and "while they were knowing" that they were distorting them. The second interpretation means after they had verified the words of Allah and they knew the punishment for distorting them. The first interpretation is more appropriate according to our doctrine in accordance. Allah intended by the verse those Jews who, during the time of the Prophet, did not believe in him, denied his prophethood.

Aspects: This phrase appeared five times in this study, when Allah mentioned the permission of good things, followed by the prohibition of forbidden things, so He said: "He has only forbidden to you dead animals" which refers to animals that have died. "And blood, and the flesh of swine" specifying the flesh because it is the main part and the intended one, otherwise the whole would be forbidden. "And that which has been dedicated to other than Allah." (Al-Baqarah, 2:173). There are two opinions about it: one is that it refers to what is mentioned without the name of Allah by Ar-Rabi and a group of interpreters, and the other is that it refers to what is slaughtered for other than Allah by Mujahid and Qatadah, and the first opinion is more plausible (Al-Tabarsi, 548 AH, 431).

Section 2.3.3: Explicitly Confirmed

Preferably Correct: This form was mentioned once and it is at the beginning with "Bismillah": The interpretation of the speech at the beginning of my reading with the name of Allah or I read starting with the name of Allah, and this statement is preferable because we are only commanded to start our affairs with the name of Allah, not with news about His greatness and majesty (Al-Tabarsi, 548 AH, 56).

Preferable and More Appropriate: This form was mentioned once and it is in favor of reading "And We supported him with the Holy Spirit" (Al-Baqarah, 2:253). We supported him on the scale of what we did, and the reading "We supported him" with emphasis did not hide in it the succession of two elisions, as the exit of "We supported" on correctness to avoid the meeting of two elisions is preferable and more appropriate (Al-Tabarsi, 548 AH, 269).

Clear and Proceeding: This form was mentioned once and it is in the saying of the Almighty: "And whether you warn them or do not warn them, they will not believe" (Al-Baqarah, 2:10). It was said that it was revealed about Abu Jahl and five of his household who were killed on the day of Badr, and it was said that it was revealed about a group of their leaders from the Jewish scholars who disbelieved in the Prophet out of stubbornness and envy. It was also mentioned that it was revealed about the people of the seal and the stamp whom Allah knew would not believe. Further, it was stated that it was revealed about the idolaters of the Arabs, and it was

said it is general for all disbelievers. Allah informed that all of them do not believe, and the justification of each of the other opinions is clearer and precedes to understanding (Al-Tabarsi, 548 AH, 91).

Stronger and More Praiseworthy: This form was mentioned once in this study and its example is: "Alhamd" is raised at the beginning, and the beginning is a spiritual factor not pronounced, and it is the absence of the noun from the verbal factors to attribute to it a predicate, and its predicate originally is a sentence that is a verb attributed to the pronoun of the subject, and its interpretation is "praise is due or settled for Allah," but it dispensed with mentioning it because of His saying "for Allah" above it, so the pronoun moved from it to Him where its gap was filled, and this is called an adverbial sentence. This is the saying of Al-Akhfash and Abu Ali Al-Farisi, and the origin of the "Lam" is for verification and emphasis. As for the one who places the "Dal" on the source, its interpretation is "Ahmad Alhamdulillah" or "Make praise to Allah," but raising with praise is stronger and more praiseworthy because its meaning is praise is obligatory for Allah or settled for Allah (Al-Tabarsi, 548 AH, 58).

Good and Correct: This form was mentioned once in this study "And believe in what I have sent down confirming that which is already with you, and be not the first to disbelieve in it, and do not exchange My signs for a small price, and fear only Me." (Al-Baqarah, 2:41). Allah saying "the first disbeliever" Al-Zajaj said it means the first of the disbelievers, and there are two opinions in it. Al-Akhfash said its meaning is the first to disbelieve in it while others from the people of Basra said its meaning is the first group to disbelieve in it, meaning in the Prophet. Both of these opinions are good and correct (Al-Tabarsi, 548 AH, 171).

Section 2.3.4: Words of Weakening

Weak: This term appeared ten times within this paper. For example, in the interpretation of the covenant in the verse "Those who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth, those are the losers." (Al-Baqarah, 2:27). It refers to the covenant that was taken from them when they were brought out from the loins of Adam, as mentioned in the story. This aspect is weak because it is not permissible to argue with His servants based on a covenant they do not remember or know (Al-Tabarsi, 548 AH).

Weaker: This form appeared once in the letter "Ba" in the verse "So if they believe in the same as you believe in, then they have been rightly guided; but if they turn away, they are only in dissension." (Al-Baqarah, 2:137). It suggests canceling is the same as the "kaaf" was canceled in the phrase of Allah, "Making them like an eaten-up plant". This is the weakest form because if it is possible to interpret Allah's words for a benefit, it is not permissible to interpret them for an addition (Al-Tabarsi, 548 AH).

Remote: This form appeared twice in the verse "Indeed, those who have believed and done righteous deeds." (Al-Baqarah, 2:277). It is narrated from Ibn Abbas that it is abrogated by the verse "And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers." (Al-Baqarah, 2:85). This is remote because abrogation is not allowed in a statement that includes a promise; it is only allowed in legal rulings (Al-Tabarsi, 548 AH, 223).

Anomaly: This form appeared twice in the verse "And when Abraham was raising the foundations of the House with Ishmael, saying, 'Our Lord, accept this from us. Indeed, you are the Hearing, the Knowing.'" (Al-Baqarah, 2:127). Some say it means that Abraham alone raised the foundations of the House, and Ishmael was young at the time, which is an anomaly and not acceptable due to its deviation. The correct interpretation is that both Abraham and Ishmael were building the Kaaba together (Al-Tabarsi, 548 AH), and it appeared once in a confirmed form "rare anomaly" (Al-Tabarsi, 548 AH, 165).

Incorrect: This form appeared three times in the verse "And those who believe in what has been revealed to you, O Muhammad, and what was revealed before you, and of the Hereafter they are certain in faith." (Al-Baqarah, 2:4). Some say this verse specifically refers to the believers among the Arabs, as indicated by the following statement, "And those who believe in what has been revealed to you." This is incorrect because it is possible for the first verse to be general for all believers (Al-Tabarsi, 548 AH).

Subject to Interpretation: This form appeared once in the repetition of the phrase "It is you we worship and you we ask for help." (Al-Fatihah, 1:5). It is said that it combines them for emphasis, but this statement is subject to interpretation because repetition is only for emphasis when not related to a second action, and the second "You" in the verse is related to "we seek help," so how can it be for emphasis (Al-Tabarsi, 548 AH, 65).

Section 2.4: Aspects of Preference in The Interpretation of Sheikh Tabarsi

Section 2.4.1: Preference Based on The Evidence of The Verses of The Holy Quran

Sheikh Tabarsi focused on preference based on the evidence of the verses of the Holy Quran, in many places in his interpretation *Majma al-Bayan*. We mention among them the argument for Prophethood by cutting off their excuse, so Allah said: "And if you are in doubt about what We have revealed to Our servant, then produce a surah like it and call upon your witnesses other than Allah, if you should be truthful." (Al-Baqarah, 2: 23). Whoever believes in this Book that we have revealed to Muhammad (peace be upon him) and you say, 'We do not know whether it is from Allah or not.' Or do they say, He invented it, then bring a surah like it and call upon whomever you can besides Allah, if you should be truthful." (Yunus, 10:38). This is the first of its kind in the Quran and the correct one is the first. Almighty God says in another surah: "Then let them produce a statement like it, if they should be truthful." (At-Tur, 52:35). In another surah, Allah saying: "then produce a surah like it." (Yunus, 10:38). Further, Allah saying: "Say, if mankind and the jinn gathered in order to produce the like of this Quran, they could not produce the like of it, even if they were to each other assistants." (Al-Isra, 17:88). Meaning, produce a surah like what Muhammad (peace be upon him) brought in terms of the miraculous nature of its composition, eloquence, and informing about the past and future without knowledge of books and studying news (Tabarsi, 548 AH).

Section 2.4.2: The Preference Based on The Evidence of The Noble Sunnah

It is considered a valid form of preference among scholars. If a hadith is proven and it is a direct explanation of a verse, then there is no need to look for another explanation. Similarly, if a hadith is proven and it aligns with the meaning of one of the opinions, then it is given preference over the conflicting opinion. This is because the Prophet Muhammad (peace be upon him) was the most knowledgeable in explaining the Holy Quran to people, as it is one of his duties. As mentioned in the Quran: "And We have sent down to you the message that you may make clear to the people what was sent down to them and that they might give thought." (Surah An-Nahl, 16:44). Sheikh Al-Tabarsi used the evidence of hadith in his preference, as an example in his interpretation of the verse: "Indeed, those who conceal what we sent down of clear proofs and guidance after we made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse." (Surah Al-Baqarah, 2:159). Then Allah (swt), urged the manifestation of truth and its clarification, and forbade hiding and concealing it. He said, "Indeed, those who conceal", meaning hide, "What we have sent down of clear proofs", meaning the arguments revealed in the books, they distance themselves from His mercy by incurring punishment. This is in line with Allah (swt) statement: "Indeed, those who disbelieve and die while they are disbelievers - upon them will be the curse of Allah and of the angels and the people, all together." (Surah Al-Baqarah, 2:161). This verse indicates that concealing the truth while there is a need to reveal it is one of the greatest sins. And whoever conceals knowledge of the religion and acts like those who conceal, then he is like them in the severity of the crime, and he will be subject to the same punishment as them, as warned by Allah. It was narrated from the Prophet Muhammad (peace be upon him) that said: "Whoever is asked about knowledge that he knows and then conceals it, he will be bridled on the Day of Resurrection with a bridle of fire." (Al-Tirmidhi, 279H, 326).

Section 4.2.3: The Preference Based on The Statements of The Companions

There is no doubt that the companions are the most knowledgeable people about the Book of Allah after the Prophet and his family, due to their understanding of the reasons for revelation and the language. Hence, the preference based on their statements was one of the main focuses of Sheikh Tabarsi in his interpretation *Majma al-Bayan*. An example of this is what came in the interpretation of the verse: "O you, who have believed, spend from that which we have provided for you before there comes a day in which there is no exchange and no friendship and no intercession, and the disbelievers - they are the wrongdoers." (Al-Baqarah, 2:254). There are

different interpretations, with the strongest being the statement of Ibn Abbas: because Allah said: "Whenever they are provided with a provision of fruit therefrom, they will say, 'This is what we were provided with before.' And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally." (Al-Baqarah, 2:25). It is general and not specific, so the first thing they came with cannot be understood except as a reference to what was provided for them in the world, and this understanding is similar to what we have been provided with in the world (Tabarsi, 548 AH).

Section 2.4.4: The Preference Based on The Statements of The Scholars

This is done by preferring through the evidence of the scholars and the predecessors of the Ummah. An example of this is what came in the reason for revelation of the verse: "Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe." (Al-Baqarah, 2:6). It was also said: It was revealed regarding Abu Jahl and five of his family members who were killed on the day of Badr, chosen by Al-Balkhi. Furthermore, it was also stated: It was revealed regarding a group of prominent people among the Jews who disbelieved in the Prophet out of stubbornness and envy, according to Ibn Abbas. As well as it was said: It was revealed regarding the people of the seal and the stamp, whom Allah knew would not believe, according to Abu Ali Al-Jubai. Moreover, it was also said: It was revealed regarding the polytheists of the Arabs, according to Al-Asamm. Finally, it was also said: It is general for all disbelievers, as Allah informed that all of them will not believe, similar to saying to someone, "Your brothers are not coming today," without denying that some of them may come. Sheikh Abu Jafar chose to specialize in this and to validate each of the other statements, which is clearer and leads to better understanding (Tabarsi, 548 AH).

Section 2.4.5: Preference Based on Readings

Sheikh Tabarsi paid a lot of attention to the different readings in his interpretation "Majma al-Bayan", mentioning the evidence for each reading. Among his preferences was the preference based on the implications of the readings. An example of this is his preference in the interpretation of the verse: "Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil, and for them is a great punishment." (Al-Baqarah, 2:7). The apparent reading "ghishawah" with a kasrah on the ghayn and a raf on the ha, was narrated by Asim in the rare readings as "ghishawah" with a nasb, and by Al-Hasan with a dammah on the ghayn, and by some with a fathah on the ghayn. In the case of choice, it is correct that the raf is preferable, and the 'waaw' serves as a connector between phrases (Tabarsi, 548 AH, 92).

Section 2.4.6: Preference by Language Context.

Sheikh Tabarsi also considered the implications of language in his preferences, where he would mention the opinions of linguists and then make his choice. An example of this is his choice in the interpretation of the verse: "And believe in what I have sent down confirming that which is already with you, and be not the first to disbelieve in it, and do not exchange my signs for a small price, and fear only Me." (Al-Baqarah, 2:41). Al-Zajaj said it means the first of the disbelievers, and there are two opinions: Al-Akhfash said it means the first to disbelieve in it, while others from the Basrans said it means the first group to disbelieve in it, meaning in the Prophet. Both opinions are correct and good (Tabarsi, 548 AH).

Section 2.4.7: The Preference in Terms of Grammatical Analysis

"Or have they made a covenant and a party of them threw it away, but most of them do not believe." (Al-Baqarah, 2:100). According to Sibawayh and most grammarians, the word "alif and whenever" is a conjunction. However, the interrogative alif has been added to it because it is the beginning of the speech and it is one of the interrogative particles, indicating that this conjunction enters to mean "do you say" and "is Zaid knowledgeable" because the alif is stronger than it. Some suggest that it could be an addition, like adding the letter "fa" in the phrase "A, God, let him do" and the latter is more correct because a judgment should not be made on the letter with an addition when there is a meaning without necessity. The word "whoever" is in the accusative case and the operative word in it is "threw it away," and it is not permissible to use "covenant" in it because it completes what is either a relationship or a description (Al-Tabarsi, 548 AH).

CONCLUSION

From the methodology of Sheikh Al-Tabarsi in preference, he states it in various forms, such as saying: correct, right, apparent, reliable, and some in the form of confirmed explicit forms, such as saying: good correct, apparent, superior, and some in the form of comparative forms, such as saying: more apparent, more generous, stronger, first, appropriate, correct, and other forms to support his preferences with evidence from the Qur'an, the Sunnah, the sayings of the companions and scholars, language, and readings. Sheikh Al-Tabarsi was not just a transmitter, but often intervened in guidance, preference, as well as collection and addition when necessary. It is worth mentioning that through my tracking of the preference forms in the first part, I found that preference forms have been mentioned around 104 in various forms.

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