The Choices and Preferences of Sheikh Abdul Karim Al - Mudaris and Sheikh Mohammed Taha Al-Balasani in Their Interpretations, In Surah Al-Mudathir-A Comparative Study

Ashjan Yusuf Hamed¹ and Ahmed Mikhlif Abd²

Abstract

This research seeks to collect the choices and preferences in the science of interpretation, and the interpreters who are referred to in this section. And benefit from them in knowing the correct statement from the weak statement. This research has useful results in shedding light on the efforts of two prominent contemporary Iraqi scholars in interpreting the Holy Qur'an, through the process of complete extrapolation of the verses in which there was a choice and weighting of Sheikh Abdul Karim bin Muhammad bin Fateh bin Suleiman Al-Mudarres (may God have mercy on him), the former Mufti of Iraq. Sheikh Muhammad Taha al-Balisani (may God have mercy on him), one of the notables of Kurdistan and Iraq, and then a comparison between them, presenting the opinions of the commentators on those verses and explaining their meaning to the more correct opinion. These next few pages aim to shed light on the interpretive methodology followed by them.

Keywords: Interpretation, Odds, Comparison, Teacher, Balisani

INTRODUCTION

Praise be to God who sent down the clear Qur'an, a guidance for mankind and a mercy for the worlds, and may blessings and peace be upon the Seal of the Prophets, and the Imam of the Messengers, and may He be granted abundant peace.

And after: God Almighty revealed the Noble Qur'an to the Prophet (may God bless him and grant him peace), and he took care of explaining the Noble Qur'an as well as preserving its words. Then God Almighty said: It is upon Us to collect it and recite it * So when We recite it, then follow His Qur'an * Then it is upon us He made it clear, and it was ( May God’s prayers and peace be upon him) was the first interpreter and clarifier of the meanings of the Book of God, Blessed and Most High, so he conveyed the Qur'an with its words and meanings. Then the honorable companions, may God be pleased with them, carried out this mission after the death of the Prophet (may God’s prayers and peace be upon him), and then those who followed them with goodness, and the scholars of the nation, followed their path. They interpreted the verses of the book in full, and explained its hidden meanings.

The science of interpretation is one of the branches of science contained in the Qur'an to reform people and save nations. The interpreters are the pioneers of this science and its men in whom it is based in clarifying and spreading the truth.

Eminent scholars and interpreters, ancient and modern, have endeavored to contemplate the Book of God Almighty and delve into the seas of its meanings. Among these scholars are those working in the Book of God Almighty; Sheikh Abdul Karim Al-Mudarres, and Sheikh Muhammad Taha Al-Balisani (may God have mercy on them), so this study came as a step to clarify the choices and preferences in their interpretations, and I made this research entitled: (The choices and preferences according to Sheikh Abdul Karim Al-Mudarres and Sheikh Muhammad Taha Al-Balisani in their interpretations, from the beginning of the twenty-eighth part (Surat Al-Mujadila) to the end of the Holy Qur'an - (A comparative study).

¹ University Of Anbar, College of Islamic Sciences, Department of Interpretation and sciences of the Qur'an. E-mail: ash212008@uoanbar.edu.iq, (Corresponding Author)
² University Of Anbar, College of Islamic Sciences, Department of Interpretation and sciences of the Qur'an. E-mail: isl.ahmedm@uoanbar.edu.iq
The Choices and Preferences of Sheikh Abdul Karim Al-Mudaris and Sheikh Mohammed Taha Al-Balasani in Their Interpretations, In Surah Al-Mudathir: A Comparative Study

The Reason for Choosing the Topic and Its Importance

This topic was chosen because of its great importance, as it falls within comparative interpretation, which is considered an important type of interpretation, with its great impact in balancing and comparing the opinions of the interpreters in interpreting the Holy Qur'an, and clarifying and explaining the strong and weak, the more correct and the more likely opinions of scholars.

The importance of this topic appears from several aspects, and can be summarized in the following points:

Interpretation is a science in which there are many sayings and many opinions. It needs investigation and weighting, and this work is one of its most important goals.

An attempt to highlight the efforts of two prominent contemporary Iraqi scholars in interpreting the Holy Qur’an.

This topic relies on comparison, discussion, balancing, and weighting coupled with evidence, whereby the researcher gains strength and mastery in interpreting the Book of God Almighty, and this is not available in many topics.

RESEARCH METHODOLOGY

As for my approach to the study: I tried as much as possible to adhere to the scientific method followed in writing scientific research, which is as follows:

Collecting the choices and preferences of the two sheikhs in their interpretations in the section to be studied.

I gave each topic a title, which is the name of the issue.

I remember what the two sheikhs said about the issue, so I start with Sheikh Al-Mudaris’ preference first, then Sheikh Al-Balisani’s preference with his entire text.

I presented the issue by studying the weightings of the two sheikhs and comparing them in terms of agreement or disagreement, explaining the weighting formulas used by each of them, then explaining the method of weighting and its approach according to each of them.

In studying the issue, I mention the sayings of the commentators mentioned in the issue, and I mention to those who hold each opinion their evidence, if any.

Coming to the most correct opinion, based on what I consider to be correct, according to the strength of the evidence and what the majority of commentators say about it.

The research was divided into an introduction, three sections, a conclusion, and a list of sources and references.

The first section: general definitions related to the research, and it contains three demands:

The first requirement: definition of weighting.

The second requirement: definition of choice.

The third requirement: The difference between selection and preference.

The second topic: Introduction to the two venerable sheikhs, Al-Mudarres and Al-Balisani, and it contains two requirements

The first requirement: introducing the sheikh teacher.

The second requirement: Introducing Sheikh Balisani.

The third topic: The choice and preference according to Sheikh Al-Mudarris and Sheikh Al-Balisani - may God have mercy on them - in the interpretation of Surat Al-Muddaththir.

- Conclusion of the research.
Sources and references

The First Topic

The Concept of Selection and Weighting and The Difference Between Them

The First Requirement: Definition Of Choice Linguistically and Terminologically

Definition of choice in language: It is the source of “choose” according to the meter “afta’ala”, from the good. It is said: “choose chooses” by choice, which is seeking the best of two things and inclining toward it. Ibn Faris said: “The kha, the ya, and the ra’ are rooted in conjunction and inclination, then it is predicated on it. So good is the opposite of evil, because everyone inclines to it and is sympathetic to its companion (Dictionary of Standards of Language: 2/232).

The meaning of choice is: selection (Al-Sahih Taj al-Lughah, 2/652), and in the sense of: selection, so it is said: he chose the thing and chose it if he selected it. The object is: chosen. (Lisan al-Arab, 4/265).

Choice terminologically: is asking for what is good and doing it. It may be said that what a person sees is good, even if it is not good. Some of them said: Choice: the will while observing what the other party has, as if the one who chooses looks at both sides and leans toward one of them, and the one who wants looks at the party he wants. (Al-Kuliyat, 62)

Ibn Fourk said: “Choice: which is the will to choose one thing over another.” (Tafsir Ibn Fourk, 2/107) Ibn Ashour said: It is “the effort to seek what is good.” The definition of choice in terminology does not differ much from its meaning in language.

The Second Requirement: Definition Of Preference Linguistically and Terminologically

Definition of preference: Language: the infinitive of “he preferred” - with emphasis on the “jim” - he preferred it in a way, and it is multiplied by an alif, so it is said: I swung it and I swung the thing - with weighting - I favored it and strengthened it, and I swung the man and I gave him preference, I gave him preference. (Al-Misbah Al-Munir, 1/219).

Preference in terminology: What is meant by preponderance in interpretation: presenting one of the two opinions in interpreting the verse with evidence that strengthens it, or weakens the other. (The rules of preponderance according to the commentators, 1/35).

The Second Topic

Introduction To the Two Sheikhs and Their Interpretations

The First Requirement: Introducing The Sheikh Teacher and His Interpretation.

First: His Name and Lineage

He is the scholar Sheikh Abdul Karim Bayara Al-Mudarres bin Muhammad bin Fateh bin Sulaiman bin Mustafa bin Muhammad Al-Kurdi Al-Shahrzuri (our scholars in the service of knowledge and religion: Abdul Karim Al-Mudarres 9) and his clan to which he belongs is (Hawz Qadi), and she now lives in the center of (Al-Sayyid Sadiq) district., and in the village of (Mindul) in northern Iraq, in the Sulaymaniyah Governorate, and this is how he identified himself at the conclusion of his writings: “I am the servant of the legal sciences, Abd al-Karim Fattah al-Kurdi al-Shahrzuri” (Messages of Mercy, 283).

Second: His Title and Nickname

The Sheikh (may God have mercy on him) was nicknamed several times, the most famous of which are: (Al-Mudarres) and (Byara) (Wikipedia website).

As for the title (teacher): This title was attributed to him because he practiced the teaching profession for more than eighty years in Islamic and Arabic sciences in religious schools since his youth in some schools in the villages of Halabja, then he was appointed to teach in (Byara) school when he was twenty-seven years old, and
he continued to do so for years. Many times until he became famous and excelled in teaching. (Siraj al-Qulub, 69)

As for the title (Byyara): it is named after the city of (Byyyara), which is affiliated with the Halabja district, in the Sulaymaniyah Governorate, in northern Iraq, and he practiced the teaching profession there for nearly twenty-five years. (History of Baghdad Scholars in the Fourth Century AH, p. 6)

Third - His Birth

Sheikh Al-Mudarres (may God have mercy on him) was born in the village of (Takiya) near the district of (Khormal) (Wikipedia website). There are different opinions about the year in which he was born, may God Almighty have mercy on him. Because people at that time were not interested in determining the year of birth, it was said: He was born in the year 1321, corresponding to 1903. This is supported by what Sheikh Al-Mudarres mentioned in (Marwah Al-Qalb) that he was born in this year (Nathar Al-Jawahir wal-Durar, p. 36). According to what he said, he was born, so he mentioned that he He was born in the month of Rabi' al-Awwal of the year one thousand three hundred and twenty-three AH, corresponding to 1904 AD. (Our Scholars in the Service of Knowledge and Religion, p. 324).

Fourth - Its Upbringing

Sheikh Al-Mudarres, may God have mercy on him, grew up in the care of his parents, in a simple family rich in knowledge and morals. His father took great care in urging him to seek knowledge, completing the Qur’an and some religious books, but he was saddened by his death while he was still young, so his mother, along with his uncles, relatives and others, took care of him. ; To continue his scientific career, he continued, may God have mercy on him, to seek knowledge, and began studying science in the year 1331 AH. He wandered around and moved through many schools, until he fell under the care of one of the scholars, a friend of his father, Mulla Abdul Wahid, so he took care of him, gave him special educational and scientific care, and read the introductions to him. Grammatical and morphological (Our scholars in the service of science and religion, p. 324).

Fifth- His Death

The Sheikh, may God Almighty have mercy on him, died on Monday, the twenty-seventh of the month of Rajab, in the year one thousand four hundred and twenty-six AH, 7/27 Rajab/1426 AH. Corresponding to 8/29/2005 AD, Mubarak’s age exceeded one hundred, and he was buried on 8/30/2005 AD in the cemetery adjacent to the Sheikh Abdul Qadir Al-Kilani Mosque, may God have mercy on him, and various mosques and media outlets mourned him. May God have mercy on him and grant him a spacious place in Paradise. (The Jurisprudence of Sheikh Abdul Karim Al-Mudarres, p. 25).

The Second Requirement: Introducing Sheikh Al-Balasani and His Interpretation.

First: His Name and Lineage

He is the scholar Sheikh Muhammad bin Sheikh Taha bin Sheikh Ali bin Sheikh Issa bin Sheikh Mustafa Al-Sohrani (Al-Balisani), one of the nation’s most prominent figures in Islamic sciences (Hasan Al-Bayan fi Tafsir Al-Qur’an, 1/9).

His lineage extends to (Al-Pir Khidr Al-Shahoui), and his lineage extends to our master Al-Hussein, may God be pleased with him, and then to our master Ali Ibn Abi Talib, may God be pleased with him (manuscript from Kimah by Al-Balisani, 2-3).

Second: His Title and Nickname

The Sheikh (may God Almighty have mercy on him) was given several titles, including: (Al-Da’i), including (Damao), which means in the Kurdish language: Imam, including (Azad), which means: the free, free and blameless one, and (Balisan), in reference to Balisan, the village in which he was born. (Muhammad Taha and his approach to interpretation, p. 47)
Third - His Birth

The Sheikh, may God Almighty have mercy on him, told about his place of birth, relying on what his parents said, saying: “I am like what my father tells me: I was born on the first of autumn in the year 1336, corresponding to 1918 AD, in the village of Balisan. (Hasan Al-Bayan fi Tafsir Al-Qur’an: Sheikh Muhammad bin Al-Sheikh Taha Al-Balisani 1/9) In Erbil Governorate, Iraqi Kurdistan, which is famous for its knowledge and scholars.

Fourth - His Upbringing and Pursuit Of Knowledge

The Sheikh, may God have mercy on him, grew up in a religious and scientific upbringing, in a religious family, as he said - may God have mercy on him - about himself: “I grew up in a family that was ancient in science and religion, and from an ancient scientific lineage, who passed down knowledge from generation to generation, until the Sheikh, the teacher, said about him at his memorial ceremony: That his scientific lineage extends to fifty afternoons without interruption (Hasan Al-Bayan fi Tafsir Al-Qur’an: Sheikh Muhammad bin Al-Sheikh Taha Al-Balisani 1/9)).

At the beginning of his life, when he was eight years old, he turned to studying Islamic sciences and its keys, and his father placed him in his scientific school. But he was saddened in the year 1348 AH when he died as a child, and in the twelfth year of his age, so his mother was keen for him to continue seeking knowledge, so she sent him to (Sheikh Abdullah Al-Saktani) in the village of (Saktan). To learn from him, Sheikh Abdullah took good care of him and was keen on teaching him (same source). After that, the Sheikh, may God have mercy on him, continued to move from village to village, and from city to city, in order to seek knowledge at the hands of senior scholars, until he completed the study of the prescribed sciences. He mastered the usual scientific curricula and obtained an academic degree (same source).

Fifth: His Death

The Sheikh, may God Almighty have mercy on him, died after suffering from an incurable disease on the 24th of April, corresponding to the year 1995 AD, at the age of 77 years in the capital, Baghdad, after an academic trip he spent in the service of Islam and Muslims. Sheikh Abdul Karim Al-Mudarres said when he died: A star from among the stars has fallen. Iraq. A large popular and official funeral took place. Religious scholars, the Endowments Administration, students of science, and the general public participated in the funeral. His body was buried in Rawdat al-Awliya, in the cemetery of the Sheikh Abdul Qadir al-Kilani Mosque. May God Almighty have mercy on him, and reward him for what he did for Islam and Muslims in the Gardens of Bliss. (Hasan al-Bayan, p. 20).

The first issue: From Surat Al-Muddaththir (And the affliction, abandon it) (Surat Al-Muddaththir, verse 5)

One issue is mentioned in this verse:

The issue: What is meant by “rajaz” in the Almighty’s saying (and “rajazah”, so abandon it)

The preponderance of Sheikh Al-Mudarres: Sheikh Al-Mudarres said (the origin of distress is torment, and what is meant here is what necessitates

Torment, as if he said: Abandon and abandon funerals and religious violations so that your soul remains pure.

To meet the truth, it is sufficient and pure, and it was said: Rajaz is the name of two idols, Asaf and Naila, and therefore it is an exposure

With the polytheists who love them, otherwise he is God if he never tires and does not turn to anyone other than God Almighty even for the blink of an eye. (Mawahib Al-Rahman, 7/307)

Sheikh Al-Balisani’s opinion is preferable: Sheikh Al-Balisani said (and rajaz) is the object of his saying: (so abandon) meaning, and rajaz.

So abandon it, and the rajaz by adding the rā’ and breaking it was said: What is meant by it is torment, so the meaning is everything that causes torment.
So leave it, and it was said: It is rajaz, meaning impurity, and it was said: idol, and in my opinion, what is meant by it are all of these meanings.

The meaning is: Whatever is called rajaz, leave it. (Hasan al-Bayan, 6/2744).

**Study And Weighting**

**First: Comparison Between the Two Weightings**

1- They agreed in their preference, except that the teacher did not give preference, but rather mentioned the meaning directly, and Al-Baalisani preferred everything that falls within the meaning of rajaz.

2- The weighting formula: Sheikh Al-Mudarres mentioned a clear weighting formula when he said (what is meant here), and Sheikh Al-Balisani likewise gave weight to an explicit weighting formula, which is: (And in my opinion, what is meant by all of these meanings).

3- The method of preponderance: The sheikh teacher mentioned the most likely view according to him when he said, “What is meant here,” then he mentioned another saying in the form of nursing, it was said. As for Sheikh Al-Balisani, he began by mentioning the sayings contained in the meaning of rajaz, then mentioned the more likely opinion.

4- The method of preference: The aspect of preference according to the teacher and Balisani is their reliance on the general meaning of the verse, as the verse bears all of the meanings of rajaz that were said in it.

**Secondly: The Commentators from The Salaf Have Sayings Regarding What Is Meant By (And Rajaz)**

**The first saying:** that rajaz means “avoiding the most visible impurities according to the Sharia law, and avoiding idols and sins according to the actual rule” (Darj al-Durar fi Tafsir al-Ayyah wal-Surah, 2/673).

By rajaz, he means “idols: Yasaf and Na’ilah, two idols near the House whose faces are wiped by the infidels of Mecca who pass by them. So God - Blessed and Most High - commanded the Prophet - may God bless him and grant him peace - to avoid them. - By rajaz, he means idols that do not move, like camels - meaning a disease that takes them, so they do not She is moved by the pain of relief, so he resembles the gods to her.” (Tafsir Muqatil bin Sulaiman, 4/490)

Al-Rajaz means idols. Mujahid mentioned it, and Al-Tabari said: “Al-Rajaz: their gods that they used to worship; he was commanded to abandon them, not to go near them, or to approach them” (Jami’ al-Bayan, 13/23).

**The second saying:** The meaning of rajaz in the language is: torment, and it has two languages: the kasra of the rā’ and its ḍamma, and polytheism and idolatry are called rajaz, because it is the cause of the torment that leads to it. (Al-Wasīt fi Tafsir al-Qur’an al-Majid, 4/380).

It is the torment mentioned by Al-Kalbi, and Al-Farra’ said: “And we see that they are two languages, and that the meaning in them is the same” (Ma’anis Al-Qur’an by Al-Farra’, 3/201), Al-Zajjaj said: “As for the za’y, it is torment, or the action that leads to torment.” (Ma’anis of the Qur’an by Al-Zajjaj, 2 /204).

God Almighty said - a story about the people of Pharaoh: (If you remove the anguish from us, we will surely believe in you) (Surat Al-A’raf, verse 14)

That is, torment. Then the plot of Satan may be called: a curse, because it is the cause of torment. God Almighty said: (And the wrath of Satan will be removed from you) (Surat Al-Anfal, verse 11) (Interpretation of the Problem of the Qur’an, 259).

**The third saying:** And disobedience and sin. On the authority of Al-Dahhak, he says in his saying: (And disgrace, then abandon) He says: “Abandon disobedience” (Jami’ al-Bayan, 23/13), meaning: disobedience. It is said: Satan. It is said: Purify your heart from sins and worldly concerns.
It is said: He whose body is not healthy will not find the desire for food. Likewise, he whose heart is not healthy will not find the sweetness of obedience. (Lataif Al-Isharaat, 3/648).

Al-Hasan said: “Every disobedience is an abomination” (Al-Muharrar Al-Wajeez, 5/393).

**Third: Weighting**

It becomes clear to the researcher, after looking at the commentators’ statements, that the most correct opinion is that everything that leads to torture is a punishment, as this meaning is consistent with the other opinions, and this is what the majority of scholars said, and what the teacher and Balisani preferred, that he means punishment by it, and on the authority of Ibn Abbas in his saying: “a punishment.” He said: Everything in the Book of God of rajaz means torment. (Jami’ al-Bayan, 2/118), and it also agrees with one of the rules of interpretation, which is: (If a word carries several meanings, and does not prevent the will of all, then it is interpreted as such) (Mukhtasar fi Qawad Al-Tafsir, p. 29), and God knows best.

**The Second Issue**

Question: (So kill as it is destined, then kill as it is destined) (Surat Al-Muddaththir, verses 19-20)

There is one question in the verse:

The issue: What is meant by repeating the sentence (Then kill as it was decreed).

The preponderance of the teaching sheikh: The teaching sheikh did not give preference to anything and was content with interpreting the verse. We said repeat the sentence.

To repeat the campaign, because that Satan, the Great Satan, whispered to him, making him deserving of every vengeance and torment, then he looked into the matter of the Qur’an again and again. (Mawahib Al-Rahman by Al-Mudarres, 7/308)

The opinion of Sheikh Al-Balisani is: (So he was killed), that is, he cursed (How was he decreed), that is, how did he prepare that speech and how did he dare?

There are opinions about this lie and slander (then kill as it is decreed). In repeating this sentence, there are sayings, and it was said: Its meaning is cursed, cursed.

After cursing, the second is more severe than the first because then for laxity, so what is meant by laxity is in the rank of cursing here, and it was said.

It means killing with one type of punishment, then killing with another, and it was said that it was repeated for emphasis

I have the opinion that Al-Walid bin Al-Mughirah said two opinions regarding the first Qur’an: It is his statement: (This is nothing but magic that has an effect.)

The second: His saying: (This is nothing but the saying of humans) so he cursed in return for every saying so that this would be an indication that no

His statement is a lie, slander, and a crime for which he deserves to be cursed. (Hasan al-Bayan fi Tafsir al-Qur’an: by Al-Balisani: 6/2747).

**Study And Weighting**

**First: Comparison Between the Two Weightings**

Sheikh Al-Mudarres did not suggest anything and was content with interpreting the verse. Sheikh Al-Balisani suggested that Al-Walid bin Al-Mughirah said two opinions regarding the Qur’an, the first saying and the Almighty’s saying (This is nothing but magic that has an effect) The second saying (This is nothing but the saying of humans)

The formula for preference: Al-Balisani mentioned an explicit formula for preference, which is: (and I have).
The Choices and Preferences of Sheikh Abdul Karim Al-Mudaris and Sheikh Mohammed Taha Al-Balasani in Their Interpretations, In Surah Al-Mudathir: A Comparative Study

The preferable method: Al-Balisani began by mentioning the sayings mentioned in the verse, so he mentioned four sayings in it, then he followed them by mentioning the more likely saying in his view.

The method of preference: according to Al-Balisani, it is his reliance on the Holy Qur’an.

Second: The Commentators from Among the Predecessors Regarding What Is Meant by Repeating the Sentence (Then Kill as It Was Destined) Have Sayings

The first saying: Al-Tabari said: “The Almighty says: This is the one whom I created alone. He thought about what was revealed to his servant Muhammad, may God bless him and grant him peace, from the Qur’an, and he estimated what he said in it (So he was killed, as it was decreed). He says: Then he cursed how he decreed what was revealed in it.” (Jami’ Al-Bayan, 24/13).

The second saying: He was killed as it was estimated when he said: Not by poetry, then he was killed as it was estimated when he said: Not by fortune-telling (same source).

The third saying: Al-Khatib Al-Iskafi mentioned: The questioner may ask about the repeated saying (qadar) in three places and what is the benefit in it? He said: If we say he is a poet, the Arabs will deny us, if you can, because what he did was poetry and it was not it. In this assessment, he meant to discredit the Messenger - may God bless him and grant him peace - with a form of fraud that would be permissible among rational people. Therefore, it was an assessment deserving of a punishment from God Almighty. It is like killing to destroy oneself, so this is the meaning” (Durrat al-Tanzeel wa Ghurat al-Tawil, 1/1307-1308).

And his saying: {So he was killed as it was destined} meaning: The murdered person perished as he saw it, in his assessment and consideration, not seeking truth. Rather, it is proven false, even if the Qur’an is not poetry, and the like of it is not permissible for one who knows prose and composition, for by the truth in that he intends to disbelieve the Prophet. - May God bless him and grant him peace - in another way, he claims what he did (same source).

And his saying: {Then he was killed as he decreed} meaning: He said: What he brought was not from the words of the priests. If we claim that against him, the Arabs will deny us if they see these words as contradicting the words of the soothsayers. In his ability to do so, he is deserving of the punishment for what is like killing for his destruction. In negating the corrupt sections of the Qur’an, he intends to invalidate it and to prove a section that is not valid to prove, and it is the saying of God Almighty, narrating from it: {And He said, “This is nothing but magic that affects. This is nothing but the saying of human beings.” And if that was the case, then there would be no repetition (as much as it is repeated). Rather, the meaning of what we mentioned is that each estimate is attached to a valuer other than the first for a benefit specific to it (the same source), and this is the opinion that Sheikh Al-Balisani favored.

The fourth saying: {Then he was killed as he decreed} meaning: He was cursed as he decreed. The author of the systems said (Nazm al-Qur’an, by Al-Jurjani, 3/314) meaning: He was cursed in any condition as he decreed, and his saying: {Then he was killed as he decreed} is clearly stated (interpretation). Al-Qur’an by Al-Sam’ani, 6/92-93).

Al-Baghawi said: “Repeat it for emphasis” (Ma’alim al-Tanzeel, by Al-Baghawi, 8/269).

Fifth saying: Al-Kirmani mentioned: He repeated (how was he estimated) twice and repeated (how was he estimated) three times because the estimation is that he, i.e. the newborn, thought about the explanation of Muhammad, may God bless him and grant him peace, and what he brought and estimated what he could say about them, so God Almighty said, “So he was killed, how was he determined,” meaning the statement. In Muhammad {Then he was killed, how was he destined?} that is, the saying in the Qur’an (The Secrets of Repetition in the Qur’an Called Al-Burhan, p. 242).
Third: The Most Correct Statement

It becomes clear to the researcher after reviewing the commentators’ sayings that the most correct saying is the third saying that Al-Khatib Al-Iskafi said and Al-Kirmani said, and it is the saying that was preferred by Al-Balaysani, in order to interpret the verse according to the Almighty’s saying {So He said, “This is nothing but magic that affects” and His saying: “This is nothing but the saying of humans.”}, God knows.

Question: (Except those with the right hand) (Surat Al-Muddaththir’, verse: 39)

There is one issue in the verse:

Question: What is meant by (companions of the right)?

The preponderance of Sheikh Al-Mudarres: Sheikh Al-Mudarres said that what is meant by the owners of the right are sincere Muslims who are free from bad deeds, and it does not suit his interpretation of the angels, with no reckoning or punishment, no mortgage or redemption for them, nor with the children of the polytheists because they are not accountable, and they enter Paradise according to the correct view, because Hell is the abode of punishment for those who are accountable for their sins. Their bad deeds did not reach the level of obligation. (Mawahib Al-Rahman, 7/310).

Sheikh Al-Balisani’s opinion: Sheikh Al-Balisani did not give any preference and was satisfied with the interpretation of the verse, for they are in (Hasan al-Bayan, 6/2753) gardens.

Study And Weighting

First: Comparison Between the Two Weightings

They did not agree on their preference. The teacher preferred what he saw as appropriate for the meaning, while rejecting the other meanings with reasons. Sheikh Al-Balisani did not give preference, but rather stated that they are in Paradise.

The weighting formula: The teacher did not mention an explicit weighting formula. Rather, his weighting appears when he mentions the intended meaning while referring to the other meanings.

The method of preponderance: The teacher uses it alone to mention this statement as the first statement, while refuting the other statements with reasons.

The method of weighting: The teacher’s method of weighting is based on considering other statements that they are not appropriate.

CONCLUSION

Praise be to God who facilitated the completion of this research for me, and thanks to Him for His great blessing and great benevolence, who made me one of those who had the honor of living and looking at two interpretations for the sake of interpretation books, the most scientifically valuable.

After: Through this scientific journey in which I traveled with two distinguished modern-day scholars in Iraq, Sheikh Abdul Karim Al-Mudarres and Sheikh Muhammad Taha Al-Balisani, may God have mercy on them, by studying their preferences and choices in their interpretations of Mawahib Al-Rahman by Sheikh Al-Mudarres and the interpretation of Hasan Al-Bayan by Sheikh Balisani), and below I mention the most important results I reached:

The life of the two sheikhs (may God have mercy on them) was full of knowledge, learning, writing, and public speaking, and each of them was characterized by the breadth of scientific giving and the abundance of interpretations. The teaching sheikh (may God have mercy on him) wrote more than (150) books on the various legal sciences, including interpretation, jurisprudence, its principles, doctrine, grammar, morphology, biography, and logic. As for Sheikh Al-Balisani (may God have mercy on him), he had a scientific journey, which began with him learning to read and memorize the Qur’an, then he set out to write books on interpretation, the science of jurisprudence and its origins, doctrine, stories, and history. He was helped in this by the help of God Almighty, as he was from an ancient family, which had a position in science, knowledge, and fame.
The breadth of knowledge of the two sheikhs, the Balisani teacher, is clear from their exposure to many doctrinal, jurisprudential, linguistic, grammatical, and historical issues, and in many cases they used the Jazm formula.

The approach of the two sheikhs in their interpretations was distinguished by interpreting according to the hadiths, and interpreting according to the praiseworthy opinion, with consideration, inference, selection and preference between the interpretive sayings. They were not merely transmitters of the commentators’ sayings, but rather they had in many issues inferences and deductions related to the reality of Muslims today.

The care of each of them regarding selection and preference was not always the same way. They may be similar in some issues, and differ in other issues, and this is due to the nature of human differences in capabilities, trends, wills, talents, etc.

REFERENCES

After the Holy Quran.
Guiding the sound mind to the merits of the Holy Book: Abu Al-Saud Al-Emadi Muhammad bin Muhammad bin Mustafa, (d. 982 AH), Arab Heritage Revival House - Beirut.


Adwa Al-Bayani fi Iillah Al-Qur'an with the Qur'an: Muhammad Al-Amin bin Muhammad Al-Mukhtar bin Abdul Qadir Al-Jakni Al-Shanqiti (deceased: 1393 AH); Dar Al-Fikr for Printing, Publishing and Distribution, Beirut - Lebanon.

The Wise Qur'an: Muhammad Rashid bin Ali Reda bin Muhammad al-Qalamouni al-Husseini, (d. 1354 AH), Egyptian General Book Authority, 1990 AD.

The approach of the two sheikhs in their interpretations was distinguished by interpreting according to the doctrinal, jurisprudential, linguistic, grammatical, and historical issues, and in many cases they used the Jazm formula.

The breadth of knowledge of the two sheikhs, the Balisani teacher, is clear from their exposure to many doctrinal, jurisprudential, linguistic, grammatical, and historical issues, and in many cases they used the Jazm formula.

The care of each of them regarding selection and preference was not always the same way. They may be similar in some issues, and differ in other issues, and this is due to the nature of human differences in capabilities, trends, wills, talents, etc.

REFERENCES

After the Holy Quran.
Guiding the sound mind to the merits of the Holy Book: Abu Al-Saud Al-Emadi Muhammad bin Muhammad bin Mustafa, (d. 982 AH), Arab Heritage Revival House - Beirut.


Adwa Al-Bayani fi Iillah Al-Qur'an with the Qur'an: Muhammad Al-Amin bin Muhammad Al-Mukhtar bin Abdul Qadir Al-Jakni Al-Shanqiti (deceased: 1393 AH); Dar Al-Fikr for Printing, Publishing and Distribution, Beirut - Lebanon.

The Wise Qur'an: Muhammad Rashid bin Ali Reda bin Muhammad al-Qalamouni al-Husseini, (d. 1354 AH), Egyptian General Book Authority, 1990 AD.

The approach of the two sheikhs in their interpretations was distinguished by interpreting according to the doctrinal, jurisprudential, linguistic, grammatical, and historical issues, and in many cases they used the Jazm formula.

The breadth of knowledge of the two sheikhs, the Balisani teacher, is clear from their exposure to many doctrinal, jurisprudential, linguistic, grammatical, and historical issues, and in many cases they used the Jazm formula.

The care of each of them regarding selection and preference was not always the same way. They may be similar in some issues, and differ in other issues, and this is due to the nature of human differences in capabilities, trends, wills, talents, etc.

REFERENCES

After the Holy Quran.
Guiding the sound mind to the merits of the Holy Book: Abu Al-Saud Al-Emadi Muhammad bin Muhammad bin Mustafa, (d. 982 AH), Arab Heritage Revival House - Beirut.


Adwa Al-Bayani fi Iillah Al-Qur'an with the Qur'an: Muhammad Al-Amin bin Muhammad Al-Mukhtar bin Abdul Qadir Al-Jakni Al-Shanqiti (deceased: 1393 AH); Dar Al-Fikr for Printing, Publishing and Distribution, Beirut - Lebanon.

The Wise Qur'an: Muhammad Rashid bin Ali Reda bin Muhammad al-Qalamouni al-Husseini, (d. 1354 AH), Egyptian General Book Authority, 1990 AD.

The approach of the two sheikhs in their interpretations was distinguished by interpreting according to the doctrinal, jurisprudential, linguistic, grammatical, and historical issues, and in many cases they used the Jazm formula.

The breadth of knowledge of the two sheikhs, the Balisani teacher, is clear from their exposure to many doctrinal, jurisprudential, linguistic, grammatical, and historical issues, and in many cases they used the Jazm formula.

The care of each of them regarding selection and preference was not always the same way. They may be similar in some issues, and differ in other issues, and this is due to the nature of human differences in capabilities, trends, wills, talents, etc.


The authentic, brief chain of transmission of justice from justice to the Messenger of God, may God bless him and grant him peace: Muslim bin Al-Hajjaj Abu Al-Hasan Al-Qushayri Al-Nisaburi, (d. 261 AH), edited by: Muhammad Fouad Abdel-Baqi, Dar Ihya’ al-Turath al-Arabi - Beirut.


Dictionary of Language Standards: Ibn Faris Abu Al-Husseyn Ahmad bin Zakaria Al-Qazwini Al-Razi, (d. 395 AH), edited by: Abdul Salam Muhammad Haroun, Dar Al-Fikr, 1399 AH - 1979 AD.

Keys to the Unseen or the Great Interpretation: Fakhir al-Din al-Razi Abu Abdullah Muhammad bin Omar bin Al-Hasan Al-Husseini, (d. 606 AH), Dar Ihya’ al-Tarath al-Arabi - Beirut, 3rd edition - 1420 AH.


A scattering of gems and pearls among the scholars of the nineteenth century: Dr. Youssef Al-Marashli, Dar Al Ma’rifah, Beirut - Lebanon, 1st edition, 1427 AH - 2006 AD.


The abrogator and abrogated: Abu Jaafar al-Nahhas Ahmad bin Muhammad bin Isma’il bin Yunus al-Muradi al-Nahwi (deceased: 338 AH) Verified: Dr. Muhammad Abdul Salam Muhammad, Al-Falah Library - Kuwait, 1st edition, 1408 AH.

The Mediator in the Interpretation of the Glorious Qur’an: Al-Wahidi, edited and commented by: Sheikh Adel Ahmad Abd al-Mawjoud, Sheikh Ali Muhammad Moawad, Dr. Ahmad Muhammad Sira, Dr. Ahmad Abd al-Ghawi al-Jamal, Dr. Abd al-
The Choices and Preferences of Sheikh Abdul Karim Al - Mudaris and Sheikh Mohammed Taha Al-Balisani in Their Interpretations, In Surah Al-Mudathir-A Comparative Study

Tafsir Al-Waseet: Author: Dr. Wahba bin Mustafa Al-Zuhayli, Dar Al-Fikr - Damascus, 1st edition - 1422 AH.

University theses and dissertations:
Sheik Al-Balisani's interpretations from Surat Al-Fatihah to Surat Al-Nisa: Salam Muhammad Faihan, Master's thesis, Iraqi University - College of Islamic Sciences - Department of Interpretation and Qur'anic Sciences, 1441 AH - 2021.