

Conflict of the Rules of Preference among Interpreters, its Concept and Reasons

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Abstract

This study explores the concept of conflict between rules of preference and the reasons behind it in understanding verse meaning when interpreters' opinions contradict each other. The interpreters' rules giving preferences are analyzed, revealing individual rules and reasons for conflict. This helps in prioritizing interpretations, allowing interpreters to understand the motives behind their choices and ensure accurate interpretations. The study followed the following scientific approaches: historical inductive and comparative analytical methods. In the end of this study. The reasons for conflict between interpreters can be attributed to two main factors: the nature of the Quranic text considering the language in which it was firstly revealed in, and the methodology used in interpreting the Holy Quran that involves ensuring accurate interpretation of the Quran's verses.

Keywords: *Interpreters' Differences, Conflict, Rules of Giving Preference.*

INTRODUCTION

Praise be to Allah, the Lord of the Worlds, who revealed His Glorious Book to the most honorable among all of His creation, our Prophet Muhammad the 'Trustworthy', and to his family, companions, and those who follow him in righteousness until the Day of Judgment.

To Begin With

This study is concerned with clarifying the concept of conflict between the rules of preference, and searching for the reasons of this conflict from the interpreters' perspective.

Before starting to search for the reasons of this conflict, it is worthy to be acquainted with the concept of conflict and envisage the reality of its occurrence, which will be discussed in the following section.

The First Section: Defining the Study Terms

In this study, I will explain the concept of conflict, then the rules of preference, so that it would be easier to envisage the issue of conflict between the rules of preference in interpretation.

The First Sub-Section: Clarifying the Concept of Conflict

Firstly: The Linguistic Definition of Conflict

Linguistically: conflict means » (removed – Naza'a) (nūn, za', and 'ayn) is a consonant Arabic origin that indicates the uprooting of something, and the man's inclination means: his opinion, and the soul's conflict over the matter and is drawn to it: when the soul desires this matter.

The conflict in dispute: Citing the proofs for what the two opponents are in conflict for.

Conflict means inter-attraction, which is the meaning fitting to this study as the attraction occurs between the rules of preference, which one is more worthy of implementation in preferring one meaning over the other, then the interpretation of the verse is based on it.

Secondly: The Technical Definition of Conflict

The scholars have defined conflict technically as: "a dispute that takes place between opposing parties to achieve a right or to nullify a falsehood." Conflict occurs when there is a contradiction, and a conflict may occur

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between two pieces of evidence, two statements, or two rules when it is impossible to combine them. Therefore, it is expressed as inter-attraction, and inter-attraction occurs between two or several parties, and preference rules are involved. Accordingly; The conflict between the rules of preference according to the interpreters is the inter-attraction between the rules of preference to achieve the correct opinion regarding the meaning of the verse.

The Second Sub-Section: Defining of the Rules of Preference According to Interpreters

Firstly: The Linguistic Definition

The Rules, Linguistically: “The one form of rules is a rule, and it is like the foundation and base of a structure.” Ibn Faris says: “And the rules of the house: are its foundation.” Its singular form is a rule, so the rule is the foundation.

The Preference, Linguistically: “I weigh the thing with my hand, namely, I weigh it and see how heavy it is, and I weigh the scales, namely, I load it until it swings.”

Ibn Faris says: “(rājaha) the rā’, jīm, and ḥā’ are one root, indicating sobriety and increase.” Preponderance is the increase and weight in the scale, and this meaning is borrowed for the opinion that is correct, complete, and weighty.

Secondly: The Technical Definition

Rules: they are the plural of a rule, which is: “The general matter to which many details apply and from which its rulings can be understood.”

Some scholars of jurisprudence expressed the rule as a majority rule, considering that the rule may exclude some details, which are the individual issues that are exceptional from the ruling.

Preference:

It is “the predominance of some signs over others for the sake of suspicion.”

It was said that it is “strengthening one of the two signs over the other, so that it can implemented.”

This is the definition of preference according to the scholars of fundamentals.

As for the preference according to the Interpreters, it is: explaining the superiority of a statement in interpretation over its counterpart by mentioning what strengthens it or weakens what is other than it.

After defining the rules and preference separately, the rules of preference can be defined as an two-part structure as: “principles and rules based on majority used to each the knowledge of preferable various opinions in interpreting the Book of Allah.”

The Second Section: The Reasons of the Occurrence of Conflict Between the Rules of Preference According to Interpreters, Presentation and Study

This topic is the core of the study, as what preceded it is introductions to conceptualizing the issue of conflict between the rules of preference, in terms of the concept and perception of its occurrence. In this section, the interpreters’ statements will be studied and discussed, and the rule that each interpreter preferred by will be known, then the conflict of those rules will be studied to reveal the reasons for that conflict. After this study, it has become clear to me that the reasons of the conflict in preference rules are due to two main reasons:

First: The nature of the verses of the Glorious Qur’an; I mean the language in which it was revealed; so I mean by it the specificity of the Qur’anic word that expresses the meaning, and the composition of those vocabulary in the Qur’anic verse.

Second: The interpreter himself; That is, the way the diligent interpreter works in his interpretation; Considering the direction in which he wrote, and the approach he followed in his interpretation, they are a reason for choosing one meaning over the other.

In the following two sub-sections, I will tackle these two reasons by study and examples.

The first sub-section: Reasons for the conflict in the rules of preference among interpreters regarding verses of the Glorious Qur'an.

What is meant by it is the nature of the Qur'anic text, as mentioned previously, in terms of its possibility in several ways, and this was narrated on the authority of the Companions. Abu Dawud narrated on the authority of Abu Qilabah, on the authority of Abu Darda', who said: "You will not understand all of jurisprudence until you see that the Qur'an has many faces."

The Glorious Qur'an, in the language in which it was revealed, accommodates everything that is true in accordance with the will of Allah, Blessed and Most High, and due to the nature of this language, which is distinguished in terms of words, structures, and parsing, it was a reason for the conflict between the rules of preference. These reasons can be presented in the following issues:

The First Issue: The Specificity of the Qur'anic Word, Whether This is Due to the Word in Terms of the Multiple Meanings of a Single Word or the Multiple Recitations of A Single Word.

His Almighty saying: "And by the star when it descends" [An-Najm: 1].

The interpreters differed regarding what is meant by the star. Ibn Jarir, may Allah have mercy upon him, suggested that what is meant by the star is the Pleiades star, based on what the Arabs knew of their speech. The Arabs use the word "star" to refer to the Pleiades star, and they mean it in particular.

As for Ibn Attiya, he rejected the statement of the possibility of changing the word from fact to metaphor without significant evidence; considering that the star is the verses of the Qur'an, because it was revealed in stages, he argued that the language rejects it, and he suggested that what was meant by the star was the type of star, that is, the stars of the sky in general, without restricting it to the star of the Pleiades, so he applied the wording in its generality.

Then Al-Mawardi pointed out from what is understood of his interpretation that what is meant by "star" are the stars against which the devils are thrown, and Ibn al-Qayyim followed him in that, and he justified his choice by saying that it was the saying of Ibn Abbas and Al-Hasan, and he criticized the previous sayings based on the usage of the usual language and rational significance and the absence of these meanings in other verses of the Glorious Qur'an, so it should be understood accordingly.

Discussion and Preference

From the above, it appears that there is a conflict between the following preference rules:

The First Rule: "The meaning of the word must be taken mostly from Arab usage, and it is not permissible to transfer the meaning of the word to another meaning except with evidence that must be accepted."

The Second Rule: "The texts of revelation must be taken in general, unless another text specifies."

The Third Rule: The rule "The interpretation of the predecessors and their understanding of the texts of revelation is evidence for those after them."

Every interpreter conveyed the meaning in accordance with these rules, and all of these meanings are acceptable, as there is no abnormal or false meaning in them. The first rule is the one that Ibn Jarir, may Allah have mercy upon him, preferred by, and he mentioned that the star is the Pleiades, considering the most famous of the Arabs' usage, so this meaning, even if it is correct, has no power or advantage as it seems to me to make it better than others in directing the meaning of the verse, just as the rule of 'working with the most famous verses' has some exceptions, just as it is stated by the rule (not everything that is proven in the language is correct to apply the verses of revelation to).

As for the second rule that applies the word in general, it means the stars of the sky, even though it is one of the cosmic signs that the polytheists acknowledge, but specifying the stars as what the devils are thrown with is stronger as evidence and necessitates submission and subjection.

The third rule preferred the saying the predecessors, that what is meant by stars is what the devils are thrown with. Ibn al-Qayyim, may Allah have mercy upon him, explained the power of this meaning in proving the truth of the revelation and what the prophet, peace and blessings of Allah be upon him, brought by presenting an apparent verse that the polytheists can see with their own eyes, and because of the good explanation and eloquent manner and the existence of a connection and proportionality between the swearer and the matter sworn at, and it is one of the arguments brought by the Glorious Qur'an.

In view of the above, the reason of the conflict between these rules is due to the Qur'anic word, which is (the star), with the possibility of the word having all the previous meanings.

In view of those rules between which the conflict occurred, implementing some of them is more important than others. The basis of the interpretation of the predecessors and their understanding of the texts of revelation is better than others, as they are closer to understanding and more knowledgeable about the language of the Arabs, given that they are closer to the revelation. Ibn Taymiyyah, may Allah have mercy upon him, says: "If we do not find the interpretation in the Qur'an or in the Sunnah, we refer in this matter to the sayings of the Companions, for they are more knowledgeable about this because of what they witnessed of the Qur'an, and the conditions they experienced in particular, and because of their complete understanding, correct knowledge, and good deeds, especially their scholars and elders, such as the four Imams, the Rightly Guided Caliphs, and the guided Imams; Like Abdullah bin Masoud.

On the other hand, the importance of the meaning, its strength, and its priority over others in citing the argument and clarification, just as the word cannot be interpreted as general in its generality at all if something is mentioned to specify it, or evidence to change it from generality is observed, and the saying of the predecessors here is a proof. As for the rule of interpreting the word 'working with the most famous verses' has some exceptions, as it is rejected by the rule (not everything that is proven in the language is correct to apply the verses of revelation to).

The Second Issue: Structure

His Almighty saying: {We unite the believers with their offspring who followed them in faith— We do not deny them any of the rewards for their deeds: each person is in pledge for his own deeds}. [At-Tur: 21]

The interpreters differed in interpreting the verse in two opinions:

The first saying: Allah Almighty told that the believers are followed by their offspring in faith, so they are believers like their fathers, even if they are not in piety and deeds like the fathers, then He places the children in the ranks of those fathers out of respect for the fathers, and according to this saying, the offspring has one meaning which is the children, and this is Saeed bin Jubair's narration on the authority of Ibn Abbas, which is the opinion of the majority.

The second statement: The meaning of the verse is: And those who believed and whose descendants We united with faith, We will join with them their young descendants who did not attain faith, and we do not deny the fathers any of their rewards for their deeds. This is what Ibn Zaid said.

According to this statement, there are two types of offspring in the verse: adults and children.

Ibn Jarir, may Allah have mercy upon him, suggested it based on the apparent meaning of the verse, which indicates that the offspring will be joined to the fathers in Paradise. Ibn Atiyyah also preferred this meaning based on the context, because the context of the verses is in explaining Allah's benevolence to His faithful servants in Paradise, and part of the perfection of His benevolence is that He takes into account the doer of good and the wrongdoer, by attaching the offspring for their negligence towards their benevolent fathers in Paradise.

Ibn Jarir's choice is due to the implementation of the rule: "It is not permissible to depart from the apparent meaning of the Qur'an except with evidence that must be referred to." What is meant by the apparent meaning is the meanings that come to mind, that is, the meaning of the text understood in accordance with the Arabic discourse.

Anyone who meditates on the verses realizes that what is meant is to attach the believing offspring - even if they fall short - to their fathers without diminishing the rewards of the fathers and increasing their bliss in Paradise.

This statement is what is indicated by the apparent meaning of the verse, without the need for affectation in the meaning.

As for the other opinion that made the first word (their offspring) different from (their offspring) the second one, they applied the first word to the older children, and the second word to the young ones, and they made that as a sign in the context, so their preference was in accordance with the rule: "The statement that is supported by evidence in the context is more preferable than that which contradicts it."

Discussion and Preference

The conflict occurred between the two rules, and both of them are rules of context, but the rule of "acting on the apparent meaning of the verse and interpreting it according to the apparent meaning that comes to mind" is preferable to applying evidence in the context, because the apparent meaning is stronger in indicating the meaning than the context evidence, and it suffices instead of finding evidence and implementing them.

Al-Shafi'i, may Allah have mercy upon him, says: "In His Book, Allah only addressed the Arabs in their language according to what they knew of its meanings, and among the meanings of which they knew was the spaciousness of their tongue, and that its nature is to address something generally and apparently, by which the text denotes the general and the apparent meaning, and the beginning of this is sufficient with no need to the end of it."

The reason of the conflict between the two rules is due to the composition of the words in the verse. This is done by repeating the word (their offspring) in the verse, which may indicate two types of offspring. Adults and children, a dispute arose between the interpreters, and a conflict arose between the rules of preference.

The Third Issue: Aspects of Parsing

In His Almighty saying: "Indeed, it is a noble Qur'an (77) in a hidden Book (78) which none shall touch except the purified." [Al-Waqi'ah: 77-79] There was disagreement among the interpreters regarding what is meant by the Almighty's saying: "None shall touch it except the purified." The source of the disagreement is due to two things: The first: The letter (none/no) is it a negation or a prohibition? and some of those who say that it is a negation consider it to be a declarative sentence that means a request, i.e. a prohibition against touching.

The second: The return of the pronoun in the verb (to touch it), some of them said that the pronoun returns to the Preserved Tablet, and others believe that the pronoun returns to the Qur'an that is in our hands. This resulted in a disagreement among the scholars of fundamentals whether the verse is evidence of the prohibition of touching the Qur'an or not; What concerns us in this issue is the disagreement over the type of (no) and whether the sentence is declarative or imperative. Whoever holds that (no) here is a negation; It is believed that the dhammah contains a grammatical aspect, and therefore the sentence is a statement from Allah Almighty, so the pronoun (ha) refers to the Preserved Tablet, and what is meant by (the purified) are the angels, and whoever holds that (no) here is for forbiddance; they see that the dhamma is here for the occasion, to match the (ha); Accordingly, the sentence is an imperative sentence, and the pronoun "ha" refers to the Qur'an, and the purified are those who are purified from impurity and Janabah.

Abu Hayyan, may Allah have mercy upon him, says: "It may be a negation with the intent of prohibition, as the dammah in the (sīn) is for a grammatical aspect, and it may be a prohibition, so if the doubled letter is assembled, the aspect of parsing would be clear; But when it is doubled it is considered as an estimated Jazm, and the dammah in it is to match the dammah of the (ha) |."

Abu Hayyan permitted that (la) is for negation, and the verb after it is in case of Jazm; Because if the doubled letter is assembled, the aspect of parsing would be clear, such as His saying: (no harm befell them) [Al Imran: 174] but it was doubled, and when it was doubled, the end of it was signed with a dammah, and Ibn Atiyya, may Allah have mercy upon him, ruled out the possibility of (la) being for negation and relied on a grammatical rule, which is the priority for the adjectives to have the same grammatical ruling. ; So making this a prohibition - that leads to a different meaning, intersecting between adjectives - is not appropriate in the collocation of speech, as he demonstrated through Ibn Masoud's recitation (no one touches it except the purified) that it is (negative). As for Ibn Jarir, may Allah have mercy upon him, he interpreted the verse in general terms without going into the details of the dispute, so nothing in the verse mentions that the Book is designated as the Preserved Tablet not the Qur'an, or the angels not anyone else.

This disagreement in parsing was the cause of disagreement among interpreters. Whoever considers (no) to be for negation, then the sentence is a statement. Allah Almighty tells us that only those who are purified will touch this book, and accordingly, those who are purified are angels. Ibn Jarir interpreted the word (the purified) in general terms, so everyone who is described as purified is included in it. As for those who make (no) a prohibition, The sentence is a request, and therefore it prohibits that the Glorious Qur'an to be touched by anything other than those who have been purified. This resulted in a legal ruling, which is the prohibiting anyone who is not pure from touching the Qur'an.

Although this issue is a matter of disagreement among jurists, is the verse a text prohibiting anyone who is not pure from touching the Qur'an, or are there other texts that are clear about the prohibition? This is not the place to expand the issue, but what concerns us is the occurrence of a conflict between the rules of preference due to the difference in parsing.

Discussion and Preference

When the disagreement occurred regarding the parsing of (no) in the verse, whether it is a negation or a prohibition, it was a reason for the conflict between the rules of preference.

Where the conflict occurred between: the rule: "The interpretation and grammatical aspect that matches with the form of the Qur'an is preferable to the aspect that is contrary to it" and the rule: "If more than one correct linguistic meaning is given that the verse bears, it is permissible to interpret the verse with it."

When implementing the first rule, it is necessary that (no) is negative, considering the writing of the Qur'an, as the writing is in accordance with that, the word "touches it" does not appear decisive, so it indicates that (no) is negative.

When implementing the second rule, that "no" can be considered a prohibition, as there is something in the language that allows this, except that there is an affectation in this regard.

Muhyi al-Din Darwish says: "It was said (no) is a prohibition, and "touch it" is a present tense verb, in the case of Jazm by the letter (la), but when it is doubled, the end of it is signed for the sake of doubling, and the sign is a damma matching the ha, and there is no need for this affectation. What is more appropriate is what we have mentioned, which is more similar to the matching between the adjectives, and what we said is supported by the recitation of Abdullah bin Masoud "not touch" with the letter of negation (ma)."

What is more preferable in implementation is the rule: (The interpretive and grammatical aspect that matches the form of writing the Qur'an is better than the aspect that is contrary to it) because it matches the form of writing the Qur'an on the one hand, and because it is stated in Ibn Masoud's recitation on the other hand, and is supported by the coordination and good collocation of speech with the succession of adjectives, as mentioned by Ibn Atiyya.

The Fourth Issue: Taking Care the Aspect of the Speech Into Consideration

His Almighty saying: "[Prophet], consider those people who abandoned their homeland in fear of death, even though there were thousands of them. God said to them, 'Die!' and then brought them back to life again; God shows real favour to people, but most of them are ungrateful (Al-Baqarah: 243) 244].

In these verses, a disagreement occurred between the interpreters regarding those to whom the speech was directed with the command to fight in the Almighty's saying: "And fight in the cause of God." Are they the ones who left their homes to escape death, so the command to fight was a discipline for them? Or is the speech to the nation of Muhammad, peace and blessings be upon him, ordering them to wage jihad?

The first saying: This is an address to those who were revived after their death. He revived them and then commanded them to wage jihad because Allah Almighty only put them to death because of their hatred for jihad. However, this meaning is not complete except with an omitted implication, meaning: (And it was said to them, Fight), which is what Ibn Abi Hatim favored.

The second statement: This is a resumption of an address to the nation, which includes the command to wage jihad, except that Allah Almighty, in His kindness and mercy, preceded the command to fight by mentioning those who left their homes so that they would not retreat from fighting because of the love of life and hatred of death, and so that everyone would be certain that abandoning jihad to escape from death does not mean being safe from it. Verses have been cited in many places confirming this meaning, and this opinion is the choice of the majority of investigators.

It is clear from the above that the argument for the first statement: is to consider the addressees to be the thousands who fled from death, taking into account the context of the verses that came in explaining their matter, and they intended to estimate implicit in the context, which is (they were told to fight) so that the speech and address are correct.

Their argument was invalidated by Ibn Jarir that in this situation there is no apparent need or indication in the speech that predicts the presence of an implicit substance that must be appreciated. Rather, this is permissible in the situation where the apparent appearance of the speech indicates its need for it, and the listener understands that the speech is intended, and if it is not mentioned, then there is no basis for the claim that it is what is meant by it.

Discussion and Preference

After presenting the two statements and the argument for each of them, the first statement relied on one of the rules of context, which is the rule: "The context of the speech must be taken into account, as indicated by what comes before or after it," where the address in the Almighty's saying: (And fight..) was directed to (thousands who left) in accordance with the context of the previous verse.

As for the opinion of the majority, it was based on the rule: "The statement of explicitness takes precedence over the statement of implication." There is no need to use implication; The appeal in the verse (Fight..) requires that the speech be directed to the believers. Hence, it becomes clear that specifying the addressee was the reason for the conflict between the preference rules.

The Second Sub-Section: The Reasons of the Conflict of Preference Rules Among Interpreters Related to the Interpreter, Presentation and Study

The reasons of the conflict of preference rules related to the interpreter can be divided into two parts:

The First Section: Reasons related to the interpreter's method in his interpretation, and the second section: Reasons related to the interpreter's approach.

What is meant by the interpreter's method is: the specific, objective, scientific plan that the interpreter developed when interpreting the Holy Qur'an, including rules and principles that he clearly relied on in his interpretation.

As for the approach of the interpreter, it is: what the interpreter believes in in terms of ideas and intellectual opinions, from a doctrinal or jurisprudential doctrine or other, which influences his choice and direction of the meanings of the verses.

In this section, each reason will be presented separately, by presenting the examples and applications mentioned in the interpretation books and discussing them to explain the reasons for the occurrence of this conflict.

The First Section: The Interpreter's Method

It is how the interpreter applies that approach that he adopted in his interpretation, that is, how he applies those foundations and rules from which he started in dealing with the verses to know their meanings, and his style and method in choosing the more likely meaning in the case of disagreement, and from here the interpreters differed in their dealings with the aspects of preference, so one is preferred over the other. One preference rule is used without another, which leads to a conflict between the preference rules.

The reasons for the conflict appear through studying the following issues:

The First Issue: The Interpreter's Purpose and Aim in Writing the Interpretation

It is known that every interpreter, who deals with the interpretation of the words of Allah Almighty, employs the knowledge in which he is skilled in interpreting it. The specialist in language predominates in his interpretation of the topics of language and rhetoric, over the rest of the topics of interpretation, and the specialist in jurisprudence and rulings predominates in this type of interpretation in his interpretation, as well as in the topics of rationality and speech, and so on. Thus, we find each interpreter having his own goal and purpose in his interpretation, who was distinguished by one of these sciences. Each of them colored his interpretation with the specialization in which he excelled, aided in this by the possibility of expanding the writing of interpretation, and this is what made the books of interpretation differ in approaches.

The one who meditates on the books (Meanings of the Qur'an) in which the parsing of the Qur'an is introduced; Like the book of Al-Farra' wa Al-Akhfash wa Al-Zajaj, made the science of interpretation a way to prove the rules and principles of grammar for the school to which every interpreter belongs. You will find that grammatical research is the basis of these books, and that linguistic research is subordinate to it. It is inferred from this that these scholars are as if they wanted to write about (the meanings of the Qur'an). Highlighting the grammatical doctrine to which they belong, and this is very clear in their books.

Such an intention causes conflict between the rules of preference in interpretation, because the linguist keeps in mind the rules of the language from the beginning, so he interprets the word or verse in accordance with what is proven to him in the language, without looking at other arguments that may be more certain in preference than others.

As in the Almighty's saying: "Have those who believed not despaired? If Allah had willed, He could have guided all of mankind." [Al-Ra'ad: 31]

Al-Farra' denied the meaning of "despair" in the verse here, meaning "he knows," even though this meaning is what was reported by the predecessors, and he argued that he did not find it in Arabic except according to what he explained.

Disagreement has occurred among the interpreters regarding the meaning of despair over three sayings. The first: It becomes clear, and have not those who believed understood it? The second: He knows, and have not those who believed known that if Allah had willed, He could have guided them. This was said by Ibn Abbas, Al-Hasan, and Mujahid, and the saying of Rabah Ibn Adi is taken from this: "Did peoples not despair that I am his son?... even if I am far from the land of the clan.)

The third: He despaired. Did not those who believed despair when their greed ceased? It has two meanings. The first: They despaired of what the polytheists asked. The second: They despaired that these polytheists would believe.

The problem here is not in favoring al-Farra' for the meaning of despair in its meaning, but rather the problem in his rejection of a meaning that is authentically reported from the predecessors and is the more correct one. Ibn Abbas, al-Hasan and Mujahid, who are the people of the language, said it, and the majority of interpreters such as Ibn Jarir, Ibn Atiyya, al-Zamakhshari, al-Qurtubi and others said it, and the consensus was transmitted by Ibn Jarir.

The conflict occurred here between two rules. Rule: (The words of Allah Almighty must be taken according to what is known from the words of the Arabs and not the abnormal, the weak and the objectionable) which is what Al-Farra preferred.

And the rule: (The interpretation of the predecessors and their understanding of the texts of revelation is proof for those after them) and it is supported by the rule: (Not everything that is proven in the language is correct to base the verses of revelation on)

The interpretation given by the Companions takes precedence over others.

The Second Issue: Considering the Narration as an Authentic Source of Interpretation

His Almighty saying: “They ask you [Prophet] about crescent moons. Say, ‘They show the times appointed for people, and for the pilgrimage.’ Goodness does not consist of entering houses by the back [door]; the truly good person is the one who is mindful of God. So enter your houses by their [main] doors and be mindful of God so that you may prosper.. (Al-Baqarah: 189)

The Interpreters Differed in Interpreting the Verse, Saying:

The first saying: The reason for the revelation of the verse is the hadith that Al-Bukhari reported in his Sahih, “On the authority of Al-Bara’, he said: When they wore ihram in the pre-Islamic era, they would come to the House from its back, so Allah revealed: (Goodness does not consist of entering houses by the back [door]; the truly good person is the one who is mindful of God. So enter your houses by their [main] doors.) This is the opinion of the majority of interpreters.

The second saying: What is meant by houses is women, so the meaning is: And women came from their fronts, not from their backs, and Ibn Zaid agreed with this.

The third opinion: What is meant by it is the nasi’ in Hajj, i.e. delaying it, when they used to make the permissible month forbidden by delaying Hajj, and the forbidden month permissible by delaying Hajj from it, and mentioning houses and coming to them from their backs is an example of violating the obligatory part of Hajj and its months, so the verse was brought as an example of violating the command of Allah Almighty. Ibn Bahr mentioned it, and Abu Muslim said so.

The fourth saying: The meaning is the prevention of superstition. If a man went out for his need, then came back and did not succeed, he would not enter through his door, but entered from behind it, out of disappointment, so Allah commanded them to enter their homes through their doors.

The fifth saying: It is not righteousness to seek goodness from people who do not deserve it, and to get it from other aspects. This is the saying of Abu Ubaidah.

The sixth statement: Righteousness and what you should be is not to flip up your issues, but righteousness is of those who fear that and avoid it, and deal with matters from their aspects in which they should be dealt with and not flip up, and this is what Al-Zamakhshari stated.

By looking at these statements, it becomes clear that the argument for the first statement, which is the opinion of the majority of authentic hadiths reported by Al-Bukhari, came to explain the meaning of the verse in a correct and clear way, which is the prohibition of an act of pre-Islamic times that they used to do as an act of worship during Hajj, so Islam came to invalidate it as it is not righteousness in Hajj. As for the second statement, the verse did not clarify the ruling of al-Nasi’, rather, it was mentioned explicitly in invalidating it in another verse in Surat al-Tawbah, the Almighty’s saying: “Al-Nasi’ is only an increase in disbelief, thereby leading astray those who disbelieve” [At-Tawbah: 37], so there is no need to repeat it.

As for the other sayings, they agree in shifting the meaning from reality to metaphor, as the expression “houses” came about women, and Ibn Attiya rejected it as being far-fetched and changing the pattern of speech.

It was said that the verse provides guidance to the Companions in their questions; They asked about the crescent moons, why they appear small and then quickly grow until they become a full moon, so they were guided to a

benefit that is more beneficial to them, which is to acquaint them with the true wisdom for which Allah Almighty created them, for that is the knowledge that benefits them.

As for the words of Abu Ubaidah and Al-Zamakhshari, they interpreted the verse in terms of representation, and Ibn Ashour responded to these interpretations by saying: “And other aspects and possibilities have been said regarding the interpretation of the verse, all of which are far-fetched. It was said that his saying, and righteousness is not an example Allah used for what they used to do from Al-Nasi’, this was said by Abu Muslim, and it includes a fact, metaphor and a meaning; Because the verses are a speech to the Muslims, who are the ones who asked about the crescent moon, and Al-Nasi’ is one of the conditions of the people of pre-Islamic times, and because it is interpreted as badly-built metaphor, and it was said: a similar example of their asking about the crescent moon from someone who does not know and commanding them to entrust knowledge to Allah, which is very far as

the answer was achieved before, and it was said: They used to vow that if their desired request became difficult for them, they would not enter their homes through their doors, so they forbade that, and this is far as a meaning, because the address is to Muslims and they do not do that.

Discussion and Preference

It appears from the previous statements that there is a conflict between two rules of preference, which are:

Rule: “If the clear reason for revelation is correct, it is more preferable due to the aspects of interpretation that correspond to it.”

Rule: The interpretation of the word may be more preferable than the metaphor, so the metaphor is more eloquent and suitable, so it is more preferable.

The first of these rules to be implemented is what is proven in the authentic hadith that it is the reason for the revelation of the verse, so the verse must be attributed to it, and it is not permissible to refer to anything else. The reason for the revelation came as an explanation of the meaning of the verse, and these interpretations involve a deviation from the truth of the speech to a metaphor without evidence or binding evidence for that. There is no need for the reason for the revelation, and in addition to that, these interpretations are far from the meaning of the verse.

It seems that the reason for this conflict is due to the work of the interpreter, as the interpreter who considers the narration to be one of the principles of interpretation gives it to everyone who is more preferable to believe it, such as Ibn Jarir, Al-Baghawi, Ibn Atiyah, and Al-Qurtubi. In this example, the reason for the revelation came to reveal the meaning of the verse, while we find Al-Zamakhshari diverting the speech from the truth to the metaphor, so he preferred an opinion consistent with his approach, which is to state the foundations of his belief, that what is meant by the verse is to guide the believers and reassure their souls that Allah’s actions are all wisdom and right, so he should not be asked about them - refers to the believers asking the Messenger, peace and blessings be upon him, about the new moon - and asking the believers is different from what Al-Zamakhshari said, but its benefit is certain. Because the question explains the importance of new moons, which are times for performing acts of worship such as fasting and Hajj, and this is confirmed by the context of the verses.

Al-Razi tended to the opinion of Al-Zamakhshari, and both of them belong to the approach of prioritizing reason over transmission.

The Third Issue: Not Applying the Rule of the Violator Because the Interpreter Does Not Rely on it

Interpreters vary in applying the rules of preference to reveal meaning. What one interpreter considers a rule or control for preference may not be considered by another interpreter as such, and this goes back to the origins and approach of each interpreter.

Such as the Almighty’s saying: “They have no grasp of God’s true measure when they say, ‘God has sent nothing down to a mere mortal.’ Say, ‘Who was it who sent down the Scripture, which Moses brought as a light and a

guide to people, which you made into separate sheets, showing some but hiding many? You were taught things that neither you nor your forefathers had known.' Say, 'God [sent it down],' then leave them engrossed in their vain talk. [Al-An'am: 91].

The Interpreters Differed Regarding the Following

The First Saying: They are the Jews, Which is the Opinion of the Majority

Their evidence: the mention of Moses, peace and blessings of Allah be upon him, and their reminder of the revelation of the Torah to him. This indicates that the speaker was the Jews, as they cited as evidence the narration of Ibn Abbas, peace and blessings of Allah be upon him: "Malik ibn al-Sayf - one of the Jewish rabbis and leaders - said to him that the Messenger of Allah, peace and blessings of Allah be upon him, said to him: "I adjure you by the One who revealed the Torah. Concerning Moses, do you find in it that Allah hates the fat priest? - And he was an obese priest - so he became angry and said: By Allah, Allah has not sent down anything to any human being.

The Second Saying: The Polytheists of Mecca

Ibn Jarir suggested that the speaker was the polytheists of Mecca in accordance with one of the rules of context, which is: (The preposition and description in the verse refers to what has been mentioned is more worthy of its interpretation than those who did not mention it) and this is taking into account the context, which is the focus of the interpreter's interest, so referring the speech to the one speaking about it in the verses better than others, and the hadith in the previous verses came about the polytheists, so it is better to attribute the statement to them, and this rule may not be applied by other interpreters, so they attributed the description and the meaning of the statement to the Jews, considering that they asked the Messenger, peace and blessings of Allah be upon him, for verses like those that were revealed to Moses, peace and blessings be upon him, but they did not do them. By rule, this is one of the reasons for the conflict between the preference rules.

Among the rules that Ibn Jarir took great care of and based on was the consensus of the argument from the people of interpretation: He often gives preference in accordance with this rule, which distinguished Ibn Jarir from other interpreters. He often uses it when giving preference in several places.

The fourth issue: The interpreter gives priority to one of the text's meanings over others in giving preference.

This may occur among interpreters, like other scholars, including jurists and fundamentalists, such as the Hanafis, in giving priority to the meaning of the general over the meaning of the specific when there is a conflict, unlike the majority who say the general and the specific.

His Almighty saying: "House the wives you are divorcing according to your means, wherever you house yourselves, and do not harass them so as to make their lives difficult. If they are pregnant, maintain them until they are delivered of their burdens; if they suckle your infants, pay them for it. Consult together in a good way - if you make difficulties for one another, another woman may suckle the child for the father. (At-Talaq: 6) This verse is a source of confusion among interpreters and jurists. A group believes that maintenance is not obligatory for a divorced woman who has been divorced three times, but that she is entitled to housing only. Others believe that she is entitled to housing and maintenance, and others believe that there is neither housing nor maintenance because she is divorced, meaning irrevocable, and not divorced in a revocable divorce. Abu Bakr Al-Jassas, may Allah have mercy on him, reported the consensus on the obligation of housing for the irrevocable divorced woman. He says, may Allah have mercy on him: "All of the jurists of the provinces, the people of Iraq, Malik, and Al-Shafi'i agreed on the obligation of residence for the mutilated woman, and Ibn Abi Laila said: "There is no residence for the mutilated woman, but it is for the rajiya."

The subject of the dispute is in the Almighty's saying: "And if she has given birth to a child, then spend on them until they give birth to their child." Some of them took the apparent meaning of the verse and considered the presence of a woman to be pregnant as a condition for maintenance until she gives birth. If there is no child, then there is no maintenance, and some of them preferred it Based on the context, which is the Almighty's

saying: “And do not harass them to make it difficult for them.” They said: There is no greater harm than depriving her of maintenance.

Discussion and Preference

From the previous disagreement, it is clear that a conflict has occurred between the rule: (It is not permissible to depart from the apparent meaning of the Qur’an except with evidence that must be referred to), and the rule: (A statement that is supported by evidence in the context is more likely than what contradicts it).

Imam Malik, may Allah have mercy on him, favored the necessity of housing without spending, in accordance with the apparent meaning of the verse, on the one hand, and taking into account the hadith reported from the Messenger of Allah, may Allah bless him and grant him peace.

He also cited as evidence the hadith of Fatima bint Qais, may Allah be pleased with her, that her husband divorced her during the time of the Prophet, may Allah bless him and grant him peace, and he spent a small amount of maintenance on her. When she saw that, she said: By Allah, I will inform the Messenger of Allah, may Allah bless him and grant him peace, so if I have maintenance, I will take what is right for me, and if I do not have any maintenance, I will not take anything. She said: So I mentioned that to the Messenger of Allah, may Allah bless him and grant him peace, and he said: “You have neither maintenance nor housing.”

It is known that adopting narration is one of the principles of the doctrine according to Imam Malik, may Allah have mercy on him, and Ibn al-Arabi al-Maliki followed him in his interpretation. As for the other opinion, which is the statement of Abu Hanifa, he did not take into account the concept of the condition, but rather considered it an affirmation and warning of the obligation of providing support to the pregnant woman, because the period of support may be long, so the man becomes fed up. It will cause harm, and the verse stipulates that it should not be harmed.

The Second Section: The Direction of the Interpreter

We have previously explained what is meant by the interpreter’s direction, which is what the interpreter believes in in terms of belief, intellectual opinions, transmission or rational sciences, and jurisprudential principles upon which he bases his preferences. Such matters appear clear in his interpretation, and rather he bases his interpretation on them, in addition to forming his opinion and choice.

It is observed that the doctrine to which the interpreter leans, whether it is jurisprudence, grammar, or belief, has an impact on the interpreter’s choice of meaning, and this may reveal the differences of interpreters in their preferences and differences in choice. Therefore, the important issues that are subject to influence in the interpreter’s choice are: The doctrinal doctrine, the jurisprudential doctrine, and the grammatical doctrine.

I will address each issue separately through study and representation.

The First Issue: The Doctrine of the Interpreter

It is known that belief has the effect of restricting the meaning of the verse to the possible one that suits the author’s belief and not other valid possibilities on which it is permissible to carry the verse, and there is no contradiction in this interpretation. Examples of that are what is mentioned in the interpretation of the Almighty’s saying: “And God created you and what you do” [As-Saffat: 96], some of the Mu’tazilites made “ma” connected, so the meaning is: He created you and created the idols you do.

He denied that “what” was an infinitive; Because the meaning is: Allah created you and your actions, and this contradicts what the Mu’tazilites believe that Allah does not create evil, and that the servants are the ones who created their actions.

Were it not for the existence of this belief, the meaning of the verse would not be limited to this guidance alone.

The meaning is possible for “what” to be an infinitive, and for it to be connected, and the meaning is: And Allah created you, and created your deeds, and what you did.

This appears clearly by looking at Al-Zamakhshari's opinion in the interpretation of the Almighty's saying: "For whoever among you wills is upright (28) And you do not will except that Allah, Lord of the worlds, wills" [Al-Takwir: 28-29]

Al-Zamakhshari says: "And you do not desire righteousness, O you who desire it, except with Allah's grace and kindness."

Ibn Katheer, may Allah have mercy on him, says: "For whoever among you wishes to be upright, meaning whoever wants guidance, then he should recite this Qur'an, for it is a savior for him and a guidance, and there is no guidance in anything other than it, and you do not wish except that Allah, the Lord of the Worlds, wills. That is, the will is not entrusted to you. So whoever wills will be guided and whoever wills will go astray." Rather, all of this is subject to the will of Allah Almighty, Lord of the Worlds."

One who examines the comments of the interpreters on this verse will see that Al-Zamakhshari's statement comes from a previous belief. This is what the Mu'tazilites believe in denying the will of the slave, and they believe that the slave is deprived of his will, and that guidance comes to him by force, and this is contrary to the understanding of the predecessors, may Allah have mercy on them.

Such a statement is contrary to what the majority of predecessors agreed upon in interpreting the verse, and it is also contrary to the language, and it is also contrary to the apparent meaning of the verse, and contrary to the principles of interpretation.

Ibn Ashour also leaned towards his Ash'arite doctrine when interpreting the Almighty's saying: "The path of those upon whom You have bestowed goodness, not those upon whom you are angry, nor those who go astray" [Al-Fatihah: 7], where he denied the attribute of anger towards Allah Almighty, since this attribute is among its attributes the desire for revenge, hatred of the action and its doer, and reluctance Satisfied with it In addition to other conditions that cannot be attributed to Allah Almighty due to His transcendence, the meaning must be diverted from reality to metaphor, with a relation of immanence or to a metaphor in the word for its intransitive meaning. What is an attribute of Allah from the meaning of anger is its immanent meaning, I mean punishment and humiliation on the Day of Recompense.

The doctrine of the Sunnis and the community is to affirm what Allah Almighty has proven to Himself without conditioning, likening, or delaying. Allah Almighty has proven to Himself the attribute of anger, so we confirm it as it came, and we believe that it is one of the actual attributes of Allah Almighty.

The Second Issue: The Jurisprudential Doctrine

The doctrine followed by the interpreter may be the cause of conflict between the rules of preference. Each interpreter may prefer an opinion according to what is required by the principles of the doctrine that belongs to the four schools of jurisprudence. We find that Ibn al-Arabi, may Allah have mercy on him, in his interpretation followed Imam Malik regarding the issue of maintenance for an irrevocable divorced woman, as mentioned previously, that she has no maintenance, but only housing.

The Third Issue: Grammatical Doctrine

The science of interpretation is bound to the science of grammar, and is closely linked to it, especially since parsing is a branch of meaning, and it is one of the sciences that the interpreter must know. It was reported on the authority of Imam Malik bin Anas, may Allah have mercy on him, that he said: "I will not bring a man who interprets the Book of Allah without knowledge of the language." The Arabs made it a punishment."

Ibn al-Qayyim, may Allah have mercy on him, also mentions, warning that the tendency in parsing words may lead to deviation in interpretation, by saying: "It is not permissible to interpret it as limited meanings merely by grammatical possibility, so consider this rule and keep it in mind, for you will benefit from it in knowing the weakness of many of the interpreters' statements." It is false and it is certain that it is not what the Almighty speaker intended with his words.

Just as some aspects of parsing may lead to an error in interpretation, it may create a conflict between the rules of preference, so the doctrine of the interpreter and the grammatical school to which he belongs - and the disagreement between the Basrans and the Kufans in some grammatical issues is known - may be the basis for his giving preference to one aspect over another and one meaning over the other.

Among the grammatical issues in which disagreement occurred: The issue of: [the statement regarding the introduction of the predicate of the predicate “ma” that is negated by it.]

Whereas the Kufans held that it is permissible to serve something made that is negated by it, then the saying of the one who said: “Your food is more edible,” is valid, while the Basrans do not see the permissibility of that; Their argument for this is that “ma” means negation, followed by the noun and the verb; So it resembled the interrogative letter, and the interrogative letter does not apply what comes after it to what comes before it, so here: “what” does not apply what comes after it to what comes before it.

Allah Almighty says: “They did not sleep for a short part of the night” [Al-Dhariyat: 17]. A disagreement occurred among the interpreters regarding (ma), meaning: They did not sleep for a short part of the night, and sleeplessness: sleeping at night rather than during the day.

There are two sayings about “what”: the first: denial; Then there are two sayings regarding the meaning: one of them: They used to stay up a little of the night, and the second: they slept a little of the night, and the people chose the waqf based on his saying: “a little” over the meaning: they were a little of the people, then he began and said: “they slept a little of the night” based on The meaning of denying sleep to them at all.

The second saying: “Ma” means which, so the meaning is: They spent a little of the night sleeping, and therefore it is possible that “Ma” is redundant.

Al-Zamakhshari says: “The meaning is: They used to sleep for a short period of the night, if you use a little as an adverb, and you can make it an adjective for the noun, meaning: They used to sleep for a little while, and it is permissible for it to be an infinitive or connected part of the night, based on: They slept for a little while of the night, or they did not sleep. In it, if you say: Is it permissible for it to be negated, as some of them said, and for the meaning to be: They do not sleep for a little while during the night, but they live it all of it? I said: No, because what comes after it does not apply to what comes before it. She says: Zaid, I did not hit her, but she does not say so. “I hit more often.”

Ibn Attiya confirms that this saying is what the majority of grammarians hold: “And the majority of grammarians said, ‘What is the source of the source?’ and ‘little’ is the predicate of ‘Kanan,’ and the meaning is ‘they were a bit of the night,’ their sleepiness.”

This meaning came in accordance with the context, and it is in praise of the doers of good, so it is not reasonable for the meaning to be to deny their sleep at all because of the exaggeration and affectation it entails, and we have forbidden that in our law, and it is not correct that they stay up for a short part of the night because the position is a position of praise and honor, so it is correct that what is meant by that is to revive them. To inspire them with worship, so they will be less hungry.

And here the conflict occurred between two rules: The rule: (The words of Allah Almighty must be interpreted according to what is known from the speech of the Arabs) and it is known that (what) may be negative, with the rule: (Not everything that is proven in the language is correct to interpret the verses of revelation on it) and is supported by the rule: (It must be Carrying the Book of Allah in grammatical aspects

Appropriate to the context and consistent with the evidence of the Sharia), and the context indicates that (ma) here is either in the infinitive, which is what the majority of grammarians hold, or it is more for emphasis, as Ibn Ashour mentioned, and the letter “ma” in his saying: A little of the night, they do not sleep, is more for emphasis, and it is not negative.

The reason for the conflict is the disagreement over the letter (ma), and it became clear that both the Basrans and the Kufans had an opinion that differed from the other, so the conflict occurred.

Through the aforementioned presentation of issues related to the doctrinal, jurisprudential, and grammatical doctrine of the interpreter, we can say that the interpreter's orientation is one of the reasons for the conflict between the rules of preference in interpretation, as his preference undoubtedly depends on the beliefs, opinions, and ideas he believes in that are present in his mind when he chooses an opinion. Without another, and then he implements one preferential rule over another.

CONCLUSION

Praise be to Allah, Lord of the Worlds, and may blessings and peace be upon the most honorable of messengers, our Prophet Muhammad, and upon all his family and companions. At the end of this study, the most important results that I reached are:

What is meant by the conflict of the rules of preference is: it is the attraction of the rules of preference to the correct statement in a meaning Verse.

The conflict between the rules of preference in interpretation has multiple reasons, including what is due to the verses of the Holy Qur'an.

Some of them are attributed to the diligent interpreter.

The reasons for the conflict in the rules of preference due to the nature of the verses of the Holy Qur'an are: the specificity of the single word

The Qur'anic Qur'an, the structure, the different aspects of parsing in the verse, and determining the direction of speech.

The interpreter's approach is considered one of the most important reasons for the conflict in preference rules, because it is linked to two important things: the origin in the interpreter's choice and preference for the meaning of the verse: the interpreter's sources that he relied on in his interpretation, and his method in dealing with those sources and principles.

The interpreter's orientation, which is represented by his doctrine of belief, jurisprudence, and grammar, contributes significantly to building his opinion.

And due to the differences of interpreters regarding this matter, a conflict arose between the rules of preference.

As for the recommendations: At the end of this study, I recommend researching into knowing the controls for choosing the first rule of preference rather than others, and making a ranking of the preference rules in terms of strength and weakness so that it is known which is more worthy of implementation.

Praise be to Allah, Lord of the Worlds, and may blessings and peace be upon the most honorable of messengers, and upon all his family and companions.

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