

The Interpretative Rules Related to Abrogation by Sheikh Muhammad Taha Al-Balisani (d. 1415 AH) in His Tafsir Husn Al-Bayan fi Tafsir Al-Qur'an: A Study of Surah Al-Baqarah as a Model

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Abstract

The subject of this research is "The interpretive rules related to abrogation by Sheikh Muhammad Taha Al-Balisani (d.1415AH) in his interpretation "Hasan Al-Bayan" surah Al-Baqarah as a model" and his interpretation, and it contains three demands: the first I divided it into three sections, the first includes Al-Balisani's life and the definition of his name, lineage, the second demand is his birth, title, and death, and the third demand is the definition of the book (Hasan Al-Bayan in the Interpretation of the Qur'an), and the second section includes the meaning of the interpretive rules and abrogation and surah Al-Baqarah and it contains three demands, the first is the definition of the interpretive rules, the second is the definition of abrogation linguistically and technically, and it includes four demands, each demand including a rule of the interpretative rules related to abrogation. They are: The first rule is to take the most popular in determining whether abrogation or not, and the rule: The origin is the absence of abrogation, and the rule: Clarification and specification are better than abrogation, and the rule: Abrogation does not affect news, but rather it is for commands and prohibitions. At the end of my research, I reached a set of results and recommendations, then I wrote the sources and references that I used in writing the research.

Keywords: Interpretative Rules, Abrogation, Sheikh Muhammad Taha Al-Balisani, Tafsir Husn Al-Bayan, Tafsir Al-Qur'an, Surah Al-Baqarah.

Introduction

Praise be to Allah, an abundant, pure, and blessed praise that matches His blessings and equals His bounty. May peace and blessings be upon the one sent as a mercy to the worlds, Muhammad ibn Abdullah, the best of prayers and the most complete salutations. We witness that there is no god but Allah, alone with no partner; to Him belongs the dominion and all praise, and He has power over all things.

The honor of knowledge lies in the nobility of its subject, and one of the most esteemed sciences is the knowledge of Allah, the Almighty. Among the most significant and prominent characteristics of the Qur'an is the presence of abrogating and abrogated verses, aimed at preserving the interests of humankind and completing the religion. Scholars have diligently established rules to which anyone interpreting the words of Allah must adhere. Among these are the interpretative rules related to abrogation.

One of the scholars who emphasized understanding and interpreting the Qur'an based on a set of principles and rules is Sheikh Muhammad Taha Al-Balisani, through his tafsir "*Husn Al-Bayan fi Tafsir Al-Qur'an*." He is one of the prominent scholars of Iraq, who addressed various Islamic sciences in his tafsir.

After thorough research and review, delving into topics that contribute to scientific benefit serves as a foundation for self-discipline, an increase in knowledge, and a means of training the mind. It

is characterized by seriousness and importance and examines aspects that have not been previously explored.

Thus, I resolved to study interpretative rules as the subject of this research, titling it: **"The Interpretative Rules Related to Abrogation by Sheikh Muhammad Taha Al-Balisani (d. 1405 AH) in His Tafsir *Husn Al-Bayan fi Tafsir Al-Qur'an*: A Study of Surah Al-Baqarah as a Model."**

I ask Allah, the Almighty, to grant me and all Muslim men and women beneficial knowledge, righteous deeds, and good acceptance.

The Importance of the Topic:

This research highlights several important aspects, the most notable of which are:

1. The science of interpretative rules is among the most significant sciences related to Qur'anic exegesis. Despite its relatively late emergence, it aids the exegete in interpreting the Qur'an correctly.
2. Studying these rules equips researchers with the knowledge and ability to critically analyze and weigh differing opinions, as well as distinguish between acceptable and rejected views.
3. Highlighting Sheikh Al-Balisani's interest in the concept of abrogation and how he approached it in his tafsir.

Reasons for Choosing the Topic:

There are several reasons that motivated me to choose this topic, in addition to its importance, which are as follows:

1. My deep interest in the Qur'an and my strong attachment to it, as it is the word of Allah, free from any error. This interest stems from a desire to attain reward through reflection, contemplation, and striving in understanding it.
2. Interpretative rules are among the most significant topics related to Qur'anic exegesis, yet they have not received the attention and care they deserve in proportion to their importance.
3. To examine Sheikh Al-Balisani's views on the verses containing abrogation, highlighting the rules he relied upon in his interpretation of abrogation.

Research Objectives:

1. To clarify the importance of abrogation and the rules it encompasses.
2. To highlight Sheikh Al-Balisani's interest in abrogation and how he addressed it in his tafsir.
3. To assist anyone interested in studying Qur'anic exegesis and its sciences, even to a modest extent, through this topic.

Research Methodology:

1. Qur'anic verses are written in the script of the Mus'haf, with the name of the surah and the verse number cited in the footnotes.
2. Hadiths and narrations are traced back to their original sources. If they are found in *Sahih Bukhari* or *Sahih Muslim*, or in one of them, I limit my reference to these, mentioning the book, chapter, volume, page number, and hadith number. For hadiths outside the two Sahihs, I include the ruling on their authenticity.

3. I provide biographical details for lesser-known figures, explain obscure terms, and identify places as much as possible.
4. In presenting the interpretative rules, I first state the rule and then clarify it by defining its terms (if they require explanation) and elaborating on it to ensure comprehension for the reader.
5. For each rule, I provide one example and, where applicable, cite a corresponding example from Al-Balisani's tafsir. I include the surah, verse number, volume, and page number in the footnotes.
6. The methodology for studying the example involves citing the verse to which the rule applies, followed by presenting Al-Balisani's interpretation of it.

Research Plan:

The research is divided into an introduction, three main chapters, a conclusion, and indexes, as follows:

Introduction:

This section covers the importance of the topic, reasons for its selection, its objectives, the research methodology, and the research plan.

Chapter 1: Introduction to Sheikh Muhammad Taha Al-Balisani and His Tafsir *Husn Al-Bayan*:

This chapter consists of three sections:

- **Section 1:** His name, lineage, and association.
- **Section 2:** His birth, title, and death.
- **Section 3:** An introduction to the book *Husn Al-Bayan fi Tafsir Al-Qur'an*.

Chapter 2: Explanation of the Terms in the Title:

This chapter is divided into three sections:

- **Section 1:** Interpretative rules (qawa'id tafsiriya) in both language and terminology.
- **Section 2:** Abrogation (naskh) in both language and terminology.
- **Section 3:** Introduction to Surah Al-Baqarah.

Chapter 3: Interpretative Rules Related to Abrogation:

This chapter consists of four sections:

- **Section 1:** The rule: preference should be given to the more widely accepted view in determining whether abrogation occurs or not.
- **Section 2:** The rule: the original assumption is the non-occurrence of abrogation.
- **Section 3:** The rule: explanation and specification take precedence over abrogation.
- **Section 4:** The rule: abrogation applies to commands and prohibitions, not to reports (akhbar).

Conclusion:

This section presents the main findings and recommendations of the research.

Indexes:

This section includes the index of sources and references.

Chapter 1: Introduction to Sheikh Muhammad Taha Al-Balisani and His Tafsir *Husn Al-Bayan*

Section 1: His Name, Lineage, and Association

First: His Name:

Muhammad ibn Taha ibn Ali ibn Issa ibn Mustafa ibn Sheikh Ahmad¹.

Second: His Lineage:

Sheikh Al-Balisani's lineage traces back to Sheikh Sayyid Muhammad Al-Zahidi, known among the Kurds as *Al-Bir Khidr Al-Shahwi* (the Green Sheikh). From him, his lineage reaches Imam Husayn (peace be upon him) and then to Imam Ali ibn Abi Talib (may Allah be pleased with him). With such a noble lineage, Al-Balisani is considered to come from an esteemed scholarly and religious family.²

Third: His Association:

Sheikh Al-Balisani is named after one of the villages in Kurdistan, Iraq, known as *Balisan*.³

Section 2: His Birth, Title, and Death

First: His Birth

Al-Balisani was born in the village of Balisan, located in Erbil Governorate, Kurdistan, Iraq, in the year 1336 AH, corresponding to 1918 CE. This village is renowned for its association with knowledge and scholars, and it is from the scholarly lineage of his ancestors that the chain of knowledge continued uninterrupted⁴.

¹ **Husn Al-Bayan fi Tafsir Al-Quran**, by Muhammad Taha Al-Balisani, Ahmad Al-Balisani, Dar Ihya' Al-Turath Al-Arabi, Beirut, Lebanon, 1st Edition, 1438 AH / 2017 CE, (1/9).

See also: **Al-Akleel fi Mahasini Erbil**, by Abdullah Al-Farhadi, 1st Edition, Kurdistan, Iraq - Erbil, 1422 AH / 2001 CE, (317).

² See: The same source.

³ It is one of the subdistricts of the Shaklawa district in Erbil Governorate, Iraq. Its area is approximately 88 km², with 30% of its land being plains, 10% hills, and 60% mountains.

For more information, see the Wikipedia page: [Balisan Subdistrict](#).

Also, refer to: **Dah Naki Wani (The Voice of the Shahbi)**, by Sheikh Muhammad Taha Al-Balisani (d. 1415 AH), Hussein Taha Al-Balisani, Ministry of Culture, Erbil - Kurdistan, Iraq, 1st Edition, 1419 AH / 1999 CE, (17).

⁴ See: *Husn Al-Bayan*, by Al-Balisani, (1/9).

Also, *Yawm Al-Qiyamah fi Nazr Al-Aql wa Al-Naql* (The Day of Judgment in the View of Reason and Revelation), by Muhammad Taha Al-Balisani, edited and introduced by Dr. Ahmad Muhammad Al-Balisani, Dar Al-Kutub Al-Ilmiyyah, Beirut, Lebanon, 1971 CE, (3).

Second: His Title

Sheikh Al-Balisani (may Allah have mercy on him) was given several titles, including:

- **Al-Da'i** (The Caller),
- **Damo**, which in Kurdish means "Imam,"
- **Azad**, which means "the free and noble one, without any blemish¹.

Third: His Death

Sheikh Al-Balisani passed away on the 24th of Dhu al-Qi'dah, 1415 AH, corresponding to the 24th of April 1995 CE², at his residence in Baghdad, at the age of 77. His death was attributed to a chronic illness, and he was buried in the cemetery of the Sheikh Abdul Qadir al-Jilani Mosque (may Allah have mercy on him).³

Section 3: Introduction to the Book *Husn Al-Bayan fi Tafsir Al-Qur'an*

First: The Name of the Book and Its Attribution

Al-Balisani titled his book "*Husn Al-Bayan fi Tafsir Al-Qur'an*". The cover of the book bears the name "Sheikh Muhammad Taha Al-Balisani." The attribution of the book to its author is affirmed by the following statement from the introduction of the tafsir:

1. *"I place my trust in Allah, the Almighty, and I hope He grants me success and ease in this endeavor. I ask Him to protect me from error and mistakes in speech and to avoid any disgrace on the Day of Judgment. I hope He bestows His mercy upon me and grants me a good outcome, for He is Most Forgiving, Most Merciful, and kind to His servants. I have named it 'Husn Al-Bayan fi Tafsir Al-Qur'an,' and I advise my children and grandchildren that if they wish to publish or republish any part of this tafsir, they should keep this title as the general title and not remove the introductory sections that have been included in this main title."*⁴
2. Al-Balisani mentioned the name of this book in many of his other works, and it is also referenced in the biographies of those who have written about him, where it is stated that he authored this book.⁵

Second: The Date of Writing and Completion

Al-Balisani began composing the tafsir while residing in Baghdad. He mentioned the start date of his work, stating:

"I began this work on Saturday, the 24th of Sha'ban, 1406 AH, corresponding to 1986 CE. This was my effort, and whatever was good in it is from the guidance of Allah, and whatever was not, is due to my shortcomings and mistakes. I ask for forgiveness and the rectification of any flaws."

¹ See: *Muhammad Taha Al-Balisani and His Approach to Tafsir*, a Master's Thesis by Azad Ahmad Suleiman Al-Kofli, supervised by Dr. Izzedin Hassan Al-Atroshi, Faculty of Shariah, University of Duhok, 2003 CE, (32).

² See: *Husn Al-Bayan fi Tafsir Al-Qur'an*, by Al-Balisani, (13).

³ See: *Al-Akleel fi Mahasini Erbil*, (317).

Mezewi Zanayani Kurd, by Mulla Tahir Mulla Abdullah Al-Baharky, Aras Printing Press, 1st Edition, 2010 CE, (3_133).

⁴ See: *Husn Al-Bayan fi Tafsir Al-Qur'an*, by Al-Balisani, (1/10).

⁵ Also, refer to: *Al-Akleel fi Mahasini Erbil*, by Abdullah Al-Farhadi, (317).

*The first surah I began with in the tafsir was Surah Yusuf, and its interpretation was completed on the 18th of Shawwal, 1401 AH, corresponding to the 18th of August 1981 CE. After that, I continued interpreting the Qur'an until I completed it."*¹

Chapter 2: Introduction to the Terminology of the Title

Section 1: Definition of Interpretative Rules (Qawa'id Tafsiriya)

The term "*Qawa'id Tafsiriya*" is a descriptive compound made up of two words: "*Qawa'id*" (rules) and "*Tafsiriya*" (interpretative). I will define each word separately in both its linguistic and technical (istilah) meanings as follows:

First: Rules (Qawa'id) in Language and Terminology

- **Linguistic Meaning:**

The word *Qawa'id* is the plural of *Qaid*, which is the opposite of standing. *Qad* means "to sit" as in *Qa'ada* and *Q'ud* which refers to the act of sitting². (*qa'idah*) in the language has several meanings, including **Foundation** (*Asās*)³ and **Origin** (*Asl*).⁴

- **Technical Meaning of *Qawa'id* (Rules):**

Al-Jurjani said⁵: "*A universal proposition that applies to all of its components.*"⁶

Second: *Tafsir* in Language and Terminology

Linguistic Meaning of *Tafsir*:

Tafsir is the verbal noun of the root verb (fassara), meaning "to explain" or "to clarify." The verb refers to making something clear or elucidating its meaning. As Al-Farahidi stated⁷: "Al-Fasr is explanation and clarification; it is the detailing and elaboration of a book. To interpret means to explain or clarify something thoroughly, and *Tafsir* is the detailed explanation. The term (*tafsira*)

¹ The same source, (1/22).

² **Lisan al-Arab**, by Muhammad ibn Makram ibn Ali Abu al-Fadl Jamal al-Din Ibn Manzur al-Ansari al-Ruwaifi al-Afriki (d. 711 AH), edited by al-Yaziji and a group of linguists, 3rd edition, 1414 AH, Volume 3, Page 357.

³ The same source, Chapter: Alif, Entry: Asas, Page 6.

⁴ **Kashaf al-Istilhaat al-Funun**, by al-Tahanawi (d. 1158 AH), Dar al-Kutub al-Ilmiyah, Beirut, 1st edition, 1418 AH / 1998 CE, Chapter: Alif, Page 114.

⁵ He is Ali ibn Muhammad ibn Ali al-Zayn al-Sharif al-Jurjani, one of the great scholars of Arabic, who died in 816 AH. See: **Tareekh al-Islam wa Wafayat al-Mashaheer wa al-A'lam**, by Shams al-Din Abu Abdullah Muhammad ibn Ahmad ibn Osman ibn Qaymaz al-Dhahabi (d. 748 AH), edited by Umar Abd al-Salam al-Tadmuri, Dar al-Kitab al-Arabi, Beirut, 2nd edition, 1413 AH / 1993 CE, Volume 8, Page 292.

⁶ **Al-Ta'arifat**, by Ali ibn Muhammad ibn Ali al-Zayn al-Sharif al-Jurjani (d. 816 AH), a group of scholars, Dar al-Kutub al-Ilmiyah, Beirut, 1st edition, 1403 AH / 1983 CE, Chapter: Qaf, Page 219.

⁷ He is Abu Abd al-Rahman Khalil ibn Ahmad ibn Amr ibn Tamim al-Farahidi al-Basri, a pioneer in Arabic grammar, from whom Sibawayh learned grammar. He died in 170 AH. See: **Al-I'lam**, by Khayr al-Din ibn Mahmud ibn Muhammad ibn Ali ibn Faris al-Zarkali al-Dimashqi (d. 1396 AH), Dar al-Ilm lil-Mala'iyin, 15th edition, 2002 CE, Volume 7, Page 430.

refers to the urine examined by doctors to diagnose bodily illnesses. Everything that is used to explain or clarify something is called *tafsira*."¹

Interpretation (Tafseer) in Technical Terms: Al-Zarqani said²: "It is the science that investigates the conditions of the noble Qur'an in terms of its indication of the intent of Allah, the Exalted, to the extent of human capability."³

The Second Topic: Abrogation (Naskh) in Language and Technical Terms **Abrogation (Naskh) in Language:**

The root letters "n", "s", and "kh" share a common origin, though their usage differs in its application. Some scholars have understood it to mean removal, referring to the act of lifting something and replacing it with something else. Others have argued that it refers to the transformation of one thing into another⁴. The Arabs of old used to say: "The sun has abrogated the shadow," meaning it removed the shadow and took its place⁵. In this context, abrogation (Naskh) refers to removal and elevation, meaning the nullification of one thing and the establishment of another in its place.

Abrogation (Naskh) in technical terms refers to the removal of a legal ruling through a later legal proof or evidence.⁶

Section Three: Definition of Surah Al-Baqarah

The narrations of the predecessors, from the Companions and the Successors, agree that Surah Al-Baqarah is entirely Medinan without dispute⁷. In the order of the Qur'anic Mushaf, it is the second surah, following Surah Al-Fatiha. It is unanimously agreed that it contains two hundred and eighty verses. There is, however, a difference of opinion regarding the number of verses exceeding eighty, with three opinions: five, six, or seven. Abu Amr Al-Dani said: "There is no parallel to it in the number of its verses! It contains six thousand one hundred and twenty-one words, and its letters total twenty-five thousand five hundred. It is two hundred and eighty verses, with variations in the counting of its verses: five in the civil tradition (Medinan), six in the Meccan and Syrian traditions, and seven in the Kufan and Basran traditions⁸. It has been reported that Surah Al-Baqarah has

¹ *Kitab al-Ayn*, by Abu Abd al-Rahman Khalil bin Ahmad bin Amr bin Tamim al-Farahidi al-Basri (d. 170 AH), edited by Dr. Mahdi al-Makhzumi, Dar wa Maktaba al-Hilal, (7/247-248).

² He is Muhammad Abdul-Azim al-Zarqani, a scholar from Al-Azhar University in Egypt, who passed away in 1367 AH. See *Al-I'lam*, by Al-Zirkali, (6/210).

³ *Manahil al-'Irfan fi 'Uloom al-Quran*, by Muhammad Abdul-Azim al-Zarqani (d. 1367 AH), Isa al-Babi al-Halabi & Partners, 3rd edition, (2/3).

⁴ *Mu'jam Maqayis al-Lugha*, by Ahmad bin Faris bin Zakariya al-Qazwini al-Razi Abu al-Hussein (d. 395 AH), edited by Abdul-Salam Muhammad Harun, Dar al-Fikr, 1399 AH / 1979 CE, Material: Nasakh, (5/424).

⁵ See *Tahdhib al-Lugha*, by Muhammad bin Ahmad al-Azhari al-Harawi (d. 370 AH), edited by Muhammad Awad Murab, Dar Ihya' al-Turath al-Arabi - Beirut, 1st edition, 2001 CE, (7/181).

⁶ *Mukhtasar Muntaha al-Su'ul wa al-Amal fi 'Ilm al-Usul wa al-Jadal*, by Uthman bin Umar al-Maliki, known as "Ibn al-Hajib" (d. 646 AH), Maktabat al-Kulliyat al-Azharia, 1st edition, 1393 AH / 1973 CE, (2/185).

⁷ See *Al-Tahrir wa al-Tanwir*, by Muhammad al-Tahir ibn Ashur, Dar al-Tunisian Publishing - Tunisia, 1984 CE, (1/421).

⁸ *Al-Bayan Fi Add 'Ay Al-Quran*, by Uthman ibn Sa'id ibn Uthman ibn 'Amr Abu 'Amr al-Dani (d. 444 AH), Ghanem Qadouri al-Hamad, Manuscripts and Heritage Center – Kuwait, 1st Edition, 1414 AH-1994 CE, (140).

several names that reflect the meanings contained within the surah. Among the names I have come across are Surah Al-Baqarah, Al-Zahra (singularly), and the "Summit of the Qur'an".¹

Its Virtues:

The preference of a surah from the Quran is confirmed in the Sunnah, and this is the widely accepted view among scholars². Surah Al-Baqarah has many virtues, and I will mention some of them, including:

1. It is among the Seven Long Surahs:³

Aisha (may Allah be pleased with her) reported that the Prophet (peace be upon him) said: "Whoever memorizes the first seven (surahs) is a scholar."⁴⁻⁵

And from Al-Asqa⁶ (may Allah be pleased with him), the Messenger of Allah (peace be upon him) said: "I was given the Seven Long Surahs in place of the Torah, the Surahs with hundreds of verses in place of the Psalms, the Surahs with repeated themes in place of the Gospel, and I was honored with the 'Mufasssal'⁷

¹ See also: *Al-Tahrir wa al-Tanweer*, by Ibn Ashur, (1/201).

² See also: *Al-Itqan Fi Ulum al-Quran*, by Jalal al-Din al-Suyuti (d. 911 AH), Muhammad Abu al-Fadl Ibrahim, Egyptian General Book Authority, 1394 AH-1974 CE, (2/440-441).

³ The Seven Long Surahs are: Al-Baqarah, Aal-Imran, Al-Ma'idah, Al-An'am, Al-A'raf, and Yunus. Some have mentioned others, but they were named "the long ones" because each of these Surahs contains more than 100 verses or is close to it. See also: *Fadail al-Quran* and "What Was Revealed of the Quran in Mecca and Medina," by Abu Abdullah Muhammad ibn Ayub ibn Yahya ibn al-Dris al-Bajali al-Razi (d. 294 AH), Ghazwat Bader, Dar al-Fikr, Damascus – Syria, 1st Edition, 1408 AH-1987 CE, (189). And *Al-Itqan* by al-Suyuti, (1/178).

⁴ "Habr" with either a kasra or a fatha on the "H" refers to a scholar. See: *Al-Nihayah fi Gharib al-Hadith wa al-Athar*, by Majd al-Din Abu al-Sa'adat Mubarak ibn Muhammad ibn Abd al-Karim al-Shaybani al-Jazari ibn al-Athir (d. 606 AH), Tahir Ahmad al-Zawi & Mahmoud Muhammad al-Tanahi, Scientific Library – Beirut, 1399 AH-1979 CE, *Matter: Habr*, (1/328).

⁵ *Musnad Imam Ahmad ibn Hanbal*, by Imam Ahmad ibn Hanbal (d. 163–241 AH), Shu'ayb al-Arna'ut, Adel Murshed, and others, Al-Risalah Foundation, 1st Edition, 1421 AH-2001 CE, (6/72), Hadith number (24487) and (6/82), Hadith number (24575). *Al-Mustadrak 'ala al-Sahihayn*, by Abu Abdullah Muhammad ibn Abdullah al-Hakim al-Nisaburi (d. 405 AH), Mustafa Abdul Qadir Atta, Dar al-Kutub al-Ilmiyyah – Beirut, 1st Edition, 1411 AH-1990 CE, (1/564), with the sanad authenticated by al-Hakim and confirmed by al-Dhahabi, and Albani stated in *Al-Silsilah al-Sahihah*: "The hadith is good or close to it" (5/385), Hadith number (2305). Shu'ayb al-Arna'ut said: "Its chain of narration is good."

⁶ He is Wathilah ibn al-Asqa' ibn Abd al-Uzza ibn Abd Yalil ibn Nashab al-Laythi, a companion who embraced Islam in 9 AH and died in 83 AH. See: *Siyar A'lam al-Nubala*, by al-Dhahabi, (3/384).

⁷ **Narrated by Ahmad in his *Musnad*, (4/598), Hadith number (16982).**

Al-Mujam al-Kabir, by Suleiman ibn Ahmad ibn Ayoub ibn Muteer al-Lakhmi al-Shami, Abu al-Qasim al-Tabarani (d. 360 AH), Hamdi ibn Abdul Majid al-Salafi, Dar al-Sumai'i – Riyadh, 1st Edition, 1415 AH-1994 CE, (22/75), Hadith numbers

2. A blessing for its owner, and the sorcerers cannot overpower it:

Narrated by Abu Umamah al-Bahili ¹(may Allah be pleased with him), he said: I heard the Messenger of Allah (peace be upon him) say: "Recite Surah Al-Baqarah, for taking it brings blessing, and leaving it brings regret, and the sorcerers cannot overpower it."²⁻³

3. It is the peak of the Qur'an and it drives away the devils from the house in which it is recited:

Narrated by Abu Huraira (may Allah be pleased with him), that the Messenger of Allah (peace be upon him) said: "Do not make your houses like graves. Indeed, the devil runs away from the house in which Surah Al-Baqarah is recited."⁴

Narrated by Abdullah ibn Mas'ud (may Allah be pleased with him), that the Messenger of Allah (peace be upon him) said: "Everything has a peak, and the peak of the Qur'an is Surah Al-Baqarah. And indeed, when the devil hears Surah Al-Baqarah being recited, he exits from the house in which Surah Al-Baqarah is being recited."⁵

Chapter 3: The Interpretative Principles Related to Abrogation (Naskh)

First: Principle: The Priority of Considering the Most Famous Opinion in Establishing Whether Abrogation Occurs or Not

This rule is applied when there is doubt about whether abrogation (نسخ) is established or not. In such cases, preference is given to one of the two possibilities by determining which one is more well-known.⁶

Al-Silsilah al-Ahadith al-Sahihah wa Shay' min Fiqhiha wa Fawaidiha, by Muhammad Nasir al-Din al-Albani (d. 1420 AH), Al-Maktabah al-Ma'arif – Riyadh, 1st Edition, 1415 AH-1995 CE, (3/69), Hadith number (1480).

¹ He is Sada ibn Ajlan ibn al-Harith al-Bahili, famously known as Abu Umama, a distinguished companion who passed away in 86 AH. Refer to *Al-Isabah fi Tamyiz al-Sahabah* by Al-Asqalani (3/339) and *Siyar A'lam al-Nubala* by Al-Dhahabi (3/360).

² The term 'Al-Batalah' refers to the sorcerers. It is said that someone 'abtal' when they bring falsehood. Refer to *Al-Nihayah fi Gharib al-Hadith* by Ibn al-Athir, Entry: Batal (1/136).

³ Narrated by Muslim in his *Sahih*, Book of Prayer for Travelers and its shortening, Chapter on the Virtue of Reciting the Qur'an and Surah Al-Baqarah (6/331), Hadith Number (1873).

⁴ Narrated by Muslim in his *Sahih*, Book of Prayer for Travelers and its shortening, Chapter on the Preferability of Performing Voluntary Prayer at Home and its Permissibility in the Mosque (6/310), Hadith Number (1821).

⁵ Narrated by Al-Hakim in his *Al-Mustadrak* (1/748). *Shu'ab al-Iman* by Abu Bakr ibn al-Husayn al-Bayhaqi (d. 458 AH), Dr. Abdul Ali Abdul Hamid Hamed, Al-Rushd Publishing – Riyadh and Dar al-Salafiya – Bombay, India, 1st Edition, 1423 AH – 2003 AD, (2/452), Hadith Number (2377), and Albani classified its chain of narration as good in *Silsilat al-Ahadith al-Sahihah* (2/87), Hadith Number (588).

⁶ See, *Al-Bahr al-Muhit*, Abu Hayyan, (1/441).

The application

Allah Said:¹ "Prescribed for you when death approaches [any] one of you if he leaves wealth [is that he should make] a bequest for the parents and near relatives according to what is acceptable - a duty upon the righteous. Then whoever alters the bequest after he has heard it - the sin is only upon those who have altered it. Indeed, Allah is Hearing and Knowing.

In his commentary, Al-Balisanī mentioned two opinions on this matter and favored the view that it is not abrogated. He said: "The scholars have differed on the ruling of this verse. Some of them believed that the will for parents and close relatives was abrogated by the verse of inheritance and by the saying of the Prophet (peace be upon him): 'Allah has granted every rightful person their right, so there is no bequest for an heir.' However, others held that the ruling of the verse remains, as it does not contradict the hadith. This is because the verse emphasizes the obligation of bequest to parents who do not inherit, such as if they are non-Muslims, or for other reasons, as well as to close relatives who do not inherit, like the son of a son when a son is present, or the son of a brother when a brother is present. Therefore, if someone dies leaving a son and the son of a son, or the son of a brother when a brother is alive, they should bequeath to them the share of their father as if he were alive. This view was held by many of the Companions and Followers, and some of them even said that if no bequest is made, it should be given to the one who deserves the bequest, because this bequest is obligatory and must be carried out whether or not the deceased made the bequest². The meaning of this is clarified by a narration from Ali (may Allah honor his face): "Whoever does not make a bequest at the time of his death to his relatives who do not inherit has sealed his deeds with disobedience."³

Second: The rule of "The default is no abrogation."⁴

Explanation of the rule:

As it is known, abrogation (nasikh) cannot be established when there is doubt⁵. There must be necessary conditions for asserting abrogation. Whoever claims abrogation without fulfilling the required and valid conditions, their claim is rejected based on this rule, and the claimant must provide valid evidence to support their claim.⁶

¹ Surat Al-Baqarah, verses 180–181.

² *Hasan al-Bayan fi Tafseer al-Quran*, Al-Balissani, (1/219).

³ Narrated by Al-Tabari from the statement of Al-Dahhak. *Jami' al-Bayan*, Al-Tabari, (3/385). *Sunan Sa'id ibn Mansur*, Abu Mansur ibn Shuba al-Khurasani al-Jawzajani (d. 227 AH), Habib al-Rahman al-Azhami, Al-Dar al-Salafiya – India, 1st edition, 1403 AH (1982), (1/135), Hadith no. (356).

⁴ *Qawa'id Tafseer*, Khalid al-Sabti, (733).

⁵ This is a rule from the principles of interpretation regarding abrogation. See, *Qawa'id Tafseer*, Khalid al-Sabti, (728).

⁶ See, Fath al-Bari with the explanation of Sahih al-Bukhari, Ahmad ibn Ali ibn Hajar al-Asqalani (d. 852 AH), Muhammad Fouad Abdul-Baqi, Mahbub al-Din al-Khatib, Al-Salafiya Library – Egypt, 1st edition, 1380 AH - 1390 CE, (2/176). *Qawa'id Tafseer*, Khalid al-Sabti, (733-734).

The application

Allah said: There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So, whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.¹

Al-Balissani believes that the verse is definitive and not abrogated. He said: 'Abrogation is only applied and ruled upon when there is a contradiction between the verses that cannot be reconciled, and this is not the case between our verse and the verses of fighting. This is clear from the words of Allah, the Almighty: (And fight them until there is no fitnah and [until] the religion, all of it, is for Allah. And if they cease - then indeed, Allah is Seeing of what they do.)² It is definitive, not abrogated, and in accordance with reality.³

Third: Rule: Clarification and Specification are Preferred over Abrogation.

Explanation of the Rule:

Before starting to explain the rule, I will define clarification (bayān) and specification (taḥṣīs) to make the rule clearer. Clarification is: "The state in which something, by its very nature, allows its truth to be understood by anyone who seeks to know it⁴. And specification (taḥṣīs) is: "It is when some of what the expression encompasses is excluded⁵. The difference between abrogation (nash) and specification (taḥṣīs) is that abrogation removes the ruling entirely, while specification does not remove it but rather serves as a form of clarification⁶. If there is a possibility in the interpretation of the verse that it could either be abrogation (nash) or clarification and specification (bayān wa taḥṣīs), the preferred opinion is clarification and specification, because the default is that the verse is definitive (muḥkam). Abrogation is only claimed when there is clear evidence supporting it. The meaning of this rule will become clearer through the application of the topics in which it appears.

The application

Allah said: (And if one of you entrusts another⁷)

Al-Balisani believes that the verse is an independent ruling. He mentioned it after discussing the rulings related to pledges and debts, and he considers it to be a specification. He said (regarding the phrase "if one of you entrusts another"): it is neither abrogation nor invalidation, but rather an

¹ Surah Al-Baqarah, verse 256.

² Surah Al-Anfal, verse 39.

³ Hassan al-Bayan fi Tafseer al-Quran, Al-Balisani, (2/313-314).

⁴ Al-Ihkam fi Usul al-Ahkam, Abu Muhammad Ali ibn Ahmad ibn Said ibn Hazm (d. 456 AH), Ahmed Muhammad Shakir, Dar al-Afaq al-Jadida, Beirut, (1/40).

⁵ Al-Tabsirah fi Usul al-Fiqh, Al-Fayruz Abadi, Muhammad Hassan Heito, 1st ed., 1403 AH, Dar al-Fikr, Damascus - Syria, (216).

⁶ Qawate' al-Adillah fi al-Usul, Mansoor ibn Muhammad ibn Abdul-Jabbar ibn Ahmad al-Mawrazi al-Sam'ani (d. 489 AH), Muhammad Hassan Muhammad Hassan Ismail al-Shafi'i, Dar al-Kutub al-Ilmiyah, Beirut - Lebanon, 1st ed., 1418 AH - 1999 AD, (1/182).

Al-Tabsirah fi Usul al-Fiqh, Al-Shirazi, Muhammad Hassan Heito, Dar al-Fikr, Damascus, 1st ed., 1980 AH, (216).

⁷ Surah Al-Baqarah, Ayah 283.

independent ruling mentioned after the matters of debt and its documentation, or pledges, which pertains to the rule of trustworthiness. Just as Allah mentioned both debt and trust, both debt and trust are similar because both involve the deposit of wealth with someone else. However, the trustee must return the exact amount, while the debtor must return an equivalent value, not the same object. We argue that even if the statement pertains to debt and pledge, it will not constitute abrogation, but rather specification.¹⁻²

Fourth: Rule: Abrogation Does Not Apply to Reports, but Only to Commands and Prohibitions³

Explanation of the Rule:

Abrogation applies to commands and prohibitions and pertains only to legal rulings. It does not apply to reports. Ibn Hazm said: "Abrogation is only applicable to statements whose meaning is related to an order or a prohibition⁴.

The evidence for this:

The report (news) about Allah and His Messenger cannot be subject to denial, because abrogation involves removing a previous ruling with a later one. If Allah informed us about something that would happen, and then abrogated it by stating that it would not happen, the first report would be a lie, which is impossible regarding Allah. As Allah says: (He said, "The truth is, and the truth I say.")⁵. Similarly, the scholars have unanimously agreed that abrogation does not apply to the meaning of a report (news) if that ruling does not change; such as the attributes of Allah, reports about past events, reports about what is to come, the stories of the Prophets (peace be upon them), the history of past nations, and the announcement of the Day of Judgment.⁶⁻⁷

As for the abrogation of the wording of a report (news), it can either be the abrogation of its recitation or the obligation placed upon us to convey something; in this case, the obligation to convey the news is abrogated. Both scenarios are permissible with no disagreement among those who accept the possibility of abrogation.⁸

¹ Hassan Al-Bayan fi Tafseer Al-Quran, Al-Balisani, (1/333-334).

² Al-Balisani applied this rule in his interpretation of Ayah 102 of Surah Aal-Imran, (1/401).

³ Hassan Al-Bayan fi Tafseer Al-Quran, Al-Balisani, (1/335).

⁴ Al-Ihkam fi Usul Al-Ahkam, Abu Muhammad Ali bin Ahmad bin Said bin Hazm (d. 456 AH), Dar Al-Afaq Al-Jadidah, Beirut, (4/71).

⁵ Surah Sad, Ayah 84.

⁶ See **Sharh Al-Kawkab Al-Muneer**, Taqi Al-Din Abu Al-Baqā' known as Ibn Al-Najjar Al-Hanbali (d. 972 AH), Muhammad Al-Zuhaili, Nazeeb Hamad, Al-Obaikan Library, 2nd edition, 1418 AH - 1997 CE, (3/543).

Al-Bahr Al-Muhit fi Usul Al-Fiqh, Al-Zarkashi, Dar Al-Katbi, 1st edition, 1414 AH - 1994 CE, (4/98).

⁷ Al-Amidi said: "As for if it is something that does not change—meaning the news—such as the news of the existence of God Almighty and the creation of the world, or if it is something that changes, then if it is the first, its abrogation is impossible by consensus." **Al-Ihkam fi Usul al-Ahkam**, Seyf al-Din Abu al-Hasan Ali ibn Muhammad al-Amidi (d. 631 AH), Al-Noor Foundation - Riyadh, 1387 AH, (3/179).

⁸ Same source. **Al-Bahr al-Muhit**, Abu Hayyan, (2/376). **Al-Itqan**, Al-Suyuti, (3/61). **Qawa'id al-Tafseer**, Khalid al-Sabti, (730).

The application

To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent.¹

Al-Balisani said: "(And if you disclose what is within yourselves) of what should not be revealed (or conceal it) of what must be disclosed, such as testimonies and confessions (He will bring you to account) meaning He will punish you (for it) due to what you disclose, which should not be revealed, or conceal, which should not be concealed, such as testimonies and confessions. With this interpretation, the verse does not include whispers and the thoughts of the soul regarding sins, for they are forgiven, as the Prophet (peace be upon him) said: 'Allah has forgiven my Ummah for what their souls whisper as long as they do not act upon it or speak of it'.² So, thoughts of the soul are not punished according to consensus. If the intention is made but prevented by a hindrance, the majority holds that one will be accountable for it, while others say one will not be held accountable. This is more in accordance with Allah's mercy and with the Prophet's saying: 'As long as you do not act upon it or speak it.' This is a clear text stating that one will not be held accountable except for actions or speech. It becomes clear from this statement that there is no need to say that the verse applies to thoughts of the soul as well, but it was abrogated with the final part of the verse 'Allah does not burden a soul beyond its capacity.' This is because the verse is a report, and abrogation does not apply to reports but only to commands and prohibitions. Furthermore, it is strange that the beginning of the verse would be abrogated by the end of it, which is far from being acceptable.³

Conclusion

Praise be to Allah, the Lord of all the worlds, and by whose grace good deeds are perfected. All praise is due to Allah, who grants success in doing good and aids His servants. I praise Him with abundant praise, thank Him with many thanks, and extol Him with the finest praise, praise beyond count, as He has praised Himself. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger.

In conclusion, after Allah blessed me with the ability to complete this research, the science of principles, in its general form, is essential for students of knowledge. The science of interpretive principles, in its specific form, has many benefits and fruits. Among these is that it helps to correctly understand the intent of Allah, and neglecting it is one of the main reasons for mistakes in interpreting the Qur'an. The interpretive principles related to abrogation have not received the attention they deserve, and thus this study was conducted. Its primary goal was to provide an example to highlight how the interpreters have paid attention to the interpretive principles related to abrogation and how they have used them to clarify the Book of Allah, through the interpretation (Hassan al-Bayan fi Tafseer al-Qur'an) by al-Balisani.

Results

Through conducting this study, I reached the following key results:

1. The research included the study of four interpretive principles related to abrogation through the interpretation (Hassan al-Bayan) by al-Balisani.

¹ Surah Al-Baqarah, Ayah 284.

² Narrated by Bukhari in his Sahih, Book: Divorce, Chapter: Divorce during difficulty and dislike, (7/46), Hadith number (5269).

³ Hassan al-Bayan fi Tafseer al-Qur'an, Al-Balisani, (1/335).

2. The study highlighted al-Balisani's attention to abrogation in his interpretation (Hassan al-Bayan), where he mentioned it in verses where scholars disagreed on whether abrogation applied. This demonstrates al-Balisani's scholarly personality and his mastery of the science of abrogation.
3. It is noted that he consistently leans toward the view of non-abrogation based on established principles.

Recommendations

The researcher proposes two suggested recommendations for future studies:

1. To study the remaining interpretive principles related to abrogation, whether in al-Balisani's work or other scholars' works.
2. To study the interpretive principles related to the reasons for revelation or any branch of Quranic sciences in al-Balisani's interpretation, as his exegesis encompasses all branches of knowledge.

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