

Formulas of preference according to Sheikh Rashid Al-Mawsili (d. 1400 AH) in his interpretation (The first thing said about the verses of revelation)

Shaima Sakr Hamid Al-Taie¹, Prof. Dr. Othman Hussein Abdullah Al-Faraji¹

¹College of Education for Humanities, Department of Quranic Sciences and Islamic Education, Tikrit University

KEYWORDS

Formulas - Preference
- Explicit - Inexplicit
- Interpretation

ABSTRACT

The research dealt with the formulas of preference used by Sheikh Rashid Al-Mawsili (d. 1400 AH) in his interpretation (The first thing that was said about the verses of the revelation), from the beginning of Surat Al-Fatihah to the end of Surat Al-Nas, and these formulas and methods were varied and multiple between preference and weakness and others, and I divided them into explicit formulas and implicit formulas. The research included an introduction, then a preface in which I talked about a biography of Sheikh Rashid Al-Mawsili, then three sections, the first section is about the meaning of preference, its importance and conditions, the second section: explicit formulas of preference with practical examples of them, the third section is about implicit formulas of preference with practical examples, then a conclusion that included the most important results that I reached in this research.

1. Introduction

Praise be to God, the Most Gracious and Benevolent, the Possessor of grace and benevolence, who made safety and happiness through faith, and bestowed guidance in the Qur'an, and the perfect blessings and peace upon the Imam of the Muslims, the most honorable of messengers, our Prophet and Master Muhammad, upon his family and his good and pure wives, upon his companions, the guided guides, and upon those who follow them in goodness until the Day of Judgment. And after:

The Qur'an is the constitution of the nation, the platform of Islam, and the most important thing that researchers work with, study, and draw from the abundance of its content, reveal its truths, defend its insecurities, and refute the falsehoods that are thrown at it. Among those distinguished scholars is Sheikh Rashid Al-Khatib Al-Mawsili (may God have mercy on him), the encyclopedic scholar, who wrote The imam, preacher, critic, and researcher wrote, wrote, and taught. Who God blessed him with studying various arts, such as interpretation, hadith, jurisprudence, rhetoric, astronomy, and others. The fruit of these sciences and those arts was his interpretation (the first thing that was said about the verses of revelation), which took most of the Sheikh's attention in his life and until the last days of his life, then with the interest of the University of Mosul, so they rushed to print it, so that it would come out for us. A unique necklace that is distinguished by containing the Sheikh's opinions, sayings, and the products of his years.

What Sheikh Al-Mawsili paid attention to in his interpretation of this is the weighting formulas. Evidence of his encyclopedism, extensive knowledge, and accuracy of his information was varied and numerous, which made it my job to divide it into explicit formulas and non-explicit formulas, while mentioning applied examples.

First - the reasons for choosing the topic

For the sake of reward from God Almighty

I found that Sheikh Al-Mawsili paid attention to the issue of weighting, using various formulas, so I loved classifying, dividing and explaining these formulas.

For this reason, I wanted to explore the depths of this topic, in the hope that God will open the door

to me and grant me success, so that I may render service to the religion of God Almighty, and that researchers after me may benefit from it.

Second - The importance of the topic:

Encyclopedic statement of Sheikh Rashid Al-Mawsili, especially in his interpretation.

Explaining and distinguishing the weighting formulas that enriched his interpretation, and the importance of that in arriving at the correct opinion that the Sheikh wants.

Third: Research plan

The nature of the research required that it be divided into an introduction, a preface, three sections, and a conclusion. They are as follows:

the introduction.

Preface: In it, I talked about a translation of Sheikh Rashid Al-Mawsili and his personal and scientific life.

First section: It was about the meaning of preference, its importance and conditions.

The second topic: I discussed the explicit preferential formulas used by Sheikh Rashid al-Mawsili (d. 1400 AH) in his interpretation of (the first thing that was said in the verses of revelation), from the beginning of Surat al-Fatihah to the end of Surat al-Nas, and these formulas and methods were varied and varied, ranging from preference, weakness, and others.

The third topic: The discussion was about non-explicit weighting formulas with applied examples.

A conclusion that included the most important results I reached in this research.

Our last supplication: Praise be to God, Lord of the Worlds, and prayers and peace be upon our master Muhammad and his family and companions.

Introduction: A translation of the life of Sheikh Rashid Al-Mawsili ().

First: his name, lineage and title

He is Sheikh Rashid Al-Khatib Al-Mosili bin Saleh Al-Khatib bin Al-Hajj Taha Al-Bazzaz Al-Tai bin Al-Hajj Saleh bin Al-Haj Mahmoud bin Al-Hajj Murad Al-Harithi by lineage and tribe. He is from the well-known Tai tribe in Mosul, and Al-Khatib is a title he acquired from his grandfather Al-Hajj Taha, as he was famous for his oratory ().

Second: His birth, family, and scientific upbringing

Sheikh Rashid was born in the year 1303 AH/1886 AD, to noble parents, who instilled in him good qualities that prepared him to reach the ranks of scholars. His father is the eminent scholar Sheikh Salih Effendi, who was nicknamed (Bash-ul-Alam), and his mother is the daughter of Sheikh Muhammad Nouri Al-Amri, the virtuous woman (d. 1358 AH).

Memorizing the Qur'an without the age of writing)He learned to write and read, and after that he received the principles of science at the hands of the famous scholars of Mosul, including Sheikh Muhammad Al-Ridwani, and he continued with him, taking from him the sciences of the Arabic language, including grammar, morphology, and rhetoric. Then he read to him logic, theology, the

principles of jurisprudence, hadith, and religious duties, until this was crowned by him taking the international license in the year 1331 AH..

He has three brothers: Salah al-Din, Abdul Hamid, and Saad al-Din. Sheikh Rashid married Khadija Al-Badrani, then Adlah, and he was left with four daughters in his life: Mamdoha, Adiba, Muniba, and Mudriqa ().

Third: His sheikhs and students

Al-Mawsili studied and studied under a number of scholars, including the Sheikh Abdul Ghafour bin Hassan Al-Habbar Al-Nuaimi, and he read from him the language, the rules of Tajweed, and the sciences of Sharia, as well as Sheikh Muhammad Al-Ridwani until he took an academic degree from him - as we mentioned above -, and he learned from Sheikh Amjad Bey Al-Amri arithmetic, algebra, geometry, and astronomy, not to mention that he was influenced by the writings of the owners of the school of religious reform and renewal. Such as Jamal al-Din al-Afghani and Muhammad Abduh ().

The Sheikh has many students, the most famous of whom is Sheikh Ibrahim Al-Naama (), Ismail Al-Kabti, Saleh Al-Barmani, Major General Mahmoud Sheet Khattab, and others who drew from the knowledge and literature of the Sheikh.

Fourth: His scientific works and effects

Sheikh Al-Mawsili has many books on various sciences, including interpretation, hadith, language, literature, jurisprudence, and theology, which indicates his encyclopedic culture that qualified him to work in interpreting the Holy Qur'an. Some of them were printed, and many of them are still manuscripts that have not seen the light of day. The following is a statement of part of it:

Interpretation of the Holy Qur'an called (the first thing that was said in the verses of revelation); And the message of the pioneers of necklaces; Leaders of hadith and leaders of opinion in Islamic law ; A treatise on the meanings of letters; The simplest arrangement in the biographies of writers. Important instructions for the teacher and student: A dissertation on the ethics of research and debate.

Fifth: His death

After a lifetime full of education and teaching, he made his home a school for everyone who wanted knowledge. He practiced teaching and made it a curriculum that began with sunrise until the noon prayer. This was his habit until illness paralyzed him, so he moved to the house of one of his four daughters, Mrs. Muniba, and he did not stop reading, studying, and studying. ; He was keen to keep his mind enlightened and aware until the last moment of his life, and when he was nearly a hundred years old, he (may God have mercy on him) moved, with his vast mercy, to the side of his Lord reassured, leaving behind him a deep legacy of research, renewal, change and teaching on Wednesday the 29th of Muharram in the year 1400 AH, corresponding to the year 1979 AD. And it was said: Thursday, 30 Muharram ().

The first topic

The meaning of preponderance, the importance of studying it, and its conditions

Before starting to explain the weighting formulas used by Al-Mawsili: It is necessary to present a quick overview of the meaning of preponderance in language and terminology and the related terms of analogy, its scope, and the importance of studying preponderance in the science of interpretation.—

The first requirement: the meaning of preponderance

Language weighting: The origin of the word “Rajah” in the language revolves around several meanings such as sobriety, increase, heaviness, and inclination, and this is explained below:

Ibn Faris said:): ((The Ra’, the Jim, and the Ha’ are of one origin, indicating sobriety and increase. It is said: the thing is more likely, and it is more likely, when it is balanced))...and from it is their saying, “A people swing in a dream” ().

Preponderance was initially used in terms of essential entities and bodies, then it was used metaphorically in meanings, such as when we say: This evidence or this doctrine is more likely than that, and this opinion is more likely than that ().

The result of the linguistic meaning is: ((Preponderance: It is the absolute increase and preference for anything, whether physical or moral, and that preference is to make something preferable and prefer it over another.))).

Preference in terms:

Commentators have expanded their use of the term preponderance, so that in their view it includes every precedence of one statement over another, whether it is a precedence that requires refutation of other statements, or it is a precedence that does not require that.

Accordingly, the definition of preference according to the commentators: ((strengthening one of the sayings and relying on it in interpreting the verse for evidence or a rule that strengthens it, or to weaken it, or reject anything else)) (), The meaning of the word evidence: includes all the evidence that is suitable to serve as evidence for the preference of a statement over another, whether it is from the meaning of the words themselves or their context, or from outside the mentioned word such as agreement with the principles of Sharia, or the occurrence of an authentic hadith, or the requirement of the language. As for the meaning: (or to weaken (All other sayings) This means that when other sayings are weak, the correctness is limited to them, and this is one of the ways of giving preference.)) Because some of the preponderant rules indicate preponderance, some indicate invalidity, and some interpretive statements are weakened ().

After presenting the sayings of scholars regarding the definition of preponderance technically, we can arrive at a chosen definition, according to our opinion, which states that preponderance is: the interpreter’s choice of one of the two conflicting pieces of evidence because it is distinguished by the strength of the argument.

Accordingly, the weighting between issues is: strengthening one of the possible opinions in interpreting the verse over another; Because it has a significant advantage that makes it superior to others, and this only occurs in the case of opposition and conflict. Because ((It is known that when two opponents dispute, their claims differ in both denial and affirmation, so in settling the dispute there needs to be an arbitrator by which, in principle, the claim of one of them prevails over the claim of the other...)) ().

The second requirement: The importance of studying weightings

The importance of studying weightings is highlighted by the following: Especially the preferences between explanatory statements:

- 1- Knowing the most correct sayings is the first to accept them in interpreting the Book of God Almighty, and then act upon them in belief if they are among the signs of belief, in accordance with the limbs if they are signs of practical rulings, and in behavior and manners if they are morals and etiquette.
- 2- Filtering and purifying the books of interpretation of whatever odd or weak sayings may be attached to some of them, or those that are tainted in them by a doctrinal doctrine or by a person of whims or heresy, or the like.
- 3- Benefiting from the methods of commentators in acceptance and response
- 4- Identify the most important rules of weighting according to commentators
- 5- Explaining the decisive statement in the problematic verses with its evidence
- 6- Explaining the reasons for the mistakes of the commentators, because knowing the correct statements through which the reasons for the mistakes of their authors become clear.).

The third requirement: conditions for weighting

By extrapolating some books of principles and interpretation and studying what scholars have written about preferential conditions, we find that they are represented in the following:

- 1- The preponderance should be between the evidence, as the claims are not included in the preponderance, as the preponderance is a statement of the jurisdiction of the evidence, but rather it is a feature that attaches more strength to the evidence, so preponderance is not evidence.
- 2- The evidence for preference must be strong, from a Qur'anic verse, a Prophet's Sunnah, context, the opinion of the majority, evidence, etc.
- 3- The weight should not be given in the final cases; Because it benefits certain knowledge, such as issues of belief and frequent reports, and because preferring is a matter of strengthening one party over the other so that the suspicion is more likely to be true, and frequent reports are definitive, so giving preference to them is of no benefit.
- 4- One of the two pieces of evidence should not be later than the other. Here, it is for abrogation, not for preference, because the later one abrogates the earlier one.
- 5- The equality of the two conflicting pieces of evidence is valid, and the impossibility of reconciling them in fact or estimation.).

The second topic

Explicit weighting formulas according to Sheikh Rashid Al-Mawsili.

By weighting formulas, I mean here the expressions that Al-Mawsili used in his interpretation to indicate the correct opinion and to explain the weak opinions regarding the meaning of the verse.

Imam Rashid's interpretation formulas varied as well as those of other commentators. In fact, I found that he surpassed others due to the abundance of his mention of the interpretation formulas, with all their details and the most precise words. The one who looks at these expressions sees a difference in severity, strength, and wording. This is due to the difference in sayings in terms of strength and weakness, such as his saying, and the correct one is such-and-such, or the correct one is such-and-

such, or the closest one, or the most appropriate in my opinion, and he is far away, and this is not correct; And others, and from my induction and reading of the interpretation of (the first thing that was said), I collected the weighting formulas from the beginning of Surat Al-Fatihah to the end of Surat Al-Nas, and what follows is a detail of that and mention of some applied examples of some of the formulas, taking into account what was stated by the commentators.

A- Weighting in explicit forms:

This method is considered one of the most famous methods of weighting among commentators due to its clarity and clarity in indicating the correct statements, and the basis of these formulas is the statement of what is correct, and what it means, such as correctness. We find a variety of these words in Sheikh Al-Mawsili, and I counted in the following more than (27) different formulas, in addition to their derivations and the words. The approach has its memory, giving one example; Among these formulas:

1- Formulas: the most likely, This is the most likely according to the context, and this is the most likely, and this saying is likely ().

A practical example of this In the Almighty's saying: { } (), After mentioning the commandments in the verses, Al-Mawsili says: (And since this is a precise procedure that souls alike cannot do, he combined it with his saying { } And God is All-Knowing of the souls, and the matter of those who exert themselves in doing so or fall short is not hidden from Him. This sentence may be an explanation of the fact that God Almighty's obligations to His servants are all within their power, so they have no excuse for neglecting them or falling short in them, and this is what is most likely, so he brought this sentence as an objection in During these commandments to encourage adherence to them)).

2- Formulas: The first thing that was said, And the first, The first, and it is the first, However, the first, and the first is first ().

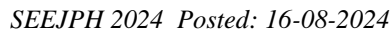
Practical example: In the Almighty's saying: { } (), In explaining the meaning { } Al-Mawsili says:

(Then he resumed his speech to increase the sensitivity to that brutality and said: { } That is, for them a savior from the punishment of God?)) Then he mentions another saying, which is: (And it may be his saying { } Complementing what came before it according to the intention of the saying, that is, they searched in the country, saying: Is there any escape? The sentence is an illusion and a representation of them being seized by the hill and the severe torment, and a depiction of their situation and their desperate attempt, in the image of someone who searches the country and searches for a refuge and salvation from what has befallen him, but does not find it, and God knows best. And the first is first) ().

3- Formulas: the most correct It is the most correct, the most correct of the sayings, it is the correct one, and it is extremely correct.

It is true that ().

Practical example: In the words of God Almighty: { } () Al-Mawsili mentions what Abu Muslim said about a woman whose husband dies and he bequeaths to her the maintenance of the year and the residence of the year, that it is a non-binding will because the woman according to this will was



321 | P a g e

as for the one who did not witness it, he is someone who dies and dies, in this form. There is a lot of expression that emphasizes the obligation, and therefore he repeated the discussion about the permission for the sick and the traveler later, and he brings a report on it after this emphasis on fasting.)).

8 - The formulas: It is the correct one, the first is more correct, and this statement is more like the correct one, correct (correct).).

Practical example: In the words of God Almighty: { ۞ } () Sheikh Rashid presents the sayings mentioned by Professor Al-Imam about the method of tribulation, then he gives his opinion, and he says: (Professor Al-Imam said: What was preceded regarding the command to give orphans their money was general, and in this verse there is a detail of the method and time for giving it, and the scholars have differed regarding the affliction of the orphan. How should it be? Some of them said: He is given some money to dispose of it. If he disposes of it well, he is of sound mind, otherwise he is foolish. Some of them said: He is not given anything, but the guardian brings him the financial transactions and tests him on them.)) Then he says: (The first is more correct, because theoretical knowledge is not the same as practical knowledge)).

9 - Formulas: And what I see, this is what I see, this is what I saw, and this is my opinion, and this is what appeared to me, and I see This is my opinion,).

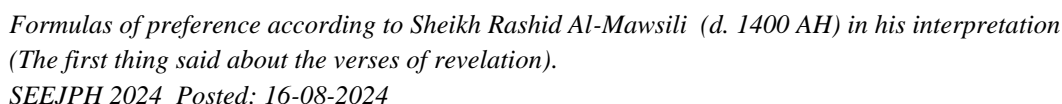
A practical example of this: In the verse { ۞ } () Al-Mawsili mentions the sayings of the jurists and the saying of the professor, the imam, then he says: (As for me, I taste from the saying of God Almighty.: { ۞ }) It is an order that fasting is obligatory in a phrase that indicates the obligation and comprehensiveness, as it means that fasting is obligatory for every living person - even if there are exceptions - for every living person who witnesses the month and attends it, it is said of him: he witnessed the month, and as for the one who did not witness it, he is someone who dies and passes away, so in this The form of the expression is a lot of confirmation of the obligation, and therefore he repeated the talk about the permission for the sick and the traveler later, and he comes with a report on it after this emphasis on fasting. This is what appeared to me from the phrase of this text, and God knows best.)).

10. Forms: The intended is what is intended, and it is intended, and it is intended by it, and this is the one who wanted it, and he intended it, it is intended, it is intended by it, and it is permissible for it to be what is intended, and it is permissible for it to be intended, and it is permissible for it to be intended for it, even if what is intended is (), (It is one of the words that Al-Mawsili mentioned most frequently.)

Practical example: On the tongue of our master Ibrahim (□) When he said: { ۞ } () Al-Mawsili says: (That is, a good mention in the coming nations, and a person will not have a good mention unless he is right in his actions and words, and correct in them, and this is what he wanted, and God knows best)).

11- The formula: and the truth ().

Practical example: In his interpretation of the clouds in the Almighty's saying: { ۞ } () Sheikh Al-Mawsili mentions the meaning of clouds and does the threat mean the torment of this world or the hereafter? Then he says: (And the truth is that this is one of the unseen matters. We delegate the matter regarding it to God, and based on everything, the meaning of the verse is: terrible intimidation,



12- The formulas: and it is not far away, and it is not far away, so it is not excluded, and it is not far away ().

13- Formula: These are the best sayings ().

14 - Forms: It is possible, so it is possible, the second possibility is better ().

15- Forms: He waves to me ()

16- Formulas: This is not contradicted().

17 - Formulas: Most of the commentators, the majority of commentators, some of the commentators said, and this is what the majority of commentators said, some of the commentators of the predecessors, and the commentators mentioned, and most of the commentators said, and the majority said, some of the commentators said, and this is what most of the commentators said, and this is the opinion of the majority of jurists, the majority said. Most said, scholars said, this is the opinion of some commentators.).

Practical example: In the story of the slaughter of a cow by the Children of Israel, Al-Mawsili says in explaining that: (Then he mentioned the legislation of the ruling to reveal the truth about slaughtering the cow, and he said: { ُ ُ ُ } () What most commentators agree with is that the pronoun refers to the killed person, meaning: Hit the killed person with some of this cow, so they hit him and he revived.)).

18 - Among them is the noun of speech as “I say” () This is very frequent in Al-Mawsili’s interpretation

Practical example: In the interpretation of the Almighty’s saying: { ُ ُ ُ } () Al-Mawsili mentions several opinions regarding the meaning of the verse, then says: (And I say: The intensity of his love for good - such as leadership and collecting money - is what drives him to oppose the Messengers and resist reform, in order to preserve his false position and his usurped money. So the verse is an explanation of the source of his turning away from God, and the reason for his resistance to His Messengers.) ().

The third topic

Non-explicit weighting formulas according to Sheikh Rashid Al-Mousili.

This type did not include only formulas, but also various methods, sayings, or inexplicit words that Al-Mawsili used in his interpretation. Among these are:

1- He only mentions the statement that he deems most likely, while not mentioning the rest of the other statements mentioned in the interpretation of the verse.:

Its form is that several statements about the meaning of the verse are mentioned, and Sheikh Al-Mawsili does not mention them, contenting himself with mentioning only the statement that he finds most likely for the sake of brevity, so his leaving out the statements even though he knows them is considered a weakening of them, and his restricting the correctness to what he chose, and this method is considered by the scholars of interpretation.

Practical example: In the Almighty’s saying: { ُ ُ ُ } () In explaining who the infidels are, Al-Mawsili says that they are the Romans and Christianized Arabs bordering them () So he contented himself with mentioning what he considered to be correct, despite the presence of other statements regarding the meaning of the infidels, including that they are: (They are the Banu Qurayzah, Al-Nadir, Fadak, and Khaybar) () And it was also said: meaning those who are close, the closest, then the closest (), and others.

There are many examples in Al-Mawsili’s interpretation of his use of this method of weighting.).

2- Interpretation using the most likely saying and mentioning it in the Jazm form, with reference to the more likely saying in the nursing form:

Sheikh Rashid resorts to the method followed by the commentators before him in their interpretations, by mentioning the most likely statement in the Jazm form, which is the active voice form, such as: He said, and he narrated, and so-and-so mentioned, and others, as an indication of the weight of this saying and its correctness. As for the more likely sayings, they are often expressed in the nursing form, which is the form The passive voice, such as: it was said, it was claimed, it was narrated, etc., is an indication of their weakness in it, or the unknownness of its speaker.

I find that this formula, although it clearly indicates weighting, is not as strong as the previous formulas, since there is a possibility that the other statements may have some validity.

Practical example: So about the verse: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السُّنَّةَ الَّتِي تَتَّبِعُونَ﴾ (The commentators have differed regarding the face of this saying. It was said: It is a mockery and a demonstration that they did not care about him and did not work on his awareness and understanding in order to belittle him. It was said: Rather, they mean that he did not say anything useful. It was said: It is hypocrisy and hypocrisy, meaning: He has not deviated from us in all matters. He only said this, so what did he say? Bring it back to us. This is what is in agreement with the question from those with knowledge, and God knows best. And it was said: Rather, they did not understand the meaning of what he said, since it had been imprinted on their hearts until they were filled with disbelief.)).

We find in Al-Mawsili's interpretation many examples of this method of weighting.).

3- Giving priority to one of the sayings in interpretation, while weakening the rest of the sayings:

Where Sheikh Al-Mawsili deliberately cites the most correct opinion of his while mentioning the other opinion in one of the weak forms, such as this is a weak opinion, or it is not correct, or this is far-fetched, or it is not permissible, or it does not appear, and it is not as he said, it is not good, and this is strange, and this is not apparent, and this The method leads to narrowing down his most likely opinion, even if he does not explain his choice and preference.

Practical example: In explaining the non-appearance of the Basmala at the beginning of Surat Al-Tawbah, Al-Mawsili says, most likely: (Because it was not revealed with Basmala, as it was revealed with other surahs, because disavowal is appropriate for being surprised by it and starting with it, and God knows best) () Then he mentions another opinion and says: (And it was said, because it is one surah with Anfal. This is a weak opinion, because each of them dealt with affairs other than the affairs of the other. Al-Anfal dealt with the affairs of Badr and was revealed in the second year of the Hijra, and Al-Tawbah dealt with the affairs of Tabuk and was revealed in the ninth year of the Hijra.) () This is correct guidance and valid reasoning.

Sheikh Al-Mawsili used this method in his interpretation in several places.).

4- It is preferable to mention the words of those whom the interpreter followed in his interpretation:

Al-Mawsili used a distinctive method by presenting the opinions of the commentators he followed in his interpretation and adopting these opinions, as he did in presenting the opinions of Abu Muslim, Muhammad Abduh, and Muhammad Rashid Reda:

Practical example: In the interpretation of the rabbis and monks in the Almighty's saying: ﴿وَلَوْ زَوَّجْنَاهُم بِغَيْرِ حَرْمٍ لَّفَسَدُوا فِيهَا﴾ () Al-Mawsili chooses the preference of Muhammad Rashid Reda, saying: (And he said in Al-Manar: It is more apparent that what is meant by the rabbis and monks is the totality of the clerics in the two groups, that is: of the scholars and the servants. So he mentioned from each group what the corresponding was omitted in the other, in accordance with the approach of the Qur'an in conflict, that is, The Jews took their rabbis and rabbis, and the Christians their priests and monks, as lords other than God.).

We conclude by saying that Sheikh Al-Mawsili possessed the utmost precision in choosing the

appropriate words, formulas, sayings, and methods of interpretation to present his preferential issue, following the methods known to commentators, and this indicates his mastery in interpretation, especially the diversity and abundance of explicit and non-explicit formulas, and not being limited to one word or derivation. A specific or specific style, which resulted in this distinctive number of choices in its entire interpretation.

2. Conclusion and future scope

After this enjoyable journey with the interpretation of Sheikh Rashid Al-Mawsili and an explanation of the diversity of his weighting formulas, we will take a look at the most important results we have reached:

Sheikh Rashid Al-Mawsili has a high status and esteem among scholars due to his being an encyclopedic scholar who has studied and taught various sciences over the years of his life, not to mention his good morals.

The Sheikh has an extensive knowledge that has resulted in wonderful writings in all doctrinal, exegetical, jurisprudential, political, social and other specialties.

Sheikh Rashid Al-Mawsili excelled in matters of weighting, using various explicit and non-explicit methods and formulas, which indicates his extensive knowledge and accuracy of his information.

I ask God to make this effort purely for His sake, and to benefit Muslims, and to forgive my mistakes and slips. God is behind the intention and He guides to the straight path. Our last supplication is that praise be to God, Lord of the worlds, and complete the prayer and bestowed greetings upon the trustworthy Messenger.

Reference

- [1] (1)He detailed the life of Sheikh Al-Mawsili, and this was elaborated upon by: Khaled Muhammad Hamash in his research: The approach of the scholar and interpreter Sheikh Rashid Al-Khatib Al-Mawsili in interpreting the Holy Qur'an, and with care: Majd Ahmed Makki, (Dar Arwaqa - Jordan - Edition: 1 - 1435 AH - 2014 AD), Part Nine. ; Researcher Dr. Maysoon Haider Taha Al-Hayali also excelled in adding valuable information about the life of the Sheikh by holding direct meetings and communications with the Sheikh's grandson, Professor Atheel Al-Nujaifi, and Sheikh Ibrahim Al-Naama, the last of his remaining students, and detailing the Sheikh's era and the history of his city at all levels in her thesis titled (The interpretations of Al-Mawsili (d. 1400 AH) in his interpretation of "The first thing that was said in the verses of revelation" of Surahs Al-Fatihah, Al-Baqarah, and Al-Imran (collection and study) under the supervision of: Ammar Abdul Karim Abdul Majeed Al-Jaafari, and it is part of the requirements for obtaining a doctorate in the philosophy of Qur'anic sciences (interpretation) Introduction To the Council of the College of Arts - Iraqi University / Department of Qur'anic Sciences, 1442 AH-2021 AD, pp. 12-40.
- [2] (1)See: A manuscript by Sheikh Rashid in which he introduces himself and mentions his works. It is four pages long and bears his signature, p. 1. It is one of the manuscripts kept by his grandson, Atheel al-Nujaifi. A Treatise on Important Subjects by Rashid Al-Khatib, (Al-Jumhuriya Press - Mosul - D. T. - D. T.), pp. 66 and 68; Catalog of Manuscripts of the Public Endowments Library in Mosul, Salem Abd al-Razzaq, (d.d. - d.d. - 1398 AH - 1978 AD), 6/253, 7/315, 8/41; History of the Scholars of Mosul, Ahmed Muhammad Mukhtar, (Al-Zahraa Press - Mosul - ed. 2 - 1984 AD), pp. 83 and 94; And the approach of Rashid Al-Khatib Al-Mawsili in his interpretation of Khaled Hammash: 9/14-15; The History of the Scholars of Mosul by Al-Mukhtar, p. 94.
- [3] (1)Al-Katib: Its singular is kuttab: it is the place where boys are taught to read, write, and memorize. See: Lisan al-Arab, Abu al-Fadl Jamal al-Din Muhammad ibn Makram ibn Ali ibn Manzur al-Ansari (d. 711 AH), edited by: Abdullah Ali al-Kabir, Muhammad Ahmad Hasaballah, and Hashim Muhammad al-Shazly, (Dar al-Maaref - Cairo - D. T. D.T., Article (Books), 5/3817.

- [4] (1)See: The first thing that was said to Rashid Al-Khatib, taken care of: Majd Makki, 9/17, footnote: 2; Preferences of Al-Mawsili, Maysoon Al-Hayali, p. 22.
- [5] (1)See: Al-Imdad Sharh Manzumat al-Isnad, Akram Abd al-Wahhab, (Al-Zahraa Press - Mosul - d.d. - d.d.), 7/128; Sheikh Rashid Al-Khatib as an interpreter by Abdul-Wahhab Kahla, article published in Al-Resala Al-Islamiyya magazine, issues 164-165, year: 1984 AD, p. 88; Pioneers of the Intellectual Renaissance in Mosul, Dhanoun Yunus Al-Taie, (University of Mosul - D.D. - 2009 AD), p. 56; Catalog of Manuscripts of the Public Endowments Library in Mosul, Salem Abd al-Razzaq, (d.d. - d.d., 1398 AH - 1978 AD), 8/43; And the Encyclopedia of Mosul Notables in the Twentieth Century by Omar Muhammad Al-Talib, (Mosul Studies Center - University of Mosul - D.D. - 1428 AH - 2007 AD), p. 458, Sheikh Rashid Al-Khatib (a study of his reformist proposals), Thanoun Al-Ta'i in a symposium (Sheikh Rashid Al-Khatib and his role The Reformist in Mosul) at the University of Mosul, 4/26/2010 AD, and Sheikh Rashid's Method by Khaled Hamash, 9/20-23, footnote: 1 and 3, the first thing that was said to Rashid Al-Khatib, Taking Care of Majd Makki, 1/16-17 and 8/23, footnote: 3. ; History of the Scholars of Mosul by Al-Mukhtar, pp. 12-14.
- [6] (1)He is the last of the Sheikh's remaining students until the moment of writing this chapter of the thesis (may God extend his life). I met him and he told me about the biography of his Sheikh Rashid with all politeness and love.
- [7] (1)See: Sheikh Rashid Al-Khatib's approach to Lahmash, 9/35-46; The first thing that was said to Rashid Al-Khatib, Attention: Majd Makki, 1/18, footnote: 3.
- [8] (1)Ibn Faris: Abu Al-Hussein Ahmad bin Faris bin Zakaria bin Muhammad bin Habib Al-Qazwini Al-Razi, one of the men of Khurasan, its scholars, and imams of its writers. He was born in the year 329 AH. He traveled to Qazvin and Baghdad in search of hadith, but he returned to Hamadan, and when he became famous there, the Buyids summoned him to Rayy, and there he met Al-Sahib Ismail bin Abbad, from whom he learned language and literature and narrated from him, until he became a famous linguist. He narrated on the authority of Ali bin Mahrawih and Ali bin Abi Ibrahim Al-Haddad, and Abu Dharr Al-Harawi, Al-Qadi Abu Abdullah Al-Dibaji, and others narrated on his authority. Among his works are the Dictionary of Standards of Language and Al-Sahbi in Philology, died in 395 AH; See: Arranging the Perceptions and Approximating the Paths, Abu al-Fadl al-Qadi Ayyad bin Musa al-Yahsbi (d. 544 AH), edited by Parts Six, Seven and Eight: Saeed Ahmad A'rab, (Fadala Press - Morocco - 1st edition - 1983 AD), 7/84; Recording in Qazvin News, Abu al-Qasim Abd al-Karim bin Muhammad bin Abd al-Karim al-Rafi'i al-Qazwini (d. 623 AH), edited by: Aziz Allah al-Atardi, (Dar al-Kutub al-Ilmiyyah - Beirut - d.d. - 1408 AH - 1987 AD), 2/215-219.
- [9] (1)Dictionary of Language Standards, Abu Al-Hussein Ahmad bin Faris bin Zakaria Al-Qazwini (d. 395 AH), edited by: Abdul Salam Muhammad Haroun, (Dar Al-Fikr - Damascus - d. - 1399 AH - 1979 AD), 2/489.
- [10] (1)See: The Introduction to the Doctrine of Imam Ahmad ibn Hanbal, Abdul Qadir ibn Ahmad ibn Mustafa ibn Abdul Rahim ibn Muhammad Badran (d. 1346 AH), edited by: Muhammad Amin Dennawi, (Dar al-Kutub al-Ilmiyyah, Beirut - ed. 1-1417 AH - 1996 AD), p. :208.
- [11] (1)Preference according to the Sunnah according to the commentators (collection and study), Nasser bin Muhammad bin Saleh Al-Sayegh, (Dar Al-Tadmuriya - Saudi Arabia - Edition: 1 - 1431 AH - 2010 AD), 1/25.
- [12] (1)The rules of weighting according to interpreters - an applied theoretical study -, Hussein bin Ali bin Hussein Al-Harbi, (Dar Al-Qasim - Riyadh - Edition: 1 - 1417 AH - 1996 AD), 1/35.
- [13] (1)See: same source, 1/35.
- [14] (1)Reasons for error in interpretation - a fundamental study -, Taher Mahmoud Muhammad Yaqoub, (Dar Ibn Al-Jawzi for Publishing and Distribution - Saudi Arabia - Edition: 1 - 1425 AH), 2/919.
- [15] (1)Explanation of the jurisprudential rules, Ahmad bin Muhammad al-Zarqa (d. 1357 AH), authenticated and commented on by: Mustafa al-Zarqa, (Dar al-Qalam - Damascus - ed. 2 - 1409 AH - 1989 AD), p. 105.
- [16] (1)See: Rules of Preference by Hussein Al-Harbi, p. 40.
- [17] (1)See: Al-Mahsool fi Ilm al-Usul, by Fakhr al-Din Abu Abdullah Muhammad bin Omar bin al-Hasan bin al-Hussein al-Taymi al-Razi (d. 606 AH), study and investigation by: Taha Jaber Fayyad al-Alwani, (Al-Resala Foundation - Beirut - ed. 3- 1418 AH - 1997 AD) 5/397-ff. Al-Muwafaqat, Ibrahim bin Musa bin Muhammad Al-Lakhmi Al-Gharnati, known as Al-Shatibi (d. 790 AH), edited by: Abu Ubaidah Mashhour bin Hassan Al-Salman, (Dar Ibn Affan - Egypt - Edition: 1 - 1417 AH - 1997 AD), 5/344-346; Al-Bahr al-Muhit fi Usul al-Fiqh, Abu Abdullah Badr al-Din Muhammad bin Abdullah bin Bahadur al-Zarkashi (d. 794 AH), edited by: Muhammad Muhammad Tamer, (Dar al-Kutub al-Ilmiyyah -

Beirut - 1st edition: 1421 AH - 2000 AD), 4/426- 428; Guiding stallions to achieve the truth from the science of principles, Muhammad bin Ali bin Muhammad bin Abdullah Al-Shawkani (d. 1250 AH), edited by: Ahmed Ezzo Enaya, (Dar Al-Kitab Al-Arabi - Damascus - published: 1-1419 AH - 1999 AD), 2/246; ; Conflict and weighting between the legal evidence, Abdul Latif Abdullah Aziz Al-Barzanji, (Dar Al-Kutub Al-Ilmiyyah - Beirut - 1st edition - 1413 AH - 1993 AD), 2/128

- [18] (1)The first thing that was said to Rashid Al-Mawsili, 4/151; 3/215; 3/215; 3/215; 3/28 and 3/392;2/469
- [19] (1)Surah Al-An'am, verses: 151-152.
- [20] (1)The first thing that was said to Rashid al-Mawsili, 3/391-392; And see:The features of revelation in the interpretation of the Qur'an called Tafsir Al-Baghawi, Abu Muhammad Al-Hussein bin Masoud Al-Baghawi (d. 510 AH), verified and produced by his hadiths: Muhammad Abdullah Al-Nimr - Othman Jumah Damiriyah - Suleiman Muslim Al-Harsh, (Dar Taibah for Publishing and Distribution - Saudi Arabia - Edition: 4 - 1417 AH - 1997 AD), 2/171.
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- [22] (1)Surah Q, verse: 36.
- [23] (1)The first thing that was said to Rashid Al-Mawsili, 7/147; And see:Jami' al-Bayan fi Interpretation of the Qur'an, Muhammad bin Jarir bin Yazid bin Kathir bin Ghalib al-Aqli, Abu Jaafar al-Tabari (d. 310 AH), edited by: Ahmed Muhammad Shaker, (Al-Resala Foundation - Beirut - ed. 1- 1420 AH - 2000 AD), 22/372.
- [24] (1)The first thing that was said to Rashid Al-Mawsili, 7/147; See: Bahr Al-Ulum, Abu Al-Layth Nasr bin Muhammad bin Ibrahim Al-Samarqandi (d. 373 AH), edited by: Mahmoud Matraji, (Dar Al-Fikr - Beirut - d.d. - d.d.), 3/322.
- [25] (1)The first thing that was said to Rashid al-Mawsili, 2/345; 2/47 and 7/14; 4/209, 4/273, 5/65, 5/99, 5/389, 5/433, 5/477, 5/521, 5/555, 6/7, 6/29, 6/163, 6/227, 7/7, 7/25, 7/ 41 and 7/135; ,2/351; 2/254, 4/38; 2/350; 2/101 and 270, 7/141.
- [26] (1)Surah Al-Baqarah, verse: 240.
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- [28] (1)The first thing that was said to Rashid al-Mawsili, 2/85 and 4/181; 4/135 and 4/184 and 4/201 and 5/395 and 5/527; 8/147.
- [29] (1)Surat Al-Takwir, verse: 8.
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- [31] (1)Surah Al-Isra, verse: 34.
- [32] (1)The first thing that was said to Rashid al-Mawsili, 8/147; I did not find it in Abu Muslim's interpretation, but rather I found it in: Majma' al-Bayan fi Tafsir al-Qur'an, Abu Ali al-Fadl ibn al-Hasan al-Tabarsi (d. 548 AH), (d.d. - d.d.), 10/249, quoting Abu Muslim.
- [33] (1)The first thing that was said, Rashid Al-Mawsili, 8/147; See: The Mediator in the Interpretation of the Glorious Qur'an, Abu Al-Hasan Ali bin Ahmed bin Muhammad bin Ali Al-Wahidi (d. 468 AH), edited and commented by: Adel Ahmed Abdel-Mawjoud, Ali Muhammad Moawad, Ahmed Muhammad Sira, Ahmed Abdul-Ghani Al-Jamal, and Abdul-Rahman Uwais, (Dar Al-Kutub Al-Ilmiyyah - Beirut - 1st edition - 1415 AH - 1994 AD), 4/429; The Exploration of the Realities of Revelation and the Eyes of Sayings in the Faces of Interpretation, Abu al-Qasim Mahmoud bin Omar al-Zamakhshari al-Khwarizmi (d. 538 AH), edited by: Abdul Razzaq al-Mahdi, (Dar al-Kitab al-Arabi - Beirut - 3rd edition - 1407 AH), 4/708.
- [34] (1)The first thing that was said to Rashid Al-Mawsili, 2/19; 3/260, 3/415, 5/144; 2/586, 5/325, 4/81, 8/227; 6/46; 2/34, 2/210, 2/468, 2/473, 2/545, 3/12, 3/31, 3/69, 3/83, 3/152, 3/248, 3/333, 3/429, 3/486, 3/491, 4/102, 4 107/4, 4/115, 4/13, 4/218, 4/248, 5/45, 5/446, 5/484, 5/513, 5/526, 6/206, 6/211, 7/234, 7/423, 7/435, 8/203;4 /15 and 5/21;2/287; 3/331 and 5/300; /82 and 5/212; 5/57;5/197.
- [35] (1)Surah Al-Jinn, verse: 1.
- [36] (1)Batn Nakhla: a place between Mecca and Taif that the Prophet passed through (ρUpon his return from Taif, after he

had invited them and offered them Islam, but they did not respond to him. See: Al-Mufasssal fi Tarikh al-Arab before Islam, Jawad Ali (d. 1408 AH), (Dar Al-Saqi - Beirut - ed. 4- 1422 AH - 2001 AD), 14/49.

- [37] (1)See: The famous interpretation of the Qur'an as Tafsir Al-Sam'ani, Abu Al-Muzaffar Mansur bin Muhammad bin Abdul-Jabbar Al-Sam'ani (d. 489 AH), edited by: Yasser bin Ibrahim and Ghoneim bin Abbas bin Ghoneim, (Dar Al-Watan - Saudi Arabia - D. 1418 AH - 1997 AD), 6 /63.
- [38] (1)The first thing that was said to Rashid Al-Mousili, 8/21.
- [39] (1)The first thing that was said by Rashid al-Mawsili, 2/64, 2/106, 3/416, 4/127, 5/125, 5/317, 5/445, 5/511, 6/211; 5/141; 7/157; 5/40.
- [40] (1)Surah Al-Haqqah, from verse: 17.
- [41] (1)The first thing that was said to Rashid Al-Mawsili, 7/157; See: Jami' al-Bayan by al-Tabari, 22/396.
- [42] (1)The first thing that was said to Rashid Al-Mawsili, 6/57; 2/267.
- [43] (1)Surah Al-Baqarah, from verse: 185.
- [44] (1)The first thing that was said to Rashid Al-Mawsili, 2/267.
- [45] (1)The first thing that was said to Rashid al-Mawsili, 2/191; 3/15; 8/24; 2/256.
- [46] (1)Surat An-Nisa, from verse: 6.
- [47] (1)The first thing that was said to Rashid Al-Mawsili, 3/15; Interpretation of the Wise Qur'an, famous for its interpretation of Al-Manar, by Muhammad Rashid bin Ali Reda bin
- [48] (1)Surah Ash-Shu'ara', verse: 84.
- [49] (1)The first thing that was said to Rashid al-Mawsili, 5/405.
- [50] (1)The first thing that was said to Rashid al-Mawsili, 2/23 and 2/305.
- [51] (1)Surah Al-Baqarah, from verse: 210.
- [52] (1)The first thing that was said to Rashid Al-Mawsili, 2/305.
- [53] (1)The first thing that was said by Rashid Al-Mawsili, 2/479, 2/481, 3/56, 3/143, 4/235, 5/72, 5/82, 5/142, 5/148, 5/334, 5/492, and others; 2/248; 2/73; 3/20.
- [54] (1)Surah Maryam, verse: 22.
- [55] (1)See: Lataif Al-Isharat, famous for his interpretation of Al-Qushayri, Abd al-Karim bin Hawazin bin Abd al-Malik al-Qushayri (d. 465 AH), edited by: Ibrahim al-Basyouni, (Egyptian General Book Authority - Egypt - ed. 3-d.d.), 2/424.
- [56] (1)The first thing that was said to Rashid al-Mawsili, 5/72; See: Interpretation of the Great Qur'an, famous for its interpretation by Ibn Katheer, by Abu Al-Fida Ismail Ibn Omar Ibn Katheer Al-Qurashi Al-Basri and then Al-Dimashqi (d. 774 AH), edited by: Muhammad
- [57] (1)The first thing that was said by Rashid Al-Mawsili, 3/203, 3/227, 4/143, 5/39, 5/53, 5/68, 5/73, 5/119, 5/187, 5/322, 5/438, 5/499, 7/204; 5/67; 5/135.
- [58] (1)Surah Taha, from verse: 72.
- [59] (1)The first thing that was said by Rashid Al-Mawsili, 5/119-120.
- [60] (1)The first thing that was said by Rashid al-Mawsili, 5/344 and 5/379 (in the footnote).
- [61] (1)Surat Al-Nur, from verse: 61.
- [62] (1)Al-Zamni: Sheikh Rashid clarifies its meaning as a result of his mention of Al-Zuhri's narration on the authority of Sa'id bin Al-Musayyab and Ubaidullah bin Ziyad, that when the Muslims invaded, they would leave behind their Zamanis, that is, those who were helpless among them. They would hand over to them the keys to their doors, and say to them: We have made it permissible for you to eat from what is in our homes, and they were embarrassed by This is out of fear that this would not be a general permission from them, or willingly, because they were forced to do so by virtue of handing over the keys, and they said, "We will not palm it" while they were absent, so this verse was revealed as a permission for them. See: The first thing that was said, 5/344, Mafatih al-Ghayb by al-Razi, 24/424.

- [63] (1)The first thing that was said to Rashid Al-Mawsili, 5/344.
- [64] (1)The first thing that was said by Rashid al-Mawsili, 5/83 and 6/356.
- [65] (1)Surah Maryam, verse: 57.
- [66] (1)Surat Al-Sharh, verse: 4.
- [67] (1)The first thing that was said to Rashid al-Mawsili, 5/82-83.
- [68] (1)The first thing that was said to Rashid Al-Mawsili, 2/142, 2/200, 2/392; 2/116, 2/206, 2/210, 2/303, 3/23, 3/335, 5/483; 3/24, 7/191; 3/33, 3/136, 6/191; 3 /69 and 6/67; 3/130; 2/141 and 3/206; ; 3/209; 2/111, 3/259, 5/95; 3/271, 5/275; 3/277;5/88.
- [69] (1)Surah Al-Baqarah, from verse: 73.
- [70] (1)The first thing that was said to Rashid Al-Mawsili, 2/116; See: Revealing and Explaining the Interpretation of the Qur'an, Ahmad bin Muhammad bin Ibrahim Al-Thaalabi, Abu Ishaq (d. 427 AH), edited by: Imam Abu Muhammad bin Ashour, reviewed and revised
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- [72] (1) The long sea in the interpretation of the glorious Qur'an, Abu Al-Abbas Ahmad bin Muhammad bin Al-Mahdi bin Ajiba (d. 1224 AH),
(Dar Al-Kutub Al-Ilmiyya - Beirut - 2nd edition - 2002 AD - 1423 AH) 3/182; Al-Tafsir Al-Wahidi, 2/534.
- [73] (1)The first of what was said by Rashid Al-Mawsili, 2/44-45, 2/587, 3/35, 3/486, 3/494, 4/387, 4/505, 5/74, 5/86, 5/312, 6/227, 7/135, and others.
- [74] (1)Surah Muhammad, verse: 7.