

Weighting rules in interpretation According to Imam ALBaghai-Abu al-Abbas, the reciter of Algerian Al-Malikii Through his book "Provisions of Quran".



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Submission date: 18/05/2024

Acceptance date: 30/06/2024

Publication date: 30/06/2024



Abstract:

In the present article tagged with “ Rules of Weighting in the interpretation of Imam ALBaghai- Abu Abbas, the reciter of Algerian Al-Maliki through his book “ Provisions of Qur’an” responding to a problematic about what are the rules of weighting adopted by Imam Al-Baghai in his treatment of the exegetical text which aims at standing on his way of weighting and his rules in it through extrapolating its various applications to those rules in its interpretation according to the following outlines: First:The Interpretation of Imam Al-Baghai and definition of his book . Second: Rules of weighting according to Imam Al-Baghai through his book "Provisions of Qur'an. Then the article concluded by explaining the scientific value of the personality of Imam ALBaghai and his book as well as knowing the most important weighting rules used by him..

key words: AL-Bghai ,provision of Qur'an,Weighting,interpretation ,Rules

Introduction:

Praise be to Allah alone, and blessings and peace be upon our Prophet Muhammad and upon his family and companions.

Despite the varying nature of circumstances in successive historical stages, the Algerian school of exegesis continues its efforts in the service of the Holy Quran. In this regard, many luminaries have emerged who enriched the exegetical discourse in various cities of the Western Islamic world.

Among these luminaries is Imam al-Baghai - may Allah have mercy on him - the author of the book "provisions of Quran," which is considered one of the oldest Maliki books considering the advanced history of its author's death (d. 401 AH).

While interpretations of the verses of rulings agree on adopting the jurisprudential approach, they differ in their treatment methods and deductive mechanisms, with one of the most important being the preferential rules employed by the exegete to elucidate correctness among the statements in the exegetical text.

Research Problem: The process of preferring between the statements of interpreters in the verses of rulings - upon reflection - constitutes a significant practice in the exegetical text of al-Baghai. He utilized a range of preferential rules, although he did not focus extensively on determining these rules. However, by examining their applications, we can uncover them. What are the types of preferential rules employed by Imam al-Baghai in his exegesis?

Additionally, we may pose further questions:

Who is Imam al-Baghai, and what is the scholarly value of his book?

What is the relationship between preferential rules and exegesis rules?

Which preferential rules are most commonly used in the exegesis of Imam al-Baghai?

Research Significance: This topic holds great importance due to its connection with the process of refining the exegetical text of al-Baghai. This significance can be discerned through the following aspects:

Its relevance to the service of the Holy Quran, particularly its verses of rulings.

It reveals an overlooked aspect of al-Baghai's exegesis, namely preferential rules as an important method within his exegetical approach.

Considering that preferential rules add a significant indicator to the scholarly value of the author and his book.

Research Objectives: This research aims to achieve several objectives, including: Extracting preferential rules in the exegesis of Imam al-Baghai through examining their preferential applications in his book "provisions of Quran".

Assessing the impact of Imam's utilization of preferential rules on refining his exegetical text.

Identifying the most commonly used preferential rules by Imam al-Baghai.

Reevaluating the judgment on the quantity of preferences in the book "provisions of Quran".

Contributing to the efforts of Algerian scholars in the field of Quranic sciences.

Previous Studies: After investigation and inquiry, I found no previous study that addressed "preferential rules in the exegesis of Imam al-Baghai" through his book "provisions of Quran." However, there are only general studies about the personality of Imam al-Baghai and the introduction of his book, similar to Dr. Ali ibn Sulaiman Al-Obaid's book "Interpretations of the Verses of Rulings and Their Approaches," and the article by Dr. Mukhtar Nasira and Dr. Huda Saqib, titled: "Abu al-Abbas al-Qurra al-Baghai al-Jazairi and his efforts in exegesis" (Islamic Civilization Journal, Volume 20, Issue 01, May 2019), which makes this article a new scholarly endeavor.

Research Methodology: This study adopts an inductive approach by examining the exegetical texts of the book "provisions of Quran" by Imam al-Baghai and tracing his explicit and implicit preferential applications, then extracting the rule used in preference. I also relied on the analytical methodology in analyzing and applying the rules. Moreover, I used the descriptive method concerning knowledge, concepts, and biographies.

Regarding my methodology in studying the rules, I begin by proving the formula of the rule, then explain its form from the words of scholars and researchers, and provide an example of its use by Imam al-Baghai with one example, while referring to other examples in the references. I focused on the most important rules, limiting myself to two rules from each field, as the scope of the article does not allow for a comprehensive study. Finally, I conclude with a clear commentary on the Imam's use of the preferential rule.

Research Plan: I divided the article into two sections. The first section deals with the translation of Imam al-Baghai and the introduction of his book, which I addressed in two points within the section. As for the second section, I dedicated it to analyzing the preferential rules of Imam al-Baghai through his exegesis "provisions of Quran." I also divided it into two points: the first addresses the definition of terms related to the research, while the second deals with the preferential rules of Imam al-Baghai and their applications.

Chapter One: Biography of Imam al-Baghai and Introduction to His Book

This chapter will address the biography of Imam al-Baghai, providing details about his life and scholarly background, along with an introduction to his book "provisions of Quran" and its scientific value.

Section One: Biography of Imam al-Baghai

This section encompasses various aspects of the Imam's life, including his birth and lineage, activities and travels, his mentors and disciples, accolades from scholars, and his passing and legacy.

1-Subsection One: Lineage and Birth

His Lineage:

Ahmad ibn Ali ibn Ahmad ibn Muhammad ibn Abdullah al-Rabie, known as al-Baghai, was nicknamed Abu al-Abbas (Ibn Bashkuwal, 1955, p. 87). The name "al-Baghai" is derived from his Algerian hometown, either "Baghay" or "Baghaya," as per geographical sources. Yaqut al-Hamawi in "Mu'jam al-Buldan" describes it as a major city in the farthest region of Africa, between Maghnia and Constantine. He stated, "Baghaya: with a Ghain, Aleph, and Ya, a large city in the farthest reaches of Africa between Majjana and Constantine, attributed to Ahmad ibn Ali ibn Ahmad ibn Muhammad ibn Abdullah al-Rabie al-Baghai al-Qurra', nicknamed Abu al-Abbas" (Al-Hamawi, 1995, p. 325, Vol. 1). The prevailing view regarding his lineage to Baghaya is "al-Baghai" upon scrutiny (Ali ibn Sulaiman al-Ubaid, 2010, p. 163, Vol. 1).

a-Present-Day Baghaya:

Presently, Baghaya is a municipal city administratively affiliated with the Khenchela Province [District of Hamma]. It is situated east of Mount Aurès, approximately 11 kilometers northeast of the provincial capital. It boasts historical ruins like the Palace of the Kahina and is primarily an agricultural and pastoral city (Mukhtar Nasira, 2019, p. 53).

2-Subsection Two: Activities and Travels

Journey to Egypt:

The sources do not explicitly mention the scholars from whom Imam al-Baghai acquired knowledge in his homeland. However, based on the chronology of his life, it appears that he journeyed to Egypt at a young age to seek knowledge. There, he studied Islamic sciences, particularly Quranic recitations, jurisprudence, Quranic sciences, and linguistics, under several scholars, including Abu al-Tayyib ibn Ghulbun and Abu Bakr al-Adfawi (refer to their biographies in the Mentors and Disciples subsection). Additionally, he narrated from other scholars in various fields, stating, "He narrated in Egypt from Abu al-Tayyib ibn Ghulbun, Abu Bakr al-Adfawi, and others" (Ad-Dawudi, p. 54, Vol. 1).

a-Journey to Al-Andalus:

He arrived in Al-Andalus in 376 AH. He led recitations at the Great Mosque of Cordoba and was summoned by Caliph Al-Mansur Muhammad ibn Abi Aamir in 392 AH for his son Abd al-Rahman. However, he was later expelled and reinstated by Al-Mu'izz bi-llah Hisham ibn al-Hakam during his second rule from 400 to 402 AH to the Shura Council in Cordoba, replacing Abu Umar al-Ishbili, the Maliki jurist (Mohammed Makhluf, 1349, p. 102, Vol. 1). He served under Qadi Abu Bakr ibn Wafid and remained in this position for only a year before his demise (Ibn Bashkuwal, 1955, p. 87).

3-Subsection Three: Mentors and Disciples

His Mentors:

According to Ibn Bashkuwal, Ad-Dawudi, and others, Imam al-Baghai studied under numerous scholars in Egypt, including Abu al-Tayyib ibn Ghulbun and Abu Bakr al-Adfawi.

a-Abu al-Tayyib ibn Ghulbun:

Abd al-Mun'im ibn Ubayd Allah ibn Ghulbun ibn al-Mubarak, Abu al-Tayyib al-Halabi al-Qurra', al-Muhaqqiq. Author of the book "Al-Irshad fi al-Qira'at," well-known among Egyptians. He resided in Egypt for a period, where he taught many students, including Muhammad ibn Ja'far al-Farayabi and Hasan ibn Habib al-Husayri, the author of "Al-Akhfash."

He studied under Abu Umar at-Talimanki and Maki ibn Abi Talib al-Qaysi, narrating the Quranic recitation from them. He passed away in the first Jumada of the year 389 AH (Ibn al-Salah, 1992, p. 574, Vol. 2), (Al-Dhahabi, 1404, pp. 356, Vol. 1).

b-Abu Bakr al-Adfawi:

Muhammad ibn Ali ibn Ahmad al-Adfawi, Abu Bakr, a Quranic exegete and reciter, originally from the town of Adfu in Upper Egypt. He studied Quranic recitations under his mentors, including Abu Ghanim al-Muzaffar ibn Ahmad ibn Hamdan. Al-Baghai studied under him and narrated recitations from him. Abu Bakr passed away on Thursday, the seventh of Rabi al-Awwal in the year 388 AH (Al-Dhahabi, 1404, pp. 353-354), (Ad-Dawudi, p. 197, Vol. 2).

c-His Disciples:

Muhammad ibn Ahmad ibn Ali, al-Qurtubi, known as Abu Bakr al-Baghai:

He narrated from his father from a young age and was known for his extensive memorization and profound knowledge. He led prayers in the Grand Mosque of Cordoba and taught there. He passed away in Sha'ban of the year 470 AH (Al-Marrakushi, 2012, p. 15, Vol. 4).

Abu Abdullah Muhammad ibn Utbah ibn Muhsin al-Qurtubi:

He studied jurisprudence under Abu Umar ibn al-Fakhar and Abu al-Asbah al-Qarashi. He narrated from al-Qanazai, Ibn Wafid, Ibn Hubayl, At-Talmanaki, and Al-Baghani al-Muqri' (See: Al-Qadi Ayyad, 1983, p. 131). Ibn Farhun mentioned him in his biography of al-Baghai and noted his preference for his book in legal judgments (Ibn Farhun, p. 174, Vol

As many of his disciples read on him, historians took care to mention them, such as Ibn Bashkuwal in the connection, Al-Qadi 'Iyad in arranging the milestones, Al-Dawudi in the layers of interpreters, and Ibn Farhun in the golden seal. I'll suffice by pointing out the most important ones:

Omar ibn Namara Al-Umawi, died around 400 AH (Ibn Bashkuwal, 1955, p. 375).

Ali ibn Muhammad Al-Qaisi, died around 422 AH (Ibn Bashkuwal, 1955, p. 393).

Muhammad ibn Marwan ibn Isa ibn Abdullah Al-Umawi, known as Ibn Ash-Shaqq, died around 432 AH (Ibn Bashkuwal, 1955, p. 495).

Qasim ibn Ibrahim ibn Qasim ibn Yazid, known as Ibn As-Sabuni, died around 383 AH (Ibn Bashkuwal, 1955, p. 445).

Branch Four: Scholars' Praise for Him

Ibn Bashkuwal said: "He was among the people of memorization, knowledge, intelligence, and understanding. In his memory was a verse from the verses of Allah Almighty, he was a sea of knowledge, and there was no equal to him in the knowledge of the Quran, its recitations, its grammar, its rulings, its abrogating and abrogated verses" (Ibn Bashkuwal, 1955, p. 87).

d-Ibn Hayyan said: "He was profoundly knowledgeable in the sciences of Islam. His narration was extensive and strong in memory, a sign thereof. No one succeeded him in the sciences of the Quran. It was predominant for him. He was a sea among the seas of knowledge" (Al-Qadi 'Iyad, 1983, p. 198, Vol. 7).

Branch Five: His Death and Scientific Influence

e-His Death:

Imam Abu al-Abbas al-Baghai, may Allah have mercy on him and forgive him, passed away on the night of Sunday, the eleventh night of Dhu al-Qi'dah in the year four hundred and one [401 AH] (Ibn Bashkuwal, 1955, p. 87).

His Scientific Influence:

His book "provisions of Quran" is considered one of the most important works attributed to him.

f-Ibn Bashkuwal stated: "He had an excellent book in the rulings of the Quran, in which he eloquently clarified matters, following the Maliki school of thought, may Allah have mercy on him" (Ibn Bashkuwal, 1955, p. 87).

Second Topic: Introduction to the Book "provisions of Quran"

To introduce the book "provisions of Quran" and its scientific importance, the topic will be addressed by investigating the attribution of the book to its author, highlighting its significance, detailing the author's methodology in his book, discussing the scholarly attention given to the book, and mentioning the most significant criticisms of the book.

I-First Branch: Attribution of the Book to Its Author

The author attributed the composition to himself in several places in the book. He stated at the beginning of the book's speech: "... Abu al-Abbas Ahmad ibn Ali ibn Ahmad al-Baghai ..." (Al-Baghai, 2019, p. 45).

The book is confidently attributed to al-Baghai, as every biography of him mentions a book on the rulings of the Quran (Al-Baghai, Introduction by the Editor, 2019, p. 22), and the attribution of the book to al-Baghai is explicit on the first page of the manuscript" (Al-Baghai, Introduction by the Editor, 2019, p. 36).

II-Second Branch: Importance of the Book

The importance of the book "provisions of Quran" can be understood through:

The book is one of the ancient Maliki books on the provisions of Quran that have survived through time. It reached us in its manuscript form... Considering the author's date of death [401 AH], this book is considered ancient in this field..." (Al-Baghai, Introduction by the Editor, 2019, p. 22).

Praise from scholars for the book:

Ibn Farhun said: "And Ibn 'Attab read on him, what about his distinction? Ibn 'Attab favored his book in the rulings..." (Ibn Farhun, p. 174, Vol. 1).

III-Third Branch: The Author's Methodology in His Book

The author's methodology in his book can be summarized through the following methods:

He explains the meaning of the verse and its discussions in the sciences of the Quran and jurisprudence, without delving into linguistic discussions, and he suffices with explaining the vocabulary (Ali ibn Sulaiman Al-Ubaid, 2010, p. 174).

If there are multiple opinions on the verse, he may express the opinion of Malik, may Allah have mercy on him, and sometimes he may mention the opinions of other scholars, influenced by his Maliki school of thought (Ali ibn Sulaiman Al-Ubaid, 2010, p. 174).

In explaining the meanings of the verses, he often cites the statements of the predecessors among the Companions and the Successors and those after them regarding the meaning of the verse.

He frequently supports his provisions with Prophetic hadiths, which constitute a significant portion of his book.

He may elaborate extensively on explaining some jurisprudential issues related to Quranic verses (Al-Baghai, Introduction by the Editor, 2019, p. 24).

Fourth Branch: Modern Studies' Interest in the Book

Many contemporary scholars have shown interest in mentioning the book "provisions of Quran," both in terms of authentication and clarification of its importance, the author's methodology in it.

Some examples of this include:

Commentary on the rulings of the verses and their methodologies (Ali Sulaiman Al-Ubaid, 2020, pp. 163-166).

Commentary and commentators in West Africa (At-Tarhuni, 1426, pp. 165-166).

Notable figures of Algeria. (Nawihd, 1980, p. 361).

Articles, such as the article by Dr. Mukhtar Nasira titled "Abu al-Abbas al-Muqri al-Baghai al-Jazairi and his Efforts in Quranic Interpretation."

Fifth Branch: Criticisms of the Book

The most significant criticisms of al-Baghai in "provisions of Quran" are that he did not indicate that he referred to books of Quranic rulings or others, so his book came empty of references or even naming prominent scholars, merely stating "some said" (Ali Sulaiman Al-Ubaid, 2020, p. 180).

Chapter Two: Principles of Preference in the Interpretation of the Quran by Imam al-Baghai as Expounded in his Exegesis of Quranic Rulings.

This chapter examines the principles of preference according to Imam al-Baghai as preceded by a preliminary requirement addressing the related terminologies.

Preliminary Requirement: Defining Terminologies Related to the Article

The first requirement involves identifying terminologies pertinent to the article, which is addressed by editing the terms related to the article, namely: interpretation, preference, principles of interpretation, principles of preference, accompanied by clarifying the distinction between these two types of principles.

1-First Subsection: Definition of Interpretation Linguistically and Technically

Linguistically: Ibn Manzur stated: "Interpretation means clarification. Clarifying something involves explaining it with a fatha (short vowel) and explaining it with a damma (another short vowel), and clarifying its meanings..." (Ibn Manzur, p55, Vol.5). Thus, linguistically, it revolves around clarification and explanation.

Technically: Scholars have defined it in various ways, but the most comprehensive is that of Imam al-Zarkashi: "A science by which the understanding of the Book of Allah revealed to His Prophet Muhammad, peace be upon him, is known, its meanings are elucidated, its judgments and rulings are derived..." (Al-Zarkashi, 1957, p13, Vol.1).

2-Second Subsection: Definition of Preference Linguistically and Technically

Linguistically: Ibn Manzur mentioned: "To make something preponderant (rajaha) by one's hand, means to incline and consider its weight, and to make the balance preponderant, i.e., to make it heavier until it inclines..." (Ibn Manzur, p445, Vol.2). Ibn Farris stated: "The root R-J-H indicates preponderance and increase. It is said:

something is preponderant (rajaha), meaning it inclined..." (Ibn Farris, 1979, p489, Vol.2). Thus, linguistically, preference revolves around inclination, bias, and increase.

Technically: Preference, in the terminology of exegetes, is defined as "strengthening one of the opinions in interpreting the verse due to evidence or rule that supports it, or to weaken or refute others" (Hussein Al-Harbi, 1996, p35, Vol.1).

Third Subsection: Definition of Principles of Interpretation and Preference

Definition of Principles of Interpretation:

Musa'ad Al-Tayyar stated, "They are the majority rules and guidelines by which one arrives at a correct understanding of the meanings of the Quran" (Musa'ad Al-Tayyar, 2014, p292).

Definition of Principles of Preference:

They are guidelines and predominant matters by which one arrives at the preponderant opinion among various interpretations of the Book of Allah" (Hussein Al-Harbi, 1996, p35, Vol.1).

Fourth Subsection: The Difference Between Exegetical Principles and Preference Principles

Through the previous understanding of exegetical and preference principles, the **following distinctions can be made:**

Regarding Subject Matter: The subject matter of exegetical principles is the interpretation of Quranic text, while preference principles deal with the various opinions of interpreters regarding interpretation.

Regarding Function and Benefit: While the benefit of exegetical principles lies in deriving meanings of the Quranic text, understanding it correctly, and regulating interpretation with sound principles, the benefit of preference principles lies in determining the most authentic opinions and prioritizing them for acceptance in interpreting the Book of Allah, while filtering out aberrant and weak opinions.

From the preceding, it becomes evident that exegetical principles are broader than preference principles. Exegetical principles are structured matters used by interpreters as a method to extract the meanings of the Quran, while preference principles are majority guidelines resulting from the application of exegetical principles and are based on them. Therefore, every preference principle essentially originates from the use of an exegetical principle.

Second Requirement: Principles of Preference According to Imam al-Baghai in his Exegesis of Quranic Rulings

Imam al-Baghai employed numerous principles of preference in his exegesis, which can be classified into different types summarized as follows:

First Branch: Principles of Preference Related to the Quranic Text

Principles Related to Context and Apparent Meaning of the Quran:

The principle of contextual support: If there is a difference of opinion among interpreters regarding the interpretation of a verse, the opinion supported by the

context of the verse or the chapter, consistent with its meaning and fitting within the general structure of the Quranic text, is given precedence.

Example: Regarding the verse [Surah Al-Baqarah: 280], al-Baghai presented interpretations of the term "good" in the context of charity, whether it refers to charity to the destitute or to any debtor, favoring the interpretation aligned with the context of encouraging assistance to the needy, as it avoids resorting to usury.

The principle of multiple possible meanings: If a verse can be interpreted in multiple ways and none of them are contradictory, all possible meanings are considered, and the interpretation that accommodates all of them is preferred.

Example: Regarding the verse [Surah An-Nisa: 59], al-Baghai discussed the obedience to Allah, the Prophet, and those in authority, favoring the interpretation that includes both scholars and religious leaders as those in authority, as it encompasses both meanings without contradiction.

Principles Related to Abrogation:

The principle of specificity over abrogation: If there is a conflict between the opinion of abrogation and the opinion of specification, the latter is given precedence.

Example: Regarding the verse [Surah Al-Baqarah: 219], al-Baghai discussed the permissibility of drinking alcohol before prayer, favoring the interpretation that it refers to non-obligatory acts of worship rather than being abrogated by the obligation of Zakat.

The principle of clarification over abrogation: If there is a conflict between the opinion of abrogation and the opinion of clarification, the latter is given precedence.

Example: Regarding the verse [Surah At-Tawbah: 39], al-Baghai discussed whether the obligation to participate in Jihad abrogates the permission to stay behind for certain reasons, favoring the interpretation that the verse clarifies the exceptions to Jihad, thus emphasizing the obligation of Jihad without abrogating the permission.

Principles Related to Recitations:

The principle of reconciling recitations: If interpreters differ in the interpretation of a verse based on different recitations, the interpretation that harmonizes the meanings of the recitations into one is preferred.

Example: Regarding the verse [Surah Al-Maidah: 6], al-Baghai discussed the different recitations regarding the command to wipe over the head and feet during ablution, favoring the interpretation that reconciles the meanings of the different recitations, accommodating both the command to wash and the command to wipe, based on the actions of the Prophet.

The Bāqillānī presented the saying that combined the meaning of the two readings, giving preference to it over what contradicted it. Considering it his saying and the saying of the school, as he differentiated it at the beginning of his discourse on the verse. Abū Bakr ibn al-‘Arabī said in "provisions of Qurān," clarifying the consensus on the obligation of washing with evidence from the Sunnah: "But the circumstance of emphasizing the accusative case over the nominative case is supported by the fact that the Prophet, peace and blessings be upon him, always

washed and never merely wiped, and that he saw some people dragging their heels... and threatened them with Hell for neglecting to wash their feet; so this indicates its obligation without dispute" (Ibn al-‘Arabī, 2003, pp. 71-72, Vol. 2).

Second Branch: Rules of Preference Related to the Sunnah and Narrations

Rules Related to the Sunnah:

- **First Rule:** "If a hadith is established, supporting the meaning of one of the interpretations, then it is preferred over what contradicts it.

When there is disagreement among the interpreters regarding a verse of Allah's book, and their interpretations of it are diverse, the interpretation supported by a report from the Prophet, peace and blessings be upon him, is given precedence over others. This is because the presence of the meaning of this interpretation in the saying of the Prophet, peace and blessings be upon him, indicates its correctness, and the preference of another interpretation is an unsubstantiated preference and contradicts the hadith of the Prophet, peace and blessings be upon him, without any basis" (Ḥusayn al-Ḥarbī, 1996, p. 206, Vol. 1).

Example: Regarding His saying, "Whoever brings a good deed will have better than it" [An-Naml: 89], Al-Bāqillānī said: "Some said: The good deed is 'There is no god but Allah,' and the bad deed is polytheism, as Allah said: 'And whoever brings an evil deed - they will be thrown down on their faces into the Fire' [An-Naml: 90]. And some said: The meaning of this verse is that if one does a good deed, ten will be recorded for him, and if one does a bad deed, only one will be recorded for him. And if one intends to do a good deed but does not do it, it will be recorded for him as a good deed. And if one intends to commit a sin but does not do it, it will be recorded for him as a good deed, and it will erase the sin. Then Al-Bāqillānī confirmed that this meaning of the verse is in line with the authentic hadith and supported by it, so he said: 'And this - meaning this saying in the verse - is a hadith narrated from the Prophet, peace and blessings be upon him'" (Al-Bāqillānī, 2019, p. 217). This is an indication of his choice and preference for it.

- **Second Rule:** If a hadith is established and it is a text in the interpretation of the verse, then there is no resorting to anything else.

"In the interpretation of some verses, we find the interpretation of the Prophet, peace and blessings be upon him, and despite this interpretation being from him, we sometimes find many other opinions in the interpretation of the verse. If that is found, and the hadith is established, and the source of interpretation and explanation of the verse is mentioned, then it is necessary to adhere to it, and to attribute the verse to it, for the Prophet, peace and blessings be upon him, is the most knowledgeable of people about the interpretation and explanation of the words of Allah, and this is part of his mission. Allah, the Exalted, said: 'And We have sent down to you the Reminder to make clear to the people what was sent down to them' [An-Nahl: 44]. And no one's saying is to be given precedence over the saying of the Messenger of Allah, peace and blessings be upon him" (Ḥusayn al-Ḥarbī, 1996, p. 191, Vol. 1).

Example: Regarding His saying, "The Prophet is more worthy of the believers than themselves" [Al-Aḥzāb: 6], Al-Bāqillānī said: "The meaning of this verse has several interpretations: Some scholars said: The Prophet, peace and blessings be upon him, said: 'I am more deserving of every believer than his own self. So if anyone dies while still having a debt, I am responsible for it, and if he leaves wealth, it is for his heirs' (Muslim, Vol. 3, p. 11, Hadith No. 2042). And (An-Nasā'ī, 2001, p. 302, Vol. 2, Hadith No. 1799). And they said: If someone died and had a debt, the Prophet, peace and blessings be upon him, did not pray for him. But when Allah opened it up to him, he said this saying, so he would settle the deceased's debt and pray for him. And some said: The Prophet's command and prohibition are more worthy of being followed than the command and prohibition of the self" (Al-Bāqillānī, 2019, p. 278). Al-Bāqillānī presented the first saying - and the second of it - over the contrary saying, considering it an interpretation of the verse, noting the match of the words of the verse with the hadith, which is an adopted method by many interpreters in interpreting the Qur'an by the Sunnah (Ibn Abī Ḥātim, pp. 87-88, Vol. 1) and (Al-Baghāī, 1997, pp. 318, 321, Vol. 6) and (Ibn Kathīr, 1999, pp. 101-102, Vol. 5). What strengthens the hadith being a text in the interpretation of the verse is the narration of the addition 'Read if you wish' in the narration of Al-Bukhārī through the route of Abū Huraira, and its text is: "Narrated Abu Huraira: The Prophet, peace and blessings be upon him, said, 'No believer has a better claim to Allah's promise than I have, and me reading it if you wish: 'The Prophet is more worthy of the believers than themselves' [Al-Aḥzāb 6]. So, if a believer dies leaving behind property, it will go to his heirs; and if he leaves behind a debt or dependents, they should come to me as I am his inheritor" (Al-Bukhārī, 1422, p. 118, Vol. 3, Hadith No. 2399)

- **Ata said:** "Fasting the month of Ramadan abrogates fasting three days of each month for them"...

Abu Al-'Aliyah and As-Suddi said: The meaning of "prescribed for you is fasting" is that when one of you sleeps after sunset in the month of Ramadan, whether they have eaten or not, eating, drinking, and sexual intercourse become forbidden for them until the coming night, so Allah abrogated that." (Al-Baghāī, 2019, pp. 66, 111, 165, 210, 218....).

Al-Baghāī favored the opinion of the Companion over others, considering his agreement with the authentic Hadith, and utilizing the principle of giving precedence to the opinion of the predecessors and the authority of the Companion.

The Third Branch: Principles of Preponderance Related to Indications

First Principle: The opinion supported by contextual indications is favored over what contradicts it.

When scholars disagree on the interpretation of a verse from the Book of Allah, and there is an indication in the context - whether it's a word, phrase, or something else - supporting one of the interpretations, then the opinion supported by

the indication is given precedence in interpreting the verse." (Hussein Al-Harbi, 1996, p. 299, Vol. 1).

Example: Allah's saying: {And [they are] those within whose wealth is a known right For the petitioner and the deprived} [Al-Ma'arij: 24].

Al-Baghai said: Some said: It refers to the obligatory charity (Zakat).

And some said: It refers to something else.

Al-Baghai favored the first opinion because of the word "known" in the context, indicating the specified obligatory charity, and thus he said: "The first opinion is favored because other than Zakat is not known, such as expenses for guests, aiding the needy, burial of the destitute deceased, and the like." (Al-Baghai, 2019, pp. 328, 196, 301...).

Second Principle: The opinion supported by a Quranic verse takes precedence over others unless there is evidence of specification.

When scholars disagree on the interpretation of a verse from the Book of Allah, and one of the opinions is supported by another verse or verses from the Book of Allah, then that opinion is given precedence in carrying the verse, because the reinforcement of the Quran indicates its authenticity and correctness, and because it is the closest approach in interpreting the words of Allah to truth and accuracy." (Abeer, 2015, p. 154).

Example: Allah's saying: {And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent} [Al-Isra: 29].

Al-Baghai said: This is similar to His saying when He praised a group: {And those who, when they spend, do so not excessively or sparingly} [Al-Furqan: 67]. So extravagance here is what exceeds moderation, which leads to blame and regret, and parsimony is what does not reach what is appropriate.

And some said: The spending here refers to what is spent in obedience to Allah. (Al-Baghawi, 2019, pp. 231, 159...).

Al-Baghawi favored the first opinion, considering it supported by the verse, prioritizing it over the opinions contrary to it.

The Fourth Branch: Principles Related to Words and Meanings

First Principle: Generalization not restricted by specification takes precedence over generalization that is restricted by specification.

If scholars disagree on the generality of a statement that has been specified, and the generality of a statement that has not been specified, then the generality of the statement that has not been specified is favored over the others, because what has been specified has lost its generality by being restricted, and the truth takes precedence over the metaphorical." (Al-Razi, 1997, p. 430, Vol. 5).

Al-Amidi said: "The twenty-ninth: If one is general while the other is specified, then the one not specified is given precedence, due to the lack of mention of the latter." (Al-Amidi, 1404 AH, p. 264, Vol. 4).

Example: Allah's saying: {And fight in the way of Allah those who fight you but do not commit aggression} [Al-Baqarah: 190].

Al-Baghai said: This verse can have several interpretations:

One is that the meaning is to fight those who have no treaty or covenant with you, and do not fight those who have a treaty or covenant with you, so the verse is decisive on this opinion.

And some said: The meaning is to fight those who fight you, and do not fight those who do not fight you, such as women, children, elderly, and monks, so these are two opinions.

And some said: It is abrogated by His saying: {And fight against the disbelievers collectively as they fight against you collectively} [At-Tawbah: 36].

Al-Baghai, 2019, pp. 74, 75, 61.(....

Then he favored the latter opinion by saying: "This is the correct opinion, God willing, because the first two opinions can be included in it."

So the first and second opinions, in the first verse, are general in fighting, but are restricted by the covenant and circumstances, and the third opinion "in the second verse" is general in individuals, times, and places, unaffected by restriction.

Second Principle: Texts of revelation should be interpreted in their general sense unless there's a specification.

If the commentators disagree on the interpretation of a verse from the Book of Allah, then some of them interpret it generally, while others specify it and restrict it to some aspects, the correct approach is to interpret it generally." (Hussein Al-Harbi, 1996, p. 527, Vol. 2).

Abu Bakr Ibn Al-Arabi said: "...When the speech of Allah is mentioned, should it be interpreted generally or according to what is predominant in the context? The correct approach is to interpret it generally." (Ibn Al-Arabi, 2003, p. 287, Vol. 2).

Example: Allah's saying: {Or the bedouins who lagged behind will say, "Our wealth and our families occupied us, so ask forgiveness for us." They will say with their tongues what is not within their hearts. Say, "Then who could prevent Allah at all if He intended for you harm or intended for you benefit? Rather, ever is Allah, with what you do, Acquainted."} [Al-Fath: 11].

Al-Baghai said: Some said: The bedouins who lagged behind are those who had no women to take care of their wealth and families.

And some said: They are the fools.

And some said: They are the simpletons who understand nothing about women's affairs.

And some said: They are the blind ones who do not acknowledge their lineage and do not spread it. (Al-Baghai, 2019, pp. 258, 164, 256, 270....).

Al-Baghai presented the opinion of generalization in the verse, indicating his preference for it over the specific opinions, employing this principle, and affirming

that the correct view, according to him, is that the verse is general for everyone, for those who do not have a need for women

Conclusion:

After this scholarly journey into the study of the principles of preponderance according to Imam Al-Baghai, the article concludes with the following results:

The immense scholarly importance of the personality of Imam Al-Baghai as a reciter, interpreter, and jurist, as evidenced by the acknowledgments of scholars and historians, and by the contents of his interpretation, which reflect his solid scholarly qualifications.

Al-Baghai's behavior in his book reflects his excellent manners and high scholarly spirit, as seen in his interaction with those who held opinions contrary to his Maliki school of thought during the discussions of jurisprudential differences.

The significance of Al-Baghai's book "Ahkam al-Quran" lies in it being one of the oldest surviving books of the Maliki school, as well as in its richness with scientific discussions related to the sciences of the Quran.

Imam Al-Baghai utilized many principles of preponderance in his interpretation, whether related to Quranic texts, Hadiths and traditions, compelling indications, or the Arabic language... etc.

The most frequently used preponderance principles by Imam Al-Baghai are those related to Quranic texts, especially those concerning context and possible meanings in the noble words, followed by those related to the issue of abrogation.

The Noble Quran

Ibn Abi Hatim Abu Muhammad Abdul Rahman Al-Razi, ed. As'ad Muhammad Al-Tayyib, (n.d.), Tafsir Ibn Abi Hatim, Sidon: Al-Maktabah Al-Asriyyah

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