

INTERPRETIVE PREFERENCES BY SHEIKH MUHAMMAD TAHA AL-BALISANI FROM THE BEGINNING OF SURAT AL-JIN TO THE END OF SURAT AL-QIYAMAH. DATA COLLECTION AND STUDY

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Abstract

All praise is due to Allah, and prayers and peace be upon His Messenger, Muhammad, his family and companions. The current study presented aimed at presenting the preferences of the scholar Al-Balisani and studying them comparatively in order to reach the most appropriate sayings. The study aimed to show the extent of the contribution of Iraqi scholars to the Islamic culture and serving the true Islamic religion. Here, we want to point out the concept of interpretation of Sheikh Al-Balisani to clarify what he confuses people from every outsider. We also want to point out that the ancients, with what they left us with a great inheritance, gained some of the suspicions, fillers and intruders from the narrations by the Israelites and the fake stories, in order to confront it from the contemporaries. So that, the interpretation comes out in its new form, without prejudice or deleting the old from the predecessor, because the old is a flowing source from which the innovators were inspired.

قَالَ تَعَالَى : (وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا) الفرقان [33]

And they do not come to you with an argument except that We bring you the truth and the best explanation. (Al-Furqaan :33)

Introduction

Praise is due to Allah, Lord of the Worlds, and prayers and peace be upon Muhammad (the messenger of Allah) and upon all his family and companions. One of the greatest blessings of Allah on the servant is to follow the path of legal knowledge, due to his attachment to the Book of Allah, the like of which the creation was unable to come up with. Therefore, there were many studies on interpretation and the sciences of the Qur'an. There is no doubt that the science of interpretation, which is an explanation of the meaning of the words of Almighty Allah, is for the sake of science and the most honorable. It has been the focus of the nation attention since it was revealed to the Prophet (may Allah bless him and his family and grant them peace),

and to whatever time Allah willed. So, scholars wrote about its interpretation, rulings and all its sciences. They are still writing and they are pouring out the abundance of his knowledge. The Noble Qur'an addressed all kinds of people, with the most sensible minds and differences in their races, in the most wonderful manner and eloquently eloquent and eloquent speech until they were unable to come up with the like of it even in a verse. This indicates the inability of human minds because of the shortcomings and errors that they experience, no matter how much eloquence, eloquence and eloquence they come from.

The Noble Qur'an also addressed the apostles and prophets "peace be upon them" to convey the message, and urged them to be kind and gentle in their speech to kings from the tyrants and the sinners in the hope of their guidance. This is the most important method that the preacher follows in good speech because it carries with it the methodology of the Qur'an on which he builds the base of the ideal preacher. The Qur'an also urges people to put their minds to work in what their prophets call them to.

Qur'an is stylish in directing the discourse. This is what the unbeliever testified before the believer. This book is miraculous in its method of how to engage in dialogue with all shades and nations. The scholar Sheikh Muhammad bin Sheikh Taha Al-Balisani in his interpretation (Husun Al-Bayan "the refinement of interpretation") is one of those scholars who spent their lives in the service of the Book of Allah, because of its author's scientific status in various legitimate sciences, which is a science of the media. The study of Balisani's preferences in his interpretation of "Husun al-Bayan" has been proposed, to be a system and a continuum of academic scientific studies. The plan of the current research was on the subject of the interpretative preferences of Sheikh Muhammad Taha Al-Balisani from the beginning of Surat Al-Jin to the end of Surat Al-Qiyamah: Data collection and study.

The study included an introduction, two chapters and a conclusion. The introduction includes a statement of the importance of the topic, the reasons for choosing it, and the merit of the science of interpretation. The first topic includes a brief translation of Sheikh Al-Balisani, dealing with his personal life and death. As for the second topic, it deals with the study of the probable issues compared to the sayings of the scholars. Conclusion includes the key results, research recommendations, then indexes, sources and references.

Sheikh Muhammad Taha Al-Balisani

1- His Name:

He is the Sheikh, the scholarly jurist and the interpreter, Muhammad Ibn al-Sheikh Taha Ibn al-Sheikh Ali Ibn al-Sheikh Issa Ibn al-Sheikh Mullah Mustafa (Al-Suhrani) Al-Balisani, one of the nation scholars in Islamic sciences (Al-Balisani, 1996).

2- His Lineage:

His lineage extends to Bir Khidr Al-Shahwi, whose lineage extends to our master Imam Ali bin Abi Talib (peace be upon him). (Siddiq, 2007). He is from an ancient scholarly dynasty. Sheikh Abd al-Karim al-Mudarres (may Allah have mercy on him) mentioned the head of the Association of Iraqi Scholars at the time in his memorial ceremony. It was only one person out of the descendants of the fathers of Sheikh Al-Balisani who was not a scholar, as they were all scholars who inherited knowledge (Al-Balisani, 1996).

3- His Birth:

Sheikh Al-Balisani tells about the place and time of his birth, based on the words of his parents. He says: "I am like what my parents say: He was born at the beginning of the fall in the year 1917, in the village of Balisan. By my birth, the world was darkened or enlightened? Allah knows best. (Siddiq, 2007).

4- His Title:

Sheikh Muhammad Taha Al-Balisani had various titles, including (Al-Da'I "the caller"), (Damao), (Azad) and Al-Balisani (Al-Balisani, 1996).

5- His nickname:

The Sheikh was known by many nicknames, including Abu Ahmed and Abu Hussein, but he was not famous for them, but found that in the poetry of one of his students (Al-Balisani, 1996). The Sheikh called himself Abu Hussein. He recited poetry on the occasion of the eulogy of Al-Balisani by saying:

Aba Hussein, the death is coming no one is running away. Love is waiting for the separation of his beloved. People are either goodbyed and goodbyers.

6- His Character:

The Sheikh, may Allah have mercy on him, was well-mannered with what his likes of working scholars used to do. He was at a high level in the mental and cognitive fields and in the emotional field. He had psychological stability as his laughter and patience. He was the first person to preach in the Kurdish language on the pulpit so that the people who were not addressed in Arabic could benefit from him. He only understood a few of the Friday sermons. In his social field, he has a solid bond with scholars and writers. He was generous in nature and made his house a home for strangers and students of knowledge in Baghdad. He greatly encouraged scholars from all disciplines such as Sharia, engineering, medicine and psychology. He was bold in expressing his views. It was in his nature that he respected religious families in particular and highly respected people in general. Therefore, he was loved by the people, and evidence of that on the day of his funeral was followed by the common people and many of their elites (Othman, 2012). The Sheikh was famous for the quality of his teaching, the eloquence of his speeches, the virtuosity of his statement, the beauty of his voice, and his good performance for reading the Noble Qur'an. Biara was a center of true Islamic mysticism, science and a gathering of scholars, which people from different countries visit, such as Iraq, Iran, Turkey, the Levant, Lebanon, Egypt and others (Al-Balisani, 1996).

The Sheikh, may Allah have mercy on him, was far from the extremist nationalist tendencies, and transformed them into the reality of people's lives, and other peoples and sects followed them, in whose hearts there was deviation and a tendency to follow. Union and Progress) is the association that raised the nationalist (Turanian) banner. The founders of this party were from the Jews of (Thessaloniki) in (Yugoslavia), and they were known as the Jews (Dunmah), which was like a cat's claw (for Zionism). These Jews constituted for the Islamic nation a new Trojan horse with which they broke through the strong walls that Muslims had stained with their blood over the centuries, and forced its soil with the meat and remains of its martyrs. Their lineage

goes back to the Samaritan. They were hypocritical and showed Islam, but their reality was Judaism and Freemasonry, which is only one of the tools used by colonialism to sabotage and fragment the Islamic nation into more than (50) countries. They were chosen to implement the imperialist plan in the Islamic world. (Al-Balisani, 1996).

7- His Death

He passed away due to a terminal illness that afflicted him on April 24, 1995, corresponding to Dhu al-Qa'dah 24, 1415 AH. He was buried in the cemetery of the saints in the Kaylani cemetery in the mosque of Sheikh Abdul Qadir Al-Kilani (may Allah have mercy on him). He has commanded that he should only be buried in Baghdad between those he loved and who loved him. (Al-Balisani, 1996).

Balisani's Preferences

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا (سورة الجن:18)

(And [He revealed] that the masjids are for Allah, so do not invoke with Allah anyone) (Surat AL-Jin:18)

There is only one question in the aya above: What is meant by the masajids?

Al-Balessani's preference: "What I see is that the masjid is a source in the sense of prostration. Prostration is in the sense of submission and obedience. The meaning is that submission and obedience are all to Allah. Every submission to others if it is not commanded by Allah Almighty or not in what Allah Almighty has permitted is an association with Allah". (Al-Balisani, 1996).

The Study:

In the aya, there are six sayings:

The first saying: What the people of worship build for, said by Ibn Abbas, may Allah be pleased with them.

Muqatil said: "masajids" mean the churches, monasteries and mosques are for Allah, so do not invoke anyone with Allah. Because the Jews and Christians participate in their prayers in the monasteries and the churches, Allah commanded the believers to unify Him." (Al-Balisani, 1996).

Al-Qurtubi said: "And saying that they are houses built for worship is the most obvious statement, Allah willing, and it is narrated on the authority of Ibn Abbas, and adding mosques to Allah Almighty is an addition of honor and reverence."

The second saying: It is the prayers, that is: because prostration is for Allah.

The third saying: And it was said that it is the plural of prostration, which is "masjid" place of prostration. It is said: "sajdtu" I prostrated, "sujuden" prostrate, and "masjiden" a part to prostrate on. It is also said: "darabt fi al'ard drban" I walked in pursuit of sustenance.

Al-Samarqandi said: “And the mosques are for Allah, meaning: to prostrate to Allah. It is said: identically, they are the mosques. i.e. mosques were built to worship Allah Almighty in. So, do not invoke anyone with Allah, meaning: do not worship anyone but Allah Almighty.” (Al-Samarqandi, n.d.)

The fourth saying: “masajid” here would refer to Mecca, which is the qiblah “the place where Muslims direct to when performing their daily prayers”. Mecca is called mosques, because everyone direct their prostration to. (Al-Zamakhshari)

Al-Zamakhshari said: “What is meant by “masajid” is the Sacred Mosque, because it is the qiblah of the mosques. The Almighty’s saying, And who are more unjust than those who prevent the name of Allah from being mentioned in His mosques”.

The fifth saying: “Masajid” is the parts on which he prostrates to Allah. Al-Rabee said’.

Al-Maturidi said: “masajid” is what it is prostrated in, and what it is prostrated on. What it is prostrated in are the areas, and what it is prostrated on are the limbs. It is as if he says that the areas in which the servant prostrates in the mosques and the parts in which he prostrates to Allah Almighty, because He is the one who created them and established them.” (Al-Maturidi, 2005)

The sixth saying: All the regions, because the whole earth is a mosque for the Prophet (may Allah bless him and his family and grant them peace).

Al-Wahidi said: “masajid” means the places that were built for prayer and the remembrance of Allah.” (Saira et al, 1994)

Al-Ulaimi said: “And masajid” the places built for prayer (for the sake of Allah) are singled out for prayer and supplication. (Al-Ulaimi, 2001)

Preferences:

What appears and Allah knows best is that the most likely interpretation of the verse is that what is meant is “Mosques” which are places of worship, which is what most of the commentators have gone to. Al-Tabari said: “And (He revealed) that masajids are for Allah, so do not invoke) O people (with Allah) and do not associate anything with Him in it, but single out monotheism for him, and worship him sincerely.” This is a saying that requires the generality of the oneness of Allah alone in every spot prepared for the worship of Allah alone. (Yamama, 2001)

The second question

وَتِيَابِكُمْ فَطَهِّرُوا (4)

(And your clothing purify) (4)

There is only one question in the Aya: What is meant by the words of the Most High and your clothing purify?

Al-Balisani’s preference: “for me, it means “purify your surroundings”, so purify from the worship of idols. It is permissible to mean all of these meanings mentioned as they do not

contradict them, but all of these things are required of every preacher to be characterized by them. So the meaning is “everything that is called clothes is real or metaphorical, so purify”.

The study:

There are eight sayings in the aya:

The first saying: “Do not wear it for disobedience, nor for treachery.” (Al-Tustari, 2001)

Al-Tustari said: “That is, do not wear your clothes for disobedience.”

Al-Wahidi said: “Do not wear it for disobedience or treachery, for the treacherous and the immoral is called the defilement of clothes.” (Saira et al, 1994)

The second saying: Do not let your clothes be of impure gain. It was also narrated on the authority of Ibn Abbas.

Al-Razi said: “That is, the clothes that you wear should be purified, rather than being usurped or forbidden, rather they should be acquired from a lawful way.” (Altaib, 1419)

Al-Khazen said: “It should be usurped or forbidden, rather it should come from a lawful and good earning.” (Al-Khazen)

The third saying: Purify yourself from guilt, Mujahid said! Qatada.

Al-Tabari said: “Your body is cleansed of sins.” (Yamama, 2001)

Makki Al-Qaisi said: “That is, your soul is one of the sins, so he made the position of the soul, because it includes it, and there are many similarities to that.” (Al-Qaisi, 1997)

The fourth saying: And your work correct. Al-Dahhak said.

Al-Suyuti said: “Your work correct.” (Al-Mahly & Al-Sayuty, 911)

Al-Saadi said: “What is meant by his clothes, all his deeds, and by purifying them, is to purify them and advise on, to put them in the most perfect manner, to purify them from nullifications, corruptions, and imperfections from evil, hypocrisy, amazement, arrogance, heedlessness, and other things, which the slave is commanded to avoid in his worship.” (Al-Saadi,).”

Saeed Hawwa: “Let what you show people of your actions or appearances be pure so that it does not affect the warning process.”

The fifth saying: purify your manner. Al-Hasan and Al-Qurazi said.

Al-Nisaburi said: “to improve morals and avoid sins.” (Al-Farmawi, 1994)

The sixth saying: Your clothes are to be shortened and shimmered. Tawus said.

Al-Zajaj said: “Anything, your clothes are to be shortened, because shortening a garment is farther from impurity, and if it is dragged on the ground, it is not safe for anything that impurities to befall it.” (Al-Zajaji,)

Buqa’i said: “That is, separate your sensual clothes by keeping them away from impurities by avoiding the arrogance of the arrogant ones from making them lengthy, and by purifying them so that they are suitable for standing in the service of the Holy Presence.” (Buqa’i)

The seventh saying: purify your heart. Saeed bin Jubayr said.

Al-Qushayri said: “Purify your heart from all creatures, and from every blameworthy characteristic. Purify yourself from slips, your heart from transgressions, and your secret from distractions.” (Al-Qushayri)

Ibn Kathir said: “purify your heart and intent.” (Ibn Kathir)

The eighth saying: Wash your clothes with water, and purify them. This was stated by Ibn Sirin and Ibn Zayd.

Al-Kirmani said: “Whatever your clothing, purify it for prayer.”

Ibn Attia said: “It is a command to purify clothes in reality.” (Al-Shafi, 1422)

According to Al-Maraghi: “What is meant by the purity of clothes is washing them with water if they are impure.” (Al-Maraghi)

Preference:

What appears, and Allah knows best, is that the most likely interpretation of the verse is that what is meant is “Purify yourself from impurities, for purification is obligatory in the prayers and is loved in others, by washing them or by protecting them from impurity by shortening them for fear of dragging tails in them. The first thing he is commanded is to reject reprehensible habits, or purify yourself from reprehensible manners and vile actions.” (Al-Baidawi). What Balisani preferred falls under this saying “وَالرُّجْزَ فَاهْجُرْ” “And uncleanness avoid”.

Third question

(وَالرُّجْزَ فَاهْجُرْ [5])

(And uncleanness avoid) (5)

There is only one issue in the verse: What is meant by “Alrujz”?

Al-Balisani’s preference: “for me, “alrujz” means everything that causes torment and is called uncleanness, so you have to leave it.” (Al-Balisani, 1996)

The study:

There are six sayings in the aya:

The first saying: alrujz” means the sins and idols. Jaber, Ibn Abbas, Qatadah and As-Suddi pointed out.

Muqatil said: “alrujz” means the idols, Yasaf and Naila, who are idols at the house, whose faces are wiped by whoever of the infidels of Makkah who passed by them. Allah, the Blessed and Exalted, commanded the Prophet, may Allah prayers and peace be upon him, to avoid them.” (Kofi, 1422)

The second saying: “leave out the polytheism”. Ibn Jubayr stated.

Al-Baghawi said: “It means polytheism.” (Al-Mahdi, 1420)

The third saying: “abandon the sins”. Al-Hassan said.

Al-Qushayri said: “alrujz” means “sins.”

Fourth saying: “abandon the sins”. Al-Suddi said.

Al-Samarqandi said: “alrujz” means “leave the sin.” (Al-Samarqandi)

Al-Harari said: “That is, abandon the sins and misdeeds that lead to torment in this world and the hereafter.”

The fifth saying: “And torment is to be abandoned” as narrated by Asbatt.

Al-Samani said: “rijz” is the torment, and the meaning is: to avoid that which leads to torment.”

Al-Razi said: "Rijz means everything that leads to disgrace, so abandon it. That is, to forsake the one who is rebuked, that is, the one who is tormented." (Al-Razi, 1420)

The sixth saying: “abandon the injustice”. (Al-Razi, 1420)

Al-Shaarawy said: "rijz” means a kind of torment. Here the truth shows that they were tormented because of their oppression." (Al-Shaarawy)

Preference:

What appears, and Allah knows best, is that the most likely interpretation of the meaning of the verse is that what is meant by “Rijz” is the idols. What supports this is the saying of most of the Companions (may Allah be pleased with them) “If the hadith is proven, and it is a text in the interpretation of the verse, then it cannot be changed to anything else.” (Al-Harbi, 1996). It is also possible to combine the statements contained in the interpretation of the verse in general, as it is acceptable. This is what Al-Balisani said, for the meaning of impurity is everything that causes torment and is called uncleanness, so you have to abandon it.

Conclusion

After we have talked about the preferences of Sheikh Al-Balisani, we must explain at least a little bit about the concept of interpretation and its importance and how to be able to derive based on his understanding of it. Understanding the purposes of Sharia makes the exegete link his interpretation with it, in a way that makes the interpretation more close to people. Hence, it became clear that the old interpretation is the origin of the interpretation despite what is similar to it in the transmission of weak narrations and the frequent digression of speech and the attempt to fill the books of interpretation with incorrect narrations. However, it is a source of interpretation, and is considered the nucleus on which contemporary commentators have walked. They revised it for what was foreign to it. They controlled the narrations, isolating and excluding what is not an interpretation, and showing the interpretation in a new and contemporary fashion attributed to its contemporary pioneers. So that, those coming people can follow their footsteps in confronting everything that is contrary. The interpretation remains the pioneer in understanding it and clarifying its meanings.

Therefore, Sheikh Al-Balisani’s preferences were one of the aspects of renewal in the religion, rather they are the clearest and most necessary. Since the Holy Quran is the source of the first legislation, renewing its interpretation means renewing a large part of the religion and many trends where many of which still need more tuning and implementation. Scholars working in the field of da’wah in the Arab and Islamic worlds should raise awareness of the nation about

the concept of interest in spreading awareness in the Muslim community and making preventive measures in it. It is also necessary to pay attention to the publication of advocacy messages related to this issue issued by reliable legitimate authorities and broadcast in the media and communication in order to reach the largest number of Muslims. The educational curricula must also be reformed so that the younger generations are brought up with an integrated education of faith that instills in the souls bringing goodness and doing good. The last thing we pray to Allah with is praise to Allah, Lord of the worlds, and the best prayers upon our master Muhammad and all his family and companions.

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