

The Law that Guides and the Guidance that Governs: Remediating the Bid‘ah within Tafsir through Integral Mafāhīm of the Quran

Mawlana Kamil Zia Uddin¹

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Abstract:

This paper argues that the Quran must be read as an integral discourse in which *ḥukm* (law) and *hidāyah* (guidance) are inseparable dimensions of a single divine address. Modern and pre-modern interpretive tendencies that isolate legal verses from their spiritual and ontological contexts, or treat ethical guidance apart from jurisprudential form, constitute a hermeneutical *bid‘ah*: an innovation of fragmentation that distorts revelation’s unity. Drawing upon classical and contemporary sources, the study reconstructs the Quran’s own epistemic architecture through the principle of *rabṭ al-āyāt*, the internal correspondence of verses, and the conceptual pairings that sustain it: ontology and law, perception and submission, the seen and the unseen.

By tracing how the Quran embeds its legal, moral, and cosmological teachings within a single vision of reality, the paper proposes an integral *tafsīr* methodology grounded in *mafāhīm kulliyyah* (comprehensive concepts). The argument culminates in a call to restore the unity of meaning that the early community embodied, where every command was *embedded* by guidance and every truth *governed* by law. In an age when interpretation risks reducing revelation to rhetoric or data, the task is not to propose a new interpretive paradigm, but to retrieve the integrative logic already embedded within the Quranic discourse: to return to the Quran’s own wholeness so that, in the words of Sūrah al-Mursalāt, “in what discourse after this will they believe?”²

Keywords: Quranic Hermeneutics; Law and Guidance; Rabṭ al-Āyāt; Integral Tafsīr; Textual Coherence; Bid‘ah.

¹ Reviewed by the Department of Quranic Exegesis

² al-Mursalāt 77:50

Introduction

The Quran is not a text to be approached as one approaches an anthology of independent statements. It is a discourse whose origin is divine, whose preservation is perfect, and whose purpose is to guide the human being to his or her Creator. Its guidance (*hidāyah*) is not limited to a narrow set of moral instructions, nor is it exhausted in its legal pronouncements. Rather, the rulings (*ḥukm*) that the Quran contains are in service to that guidance, and the guidance itself is what gives life and meaning to the law. In the Quran's own architecture, the two cannot be separated without doing disservice to the text.

In our time, however, the Quran is often approached in ways that fragment this unity. Ayat are lifted from their place and placed into frameworks foreign to their nature, scientific, political, or social, and are then made to conform to purposes determined in advance by unqualified interpreters. The effect of this is twofold: the immediate aim of the interpreter may be served, but the deeper aim of the Quran, *hidāyah* and *ḥukm*, is compromised. The Quran itself warns us of this danger: يحرفون الكلم عن مواضعه — “They distort words from their proper places”.³ Such displacement of meaning is not merely textual error but moral deviation, a removal of revelation from the order that sustains its guidance. It further warns us of this danger: يضل به كثيرا ويهدي به كثيرا وما يضل به إلا الفاسقين — “He misguides many by it and guides many by it; and He does not misguide by it except the defiantly disobedient”.⁴ Here, misguidance (*ḍalāl*) is not only born of ignorance but of *fisq*, a willful *khurūj* (departure) from the order of obedience that makes guidance possible. As the lexicographers note⁵, *fisq* signifies the act of bursting forth from one's proper enclosure, as the ripe date splits from its skin: a vivid image of separation rather than blindness.⁵ In the Shar'ī sense, it is rebellion against the harmony of command and restraint (*amr wa-nahy*) that defines servanthood.

³ al-Nisā' 4:46

⁴ al-Baqarah 2:26

⁵ Sāmīn al-Ḥalabī, *Umdat al-Ḥuffāz fī Tafsīr Ashraf al-ʿAlfāz*, ed. Muḥammad al-Tūnjī (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1996), 3:56, s.v. “فسق.”

So destructive is this principle of rupture that even the smallest of creatures was named after it: the mouse, *al-fuwaysiqah*, for its habit of gnawing through its closure and corrupting what contains it.⁶ It is the emblem of the moral fissure that *fisq* represents, subtle, pervasive, and ruinous from within. In the same way, the *fāsiq* tears through the boundaries of the divine order, hollowing the form of religion while leaving its shell intact. Thus revelation, which was meant to restrain, becomes for such a soul a means of self-justification; the light that was sent to guide becomes a flame that consumes. The same revelation that is a light for some becomes a cause of further darkness for others. This is not because of any deficiency in the revelation, but because of the state of the one approaching it.

As the Sufi jurist of Fars, Rūzbihān al-Baqlī al-Shīrāzī (d. 606/1209) writes in his '*Arā'is al-Bayān fī Haqā'iq al-Quran*':ⁱⁱ

“The Quran is an ocean of the wonders of *rubūbiyyah* (Lordship) and the marvels of the hidden secrets of the Divine *qudsiyyah* (Holiness). Whoever’s eyes Allah anoints with the *kuhl* (alimony) of the light of *haqīqah*, beholds with the inner sight of the *sirr* (secret), the intimately-joined unveilings of the visions of the Divine *ṣifāt* (Attributes). He becomes enamored of them and remains ever seeking an increase in the true knowledge of their *haqā'iq* (realities), surrendering his very *rūḥ* beneath the *aḥkām* (rulings) of those attributes, marked by '*ubūdiyyah* (worshipful submission) and the discipline of divine *mukhāṭabah* (address). But whoever’s heart Allah blinds from witnessing the *tajalliyāt* (self-disclosures) of His Book goes astray upon the path of *nukrān* (denial) and drowns in the sea of *ḍalālāh* (misguidance). It has been said: between the slave and Allah lie two seas, the sea of *halāk* (destruction) and the sea of *najāh* (salvation). Yet within the sea of salvation itself many perish, as He said, ‘He leads many astray thereby and He guides many thereby.’”⁷

Rūzbihān’s reflective tafsir returns us to the heart of what it means to approach the Quran as *kalām Allāh*, a divine discourse that reveals itself according to the receptivity of the one who

⁶ *Ibid*

⁷ Rūzbihān al-Baqlī al-Shīrāzī, '*Arā'is al-Bayān fī Haqā'iq al-Qur'ān*', ed. 'Āmir al-Sa'īdī (Beirut: Dār al-Kutub al-'Ilmiyyah, 2008), 1:124.

hears it. His words remind us that the Quran's light does not unfold through analytical dissection only but through *tajallī*, divine disclosure met by the humility of *'ubūdiyyah*. To read the Quran rightly, then, is not merely to interpret its ayat but to be transformed by them. This principle, which Rūzbihān expresses in the language of *taṣawwuf*, was embodied most perfectly by those who first received the revelation.

The first recipients of the Quran, the Companions of the Messenger of Allah ﷺ, encountered it not in the form of abstract verses arranged between two covers, but as a living reality. They saw it revealed in stages, explained by the Prophet's ﷺ words, enacted in his judgments, and embodied in his character. Their understanding was thus never partial. They saw each āyah against the backdrop of all others; they recognized the relationship between the legal and the spiritual, between the specific and the universal. This completeness of vision is what preserved them from the distortions that come when one treats the Quran as if it were a collection of unrelated data points. If we are to recover that completeness today, our methodology must reflect it. We must resist the temptation to approach the Quran piecemeal or in a superficial manner, and instead strive to see its rulings and its guidance in the unity in which they were revealed. This requires a reading that places every āyah within the totality of the Quran, allowing the Quran to interpret itself (*al-Qur'ān yufassiru ba'duhu ba'dan*).

This principle has long been articulated by the classical scholars of tafsīr. Al-Zarkashī (d. 794/1392), in his *al-Burhān fī 'Ulūm al-Qur'ān*, records the methodological maxim as follows: ⁱⁱⁱ

“The best method of tafsir is to interpret the Quran by means of the Quran itself. That which is expressed concisely in one place has been elaborated upon elsewhere, and that which is summarized in one passage has been expanded in another. If this proves difficult, then one turns to the Sunnah, for it clarifies and explains the Quran. Allah, Exalted is He, says: *'And We have not revealed the Book to you except that you may make clear to them that about which they differ, and as guidance and mercy for a people who believe'* (al-Naḥl 16:64). For this reason, the Prophet ﷺ said: *'Indeed, I have been given the Quran and the likes of it along with it,'* meaning the Sunnah. If nothing is found in the Sunnah, then one refers to the sayings of the Companions, for they were most knowledgeable about it, having witnessed its contexts and having been granted by Allah an extraordinary understanding. And if nothing is found even from

them, one resorts to reasoning and deduction, subject to the previously established conditions.”⁸

This classical formulation affirms that *tafsīr al-Qur’ān bi’l-Qur’ān* is not only the most sound but also the most intellectually holistic approach, situating revelation within its own divine coherence rather than fragmenting it into isolated statements. Building upon this principle, a contemporary recovery of that method demands that we read the Quran integrally, seeing how its meanings unfold through internal correspondence, and connecting its themes through the practice of *rabṭ al-āyāt*. It was precisely this coherence that Mawlānā Ashraf ‘Alī Thānvī (d. 1362/1943) sought to revive for a fragmented age. In the introduction to his concise treatise on *rabṭ al-āyāt*, he writes^{iv} that it was composed “to clarify the *irtibāt*, the interconnection, between the ayahs of the Quran and the Furqānic meanings they contain, a work made necessary in our time due to the many who now search for this very relation.”⁹ Mawlana Thānvī’s observation was not a lament but a diagnosis: that the modern reader, overwhelmed by isolated subjects and atomized readings, had lost sight of the Quran’s own architecture of meaning.

By restoring *rabṭ al-āyāt* to its rightful place, Mawlana Thānvī was, in truth, re-articulating the same epistemic unity that underlies the classical tradition from al-Rāzī to Ebussuud. For the tafsir tradition, the connective tissue of coherence was not a rhetorical flourish but a reflection of *tawḥīd* itself: the reality that every ayah, theme, and command in the Quran proceeds from a single Source and returns to it in harmony. To read the Quran otherwise is to witness the parts without perceiving the Whole, to trace its words while remaining veiled from its Word.

Yet such a reading cannot be sustained by method alone. It demands the inward posture that the Quran itself enjoins: *khushū’*, humility before the Divine address; *ikhhlās*, sincerity of intention; and *inqiyād*, receptivity to be shaped by revelation. Without these, even the most rigorous structure of understanding collapses into self-assertion, and one risks becoming among those whom the Quran describes as being led astray by the very words meant to guide them.

⁸ Badr al-Dīn al-Zarkashī, *al-Burhān fī ‘Ulūm al-Qur’ān*, ed. Muḥammad Abū al-Faḍl Ibrāhīm (Cairo: Dār al-Ma‘ārif, n.d.), 1:315–316.

⁹ Ashraf ‘Alī Thānvī, *Sabaq al-Ghāyāt fī Nasq al-Āyāt*, ed. Muḥammad ‘Ubaydullāh al-As‘adī (Beirut: Dār al-Kalimah li al-Nashr wa al-Tawzī‘, 2020), 33.

This study serves as a foundational inquiry into a holistic reading of the Quran, one that restores the organic unity between *ḥukm* (divine ruling) and *hidāyah* (divine guidance). Rather than treating these as separate domains of law and spirituality, it seeks to demonstrate how they interpenetrate within the Quranic discourse itself. The paper develops the conceptual and methodological principles that underlie this integrated approach, drawing on exegetical, ethical, and epistemological dimensions of interpretation. While it does not claim to exhaust the subject, it seeks to establish a framework upon which subsequent studies may build, engaging specific Quranic passages to demonstrate how this interpretive model functions in practice. Ultimately, the goal is to reorient the reader, whether scholar or student, Muslim or otherwise, toward the Quran as it was meant to be encountered: as a unified revelation, a coherent moral vision, and a light whose legal rulings guide because they are inspired, and whose guidance transforms because it is lived.

Foundational Framework

Any meaningful approach to the Quran must begin with a clear understanding of the relationship between *ḥukm* and *hidāyah*. The first is the divine ruling, binding in its authority, precise in its application, and governing the conduct of the believer in matters of worship, ethics, and social interaction. The second is the divine guidance, a broader orientation of the heart, mind, and soul toward Allah, which infuses the *ḥukm* with purpose and situates it within the totality of human existence. To separate the two is to dismantle the Quran's own structure, for every ruling is revealed within a framework of guidance, and every strand of guidance finds its form in law.

1. Levels of *Hidāyah*

Hidāyah is not monolithic. The Qur'an presents it in degrees, each of which is necessary if the human being is to attain what the Qur'an calls *falāḥ*, true success:

- Recognition of Allah (*Ma'rifat Allāh*): This is the root and foundation. The Quran's first function is to reveal who Allah is, His Oneness, His attributes, His *raḥmah* and justice, so that the human being may know Him as He has described Himself. Without this recognition, the *ḥukm* is reduced to empty formality, and the actions it governs lack spiritual direction.

It is this very nexus between *ma'rifah* and *hidāyah* that Imām Ebussuud, the pinnacle of Ottoman Tafsir, elucidates in his commentary on the divine statement:^v

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يَهْدِيَ فَمَا لَكُمْ
كَيْفَ تَحْكُمُونَ

(Yūnus 10:35).

The Quran isolates *hidāyah* itself as the touchstone of true *ma'būdiyyah*, the sign that distinguishes the One worthy of worship from all false claimants. Even the lowest degree of *ma'būdiyyah*, he explains, would entail the capacity to direct creation toward what benefits it; the inability to do so exposes the impotence of anything worshipped besides Allah. He further distinguishes between *yahdī ilā al-ḥaqq*, to guide *toward* the truth, and *yahdī li-l-ḥaqq*, to guide *for* the truth itself, affirming that the latter belongs to Allah alone, who not only points out the path but orients all of existence toward its ultimate perfection through every act of divine ordering.¹⁰

It is precisely this inner movement from being guided *toward* truth to being guided *for* the sake of truth that Imām al-Qushayrī discloses in his *Laṭā'if al-Ishārāt*. He highlights, *al-Ḥaqq*, “the Real”, is one of Allah’s Names, meaning that He truly exists, possesses all truth, and manifests it as He wills. When predicated of creation, *ḥaqq* refers to what is right in action, sound in belief, and permissible in speech. Thus, when the Quran declares, *Allāhu yahdī li-l-ḥaqq*, it does not merely describe divine instruction but divine disclosure, the Real guiding to the Real.

Al-Qushayrī distinguishes two stations within this guidance:^{vi} *whoever al-Ḥaqq guides to al-Ḥaqq, He causes to stand upon al-Ḥaqq*, this is the station of certainty (*yaqīn*). Yet rarer still, he writes, is the one whom *al-Ḥaqq guides to al-Ḥaqq for the sake of al-Ḥaqq*, a servant for whom no personal share (*naṣīb*) or portion (*ḥaẓẓ*) remains. In such souls, *ma'rifah* and *hidāyah* become one: recognition becomes guidance, and guidance becomes recognition, until the knower is led not merely *to* the Real but *by* the Real *for* the Real.¹¹

- Deliverance in the Barzakh: Another level is salvation in the realm between death and resurrection. The Quran does not restrict *hidāyah* to worldly success; it extends it into the

¹⁰ Abū al-Su'ūd al-'Imādī, *Irshād al-'Aql al-Salīm ilā Mazāyā al-Kitāb al-Karīm* (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, n.d.), 4:143.

¹¹ Abd al-Karīm al-Qushayrī, *Laṭā'if al-Ishārāt* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2000), 2:15–16.

unseen stages of existence. Deficiency here leads to *‘adhāb al-qabr*, the punishment of the grave, indicating that *hidāyah* is measured not merely by external conformity to law but by the state in which one meets Allah.

The term *barzakh* captures this liminal state with linguistic and metaphysical precision. In its root sense, it signifies a barrier (*ḥājiz*) that both separates and relates two realities—*mā bayna kull shay’ayn*, “that which lies between any two things.” In Quranic and theological usage, it denotes the interval between this world (*al-dunyā*) and the next (*al-ākhirah*), the unseen realm extending from death until resurrection, through which every soul must pass.^{12_vii} This understanding was not merely linguistic but existential. As Makkī ibn Abī Ṭālib records^{viii}, when a man once said in the presence of al-Sha‘bī, “*May Allah have mercy on so-and-so—he has become one of the people of the Hereafter*,” al-Sha‘bī replied: “He has not become one of the people of the Hereafter; rather, he has become one of the people of the Barzakh—neither of this world, nor yet of the next.”¹³

The *barzakh* is not a metaphor but a mode of being, sustained by the same *hidāyah* and *ḥukm* that govern the existence of the worldly realm. To deny its reality is to rupture the chain of divine order, for guidance unheeded in this world reverberates in that in-between, and its neglect bears consequence beyond time.

When the Quran declares *qad aflaḥa*—“indeed he has succeeded”—it speaks of one who has realized both levels: the one who has known Allah in life and who is granted safety beyond death.

In this light, Imām Abū Bakr al-Jaṣṣāṣ (d. 370/980), the most prolific author among the scholars of *Aḥkām al-Qur’ān*, offers a profound intellectual prelude to what this synthesis of *ḥukm* and *hidāyah* entails.^{ix} He begins his monumental work by asserting that his treatise

“comprises a discussion of essential principles (*jumal*) whose ignorance is impermissible (*lā yasa’u jahluhu*) in the foundational matters of *tawḥīd* (Divine Unity), and serves as a *tawḥīd’ah*—a preparatory groundwork—for what is required in

¹² Ibn Manẓūr, *Lisān al-‘Arab*, s.v. “Barzakh” (Beirut: Dār Ṣādir, n.d.), 3:8.

¹³ Makkī ibn Abī Ṭālib, *Tafsīr al-Mushkil min Gharīb al-Quran*, ed. ‘Alī Ḥusayn al-Bawwāb (Beirut: Dār al-Gharb al-Islāmī, 1997), 3:135.

understanding the methods (*turuq*) of deriving (*istinbāt*) the meanings (*ma'ānī*) of the Quran, extracting its evidences (*dalā'il*), discerning the rulings (*aḥkām*) of its expressions (*alfāz*), and grasping the modes of Arabic speech (*anḥā' kalām al-'Arab*), its linguistic usages (*asmā' lughawiyyah*), and its legal terminologies (*'ibārāt shar'iyyah*).¹⁴

Al-Jaṣṣāṣ thus situates *Aḥkām al-Qur'ān* not merely as a compendium of legal exegesis but as a disciplined science that begins with *tawḥīd*, the recognition of Allah's Oneness, and culminates in *fiqh*, the understanding of His command. As he writes,

“The foremost of the sciences deserving precedence is the knowledge of *tawḥīd Allāh*, affirming His Oneness and transcendence (*tanzīh*) beyond any resemblance to His creation, and exonerating Him from what the fabricators (*muftarūn*) ascribe to Him of injustice toward His servants.”¹⁵

In other words, before one can interpret the divine law, one must first know the Lawgiver; before deriving *aḥkām*, one must be grounded in *ma'rifat Allāh*. Al-Jaṣṣāṣ's methodological vision thus reinforces the very thesis advanced here: that the *ḥukm* of the Quran cannot be understood apart from its *hidāyah*, and that both rest upon the prior realization of *tawḥīd*.

He concludes his brief introduction, which he wrote after completing his book on Usul al-Fiqh, with a prayer that encapsulates the ethos of the exegete:

“Now that our discourse has reached the mention of the rulings (*aḥkām*) and evidences (*dalā'il*) of the Quran, we beseech Allah to grant us *tawfīq* toward that which brings us nearer to Him and earns us proximity in His presence. Indeed, He is the One who grants such nearness and is fully capable of it.”¹⁶

¹⁴ Abū Bakr al-Jaṣṣāṣ, *Aḥkām al-Qur'ān*, ed. 'Abd al-Salām Muḥammad 'Alī Shāhīn, 3 vols. (Beirut: Dār al-Kutub al-'Ilmiyyah, 1994), 1:4.

¹⁵ *Ibid*

¹⁶ *Ibid*

In invoking this prayer, al-Jaṣṣāṣ reminds the reader that the true interpreter of the Quran is not merely a jurist or linguist, but a servant seeking *qurb ilā Allāh*—nearness to Allah—through the understanding of His word.

2. The Ṣaḥābah's Complete Vision

The Companions did not encounter the Quran as a bound text enclosed between two covers, indexed and cross-referenced for study. They received it as *wahy munazzal*—revelation descending amidst their lives—ayah by ayah, across twenty-three years of struggle, migration, and formation. They saw the *ḥukm* emerge from the same divine discourse that stirred their hearts, disciplined their souls, and ordered their community. The Prophet ﷺ was not a distant legislator but the living embodiment of revelation: his character was its commentary, his judgment its enactment, his silence its discernment.

Because of this lived immediacy, the Companions possessed a complete vision of the Quran. They did not separate creed from law, or law from guidance, or guidance from history. Each *āyah* spoke to them within an ever-expanding horizon of meaning: what preceded it illuminated what followed, and what was revealed in Mecca breathed through what descended in Madinah. For them, *ḥukm* and *hidāyah* were not two analytical categories but a single experiential truth—one that moved from hearing to understanding, from understanding to action, and from action to transformation.

Any methodology that seeks fidelity to this prophetic horizon must strive to approximate that wholeness. It must reconnect the verses through *rabṭ al-āyāt*, trace the recurrence of meaning through thematic cross-reading, and allow the Quran to explain itself—*al-Qur'ān yufassiru ba'duhu ba'dan*. In this lies the difference between a merely textual approach and a living hermeneutic: the former catalogs meanings, the latter participates in revelation's unfolding logic. This integrative consciousness did not end with the Companions; it became the spirit of tafsīr itself.

Centuries later, the Ottoman scholar Ismā'īl Ḥaqqī al-Burūsawī (d. 1127/1715) gave eloquent expression to it in his *Rūḥ al-Bayān fī Tafsīr al-Qur'ān*. Commenting on the divine verse,

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فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ

“So if they believe in the like of that which you believe in, they are indeed rightly

guided; but if they turn away, then they are only in schism. Allah will suffice you against them, and He is the All-Hearing, the All-Knowing.” [al-Baqarah 2:137]

Al-Burūsawī observes that this verse addresses the People of the Book and situates *hidāyah* not in partial assent but in the full acceptance of what the Prophet ﷺ brought. The phrase “*in the like of that which you believe in*” (*bimithli mā āmantum bihi*) is not a statement of resemblance, for neither Allah nor His dīn admits of *mithl* (likeness). Rather, it is, as he explains, a form of *ta’jīz wa-tabkīt*—a rhetorical confounding that compels acknowledgment of truth and seals the paths of dispute. True guidance, therefore, lies in aligning one’s faith with the totality of the Prophet’s belief, not in adopting fragments of revelation.¹⁷

When they refuse, the Quran declares, “*they are only in shiqāq*”—a condition al-Burūsawī defines as entrenched estrangement (*khilāf ‘aẓīm*), drawn from *shaqq* (“to split”). The imagery is that of two sides cleaved apart by enmity, their alienation made emphatic by the indefiniteness of *shiqāq*. Partial belief can never yield true concord. Hence the next clause—“*Allah will suffice you against them*”—comes, he says, as a divine *tasliyyah*, a consolation to the Prophet ﷺ, the prefixed *sīn* denoting certain and near victory. The promise was realized in history: the treachery of Banū Qurayẓah ended in defeat, Banū al-Naḍīr were expelled to Syria, and the Christians of Najrān were subdued by *jizyah* and *dhillah*. The final affirmation, “*And He is the All-Hearing, the All-Knowing,*” is, in his words, a *tadhyīl*—a divine seal ensuring that Allah hears the Prophet’s supplication and knows the sincerity of his intention to manifest the truth.^{18_xi}

By reading the verse through this lens, al-Burūsawī re-enacts the Companions’ vision: revelation as law infused with spirit, theology expressed as moral history, and divine speech realized in lived community. His tafsīr demonstrates that the Quran’s promise of sufficiency

¹⁷ See Abū Hayyān al-Andalusī’s *al-Baḥr al-Muḥīṭ*, tafsīr of Sūrah al-Ḥijr 15:91, for a detailed discussion of the lexical meaning of “‘iḍīn” and its application to those who divided revelation into portions.

Abū Hayyān al-Andalusī, *al-Baḥr al-Muḥīṭ*, ed. ‘Ādil Aḥmad ‘Abd al-Mawjūd and ‘Alī Muḥammad Mu‘awwad (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1993), 6:489–95.

¹⁸ Ismā‘īl Haqqī al-Burūsawī, *Rūḥ al-Bayān fī Tafsīr al-Qur’ān*, ed. ‘Abd al-Qādir ‘Āṭā, 10 vols. (Beirut: Dār al-Fikr, 1415 AH / 1995 CE), 1:166–167.

(*kifāyah*) is not merely protection from adversaries but assurance that the believer who internalizes both *ḥukm* and *hidāyah* will be upheld by the same divine aid that sustained the first generation. To inherit the Quran, then, is to recover this integrated horizon, to see the divine command not as a boundary that restricts but as a light that guides, and to recognize that every *āyah* calls us back to that Prophetic fullness where law and guidance converge into one act of worship, one truth, and one Islam.

3. Ethical Posture in Reception

As noted at the outset, the Quran itself warns that it is both a means of guidance and of misguidance (Sūrah al-Baqarah 2:26). Having examined the structural interplay of *ḥukm* and *hidāyah*, we now turn to its ethical dimension: the state of the interpreter before the text.

The Quran declares: يضل به كثيرا ويهدي به كثيرا وما يضل به إلا الفاسقين - “*He misguides many by it and guides many by it; and He does not misguide by it except the defiantly disobedient*” (al-Baqarah 2:26). The same revelation that illuminates hearts can, for others, deepen their blindness. The difference lies not in the text but in the moral and spiritual condition of the one who approaches it. Access to the Quran’s language and its contexts, however precise, cannot by itself yield *hidāyah*; the key lies in *taqwā* (consciousness of Allah) and humility.

This necessary *adab*, the inner discipline of receiving revelation, is already inscribed in the very language of *ḥukm*. As Ibn Fāris (d. 395/1004) notes in his monumental *Maqāyīs al-Lughah*,^{xii} the trilateral root ḥā’–kāf–mīm conveys a single essential meaning: *man* ‘which is to restrain, to prevent. From this root arises *ḥukm*, because judgment is the act of *restraining injustice* (*al-man ‘min al-ẓulm*), and *ḥikmah* (wisdom), because it restrains ignorance and impulse. Even the *ḥakamah* placed in a horse’s mouth takes its name from this same sense of control: it prevents deviation from the straight path. Thus, *ḥukm* in its very morphology signifies not assertion but discipline, not dominance but restraint.¹⁹

To approach the Quran, then, is to submit to this *ḥukm*, not to exercise one’s own authority over the text, but to allow the text to bridle the self. The act of reading becomes an act of self-

¹⁹ Ibn Fāris, Aḥmad. *Maqāyīs al-Lughah*, ed. ‘Abd al-Salām Muḥammad Hārūn, 6 vols. (Cairo: Dār al-Fikr, 1979), 2:98–99, s.v. “حکم.”

limitation, a voluntary bridling of the *nafs* —the lower self inclined toward impulse and self-assertion, that would otherwise bend revelation to its own ends. The opposite posture, the *fisq* mentioned in the ayah, literally means to break away, to tear through boundaries (*fasaqa* ‘an *amr Allāh*). The *fāsiq* is the one who rejects restraint, who treats divine *ḥukm* as an object to wield rather than a command to obey.

Here the linguistic and moral senses converge: to be guided (*yahdī bihi*) is to consent to restraint, to let divine order discipline one’s perception; to be misguided (*yuḍillu bihi*) is to resist that restraint, to insist on one’s interpretive autonomy. *Hidāyah* is not the reward of clever analysis but the fruit of *taslīm*, the surrender that allows *ḥukm* to perform its true function.

The earliest community understood this innately. They did not read revelation to confirm their positions but to be corrected by it. Their *taqwā* was not mere avoidance of sin but a cultivated sensitivity to divine boundaries. They knew that to encounter the word of Allah was to encounter *ḥukm* in its purest sense: the restraint that results in recognition of Allah and deliverance in the Barzakh. Their engagement with the Quran was thus transformative, not interpretive in the basic sense, they were not just masters of meaning but were themselves shaped by it.

Without such restraint, even sound methodology becomes a veil. Knowledge of grammar, rhetoric, and context can coexist with inner arrogance, turning revelation into an instrument of self-justification. The Quran’s warning, that it guides many and misguides many, is therefore not a statement of fatalism but an unveiling of moral law: revelation itself becomes the measure of the interpreter’s truthfulness. Whoever enters with *taqwā* finds *ḥukm* a protection; whoever enters with ego finds in it a weapon against himself.

To receive the Quran rightly, then, is to enter its orbit of restraint, to let its *ḥukm* govern one’s own impulse to govern it. Only then does *hidāyah* begin to unfold, not as the product of reading but as the transformation of the reader.

4. Unity as a Foundational Principle

The inseparability of *ḥukm* and *hidāyah* is not a matter of scholarly preference; it is embedded in the very nature of revelation itself. *Ḥukm* without *hidāyah* hardens into formalism, a

law obeyed in letter but emptied of spirit. *Hidāyah* without *ḥukm* dissolves into sentiment, yearning without direction, moral aspiration without form. The Qur'an, revealed to regulate life and to illuminate it, yields its intended fruit only when both are preserved together, in the unity in which they were sent down.

This unity is not abstract; it is experiential, accessible only through *tadabbur*, that deep, deliberate reflection by which the intellect traces divine order through the text and the heart receives its light. As the Imām of Huda (Guidance) Abū Maṣṣūr al-Māturīdī (d. 333/944) writes in his *Ta'wīlāt al-Qur'ān*, the divine command to “*reflect upon the Quran*” (أَفْلَا يَتَدَبَّرُونَ الْقُرْآنَ}, al-Nisā' 4:82; لِيَدَّبَّرُوا آيَاتِهِ}, Sād 38:29) is itself proof that the *maqṣūd* (intended meaning) of revelation is apprehended through reflection (*tadabbur*) and not mere recitation.

Al-Māturīdī goes further, articulating a hierarchy within the community of reception. He observes:

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*“It is known that tadabbur is the portion of the ḥukamā' (the wise) and the ahl al-baṣar (those endowed with insight), not the portion of the 'awām (the common people). What is known through the surface of language is shared between both groups, but beyond that, understanding belongs to those grounded in reflection (ta'ammul) and discernment (baṣīrah). It is therefore established that the 'awām are bound to follow the khawāṣṣ (the learned elite) in what they have comprehended and to emulate them.”*²⁰

Here al-Māturīdī identifies *tadabbur* as both intellectual discipline and spiritual vocation, a work of the *ḥukamā'* and *ahl al-baṣar*, those whose hearts and intellects are trained to perceive the coherence of revelation. Linguistic meaning (*ibārah*) is accessible to all; *dalālah*, the disclosure of divine intent, is not. The *'awām* are not excluded from guidance, but guided *through* those who understand it more deeply. To deny the *ahl al-baṣīrah* is like dismissing the navigator and trusting the waves; the text becomes an ocean without direction, and every reader a ship set adrift.

²⁰ Abū Maṣṣūr al-Māturīdī, *Ta'wīlāt al-Qur'ān*, ed. Dr. Majdī Bāsallūm (Beirut: Dār al-Kutub al-'Ilmiyyah, 2005), 3:273–274.

This principle safeguards revelation from two distortions: the populism of interpretation that dissolves inherited authority, and the elitism that hoards knowledge as power. For al-Māturīdī, the *khawāṣṣ* do not own the Qur'an; they serve as its translators into the moral and intellectual language of their time. Their *tadabbur* is not invention but fidelity, discovering, within the text's divine order, the signs of *ḥukm* that guide toward *hidāyah*.

Thus, the unity of *ḥukm* and *hidāyah* is sustained not merely in doctrine but in method: *ḥukm* disciplines reflection, and *hidāyah* sanctifies it. The community's relationship to revelation depends upon this balance, between the law that restrains and the light that directs, between the intellect that discerns and the humility that follows.

Ontological and Theological Dimensions

The same principles extend beyond this world and the barzakh to the entire structure of creation. The Quran does not compartmentalize the moral, the legal, and the metaphysical; it weaves them into a single fabric of reality. What holds true in the unseen realms operates also in the seen: *ḥukm* and *hidāyah* are never isolated from the order of being itself.

The Quran does not present its legal and moral directives in isolation from its account of reality itself. Rather, its *ḥukm* and *hidāyah* are embedded in an ontological vision, an account of how things are in the seen and unseen worlds, and of the relationship between the Creator and His creation. This vision allows the believer to see legal rulings not as arbitrary commands, but as expressions of a deeper order that governs all existence.

1. Signs in the Natural World as Portals to the Unseen

In *Ṣaḥīḥ al-Bukhārī*, the reports on the Prophet's ﷺ response to the blowing of the wind, his visible concern, his supplication, and his statement “I was helped by the *ṣabā* and ‘Ād was destroyed by the *dabūr*”,²¹ reveal a prophetic awareness that the movements of nature are never

²¹ The Prophet ﷺ said, “I was aided by the east wind (al-ṣabā), and ‘Ād were destroyed by the west wind (al-dabūr)” (Bukhārī; Muslim). Within the Quranic framework adopted in this study, the report illustrates that created phenomena operate under Allah's governance as instruments of guidance or judgment. The *ṣabā* that aided the Prophet ﷺ, most clearly at the Battle of the Trench, manifests divine support, while the *dabūr* that destroyed ‘Ād recalls the Quranic pattern of past nations' ruin. The tradition thus reinforces the paper's contention that meaning, law, and history remain integrated under a single governing order, rather than fragmented into neutral natural causality.

independent of the divine command. Ibn Hajar, in his *Fath al-Bārī*, unfolds this awareness into a theology of perception: every change in the natural order calls the believer to *murāqabah*, to seek refuge in Allah, and to witness His agency in the unseen governance of the cosmos. The winds that aid or destroy, the clouds that gather or withhold, the rain that descends or delays, all fall within the same network of *ḥukm* and *hidāyah*.

It is from within this prophetic consciousness that the Quran itself speaks. The Quran often draws attention to natural phenomena, winds, clouds, ships at sea, the alternation of night and day, not merely to awaken curiosity, but to point the mind and heart toward the unseen reality behind them. In the opening verses of Sūrat al-Dhāriyāt (51:1–5), Allah swears by the scattering winds, the clouds heavy with rain, the ships gliding upon the waters, and the angels who apportion affairs. Here, the sensory and the empirical are layered with the angelic and the divine. To read these verses only as descriptions of weather patterns or navigation is to miss their function as signs of a deeper order: one in which every movement in creation is sustained and directed by the will of Allah. In such passages, the *ḥukm* is implicit, to acknowledge the sovereignty of Allah over all affairs and to order one's life in recognition of that sovereignty. The *hidāyah* is the awakening of the heart to the constant presence and action of Allah, even in the most ordinary events.

As Ibrāhīm al-Biqā'ī (d. 885/1480) observes in his *Naẓm al-Durar fī Tanāsub al-Āyāt wa-l-Suwar*,^{xiv} the divine oaths in such verses are not rhetorical ornamentation but epistemic instruction. “*The Creator's oath is the manifestation of His will to confirm truth within the souls of His servants; thus He swears by some of the marvels of His creation in a manner that provokes reflection and attests to His Oneness.*” The winds, he writes, with their alternating force and stillness, their gathering of clouds and dispersal of sustenance; the clouds, suspended without pillars and sent forth or withheld by measure; the rain apportioned so that neither earth nor creature perishes from excess or want; the ships that move upon the seas by the precise balance of wind and calm; and the angels who divide affairs by His command—all are tokens of the same reality:

kullu dhālika dalīlun ‘alā wujūd al-ṣāni‘ al-ḥakīm, wa-l-fāṭir al-‘alīm, al-qādir al-mājid al-karīm —

“All of this is proof of the existence of the Wise Maker, the All-Knowing Originator, the All-Powerful, the Glorious, the Generous.”²²

In this framework, the Quran’s cosmic imagery is not peripheral to its law; it is the law of the cosmos itself. The same *ḥukm* that governs prayer and politics governs the currents of wind and sea, and the same *hidāyah* that guides the heart guides the order of the world. To perceive one without the other is to read the signs but overlook the Signifier.

2. Theocentric Framing of Empirical Realities

In *Baṣā’ir dhawi al-tamīz*, al-Fayrūzābādī defines the *āyah* as that which is manifest yet inseparably linked to what is unseen: every visible form points beyond itself to a hidden counterpart, and the recognition of one entails, by necessity, the acknowledgment of the other. The *āyah* is thus not merely a symbol but a relational ontology, an interface between the sensible and the intelligible, the created and the creating. To perceive an *āyah* correctly is to engage in a kind of double vision: to see the form and to know the Source that gives it meaning.

This insight discloses the hermeneutical ground of the Quran itself. Each verse, event, or phenomenon the Quran names is not self-referential but referential to the Real (*al-Ḥaqq*). What appears as multiplicity in creation, winds, rain, growth, decay, is bound by an underlying unity of indication. The visible and the invisible share a single *ḥukm*: both are acts of God, and both guide the attentive toward Him.

The Quran’s treatment of the natural and human worlds therefore resists reduction to empirical description alone. By embedding physical processes within a theocentric frame—linking them to divine attributes, angelic agency, and ultimate purpose—the Quran prevents the believer from falling into a worldview that severs the seen from the unseen. To isolate such verses for the sake of scientific validation is not merely methodologically narrow; it is conceptually

²² Burhān al-Dīn Abū al-Ḥasan Ibrāhīm ibn ‘Umar al-Biqā‘ī, *Naẓm al-Durar fī Tanāsub al-Āyāt wa al-Suwar*, 22 vols. (Cairo: Dār al-Kitāb al-Islāmī, 1984), 18:447–48.

impoverished. What is commonly termed *tafsīr ʿilmī* rests upon a profoundly superficial construal of ʿilm itself—and the designation is itself misleading. We reject the characterization of such an approach as “ʿilmī,” for in the intellectual Islamic horizon ʿilm is not exhausted by quantification, experiment, or empirical verification. It is grounded in recognition of The Real (al-Ḥaqq), metaphysical coherence, moral discernment, and submission to divine order. To confine revelation to the confirmation of shifting scientific theories is to mistake contingency for certainty and instrument for source. The *Āyah* becomes an exhibit in an apologetic display rather than a portal to ontological truth. Such an approach does not elevate the Quran—it diminishes it. It narrows divine speech to the horizon of modern empiricism and mistakes correspondence with contemporary science for depth of meaning. In doing so, it severs the sign from the Signifier and reduces revelation to rhetorical utility.

For this reason, Muslims must approach such passages with awareness that every observable phenomenon in the Quran is presented not as an end in itself, but as a sign (*Āyah*) whose meaning unfolds only when viewed in relation to the Creator. To read the mention of winds, rain, or human formation in the womb without their theological frame is to leave the verse unfinished. The physical description and the divine reality it signifies are two halves of a single truth; separating them distorts both.

The polyvalence of the *Āyah*, as both ontological bridge and epistemic key, finds one of its most systematic articulations in *al-Maʿīnī*'s²³ classification, transmitted by al-Fayrūzābādī in

²³ The biographical record of the author of *Lawāmiʿ al-Burhān wa-Qawāṭiʿ al-Bayān fī Maʿānī al-Quran* is notably sparse in the classical sources, which generally preserve little beyond his name and the title of his tafsīr, omitting details of his birth, upbringing, teachers, students, and personal life. This paucity, however, does not detract from his scholarly stature, as such gaps are not uncommon in Islamic historiography. The sources identify him as Muḥammad b. al-Ḥusayn b. ʿAlī al-Maʿīnī (or al-Muʿīnī), al-Khawlānī, Abū al-Faḍāʾil, al-Shāfiʿī, al-Yamanī. The nisbah *al-Maʿīnī* is variously explained as deriving either from a fortress/place in Yemen (with a fathah on the mīm) or from the tribe of Banū Muʿīn of Khawlān (with a dammah on the mīm), a lineage attested for several notable figures and still extant in Yemen today. While his year of birth is unknown, multiple bibliographical authorities report his death around 584/1188, placing him in the sixth Islamic century; assuming a typical lifespan, his birth likely falls in the early part of that century. The limited notices indicate that he was a Yemeni scholar trained by a number of teachers and distinguished particularly in Qurʾānic exegesis. His learning is evident from his works, of which two tafsīrs are attributed to him: *Lawāmiʿ al-Burhān* (the work under study) and *al-Baṣāʾir min al-Tafsīr*. The author explicitly references *al-Baṣāʾir* within *Lawāmiʿ al-Burhān* (at al-Baqarah 2:31) when discussing the sciences and their classifications, though no manuscript of *al-Baṣāʾir* has been identified in the available catalogues and sources. Significantly, al-Maʿīnī is also cited by al-Fīrūzābādī as an exegetical authority in *Baṣāʾir Dhawī al-Tamyīz*, the work referenced in the present study, indicating that his tafsīr circulated and was regarded as a dependable source among later Quranic scholars despite the biographical obscurity surrounding his life.

Baṣā'ir dhawi al-tamīz.^{xv} He distinguishes between the root senses of the term, which define its semantic field, and its functional manifestations, which disclose how *Āyāt* operate within revelation. The chart below presents these two tiers as a unified hermeneutical map:

I. Six Foundational Senses of Āyah (ma'ānī asliyya)

Sense	Representative Verse(s)	Conceptual Function
1. A sign (‘alāmah)	“Among His signs is your sleep” (Rūm 30:23); “The creation of the heavens” (Rūm 30:22); “And a sign for them is the earth” (Yā-Sīn 36:33)	Manifest indicators of divine power in creation; natural signs guiding perception to the unseen
2. A Qur’ānic verse	“Clear and decisive verses” (Āl ‘Imrān 3:7)	Verbal units of revelation; articulation of divine discourse
3. A miracle of the messengers	“When Moses came to them with Our signs” (Hūd 11:96)	Evidentiary proof of prophethood; verification of divine agency
4. A lesson (‘ibrah)	“We made the son of Mary and his mother a sign” (Mu’minūn 23:50)	Moral and spiritual reflection through historical exempla
5. A revealed proof or text	“My signs were recited to you” (Mu’minūn 23:105)	Rational and scriptural demonstration of truth
6. A command or prohibition	“Thus does God make clear His signs” (Baqarah 2:187)	Legislative clarification; the revelatory locus of ḥukm

II. Twelve Functional Types of Āyah (anwā' al-āyāt)

Type	Representative Verse(s)	Thematic Function
1. Āyah of exposition and wisdom	“He recites to you Our signs” (Baqarah 2:151)	Pedagogical clarification; transmission of ‘ilm and ḥikmah
2. Āyah of aid and victory	“There has already been for you a sign in the two hosts” (Āl ‘Imrān 3:13)	Manifestation of divine support; providential governance in history
3. Āyah of the Resurrection	“And when they see a sign, they turn away” (Qamar 54:2)	Eschatological proof and warning
4. Āyah of trial and testing	“Indeed there was for Sheba in their dwelling a sign” (Saba’ 34:15)	Moral discernment through worldly circumstance
5. Āyah of punishment and destruction	“This is the she-camel of Allah as a sign for you” (Al-A‘rāf 7:73)	Divine justice and retribution as instruction
6. Āyah of virtue and mercy	“In it are clear signs” (Āl ‘Imrān 3:97)	Grace and reward; tokens of divine favor

7. Āyah of miracle and honor	“That it may be a festival for us—the first and the last of us—and a sign from You” (Mā'idah 5:114)	Manifestation of karāmah; glorification of God's generosity
8. Āyah of admonition and reflection	“Indeed in Joseph and his brothers are signs for those who ask” (Yūsuf 12:7)	Ethical reflection through narrative
9. Āyah of distinction and ennoblement	“And that We may make you a sign for the people” (Baqarah 2:259)	Mark of divine election; emblem of transcendence
10. Āyah of token or mark	“My Lord, make for me a sign” (Maryam 19:10)	Personal confirmation and divine assurance
11. Āyah of rejection and denial	“No sign comes to them from the signs of their Lord except that they turn away” (Al-An'ām 6:4)	Manifestation of obstinacy and divine justice
12. Āyah of proof and demonstration	“We shall show them Our signs in the horizons and in themselves” (Fuṣṣilat 41:53)	Epistemic unveiling; convergence of cosmological and introspective evidence

Together these two strata reveal the Quran's sign-structure as an ascending order of meaning: from the semantic (how *āyah* speaks) to the ontological (what it unveils).²⁴ Each *āyah*, whether linguistic, historical, or natural, mediates between the seen and the unseen, guiding the intellect from the contingent to the Necessary Being.

²⁴ al-Fayrūzābādī, Majd al-Dīn Muḥammad ibn Ya'qūb. *Baṣā'ir dhawī al-tamīz fī laṭā'if al-kitāb al-'azīz*, ed. Muḥammad 'Alī al-Najjār. (Cairo: al-Maktaba al-'Ilmiyyah, 1371/1952), 1:161–164.

A holistic methodology calls for restoring this integrated vision in practice. When the Quran describes a natural process, it does so to direct the heart toward the One who governs it, and to draw the mind into the moral and spiritual obligations that recognition entails. The ontological frame is not background detail—it is the interpretive key by which the verse’s legal and spiritual implications are understood together. Thus, when a believer reflects on the winds or the stages of embryonic development, the act is not mere observation; it becomes an acknowledgment of divine sovereignty that demands alignment of conduct and conscience with the Creator’s will.

Pedagogical and Scholarly Requirements

A methodology is only as sound as the person entrusted to apply it. The unity of *ḥukm* and *hidāyah* in the Quran demands an interpreter whose formation combines intellectual precision, spiritual refinement, and fidelity to the tradition. This formation is neither accidental nor self-directed; it is the product of structured learning under qualified teachers and within a lineage of scholarship that safeguards both meaning and method.

The scholar who approaches the Quran in this way must:

1. Possess linguistic mastery — not only in grammar and lexicon, but in the subtleties of Quranic usage, where a single word may carry layers of theological and legal significance.
2. Be grounded in the disciplines of *uṣūl* — both *uṣūl al-tafsīr* for interpretive soundness and *uṣūl al-fiqh* for deriving rulings in a way that aligns with the Quran’s higher aims.
3. Be rooted in sound ‘aqīdah — so that interpretation remains anchored in the creed upon which the early community was united.
4. Train in *rabṭ al-āyāt* — developing the instinct to see conceptual and thematic links rather than reading verses in isolation.

5. Maintain spiritual receptivity — cultivating *taqwā*, sincerity, and humility, without which technical competence risks becoming an exercise in self-confirmation.

Such formation does not happen in a vacuum. It requires pedagogical structures that integrate classical Islamic learning with the intellectual tools needed to navigate contemporary questions. As in the early generations, scholarship flourishes when it is transmitted within a living tradition—where students are not only taught the mechanics of interpretation, but are also shown, through the example of their teachers, how to live by the very guidance they seek to convey.

Conclusion

The Quran is not a collection of fragments but a single, living discourse, one whose unity reflects the oneness of its Revealer. Its *ḥukm* and *hidāyah* are two sides of the same truth: law that guides and guidance that governs. To read one without the other is to wound integral understanding itself, to drain the *ḥukm* of its light or to float *hidāyah* free of its form. This, in the end, is the root of deviation: the *bid'ah* of fragmentation, the dismembering of the very wholeness the Quran came to heal.

This study has sought to reassert that unity by recovering the *mafāhīm kulliyyah*, the integral concepts through which the Quran unveils its own method: an ontology that binds the seen and unseen, an epistemology that weds reason to revelation, and a law that embodies *raḥmah* as much as command. The Divine Word does not speak in parts, but in patterns, each verse a reflection of the whole, each *ḥukm* enkindled by *hidāyah*, and each *hidāyah* anchored in *ḥukm*. Our task, then, is not to innovate but to restore, to rejoin what has been torn apart. The early generations read the Quran not as an archive but as an address: they lived under its law because they lived within its light. They saw no division between the verse that governs the hand and the verse that guides the heart.

But our age has inherited the most subtle *bid'ah*, not of form but of meaning: the reduction of revelation to data, its verses scattered across disciplines and stripped of their unity. To heal that

wound is to return to the tawhīd of understanding itself, to see as the Companions saw, to read until the heart and intellect are once again aligned with the harmony of the Word that governs all. For the Quran is not merely to be analyzed or admired, it is to be rejoined, so that its law may once again guide and its guidance may once again govern. And if we fail to restore that unity, if we allow the revelation that bound the cosmos together to remain divided in our minds:

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

“Then in what discourse after this will you believe?” (al-Mursalāt 77:50)

This question admits no genuine alternative. The Quran contains what no other revealed book contains: inimitability, unsurpassed eloquence, and truthful disclosure of the unseen. Once such a discourse is denied, belief in any discourse after it becomes impossible. The Quran, therefore, does not merely conclude revelation; it remains—the enduring measure of truth and meaning. From this perspective, deviation is exposed not as excess or deficiency, but as fragmentation: the severing of Quranic meanings from their integral coherence. The remedy is not innovation but reintegration—the recovery of the Quran’s integral mafāhīm through which its unity is restored and its authority re-centered.

Primary Source Excerpts

ⁱ قال الحلبي: والفسق: الخروج، يقال: فسقت الرطبة: إذا خرجت من قشرها... وسميت الفأرة فويسقة لما فيها من الخبث والفسق. (عمدة الحفاظ في تفسير أشرف الألفاظ، تحت ف-س-ق)

ⁱⁱ قال الشيرازي: القرآن بحر عجائب الربوبية، وأخبار غرائب أسرار صفة القدسية، فمن كحل الله بكحل نور الحقيقة، يرى بعين السرِّ عرائس مشاهدات الصفات ويعشق بها، ويبقى في طلب مزيد حقيقة علومها، ويندرج مهجته تحت أحكامها برسم العبودية، ومتابعة المخاطبة، ومن أعمى الله قلبه عن مشاهدة تجلّي كتابه، يضل في طريق النكرة، ويغرق في بحر الضلالة.

وقيل: بين العبد وبين الله بحران: بحر اهلاك وبحر النجاة، وقد يهلك في بحر النجاة خلق كثير، كما قال: (يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا). (عرائس البيان في حقائق القرآن، سورة البقرة آية ٢٦، تحت قوله تعالى: (يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا))

ⁱⁱⁱ قال الزركشي: أَحْسَنُ طَرِيقِ التَّفْسِيرِ أَنْ يُفَسَّرَ الْقُرْآنُ بِالْقُرْآنِ فَمَا أُجْمِلَ فِي مَكَانٍ فَقَدْ فُصِّلَ فِي مَوْضِعٍ آخَرَ وَمَا اخْتُصِرَ فِي مَكَانٍ فَإِنَّهُ قَدْ بُسِطَ فِي آخَرَ فَإِنْ أَعْيَاكَ ذَلِكَ فَعَلَيْكَ بِالسُّنَّةِ فَإِنَّهَا شَارِحَةٌ لِلْقُرْآنِ وَمَوْضِحَةٌ لَهُ قَالَ تَعَالَى: {وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ} وَلِهَذَا قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَلَا إِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلُهُ مَعَهُ" يَعْنِي السُّنَّةَ فَإِنْ لَمْ يَوْجَدْ فِي السُّنَّةِ يُرْجَعُ إِلَى أَقْوَالِ الصَّحَابَةِ فَإِنَّهُمْ أَذْرَى بِذَلِكَ لِمَا شَاهَدُوهُ مِنَ الْقَرَائِنِ وَلَمَّا أَعْطَاهُمُ اللَّهُ مِنَ الْفَهْمِ الْعَجِيبِ فَإِنْ لَمْ يَوْجَدْ ذَلِكَ يُرْجَعُ إِلَى النَّظَرِ وَالِاسْتِنْبَاطِ بِالضَّرْطِ السَّابِقِ. (البرهان في علوم القرآن، النوع الحادي والأربعون، معرفة تفسيره وتأويله)

^{iv} قال مولانا أشرف علي التهانوي: فهذا كتاب وجيز في بيان الارتباط فيما بين الآيات القرآنية والمعاني الفرقانية، اشتدت إليه الحاجة في هذا الزمان لكثرة من يفتش عن هذا الشأن، ملتقط أكثره من «الكبير» ومن ثم لم يحتج إلى التصريح بالنسبة إليه، وبعضها من ((تفسير أبي السعود)

وقد أحيل عليه... (سبق الغايات في نسق الايات، مقدمة المصنف)

^v قال أبو السعود: {مَنْ يَهْدِي إِلَى الْحَقِّ} أي بوجه من الوجوه فإن أدنى مراتب المعبودية هداية المعبود لعبادته إلى ما فيه صلاح أمرهم وأما تعيين طريق الهداية وتخصيصه بنصب الحجج وإرسال الرسل والتوفيق للنظر والتدبر كما قيل فمُخِلٌّ بما يقتضيه المقام من كمال التبكيك والإلزام فإن العجز عن الهداية على وجه خاص لا يستلزم العجز عن مطلق الهداية وهدى كما يُستعمل بكلمة إلى لتضمينه معنى الانتهاء يُستعمل باللام للدلالة على أن المنتهى غاية الهداية وأنها لم تتوجه نحوه على سبيل الاتفاق ولذلك استعمل بها ما أسند إلى الله تعالى حيث قيل {قُلِ اللَّهُ يَهْدِي لِلْحَقِّ} أي هو يهدي له دون غيره وذلك بما ذكر من نصب الأدلة والحجج وإرسال الرسل وإنزال الكتب والتوفيق للنظر والتدبر وغير ذلك من فنون الهدايات

والكلام في الأمر بالسؤال والجواب كما مر فيما مر. (إرشاد العقل السليم، سورة يونس آية ٣٥، تحت قوله تعالى: قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ ۖ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ ۖ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يَهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ)

^{vi} قال القشيري: الحقُّ اسمٌ من أسمائه سبحانه، ومعناه أنه موجود، وأنه ذو الحق، وأنه مُجِئُ الحق.

والحقُّ من أوصاف الخلق ما حُسِّنَ فعله وصُحِّ اعتقاده وجاز النطق به. و (الله يَهْدِي لِلْحَقِّ): أي إلى الحق هدايته. وهداه له وهداه إليه بمعنى؛ فَمَنْ هداه الحقُّ للحقِّ وَقَفَّه على الحقِّ، وعزَّيْزٌ مَنْ هداه الحقُّ إلى الحقِّ للحقِّ، فماله صيبٌ وما له حظ. (لطائف الإشارات، سورة يونس آية ٣٥، تحت قوله تعالى: قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ ۖ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ ۖ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يَهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ)

^{vii} قال ابن منظور: برزخ: البرزخ: مَا بَيْنَ كُلِّ شَيْئَيْنِ، وَفِي الصَّحَاحِ: الْحَاجِزُ بَيْنَ الشَّيْئَيْنِ. وَالْبَرْزُخُ: مَا بَيْنَ الدُّنْيَا وَالْآخِرَةِ قَبْلَ الْحَشْرِ مِنْ وَقْتِ الْمَوْتِ إِلَى الْبَعْثِ، فَمَنْ مَاتَ فَقَدْ دَخَلَ الْبَرْزَخَ. (لسان العرب، تحت ب-ر-ز-خ)

^{viii} قال مكي بن أبي طالب: وقال رجل بحضرة الشعبي: "رحم الله فلاناً فقد صار من أهل الآخرة، فقال: لم يصبر من أهل الآخرة، ولكنه صار من أهل البرزخ، وليس من الدنيا ولا من الآخرة" (تفسير المشكل من غريب القرآن، سورة آية ٢٠، تحت قوله تعالى: بَيْنَهُمَا بَرْزُخٌ لَا يُبْغِيَانِ)

^{ix} قال الجصاص: تشتمل على ذكر جمل مما لا يسع جهله من أصول التوحيد وتوطئة لما يحتاج إليه من معرفة طرق استنباط معاني القرآن وأستخراج دلائله وإحكام ألفاظه وما تتصرف عليه أنحاء كلام العرب والأسماء اللغوية والعبارات الشرعية إذ كان أولى العلوم بالتقديم معرفة توحيد الله وتنزيهه عن شبه خلقه وعمّا نحله المفترون من ظلم عبده والآن حتى انتهى بنا القول إلى ذكر أحكام القرآن ودلائله والله نسأل التوفيق لما يقربنا إليه ويزلفنا لديه إنه ولي ذلك والقادر عليه. (أحكام القرآن، المقدمة)

^x قال أبو حيان: عَصِيْنٌ: جَمْعُ عَصِيٍّ، وَأَصْلُهَا الْوَأْوُ وَالْهَاءُ يُقَالُ: عَصَيْتُ الشَّيْءَ تَعْصِيَةً فَرَّقْتُهُ، وَكُلُّ فَرْقَةٍ عَصَةٌ، فَأَصْلُهُ عَصُوءٌ. وَقِيلَ: الْعَصَةُ فِي قُرَيْشٍ السَّحَرُ، يَقُولُونَ لِلْسَّاحِرِ: عَاضِيَةٌ، وَلِلْسَّاحِرَةِ: عَاضِيَةٌ. قَالَ الشَّاعِرُ: أَعُوذُ بِرَبِّي مِنَ النَّافِثَاتِ ... فِي عَقْدِ الْعَاضِيَةِ الْمُعْصِيَةِ وَفِي الْحَدِيثِ: «لَعَنَ اللَّهُ الْعَاضِيَةَ وَالْمُسْتَعْصِيَةَ وَفُسِّرَ بِالسَّاحِرِ وَالْمُسْتَسْحِرَةِ، فَأَصْلُهُ الْهَاءُ. وَقِيلَ: مِنَ الْعَصَةِ يُقَالُ: عَصَاهُ عَصَاهُ، وَعَصِيَّتُهُ رَمَاهُ بِالْبُهْتَانِ. قَالَ الْكِسَائِيُّ: الْعَصَةُ الْكَذِبُ وَالْبُهْتَانُ، وَجَمْعُهَا عَصُوءٌ. وَذَهَبَ الْقَرَاءُ إِلَى أَنَّ عَصِيْنَ مِنَ الْعِصَا، وَهِيَ شَجَرَةٌ تُؤْذِي تَخْرُجُ كَالشَّوْكِ. وَمِنْ الْعَرَبِ مَنْ يَلْزِمُ الْبَاءَ وَيَجْعَلُ الْإِعْرَابَ فِي النُّونِ فَيَقُولُ: عِصْنِكَ كَمَا قَالُوا: سِنِينِكَ، وَهِيَ كَثِيرَةٌ فِي تَمِيمٍ وَأَسَدٍ... أَنْ يَتَعَلَّقَ بِقَوْلِهِ: وَلَقَدْ آتَيْنَاكَ أَيُّ: أَنْزَلْنَا عَلَيْكَ مِثْلَ مَا أَنْزَلْنَا عَلَى أَهْلِ الْكِتَابِ، وَهُمْ الْمُقْتَسِمُونَ الَّذِينَ جَعَلُوا الْقُرْآنَ عِصِينَ، حَيْثُ قَالُوا بِعِنَادِهِمْ وَعَدَاوَتِهِمْ: بَعْضُهُ حَقٌّ مُوَافِقٌ لِلتَّوْرَةِ وَالْإِنْجِيلِ، وَبَعْضُهُ بَاطِلٌ مُخَالِفٌ

لَهُمَا، فَاقْتَسَمُوهُ إِلَىٰ حَقٍّ وَبَاطِلٍ، وَعَصَوْهُ. (البحر المحيط، سورة الحجر آية ١٩، تحت قوله تعالى: وَالْأَرْضَ مَدَدْنَاهَا وَالْقَيْنَا فِيهَا رُؤُسِيَ وَأَنْ بَنَيْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ ١٩)

^{xi} قال البروسوي: «فإن آمنوا» أي: اليهود والنصارى (بمثل ما) أي: بمثل الدين الذي (أمنتم به) هذا من باب التعجيز والتبكيث أي: إلزام الخصم والجائه إلى الاعتراف بالحق بإرخاء عنانه وسد طرق المجادلة عليه والمثل مقحم والمعنى فإن آمنوا بما آمنتم به وهو الله تعالى فإنه ليس لله تعالى مثل وكذا لدين الإسلام. (فقد اهتموا) إلى الحق وأصابوه كما اهتمتكم وحصل بينكم الاتحاد والاتفاق (وإن تولوا) أي إن أغضوا عن الإيمان على الوجه المذكور بأن أخلوا بشيء من ذلك كأن آمنوا ببعض وكفروا ببعض كما هو ديدنهم ودينهم (فإنما هم في شقاق) أي: ستقرون في خلاف عظيم بعيد من الحق وهذا لدفع ما يتوهم من احتمال الوفاق بسبب إيمانهم ببعض ما آمن به المؤمنون فقلوه في شقاق خبر لقلوه هم وجعل الشقاق ظرفاً لهم وهم مظروفون له مبالغة في الإخبار باستيلائه عليهم فإنه بلغ من قولك هم مشاقون والشقاق مأخوذ من الشق وهو الجانب فكأن كل واحد من الفريقين في شق غير شق صاحبه بسبب العداوة ولما دل تنكير الشقاق على امتناع الوفاق وأن ذلك مما يؤدي إلى الجدال والقتال لا محالة عقب ذلك بتسليية رسول الله لظ وتفريح المؤمنين بوعده النصر والغلبة وضممان التأييد والإعزاز بالسين للتأكيد الدالة على تحقق الوقوع البتة فقيل: (فسيفيكمهم الله) الضميران منصوباً المحل على نهما مفعولان ليكفي يقال كفاه مؤنثه كفاية وإن كثر استعماله معدى إلى واحد نحو كفاك الشيء والظاهر أن المفعول الثاني حقيقة في الآية هو المضاف المقدر أي: فسيفيكمهم الله إياك أمر اليهود والنصارى ويدفع شرهم عنك وينصرك عليهم فإن الكفاية لا تتعلق بالأعيان بل بالأفعال وقد أنجز الله وعده الكريم باقنا والسبي في بني قريظة والجلاء والنفي إلى الشام وغيره في بني النضير والجزية والذلة في نصارى نجران (وهو السميع العليم) تذييل لما سبق من الوعد وتأكيد له والمعنى أنه تعالى يسمع ما تدعو به ويعلم ما في نيتك من إظهار الدين فيستجيب لك ويوصلك إلى مرادك. (روح البيان في تفسير القرآن، سورة البقرة آية ١٣٧، تحت قوله تعالى: فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسَيْفِيكُمْ هُمْ اللَّهُ ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ)

^{xii} قال ابن فارس: (حَكَمَ) الْحَاءُ وَالْكَافُ وَالْوَيْمُ أَصْلٌ وَاحِدٌ، وَهُوَ الْمَنْعُ. وَأَوَّلُ ذَلِكَ الْحُكْمُ، وَهُوَ الْمَنْعُ مِنَ الظُّلْمِ. وَسَمَّيْتُ حَكَمَةَ الدَّابَّةِ لِأَنَّهَا تَمْنَعُهَا، يُقَالُ حَكَمْتُ الدَّابَّةَ وَأَحْكَمْتُهَا. وَالْحِكْمَةُ هَذَا قِيَاسُهَا، لِأَنَّهَا تَمْنَعُ مِنَ الْجَهْلِ. (مقاييس اللغة، تحت ح-ك-م)

^{xiii} قال الإمام الماتريدي: أن المقصود منه يدرك بالتأمل والتدبر؛ إذ به جرى الأمر والترغيب قبل وقت العمل، بل ألزم القيام بما يعقل بالتدبر.

ثم فيه وجهان: أحدهما: أن الأمر ليس على مخرج الكلام عند أهل اللسان، ولا على حق الأيسر (١) في اللغة؛ إذ حق مثله أن يرغب في معرفة الموقع عند أهل اللسان من المخرج، ويوجه إليه لا يذبر فيه، والله أعلم.

ومعلوم -أيضاً- أن التدبر فيه حظ الحكماء وأهل البصر، لا حظ العوام، وما يعرف من حيث اللسان فهو حظ الفريقين، ثبت أن على العوام اتباع الخواص فيما فهموا هم والافتداء بهم، والله أعلم.

والثاني: أنه جعل معرفة الاختلاف والاتفاق بالتدبر فيه لا يقرع الكلام السمع، وإذا ثبت ذلك لم يلزم العمل بشيء من الظاهر حتى يعرف الموقع أنه على ذلك بالتدبر؛ لئلا يلحق المتمسك به النقيض بالتدبر، والله أعلم. (تأويلات أهل السنة، سورة النساء آية ٨٢، تحت قوله تعالى: أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا)

xiv وهذِهِ أَقْسَامٌ يُقْسِمُ اللَّهُ بِهَا وَلَا يُقْسِمُ بِهَا [الْخَلْقُ؛ لِأَنَّ قَسَمَ] الْخَلْقِ اسْتِشْهَادٌ عَلَى صِحَّةِ قَوْلِهِمْ بِمَنْ يَعْلَمُ السِّرَّ كَالْعَلَانِيَةِ؛ وَهُوَ اللَّهُ تَعَالَى، وَقَسَمُ الْخَالِقِ إِرَادَةُ تَأْكِيدِ الْخَبَرِ فِي نُفُوسِهِمْ فَيُقْسِمُ بِبَعْضِ بَدَائِعِ خَلْقِهِ عَلَى وَجْهِ يُوجِبُ الْإِعْتِبَارَ وَيَدُلُّ عَلَى تَوْحِيدِهِ، فَالرَّيَاحُ يَهْبُوبُهَا وَشُكُونُهَا لِتَأْلِيفِ السَّحَابِ وَتَذَرِيَةِ الطَّعَامِ وَاخْتِلَافِ الْهَوَاءِ وَغُصُوفِهَا مَرَّةً وَلِينِهَا أُخْرَى وَالسَّحَابُ يَنْحُو وَفُوفُهَا مُثْقَلَاتٍ بِالمَاءِ مِنْ غَيْرِ عِمَادٍ وَصَرَفُهَا فِي وَقْتِ الْغِنَى عَنْهَا بِمَا لَوْ دَامَتْ لَا هَلَكَتْ، وَلَوْ انْقَطَعَتْ لَمْ يَقْدِرْ أَحَدٌ عَلَى قَطْرَةٍ مِنْهَا، وَبِتَفْرِيقِ الْمَطَرِ وَالْأَهْلَكَ الْحَرْتُ وَالنَّسْلُ، وَالسُّفُنُ بِتَسْخِيرِ الْبَحْرِ لِجَرَيَانِهَا وَتَقْدِيرِ الرِّيحِ لَهَا بِمَا لَوْ زَادَ لَعَرِقَ، وَلَوْ رَكَدَ لَا هَلَكَتْ، وَالْمَلَائِكَةُ تُقْسِمُ الْأُمُورَ بِأَمْرِ رَبِّهَا، كُلُّ ذَلِكَ دَلِيلٌ عَلَى وُجُودِ الصَّانِعِ الْحَكِيمِ، وَالْفَاطِرِ الْعَلِيمِ، الْقَادِرِ الْمَاجِدِ الْكَرِيمِ.

(نظم الدرر للبقاعي، سورة الذاريات آية ٤، تحت قوله تعالى: فَالْمُقَسَّمَتِ أَمْرًا)

xv قال الفيروز آبادي: وقال المعيني: وردت الآية في القرآن على وجوه.

الأول: بمعنى العلامة {وَمِنْ آيَاتِهِ مَنَامُكُمْ} {وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ} {وَأَيَّةٌ لَهُمُ الْأَرْضُ}.

الثاني: بمعنى آيات القرآن {آيَاتٌ مُحْكَمَاتٌ}.

الثالث: بمعنى معجزات الرسل: {فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا}.

الرابع: بمعنى عبرة المعتبرين. {وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً}

الخامس: بمعنى الكتاب والبرهان: {قَدْ كَانَتْ آيَاتِي تَتْلَى عَلَيْكُمْ}.

السادس: بمعنى الأمر، والنهي: {كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ} يعنى الأمر والنهي وله نظائر.

وحينئذ تصير جملة الآيات في القرآن من طريق الفائدة والبيان على اثني عشر نوعاً.

الأول: آية البيان والحكمة: {يَتْلُوا عَلَيْكُمْ آيَاتِنَا}.

الثاني: آية العون، والنصرة: {قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ}.

الثالث: آية القيامة: {وَإِنْ يَرَوْا آيَةً يُعْرِضُوا}.

الرابع: آية الابتلاء والتجربة: {لَقَدْ كَانَ لِسِبْإٍ فِي مَسْكِنِهِمْ آيَةٌ}

الخامس آية العذاب والهلكة: {هَٰذِهِ نَافَةٌ لِّكُمُ آيَةٌ} .

السادس: آية الفضيلة والرحمة: {فِيهِ آيَاتٌ بَيِّنَاتٌ} .

السابع: آية المعجزة والكرامة: {تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مُّنْكَ} .

الثامن: آية العظة والعبرة: {لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ} .

التاسع: آية التشريف والتكريم {وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ}

العاشر: آية العلامة: {رَبِّ اجْعَلْ لِي آيَةً}

الحادى عشر: آية الإعراض والنكرة: {وَمَا تَأْتِيهِمْ مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ} .

الثانى عشر: آية الدليل والحجة: {سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ} .

(بصائر ذوي التمييز، بصيرة في الآيات)

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