A Study of Al-Biqa'i's Preferred Arabic Semantics Based on Hadith and History

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Abstract
This study examines the principles of interpretive preference (tarjih) employed by Imam Burhan al-Din al-Biqa‘i, with particular emphasis on his use of Prophetic hadiths and reports attributed to the Companions and Successors in resolving differences among Qur’anic interpretations. Using a qualitative, text-based analytical approach, the study explores selected examples from al-Biqa‘i’s Nazm al-Durar fi Tanasub al-Ayat wa al-Suwar and compares his interpretive choices with alternative views reported by classical Qur’anic commentators. The findings demonstrate that Prophetic hadiths serve as a principal evidentiary basis for evaluating competing interpretations, particularly when determining the meaning of Qur’anic passages. The analysis also reveals that reports from the Companions and Successors function as supporting evidence for assessing divergent interpretations, although al-Biqa‘i does not always explicitly endorse a single transmitted opinion. The examined examples illustrate how he weighs interpretive alternatives concerning the identity of Iblis, the location of Prophet Idris, the meaning of the disconnected letters Ta-Sin-Mim, and the interpretation of selected Qur’anic expressions. Overall, the study establishes that al-Biqa‘i’s method of tarjih integrates Prophetic traditions and early exegetical reports into a broader process of textual interpretation and comparative evaluation. His approach highlights the importance of transmitted evidence in distinguishing among competing exegetical positions and clarifies a significant dimension of his contribution to classical Qur’anic exegesis.
Keywords: Preferences; Al-Biqa'i; Hadith; Narrations

INTRODUCTION

All praise is due to God, who has enlightened the minds of His slaves with the illumination of His Book, bestowed insight via His revelation and scripture, and directed them towards the righteous path, And may the best of prayers and the most complete peace be upon the one after whom there is no prophet, our master Muhammad, the one sent as a mercy to all the worlds, and upon his family and all his companions, the beacons of guidance, the most knowledgeable of people concerning their Lord and their religion, whose hearts were united in loving and following him, And upon the adherents and those who pursued their road with excellence, emulating their example, including jurists, hadith scholars, intellectuals, and all other scholars and virtuous individuals until the Day of Judgment. Amen (Lukman, 2016).

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Indeed, it is from the great kindness of God to His servants, and His abundant blessings that are beyond counting, God has consistently provided this nation with dedicated and sincere scholars throughout history. These individuals devoted their lives to serving and disseminating Islamic law among the people through teaching and writing, exerting tremendous efforts for this important purpose. Scholars have extensively explored the interpretation of the Glorious Qur'an, each according to their knowledge. Some interpret the Qur'an using its own verses, while others rely on hadiths and narrations. Some approach it from the perspective of the Arabic language in its various forms, and some combine these methods. Additionally, some scholars focus specifically on verses related to legal rulings, among other branches of knowledge and understanding of this great book (Demircigil, 2025). This research paper, titled "Al-Biqa'i's Preferences Based on Hadith and Athar, a biography of Al-Biqa'I, preference based on prophetic hadith, preference based on the sayings of the companions and the successors.

METHOD

This study employs a qualitative library research design using descriptive-analytical and comparative approaches. It examines Imam al-Biqa‘i’s method of interpretive preference (tarjih) through his use of Prophetic hadiths and reports attributed to the Companions and Successors (athar) in *Nazm al-Durar fi Tanasub al-Ayat wa al-Suwar. The primary data consist of selected passages from al-Biqa‘i’s tafsir in which hadiths or athar are cited to support, evaluate, or distinguish between alternative interpretations of Qur’anic verses. Secondary data are drawn from classical Qur’anic commentaries, hadith collections, and relevant scholarly works that document alternative exegetical positions and their supporting evidence.

Data were collected through documentation by identifying and extracting relevant passages from Nazm al-Durar that demonstrate al-Biqa‘i’s use of transmitted reports in interpretive preference. The analysis proceeded in four stages. First, the selected passages were examined to identify the Qur’anic issues and interpretive alternatives discussed by al-Biqa‘i. Second, the hadiths and athar cited in those passages were classified according to their sources and functions in the exegetical argument. Third, al-Biqa‘i’s interpretive choices were compared with alternative opinions found in other classical Qur’anic commentaries. Fourth, the analysis examined how transmitted evidence contributes to the process of tarjih, particularly in supporting an interpretation, strengthening an existing position, or evaluating competing exegetical views. Through these procedures, the study identifies the patterns and functions of hadiths and athar in al-Biqa‘i’s interpretive methodology.

RESULTS AND DISCUSSION

Biography of al-Biqa'i

His name, lineage, and nickname Ibrahim bin Omar bin Hassan Al-Rubat bin Ali bin Abi Bakr Al-Biqa'i Al-Kharbawi Al-Shafi'i, Al-Dimashqi, is a resident of Cairo, known as Abu Al-Hassan Burhan Al-Din. References include Al-Sakhawi's Al-Daw' Al-Lami'(Vol. 1, pp. 101-111), Al-Suyuti's Nazm Al-Aqyan (2006, p. 24), and Ibn Al-Imad Al-Hanbali's Shadharat Al-Dhahab (Damascus, 1986, Vol. 7, p.339). His Birth and Upbringing: Al-Biqa'i (may God have mercy on him) was born in the month of Sha'ban in the year 809 AH. He stated, 'The subject of the biography was born in the year eight hundred and nine, approximately in Khirbet Rouha" (Abu Dhar Al-

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Fadhili, Dictionary of Historical Cities, Casablanca, 2010, Vol. 1, p. 191), located in the mountains (Ibrahim Ibn Omar, Title of Time, Cairo, 2009, Vol. 2, p. 62). He was raised in a noble family. Regarding his mother, he stated, "I was born as my mother, Fatima bint Ali bin Muhammad al-Sulaymi, told me, and she was a righteous woman" (Unwan al-Zaman, Vol. 2, p. 13; al-Biqa'i, Izhar al-Asr, Egypt, 1992, Vol. 2, p. 88).

Al-Bigali settled in Egypt, where he married several times and had a number of children. He learned to read and write and memorized the Holy Quran at a young age, not yet twelve. He led prayers, but then a tragedy befell them, resulting in the deaths of many of his relatives. These were tribal wars that lasted for more than thirty years, involving over a hundred battles and nearly a thousand fatalities. His father, two uncles, and several other relatives were treacherously killed. He himself was struck by the sword three times, suffering wounds that nearly proved fatal. His mother and father then moved with him to Damascus in the year 823 AH. Al-Biga'i later regarded this journey as one of God's blessings, as it enabled him to pursue various branches of religious knowledge. He renewed his memorization of the Qur'an, led congregational prayers, learned the principles of the readings, memorized some of their texts, and studied Tajweed. He also delved into rational sciences, grammar, morphology, and jurisprudence, and memorized a poem related to the readings. Additionally, he traveled for jihad twice and performed Hajj, may God have merey on him (Unwan al-Zaman, Vol. 2, p. 61; Izhar al-Asr, Vol. 1, pp. 85-88).

His journeys in pursuit of knowledge: Al-Biga'i traveled extensively, particularly in his quest for knowledge. After arriving in Damascus with his mother and grandfather, he began seeking Imowledge from the local sheikhs. However, he was not content with just this and contmued his travels in search of further understanding. He joumeyed to Jerusalem, where he focused on anthmetic, composed worls on the subject, and memorized two poems related to algebra. Upon retuming to Damascus, he dedicated himself to the science of reading, classilying, studying and organizing it. He also explained the essential principles of recitation that a reciter needs. Then he studied jurisprudence with senior scholars, and stayed in Jerusalem for two years, where he studied many sciences, especially arithmetic, inheritance laws, grammar, hadith sciences, and others. Then in the year (834 AH) he traveled to Cairo, where he met with its scholars, and he stayed with Al-Hafiz Ion Hajar (Ton Nasir Al-Dimashgi, Clarification of the Ambiguous in the Names of the Narrators, Their Lineages, Titles, and Nicknames, A1-Risalah Foundation, Beirut, 1993, Vol. 3, p. 1288; Ibn Taghn, Bardi, The Pure Spring and the Complete After the Sufficient, Egyptian Bock House, 1956, Vol. 2, p. 17). He traveled to Aleppo in the year (836 AH), where he leamed from its sheikhs. In (848 AH), Al-Bigali performed the Haji pilgrimage and studied with several sheikhs in Mecca, Medina, Taif, and Yanbu. He returned to Cairo in (849 AH) and continued to accompany Ibn Hajar until Ibn Hajar's death. Afterward, Al-Bigali engaged in writing and teaching. However, his enemies and opponents rose against him, envying him, causing him harm, and opposing him to the extent that they declared him an infidel and incited the Sultan against him. Consequently, he traveled from Cairo to Damascus in (880 AH), where he remained until his death (Unwan al-Zaman, Vol. 2, pp. 61-65; Al-Daw' a1-Lami, Vol. 1, p. 106; Shadharat al-Dhahab. Vol. 9, Pp. 509-510). His death: He (may God have mercy on him) passed away on the night of Saturday, the 18th of Rajab, in the year 885 AH. A prayer was held for him on Sunday at the Umayyad Mosque, and he was laid to rest outside Damascus in the Al-Hamidiyah cemetery (Al-Daw’ Al-Lami’, Vol. 1, p. 107; Shadharat Al-Dhahab, Vol. 9, p. 510).

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His Scholarly Life

His teachers: Al-Biqa'i studied under numerous scholars, and he documented his teachers in his book, "The Title of Time in the Biographies of Sheikhs and Peers." Among the most notable sheikhs he mentioned, in addition to Ibn Hajar, whose biography was previously discussed, are:

1. Al-Musahharati: Sharaf al-Din Sadaqa ibn Salama ibn Husayn ibn Badran ibn Ibrahim al-Musahharati al-Dimashqi, known as Al-Musahharati, dedicated himself to the study of Quranic readings. He eventually became the foremost authority on Quranic recitation in Damascus. He taught Quranic readings at the Umayyad Mosque, and most of the scholars in that field graduated under his guidance. He passed away in 825 AH (Unwan al-Zaman, vol. 2, p. 62; Al-Daw' al-Lami', vol. 3, p. 318).
2. Ibn al-Jazari: whose full name is Muhammad ibn Muhammad ibn Muhammad ibn Ali, and who is also known as Abu al-Khayr al-Shafi'i al-Dimashqi, was born in 780 AH. He was a distinguished scholar of Quranic readings and authored several notable works on the subject, including *Al-Muqaddimah al-Jazariyyah* (d. 835 AH). His contributions to the field are well-documented in sources such as Al-Fasi's *Dhayl al-Taqyid fi Ruwat al-Sunan wa al-Masanid* (2nd ed., Beirut, 1410 AH, vol. 1, p. 256) and Al-Asqalani's *Anba' al-Ghamr bi-Anba' al-'Umr* (1st ed., Cairo, 1969, vol. 3, p. 466).
3. Ibn Qadi Shahba: whose full name is Taqi al-Din Abu Bakr ibn Ahmad ibn Muhammad ibn Umar ibn Muhammad ibn Abd al-Wahhab ibn Muhammad ibn Dhu'ayb al-Asadi al-Shahbi al-Dimashqi al-Shafi'i, is commonly known as Ibn Qadi Shahba. He was born in Damascus and engaged in issuing fatwas, teaching, and narrating hadith in both his hometown and Jerusalem. Many virtuous individuals sought knowledge from him. He performed Hajj and also served as a deputy in the judicial system of Damascus. Among his notable works are: The Classes of Shafi'i Jurists, A Supplement to Al-Dhahabi's History of Islam, An Explanation of Al-Nawawi's Minhaj al-Talibin on the Branches of Shafi'i Jurisprudence, An Interpretation of the Noble Qur'an, and The Classes of Grammarians and Linguists. He passed away in Damascus on the 10th of Dhu al-Qi'dah in the year 851 AH and was laid to rest in Bab al-Saghir. This information is sourced from Ibn Taghribirdi's Al-Nujum al-Zahirah, published in Egypt in 1383 AH, volume 15, page 523, and Al-Daw' al-Lami', volume 7, page 155

His students: Among his most prominent students were:

1. Ibn al-Suyufi: Hasan ibn Ali ibn Yusuf ibn al-Irbili al-Haskafi al-Halabi al-Shafi'i, commonly known as Ibn al-Suyufi, derived his name from his father's profession. He studied under al-Biqa'i in 881 AH and passed away in 925 AH (Al-Daw' al-Lami', vol. 3, p. 118; Najm al-Din al-Ghazzi, Al-Kawakib al-Sa'irah, Beirut, 1997, vol. 1, pp. 180-182).
2. Al-Ghazzi: Radi Al-Din Abu Al-Fadl Muhammad bin Muhammad Al-Ghazzi Al-Dimashqi Al-Qadi. He studied Hadith and its sciences, Arabic, the six books, and the commentary on Al-Iraqi's Alfiyya, referred to by Al-Biqa'i as Al-Nukat Al-Wafiyya, along with the explanation of Nukhbat Al-Fikr and the book Al-Munassabat, among other works by Al-Biqa'i. He died in 935 AH. (Al-Kawakib Al-Sa'ira, Vol. 3, pp. 2-6; Al-Babani, Al-Arifin fi Asma' Al-Mu'allifin, 1st ed., Istanbul, 1951, Vol. 2, p. 233).
3. Al-Dalji: Shams al-Din Muhammad ibn Muhammad al-Dalji al-Uthmani al-Shafi'i traveled to Damascus, where he lived for approximately thirty years. During his time there, he studied

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under al-Biqa'i and various other scholars. He passed away in 947 AH (al-Kawakib al-Sa'irah, vol. 6, pp. 2-7; Haji Khalifa, Sulam al-Wusul, 1st ed., 2010, vol. 3, p. 246).

His creed and school of thought: Al-Biqa'i adhered to the Ash'ari creed and followed the Shafi'i school of jurisprudence (Nathm al-'Uqyan, p. 24). He expressed animosity towards Sufism, as reflected in his writings. His Works: Al-Biqa'i authored numerous books and treatises, which have been noted by researchers and historians. Most of these works are lost, so I will focus here on those that are either printed or exist in manuscript form. Printed Books:

1. Izhar al-Asr li-Asrar Ahl al-Asr, also known as Tarikh al-Biqa'i (edited by Dr. Muhammad Salim Shadid al-Awfi, Hajar Press, Imbaba, Egypt, 1412 AH - 1992 CE).
2. Inarat al-Fikr bima huwa al-Haq fi Kayfiyyat al-Dhikr (edited by Sulayman Muslim al-Harsh, Al-Ubaykan Library, Riyadh, 1421 AH).
3. Unwan al-Zaman fi Tarajim al-Shuyukh wa al-Aqran (edited by Hasan Habashi, National Library and Archives, Cairo, 1st edition, 1430 AH - 2009 CE).
4. Al-Fath al-Qudsi fi Ayat al-Kursi (The Divine Opening in the Verse of the Throne), published by Dar al-Buhuth al-Islamiyya wa Ihya al-Turath, Dubai, 1422 AH - 2001 CE.
5. Masa'id al-Nazar li-Ishraf 'ala Maqasid al-Suwar, also known as Al-Maqsad al-Asma fi Mubaqat Ism Kull Surah lil-Musamma (Published by Maktabat al-Ma'arif, Riyadh, 1st edition, 1408 AH - 1987 CE).
6. Masra' al-Tasawwuf: Tanbih al-Ghabi 'ala Takfir Ibn al-'Arabi (Published with the verification of 'Abd al-Rahman al-Wakil, Maktabat 'Abbas Ahmad al-Baz, Makkah al-Mukarramah, 1st edition, 1431 AH).
7. Nazm al-Durar fi Tanasub al-Ayat wa al-Suwar (Published by Dar al-Kitab al-Islami, Cairo, 1st edition, no date).
8. Al-Nukat al-Wafiya bima fi Sharh al-Alfiyya (Published with the verification of Maher Yasin al-Fahl, Maktabat al-Rushd Nashirun, Riyadh, 1st edition, 1428 AH - 2007 CE).

Manuscript Books:

1. The Secret Answers to the Jazari Riddles
   A manuscript copy exists in the Al-Azhar Library in Cairo, under number 112-5950. See: Khizanat al-Turath - Catalogue of Manuscripts, published by the King Faisal Center, Saudi Arabia, undated: Serial No. 79486.
2. The Executioner's Accounts of the Conquests of the Lands
   A manuscript copy exists in the King Faisal Center for Research and Islamic Studies in Riyadh, under number 5862-FB. See: Khizanat al-Turath: Serial No. 30011.
3. Abridgment of Al-Siraj's The Lovers' Downfall
   A manuscript copy exists in the Ahmadiyya Library at the Zaytuna Mosque in Tunis, under number 4736. See: Khizanat al-Turath: Serial No. 101290.
4. The Market of Longings: Abridged Version of The Lovers' Struggle
   A manuscript copy exists at the King Faisal Center for Research and Islamic Studies in Riyadh, under number 3065-FB. See: Heritage Treasury: Serial No. 13234.
5. The Manifestation of the Age of the Secrets of the People of the Age
   A manuscript copy exists at the Institute of Arabic Manuscripts in Cairo, under number 892. See: Heritage Treasury: Serial No. 84656.

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6. The Announcement of the Age of Migration to the Levant Published with the verification of Muhammad Mujir al-Khatib by Dar Ibn Hazm for Printing, Publishing, and Distribution in Beirut, 1977.
7. The Soundest Statements on the Ruling Regarding Transmission from Ancient Books A manuscript copy exists at the King Faisal Center for Research and Islamic Studies in Riyadh, under number 2842-1-F. See: Heritage Treasury: Serial No. 122447.
8. The Announcement of the Opening of the Secrets of the Tashahhud and the Adhan (A manuscript copy is held in the King Faisal Center for Research and Islamic Studies in Riyadh, No. 1139-FB. See: Heritage Treasury, Serial No. 19488).
9. The Courtyard of the Sciences of Arithmetic and Surveying (A manuscript copy is held in the Abdullah bin Abbas Library in Taif, No. 30/6. See: Heritage Treasury, Serial No. 73085).
10. Offering Sincere Advice and Compassion to Inform about the Health of Sayyid Waraqa (A manuscript copy is held in the Central Library in Riyadh, No. 2078/F. See: Heritage Treasury, Serial No. 66324).
11. Al-Baha' fi 'Ilmay al-Hisab wa al-Misaha (A manuscript copy is held in the Khedival Library in Cairo, No. 5/177. See: Khizanat al-Turath, Serial No. 42102).
12. Tahdim al-Arkan fi Laysa fi al-Imkan Abda' minma Kan (A manuscript copy is held in the Al-Azhar Library in Cairo, No. 188 Majmu' - 4526. See: Khizanat al-Turath, Serial No. 42108).
13. Hashiyat al-Biqa'i 'ala Sharh al-Sa'd 'ala al-'Aqa'id al-Nasafiyya (A manuscript copy is held in the Al-Zahiriyah Library in Damascus, No. 47/55. See: Khizanat al-Turath, Serial No. 33535).
14. The Clear Proof of the Harmony of the Verses of the Glorious Qur'an (A manuscript copy is held in the Central Library in Riyadh, No. 4724. See: Heritage Treasury, Serial No. 66079).
15. The Proof that Nothing More Perfect Than What Exists Is Possible (A manuscript copy is held in the Asafiya Library in Hyderabad, India, No. 2/1304-109. See: Heritage Treasury, Serial No. 42109).
16. The Supplement to the Book "Warning the Ignorant" (A manuscript copy is held in the Library of the General Presidency for Scholarly Research and Ifta' in Riyadh, No. 599/86. See: Heritage Treasury, Serial No. 69281).
17. A Treatise on History (a manuscript copy is housed in the Berlin State Library, No. 9694. See: Heritage Treasury: Serial No. 42099).
18. Unveiling the Brides of the System (a manuscript copy is located in the Great Mosque Library in Sana'a, No. 1646. See: Heritage Treasury: Serial No. 95819).
19. The Secret of the Soul (a manuscript copy is available in the National Library of Tunisia, No. 2983. See: Heritage Treasury: Serial No. 98216).
20. The Sharp, Shining Sword Against the Mufti Obsessed with Innovation (a manuscript copy can be found in the Chester Beatty Library in Dublin, Ireland, No. 3/3666-2. See: Heritage Treasury: Serial No. 51724).
21. The Correct Answer (a manuscript copy is preserved at the King Faisal Center for Research and Islamic Studies in Riyadh, under number 0472-1-F. See: Heritage Treasury: Serial No. 19607).
22. The Rules and Indications for the Parts of the Science of Recitations (a manuscript copy exists in the Yahya Efendi Library in Istanbul, Turkey, under number 6. See: Heritage Treasury: Serial No. 42105).

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23. The Greatest Means of Accuracy in the Art of Writing (a manuscript copy is stored in the State Library in Berlin, Germany, under number 12/15. See: Heritage Treasury: Serial No. 80879).
24. A Catalogue of the Works of Ibn Hajar al-Asqalani (a manuscript copy is available at the King Faisal Center for Research and Islamic Studies in Riyadh, under number 1769-F. See: Khizanat al-Turath: Serial No. 75417).
25. A Catalogue of the Works of al-Biqa'i (a manuscript copy is present at the King Faisal Center for Research and Islamic Studies in Riyadh, under number 1769-1-F. See: Khizanat al-Turath: Serial No. 75418).
26. Al-Qawl al-Mufid fi Usul al-Tajwid (A manuscript copy is held in the Royal Library (al-Hassaniyya) in Rabat, Morocco, under number (881 M). See: Khizanat al-Turath, Serial number: 84446).
27. Ma La Yastaghanna 'anhu al-Insan min Malh al-Lisan (A manuscript copy is located in the Egyptian National Library in Cairo, under number (2/257). See: Khizanat al-Turath, Serial number: 42107).
28. Mufid al-Hasib lil-Mubtadi' al-Raghib (A manuscript copy is found in the King Faisal Center for Research and Islamic Studies in Riyadh, under number (04073). See: Khizanat al-Turath, Serial number: 3136).
29. Sociability through conversation (A manuscript copy is available in the Princeton Library in the United States, under number (4736). See: Heritage Treasury, Serial number: 101290).

Preference Based on the Noble Prophetic Hadith

Giving preference to the noble Prophetic tradition is one of the principles upon which scholars rely in giving preference, for the Prophet (peace and blessings be upon him) is the most knowledgeable of people in interpreting and explaining the words of God Almighty, This is one of the tasks of his message, as God Almighty said: and We revealed to you the message that you may make clear to the people what was sent down to them (Surat An-Nahl: from verse 44), and no one has a saying after the saying of the Messenger of God (peace and blessings be upon him). One example of this preference, as noted by al-Biqa'i, can be found in his interpretation of the Almighty's statement: And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees. He was of the jinn and departed from the command of his Lord. Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange ﴾ (Surah Al-Kahf: Verse 50).

Imam al-Biqa'i (may God have mercy on him) said: except for Iblees It is as if it was said: Why did he not prostrate? It was said: ﴿He was﴾ That is, because he was ﴿of the jinn﴾ Creatures made of fire, and perhaps fire, though luminous, is mixed with turbidity and burning, He was counted among the angels because of the combination of the two elements in the absolute light, along with what was predominant in him of worship. Muslim narrated in his (Sahih), on the authority of Aisha (may God be pleased with her), who said: The Messenger of God (peace and blessings be upon him and his family) stated: “The angels were created from light, while the jinn were created from darkness -- And in another narration: “Iblis was created from smokeless fire, and Adam was created from what has been described to you.” (Muslim ibn al-Hajjaj, Sahih Muslim, 1st ed., Beirut, Hadith No. 2294). Burhan al-Din al-Biqa’i, Nazm al-Durar fi Tanasub al-Ayat wa al-Suwar, Cairo, Vol. 12, p. 75. Scholars have two opinions on this matter (Al-Sakhawi,

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Tafsir al-Qur'an al-'Azim, 1st ed., Cairo, 2009, vol. 1, p. 64). The first opinion is that he was a jinn, as the Qur'an explicitly states. The second opinion is that he was an angel, because the command to prostrate was directed to the angels. Additionally, the apparent meaning of this verse and similar verses suggests that he belonged to their ranks.

The preferred view: Iblis is considered to be from the jinn, a view supported by al-Biqa'i for several reasons:

1. The Qur'an explicitly states this in the Almighty's saying:﴿ except for Iblees. He was of the jinn and departed from the command of his Lord ﴾ (Al-Sakhawi, Tafsir al-Qur'an al-Azim, Volume 1, page 64.).
2. Iblis disobeyed the command of his Lord, whereas the angels always obey God's commands, as stated by God Almighty: ﴿they do not disobey Allah in what He commands them but do what they are commanded﴾ (Surah At-Tahrim: from verse 6).

Those who held the first view responded with several answers, including:

1. He was an angel before he disobeyed his Lord, but after his disobedience, he became a jinn. This view was held by al-Tabari (al-Tabari, Jami' al-Bayan, 1st ed., Egypt, 2000, vol. 1, p. 504).
2. He belonged to a group of angels who refer to themselves as jinn. This perspective was supported by Muqatil (Muqatil ibn Sulayman, Tafsir Muqatil ibn Sulayman, vol. 2, p. 589).

And in interpreting His Almighty saying: ﴿And mention in the Book, Idrees. Indeed, he was a man of truth and a prophet (56) And We raised him to a high station﴾ (Surah Maryam: Verses 56-57).

Imam al-Biqa'i (may God have mercy on him) said: he was a man of truth and a prophet﴾ That is: truthful in his words and deeds, and a believer in what was revealed to him from God through the tongues of the angels, ﴿a prophet﴾ God Almighty informs him of the great matter He reveals to him, to elevate his status, and he then informs the people to whom he was sent. God Almighty informs him of the great matter He reveals to him, to elevate his status, and he then informs the people to whom he was sent. ﴿ We raised him﴾ As a reward from Us for his piety and good deeds, a high status befitting Our greatness, We have elevated him ﴿ to a high station﴾ "That is, Paradise, or the fourth heaven, where the Prophet (peace and blessings be upon him) witnessed it on the night of the Isra' (Nathm al-Durar, 12, p. 216).

There are four main opinions regarding the location of Idris (peace be upon him), as cited by Ibn al-Jawzi in his book "Zad al-Masir fi 'Ilm al-Tafsir" (Dar al-Kitab al-'Arabi, Beirut, 2002, vol. 3, p. 135): He is in the fourth heaven, He is in the sixth heaven, He is in Paradise, He is in the seventh heaven. What supports the first interpretation is what is mentioned in the Hadith of the Ascension: "...Then he ascended with me until he reached the fourth heaven and asked for it to be opened. It was said: Who is this? He said: Gabriel. It was said: And who is with you? He said: Muhammad. It was said: Has he been sent for?" He said: "Yes." It was said: "Welcome to him! What an excellent arrival!" So it was opened. When I reached Idris, he said: "This is Idris, so greet him." So I greeted him, and he returned the greeting. Then he said: "Welcome to the righteous brother and the righteous prophet." Then he ascended with me until he reached the fifth heaven…" (Al-Bukhari, Sahih Al-Bukhari, 1st ed., Beirut, 2002, Chapter on the Ascension, Hadith No. 3887, Vol. 5, p. 52; Sahih Muslim, Chapter on the Mention of the Messiah, Hadith No. 170, Vol. 1, p. 156.) Ibn al-Jawzi stated that the third assertion—that he is in Paradise—does not contradict the

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first assertion. This is because it has been reported that Paradise is located in the fourth heaven (Zad al-Masir, 3, p. 135). The claim that Paradise is located in the fourth heaven is not definitively established. It has been stated, "If Paradise is in the fourth heaven, as narrated in the hadith, then how can its width be equal to the width of the heavens?" (Al-Raghib Al-Isfahani, Tafsir Al-Raghib Al-Isfahani, ed. Muhammad Abdul Aziz, 1999, vol. 3, p. 855).

Al-Manawi remarked, "What Ibn Abbas stated, along with what the hadiths indicate, is that Paradise is in the seventh heaven." (Al-Manawi, Fayd Al-Qadir, 1st ed., Egypt, 1356 AH, vol. 3, p. 361). This is also contradictory to the fact that the Prophet (peace and blessings be upon him) in the Hadith of the Ascension met with every prophet in heaven. He met Adam (peace be upon him) in the first heaven, John and Jesus (peace be upon them) in the second, Joseph (peace be upon him) in the third, Aaron (peace be upon him) in the fifth, Moses (peace be upon him) in the sixth, and Abraham (peace be upon him) in the seventh. In general, the preferred view is that Idris (peace be upon him) was in the fourth heaven, as is the choice of Al-Biqa'I (Luka & Chia, 2026).

Prioritizing the sayings of the Companions and the Followers

Al-Biqa'i referenced the sayings of the Companions and the Successors (may God be pleased with them) regarding certain issues, using these statements as support for favoring one opinion or making distinctions between different viewpoints. Examples of this approach include: What was said in the interpretation of God Almighty's saying: ﴿Ta, Seen, Meem ﴾ (Surat Ash-Shu'ara: Verse 1). Imam al-Biqa'i (may God have mercy on him) said: "Perhaps this is a reference to the purification that took place at Dhu Tuwa, on Mount Sinai, and to Taybah and Mecca, and to the goodness of what was revealed to Muhammad (peace and blessings be upon him), encompassing all of that.

As has been narrated from Ibn Abbas (may God be pleased with them both), there is evidence for this, and for the deliverance of the Children of Israel through what Moses (peace be upon him) heard of the ancient word, and for the completion of their mission by preparing them for kingship through the drowning of Pharaoh and his army, and their victory over those who opposed them at that time, after their purification through the long trial that led them to the humiliation of servitude, All of this is a warning to the Quraysh that if they do not abandon their obstinacy, they will suffer the same humiliation as Pharaoh and his army, in whatever way He wills, and He will deliver His servants from them and exalt them over all who oppose them." (Nathm al-Durar, vol. 2, p. 14). As observed, Al-Biqa'i did not clearly endorse a specific opinion; instead, he selected the narration attributed to Ibn Abbas (may God be pleased with them both). This narration represents the second opinion that follows, as it encompasses various perspectives. Scholars have expressed differing opinions on the meaning of ﴿Ta, Seen, Meem ﴾, presenting four distinct interpretations (Al-Razi, Tafsir Al-Qur'an Al-Azim, 3rd ed., 1919, vol. 9, p. 2838; Al-Mawardi, Al-Nukat wa Al-Uyun, Beirut, 2004, vol. 4, p. 163; Al-Jurjani, Durj Al-Durar fi Tafsir Al-Ayy wa Al-Suwar, vol. 3, p. 132; Al-Qurtubi, Al-Jami' li-Ahkam Al-Qur'an, vol. 1, p. 134).

The first view: That they are letters from words, and there are three opinions regarding this: One of them: It was narrated by Ali ibn Abi Talib (may God be pleased with him), who said: "When the verses 'Ta-Sin-Mim' were revealed, the Messenger of God (peace and blessings be upon him) said: The letter Ta' represents Mount Sinai, the letter Seen represents Alexandria, and the letter Meem represents Mecca (Al-Nisaburi, Al-Kashf wa Al-Bayan, Jeddah, 2015, vol. 7, p.

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156; Al-Hamadhani, Al-Firdaws bi-Ma'thur al-Khitab, 1st ed., vol. 2, p. 459; Al-Isfahani, Al-Majmu' al-Mughith, vol. 2, p. 351; Zad al-Masir, vol. 3, p. 334.)

The second: On the authority of Ibn Abbas (may God be pleased with them both): The letter Taa: Taybah, the letter Seen: Jerusalem, and the letter Meem: Mecca.The third: On the authority of Ja`far al-Sadiq (He is Imam Ja`far bin Muhammad bin Ali bin al-Hussein bin Ali bin Abi Talib, Abu Abdullah, known as Ja`far al-Sadiq, one of the famous jurists. Saduq, a jurist and imam, died in the year (148 AH) in Medina and was buried in Al-Baqi' with his father and grandfather. See: (Ibn Khallikan, Wafayat al-A'yan wa Anba' Abna' al-Zaman, Beirut, 1994 AD, Vol. 1, p. 471; Al-Asqalani, Taqrib al-Tahdhib, 1st ed., 1986 AD, p. 141).

The second view: It was narrated from Ibn Abbas (may God be pleased with him) that it is an oath by which God swore, and it is one of the names of God Almighty. This is the opinion favored by al-Biqa'i. The third view: Mujahid (may God have mercy on him) said that it is the name of the surah. The fourth view: Qatadah and Abu Rawq (who is Abu Rawq Atiyyah ibn al-Harith al-Hamdani al-Kufi, who narrated from Amir ibn Sharahil al-Sha'bi and Abu al-Gharif al-Hamdani, the author of the commentary on the Quran) said: Sufyan al-Thawri and Hammad ibn Usamah narrated from him. He died during the caliphate of Abu Ja'far al-Mansur. (Ibn Sa'd, al-Tabaqat al-Kubra, 1990 CE, vol. 6, p. 348; Ibn Nuqtah, Ikmal al-Ikmal, Mecca, 1st ed., 1410 AH, vol. 2, p. 693). (May God have mercy on them both): that it is one of the names of the Quran.

Scholars have differed on this matter, holding many opinions. The most correct view is to entrust the knowledge of this to God Almighty. Ibn Atiyya said: "The correct view is that of the majority. We interpret these letters and seek their meaning, because we find that the Arabs used isolated letters in verse and in place of words that contain those letters, as in the poet's saying: I told her to stop, and she said "Qaf". (Al-Andalusi, Al-Muharrar Al-Wajiz fi Tafsir Al-Kitab Al-Aziz, Beirut, 1st edition, 1993, Vol. 1, p. 73.) And in the words of God Almighty: Do you construct on every elevation a sign, amusing yourselves, (Surat Ash-Shu'ara: Verse 128).

Imam al-Biqa'i (may God have mercy on him) said: Do you construct on every elevation. That is: a high place; Abu Hayyan said: Abu Ubaidah said: Al-Ray': the road. Mujahid said: the gap between the two mountains. It was said: the path, whether it was traveled or not. Its origin in the language is increase" (Nathm al-Durar, Vol. 14, p. 69). There are four opinions regarding al-rīʿ (Al-Zamakhshari, Al-Kashshaf, 1st ed., Dar Al-Kitab, Beirut, 1978, vol. 3, p. 256; Al-Razi, Mafatih Al-Ghayb, 3rd ed., Beirut, 2000, vol. 6, p. 28; Al-Baydawi, Anwar Al-Tanzil, Beirut, 1997, vol. 2, p. 163; Al-Alusi, Ruh Al-Ma'ani, 1st ed., Beirut, 1994, vol. 10, p. 107).

The first interpretation: It was narrated from Ibn Abbas (may God be pleased with him) that it refers to a high place or elevated area of land. The second interpretation: It was narrated from Ibn Abbas (may God be pleased with him) and from Qatadah that it refers to a road. The third interpretation: Mujahid said it refers to the mountain pass between two mountains. The fourth interpretation: It refers to a path, whether one has traveled it or not. Most scholars agree that it refers to a high place, and this is a narration from Ibn Abbas (may God be pleased with them both). From this comes the meaning of "the growth of plants," which is their increase and growth (Jami' al-Bayan, vol. 19, p. 588; Tafsir Ibn Abi Hatim, vol. 9, p. 2794; al-Nisaburi, al-Wasit, vol. 3, p. 358; al-Baghawi, Ma'alim al-Tanzil, vol. 6, p. 122; Ibn Hayyan al-Andalusi, al-Bahr al-Muhit, vol. 7, p. 32; al-Suyuti, al-Durr al-Manthur, vol. 6, p. 312). This is in accordance with the opinion of al-Biqa'i (may God have mercy on him).

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God Almighty said: But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And glorified be Allâh, the Lord of the ‘Âlamîn (mankind, jinn and all that exists (Surat An-Naml: Verse 8). Imam al-Biqa'i (may God have mercy on him) said: ﴿That it was blessed﴾ That is: it is firmly established, resulting in growth, purity, and all kinds of goodness beyond description, ﴿whosoever is in the fire﴾ That is, its location, or its request, which is a request in the sense of supplication. The phrase indicates that the tree was large and that when he approached it, the fire moved away from him to some of its sides, so he followed it. When he reached the middle of the area, the light surrounded him, and the light was called fire, according to what Moses (peace be upon him) thought. Saeed bin Jubeir said: Rather, it was a fire, as Moses (peace be upon him) saw. And fire is one of God’s veils, as in the hadith: “His veil is fire. If He were to remove it, the splendors of His face would burn everything that His sight reaches of His creation.” (On the authority of Abu Musa al-Ash’ari (may God be pleased with him), who said: The Messenger of God (may God’s prayers and peace be upon him) stood among us with five words, He said: “Indeed, God, the Exalted and Glorified, does not sleep, nor is it befitting for Him to sleep. He lowers the scales and raises them. The deeds of the night are raised to Him before the deeds of the day, and the deeds of the day before the deeds of the night. His veil is light—and in the narration of Abu Bakr: fire—were He to remove it, the radiance of His countenance would burn everything within His sight of His creation.” (Sahih Muslim: Book of Faith, God does not sleep, Volume 1, page 161, No. 179), ﴿ and whosoever is round about it﴾ The passage discusses the significance of certain holy lands, highlighting their connection to angels and prophets. It states that these lands are deemed sacred because they are the birthplace of prophets (peace and blessings be upon them) and the locations where divine revelation was bestowed upon them, both for the living and the deceased (Nathm al-Durar, Vol. 14, p. 132).

Al-Biqa’i’s text is cited from Al-Baghawi (refer to: Ma’alim al-Tanzil, vol. 6, p. 145). The commentators differed on who was around the fire, with the following opinions: the first statement: It was narrated on the authority of Ibn Abbas (may God be pleased with them both) and Al-Hasan that those in Hell are the angels (see: Tafsir Ibn Abi Hatim, 9, p. 2846; Al-Nisaburi, Al-Tafsir Al-Basit, vol. 17, p. 168; Al-Jami’ li-Ahkam Al-Qur’an, vol. 13, p. 158). The second statement: Muhammad ibn Ka’b (also known as Muhammad ibn Ka’b ibn Salim ibn Asad al-Qurazi al-Madani, and referred to as Abu Hamza or Abu Abdullah) was recognized for his trustworthiness, justice, piety, and prolific narration of hadith, as well as his interpretation of the Qur'an. He was esteemed for his knowledge and piety. He passed away in 118 AH. See: (Al-Tabaqat al-Kubra, Vol. 5, p. 340; Ibn al-Jawzi, Sifat al-Safwa, edited by Ahmad Ali, Dar al-Hadith, Cairo, 1st edition, 2000 AD, Vol. 1, p. 374). The individuals mentioned are Moses and the angels (peace be upon them). The third statement: Ibn al-Jawzi said: It is Moses (peace be upon him), and the meaning is: “Blessed is he who seeks it while he is close to it” (Zad al-Masir, vol. 3, p. 353). The fourth statement: The Levant, al-Burusawi said: “And it appears that the blessing is general for everyone in that area and around it in the land of Sham, which is marked by blessings because it is the birthplace of the prophets” (Al-Khalwati Al-Burusawi, *Ruh Al-Bayan fi Tafsir Al-Qur’an*, Dar Al-Fikr, Beirut, 1st edition, no date, vol. 6, p. 321). The preferred view is the third view posits that those present in the fire are angels, and that the fire itself is merely a light that Moses (peace be upon him) mistook for fire. Upon reaching it, he discovered it to be light, and those surrounding it are also Moses (peace be upon him). This interpretation aligns with al-Biqa'i's preferred opinion.

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CONCLUSION

Al-Biqa'i is a Shafi'i commentator, Among his most famous works Its interpretation called Nazm al-Durar fi Tanāsub al-Āyāt wa al-Suwar. Preferring one interpretation on the basis of the noble Prophetic Hadith is one of the principles that al-Biga'I relied upon in his method of preference. Al-Biqa'i adduced the statements of the Companions and the Successors (may Allah be pleased with them) for certain purposes, and regarded these statements as supporting evidence for preferring one opinion or choosing among differing views.

ETHICAL APPROVAL

All participants received a comprehensive explanation regarding the research objectives and procedures, including their right to participate voluntarily. Participants were assured that participation was not mandatory and that they had the right to withdraw at any time during the study without negative consequences. To ensure the confidentiality of identities, all data obtained in this study underwent an anonymization process.

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CONFLICT OF INTEREST

The author(s) declare that there is no conflict of interest related to the research, authorship, or publication of this article.

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