

Kingdom of Saudi Arabia
Ministry of Higher Education
Al-Imam Muhammad ibn Saud Islamic University
Faculty of Fundamentals of Religion
Department of Quranic Science



**Preferences of Imam Az-Zarkashi in the
Quranic Science
*Review and Study***

**A thesis submitted in fulfillment of the requirements
for the Masters Degree in Quranic Science**

**By
Ghanim bin Abdullah Sulaiman Al-Ghanim**

**Supervised By
Dr. Badr bin Nasir Al-Badr
Professor, Department of Quranic Science**



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Abstract

This research project represents the preponderating opinions of Imam Az-Zarkashi in the field of Quranic Sciences as stated in his published works. They were comparatively examined against the sayings of the scholars throughout the scholarly books so as to attain, by Allah's leave, the closest saying to what is correct as well as the most preponderant in light of the textual proofs.

The project is comprised of an **introduction, preface, two parts, conclusion, and indexes.**

The **introduction** included the subject's importance, reasons for its choice, goals, extent of coverage, relevant previous studies, research plan and methodology.

The **preface** contained a biography of Imam Az-Zarkashi, *rahimahullaah* (may Allaah's Mercy be upon him) which included his name, lineage, nickname, surname, birth place, upraising, knowledge seeking, most famous of his *shoyoukh* (scholars), his students, his scholarly rank, praise by scholars, *madh-hab* (school of jurisprudence), creed, publications, and his death.

This was followed by the **First Part-The Theoretical Aspect of** Az-Zarkashi's *Tarjeeh* (preponderance) in the field of Quranic Sciences. This comprised a preface, and two chapters. The preface contained the following:

First: The linguistic and technical definitions of *Tarjeeh* and the relationship between them. Linguistically, *Tarjeeh*, is centered on the meanings: exceeding another, firmness and soundness, and overweighing. Technically, however, it means giving weight (strength) to either sign over the other by way of that which is not apparent. As to the *Tarjeeh* of Az-Zarkashi it refers to his strengthening of one saying, particularly in the Quran Sciences, based upon a specific *daleel* (evidence). The *daleel* may include all that which gives strength to the preponderating opinion whether it is from the Quran, *as-sunnah*, *aathaar* (reports), or reasoning based upon the Foundations of the *Sharee'ah* (Legislations)

Second: His methodology in presenting the sayings and rejecting the opponent's view. In most cases, this included his concern with accurate quotations, non-bigoted interest in *madh-hab* Ash-Shaafi'ee, mention of the evidences even of those with opposite views, giving preponderance to the overweighing opinion and stating the reason for his choice and avoiding attacks against the opponent. Rather, he

refutes the opposite opinion with proof and clear reasoning.

Third: His influence on those after him. Amongst those who benefited from Az-Zarkashi were: (i) As-Siyouti in his "*Itqaan*" where he immensely benefited from him. And so did Ibn 'Aqeelah in his "*Az-Ziyaadah wal Ihsaan*," Ad-Dimyaati in "*Al-Ithaaf*," Al-Alloousi in his "*Tafseer*," Az-Zarqaani in "*Manaahil al-'Irfaan*." In addition to those who came after the aforementioned from the contemporary scholars who authored in the field of Quranic Sciences whereby they benefited greatly from Az-Zarkashi's "*al-Burhaan*," and As-Siyouti's "*Al-Itqaan*."

As to **the First Chapter**, it was concerned with the terms of Az-Zarkashi's *Tarjeeh*. This included the following:

(a) The kinds of *Tarjeeh* terms and their denotations. For example, some of the terms he used: *as-Saheeh* (the valid), *as-Sawaab* (the correct), *ar-Raajih* (the preponderating), *al-Haq* (the true), *at-Tahqeeq* (the verification), *al-Mu'tabar* (the deemed), *al-Mukhtaar* (the chosen), *al-Asah* (the more valid), *al-Qareeb* (the close), *al-Aqrab* (the most close), and much more.

(b) The reason for diversification of *Tarjeeh* terms. The following were some of the reasons:

-The preponderating saying was supported by explicit evidences while that of the opponent were either not strong or very weak. This prompted him to use suitable terms like *as-Saheeh* and *as-Sawaab* and the like.

- He was unaware of the sayings of the scholars regarding a specific issue, and thus it was inevitable to think and investigate by way of evidence-based deduction. That is why you find him stating his *Tarjeeh* using un-explicit terms because of the possibility that the two sayings are applicable to the case or issue of interest.

-The issue being an easy matter such as there is no blame of adopting either opinion and accordingly it was suitable to use a term that accompanies such cases like "*al-Awlaa*" (more appropriate).

- Other reasons.

Where appropriate, an example on each reason was incorporated

The **Second Chapter** dealt with Az-Zarkashi's aspects of *Tarjeeh*. They were based upon the indications by:

- (i) the Quran
- (ii) the *Sunnah*
- (iii) the *aathar* (reports from the companions and/or the *salaf*)

- (iv) the language
- (v) the sayings of verifying scholars.
- (vi) consensus
- (vii) the position of the *salaf*
- (viii) the context
- (ix) the sayings of the majority opinion of the scholars

An example on each aspect was included.

This was followed by the **Second Part-The practical Aspect of** Az-Zarkashi's *Tarjeeh* (preponderance) in the field of Quranic Sciences. It was collected from his printed works.

The plan for the ordering of the issues of Quranic Sciences was based upon Az-Zarkashi's ordering method which he used in his book *al-Burhaan*, combining some of the similar issues where needed. The issues were preceded by definitions or clarifications in case of ambiguity, in addition to explanations and determinations of point(s) of conflict regarding each issue. This was followed by the scholarly opinions on each issue, naming the scholars with their statements.

After that the *Tarjeeh* of Az-Zarkashi was introduced in a sufficiently clear way accompanied, in most cases, by his *daleel* or rational. The position of Az-Zarkashi was then studied in a comparative way with those of the other sayings and their respective evidences. The results of the comparisons were then put together with the preponderating opinion regarding each issue.

These issues covered the various kinds of Quranic Sciences such as the reasons for revelations, occasions, the Madinite and Makkite revelations, first revealed texts, the manner of revelation, the collection of the Quran, its divisions, order, names, chapters' names, recitation science, stop and start marking positions in Quranic recitations, knowledge of writing inscriptions, the preferable and the excellent in the Quran, etiquettes of recitation, rulings, abrogation, clear and not-entirely clear (to some), miraculous standing of the Quran, principles of *Tafseer*, ways and styles of addressing statements in the Quran, and so forth.

After that a **conclusion** of the main results of this investigation, as well as the related recommendations, was included.

At last a set of indexes was made:

- (i) Quranic verses
- (ii) Prophetic Narrations and Reports
- (iii) Biographies of the eminent and distinguished

- (iv) Places and countries
- (v) Preponderated issues
- (vi) Sources and references, and
- (vii) Subjects

All praise is due to Allah, and it is by His Favor, *subhaanahu wa ta'aala* (the One free of all imperfection, the Most High), that this project was concluded.