

Grammatical issues in the interpretation of the "statement of meanings" by Abdul Qadir Mulla Huwaish (Grammatical study)

Esraa Aziz Aliwi

Al-Khwarizmi Secondary School for Girls, Wasit Directorate of Education, College of Islamic Sciences, Department of Arabic
Language, University of Baghdad

Received: 20 March 2025; **Accepted:** 18 April 2025; **Published:** 19 May 2025

Abstract: This research aims to present the grammatical aspect in the interpretation of Sheikh Abdul Qadir Mullah Hawish in his book "Bayan al-Ma'ani", due to the importance of this aspect in understanding the meanings of Quranic verses within their linguistic context, grasping their implications and connotations, and uncovering the reasons behind specific grammatical analyses. Although the Sheikh does not extensively or deeply address the existing disagreements among grammarians regarding grammatical issues—except where necessary—our choice of this topic stems from the fact that Sheikh Mullah Hawish's "Bayan al-Ma'ani" is considered a unique model among studies that have tackled the interpretation of the Holy Quran in the Islamic world, based on the chronological order of revelation rather than the traditional order of the Quranic text. In this study, we focus on the key grammatical aspects highlighted by the Sheikh, especially where there are disagreements or variations in grammatical interpretations, supported by specific examples. However, this does not imply overlooking the rhetorical and linguistic elements also addressed in his work. We have simply confined this study to the grammatical dimension in line with the research scope.

Keywords: Grammatical issues – Bayan al-Ma'ani – Abdul Qadir Mullah Hawish.

Introduction: Praise be to Allah, we praise Him, seek His forgiveness, and ask His guidance. We seek refuge in Him from the evil within ourselves and our bad deeds. There is no god but Him—truly, He is the Oft-Returning, the Most Merciful.

Since the revelation of the Qur'an and until today, scholars have given it immense attention, uncovering its meanings, guiding toward its teachings, and clarifying its rulings. In our era, Sheikh Abdul Qadir Mullah Hawish (d. 1978 CE / 1399 AH) undertook the task of interpreting the Book of Allah and authored a tafsir titled *Bayan al-Ma'ani*, in which he interpreted all the chapters of the Qur'an based on the chronological order of revelation.

The work before us reflects the encyclopedic knowledge of Sheikh Mullah Hawish and his mastery of

Arabic sciences, including grammar, morphology, linguistics, rhetoric, poetry, and proverbs. This qualifies the author to undertake the interpretation of the Qur'an, elucidate its meanings, derive its subtleties, explore its implications, and carefully select the most appropriate grammatical analyses of its words and sentences. This is done through comparing and contrasting them with alternative grammatical views often cited by many grammarians, and selecting what best aligns with the linguistic context and the intended meaning of the verses.

Accordingly, this study explores one of the key aspects of Sheikh Al-Huwish's *Bayan al-Ma'ani*—the grammatical dimension. In his interpretation, the Sheikh presents numerous examples in which he examines the subtleties of parsing words and sentences, and, when appropriate, refers to the

opinions of other grammarians. He compares these views, evaluating them in light of the Qur'anic context, and selects the most fitting interpretation accordingly. This study focuses on the most prominent of these examples, aiming to uncover the points of agreement and disagreement in grammatical issues between the Sheikh and the grammarians he cited. Our approach is descriptive and analytical, based on presenting the Sheikh's opinions alongside those of major grammarians, and drawing out the central grammatical ideas illustrated by each example and citation.

Chapter One: Introduction to Sheikh Abdul Qadir Mullah Hawish and His Work, *Bayan al-Ma'ani*

He is Sheikh Abdul Qadir bin Muhammad bin Mullah Hawish bin Mahmoud bin Khidr Al-Ghazi Al-Aani¹. Sheikh Mullah Hawish mentioned his full lineage at the end of his tafsir, stating that his ancestry traces back to Al-Husayn bin Ali, may Allah be pleased with them both—thus, he is a noble descendant of the Prophet's household (Ahl al-Bayt)². He was born in the year 1298 AH in the city of Deir ez-Zor in Syria, where he grew up and received his primary education and part of his secondary education. He then traveled to Baghdad and studied in Al-Adhamiyah, at the Mosque of Imam Al-A'zam in Baghdad. He obtained a certificate in rational and transmitted sciences, as well as a certificate in law from the Bar Association in Damascus³. It appears that Sheikh Mullah Hawish had proficiency in the Turkish language, as he indicated in the introduction to his

book⁴. He also composed scattered poetic verses, some of which he referenced in his tafsir, such as his saying:

"Worship, too, is but play or profit—Unless it brings obedience to the Creator."⁵

Sheikh Mullah Hawish spent most of his life in positions related to the judiciary, serving variously as a clerk, a court member, and a Shari'a judge. These roles were carried out in multiple locations, most of them within Syria. Despite his official duties, he remained devoted to studying and teaching Islamic sciences. In his free time, he recited and reflected upon the Qur'an and studied grammar, morphology, and jurisprudence. He continued to hold study sessions for students from the faculties of Law and Sharia in his gathering place up until shortly before his death, when illness rendered him unable to continue.⁶

It is evident from the Sheikh's words in many instances that he followed a Sufi path and that he adhered to the Naqshbandi order⁷. In the introduction to his book, he explicitly mentions several Sufi works that he consulted and quoted from, such as *Al-Futuh al-Makkiyah* by Ibn 'Arabi, *'Awarif al-Ma'arif* by al-Suhrawardi, *Al-Bahjah al-Saniyyah* by Sheikh al-Khani, *Nur al-Hidayah wa al-'Irfan* by al-Sahib, *Al-Insan al-Kamil* by 'Abd al-Karim al-Jili, *Ihya' 'Ulum al-Din* by al-Ghazali, and *Al-Risalah al-Qushayriyyah* by al-Qushayri, among others⁸. He also quoted several poetic verses from Ibn al-Farid and al-Busiri, both of whom are known for their deeply

¹ *Al-Mustadrak 'ala Tatimmat al-A'lam* by Muhammad Khair Ramadan Yusuf, Dar Ibn Hazm, Beirut, Lebanon, 1st edition, 2002, p. 63.

² (*'Ana*): an Iraqi town located on the Euphrates River between Raqqa and Hit. See: *Mu'jam al-Buldan* by Shihab al-Din Yaqt al-Hamawi, Dar Sader, Beirut, 2nd edition, 1995, Vol. 4, p. 72.

³ See: *Bayan al-Ma'ani* by Abdul Qadir Mullah Hawish al-Sayyid Mahmoud Al-Ghazi Al-A'ani, Al-Taraqqi Press, Damascus, 1965, Vol. 6, pp. 524–525.

⁴ See: Archive of Ahl al-Hadith Forum – 4, website link: <http://www.ahlalhdeth.com>.

Bayan al-Ma'ani, Vol. 1, p. 45.

⁵ *Ibid.*: Vol. 1, p. 58.

⁶ See: Archive of Ahl al-Hadith Forum – 4, website link: <http://www.ahlalhdeth.com>.

⁷ This method is attributed to Abu Bakr al-Siddiq and draws its principles and foundations from four key figures: Salman al-Farsi, Abu Yazid al-Bistami, Abdul Khaliq al-Ajdaawi, and Muhammad Bahaa al-Din al-Awisi al-Bukhari. For further details, see: *Al-Naqshbandi Order and Its Prominent Figures* by Muhammad Ahmad Durniqa, Dar Jrous Press, Vol. 11, p. 28.

⁸ *Bayan al-Ma'ani*, Vol. 2, p. 88.

Sufi poetic expression.⁹

After a long journey spent by Sheikh Mullah Hawish in various positions, including the judiciary, administration, education, authorship, and calling to Allah, he passed away on the 15th of Rabi' al-Awwal, 1398 AH, corresponding to February 22, 1978 CE, in Deir ez-Zor, at the age of nearly ninety-eight¹⁰. The Sheikh left behind a number of important works, the most prominent of which is *Bayan al-Ma'ani*, which is the subject of this research. In this work, he presents an interpretation of the Qur'an based on the chronological order of revelation. This tafsir is the first of its kind in the Islamic world, as it differs from other tafsirs in that it follows the order of revelation rather than the standard order of the Qur'an. It was printed in a single edition at the expense of the author at Al-Taraqqi Press in Damascus, and it was divided into three parts, each consisting of two volumes, for a total of six volumes. The first and second volumes cover the Meccan surahs, while the third volume deals with the Medinan surahs. The tafsir spans approximately 3456 pages. The Sheikh stated the duration of his work on the tafsir, saying: "It took me three years to write the material... The arrangement was made before I began, based on the methodology outlined in the introduction, organizing the sections and the exceptional verses from the surahs as described in the introduction, selecting the books I had decided to draw from, which are also specified in the introduction, and studying the necessary research to include in the work, which took a whole year. I spent three years in writing, refining, and reviewing what needed to be reviewed, to correct what had been skewed by the pens, misinterpreted by the minds, confused by thoughts, forgotten by the heart, mistaken in judgment, or hesitated in the soul...¹¹". Thus, the total duration that Sheikh Mullah Hawish spent composing his tafsir *Bayan al-Ma'ani* was nine years: three years for gathering the scientific material, three years for writing and organizing it according to the methodology he selected, and three years for refining, correcting, and reviewing it.

He indicated that the introduction to the book

"contains twelve topics that refer to the observations, principles, and symbols included in it¹²." In this introduction, he discusses the principles of tafsir (interpretation), what the interpreter needs, the necessity of tafsir, the conditions of the interpreters, views on tafsir and ta'wil (allegorical interpretation), and the prohibition of personal opinion in interpretation. He also addresses the virtues of the Qur'an and its preservation, the legislative approach in the Qur'an, its goals, and distinguishing features, the nature and method of its revelation, the arrangement of its surahs, the compilation, preservation, and arrangement of the Qur'an, the abrogated and abrogating verses, the recitations, and the meaning of the Qur'an being revealed in seven dialects. Furthermore, he covers the creation of the Qur'an and its existence, the truth of prophethood, the revelation and its method, its meaning, its commencement, true visions, and their meaning.

What concerns us within the scope of the chosen study is a specific aspect related to the issues of language and grammar in Sheikh Mulla Hawish's interpretation in his book *Bayan al-Ma'ani*. These are sciences that are considered priorities for anyone who wishes to enter the world of tafsir (interpretation), as they must be well-versed in their details. The Qur'an was revealed in clear Arabic, and the interpreter must be knowledgeable in matters of grammar, morphology, language, rhetoric, and other related fields.

Chapter Two: Grammatical Aspects in the Tafsir of Sheikh Abdul Qadir Mullah Hawish.

Sheikh Abdul Qadir Mullah Hawish paid great attention to explaining the Qur'anic words and their unusual meanings. He also addressed various linguistic issues, interpretive nuances, and subtle grammatical and syntactical points. The Qur'an contains words and expressions that require interpretation, clarification, and explanation, and Mullah Hawish in his tafsir aimed to elucidate these words and attempt to uncover the secrets of the Qur'anic language, revealing their grammatical positions. In this context, Mullah Hawish says: "Know, may Allah protect you, that the interpreter

⁹ Ibid.: Vol. 1, p. 422.

¹⁰ *Al-Mustadrak 'ala Tatimmat al-A'lam* by al-Zarkali, p. 63.

¹¹ *Bayan al-Ma'ani*, Vol. 6, p. 524.

¹² Ibid.: Vol. 1, p. 5.

needs to be familiar with at least twelve sciences to be able to interpret the Book of Allah in the best manner: the science of languages to understand the meanings of words according to their use and to know the common words like 'ayn' (eye) and similar ones. If one is not familiar with them, it is not permissible to proceed with the interpretation... The science of grammar and morphology is also necessary to understand the rulings on Arabic words in terms of derivation, singularity, composition, syntax, and structure..."¹³

What concerns us in this context is the grammatical aspect of his interpretation. Scholars have emphasized the importance of grammar in tafsir. Al-Zarkashi dedicated a special section to it in *Al-Burhan* and considered knowledge of grammar one of the sciences of revelation. Likewise, Al-Suyuti in *Al-Itqan* included a chapter on the knowledge of the grammatical structure of the Qur'an, highlighting the importance of grammar and syntax. It is worth noting the significance of examining this topic in Mullah Hawish's *Bayan al-Ma'ani*, despite the fact that this aspect does not occupy a large portion of his interpretation. He did not delve into the different opinions and disagreements among grammarians, except when necessary. Here, we focus on some key examples that illustrate his approach in this regard:

1. **Emphasis on the grammatical analysis of words that require it:** Mullah Hawish recognized the value and importance of grammar in extracting rulings and clarifying meanings. He frequently provides grammatical analysis of many Qur'anic words, believing that such analysis serves the interpretation. For example:
 - When interpreting Allah's saying: *"Indeed, those who do not expect the meeting with Us and are satisfied with the worldly life, and are content with it, and those who are heedless of Our signs, those – their refuge is the Fire because of what they have earned."*¹⁴

Mulla Hawish said, "Those" refers to the individuals with such characteristics, and it is the subject of the sentence. "Their refuge" is the second subject, and its predicate is "the Fire." The clause formed by the second subject and its predicate acts as the predicate of the first subject. The entire sentence serves as the predicate for the word "Indeed" at the beginning of this verse. Therefore, a pause should not be made after "heedless," even though there may seem to be a pause indicated, as the sentence is incomplete without continuing. A pause is a form of separation, and there are two types: one where the sentence is complete, and one where it is not and the reader must return to the prior sentence to complete it, stopping only at the point where it is appropriate. This is common in the Qur'an. It is clear that the predicate, which carries the meaning, is what we stop at, not the subject. The meaning is that those described as not expecting meeting with Allah will find their final destination in the Fire, as a punishment for the evil deeds they committed in this world. The phrase "due to what they earned" modifies a missing part, which is understood as "they were recompensed for their evil deeds." The word "hope" at the beginning of this verse means fear, which is common in the Arabic language. An example of this is from the poet Abu Dhuaib: "When the bee stings him, he does not fear its sting"¹⁵. In this case, the term refers to not being afraid. The meaning of meeting with Allah refers to returning to Him after death and the subsequent reckoning according to one's deeds.¹⁶

Through this example, we notice that the Sheikh explained this verse to show – from one perspective – the incorrectness of stopping at the word 'ghafiloon' because the meaning is not complete with it, and that the predicate is where the benefit lies, and it is what one should stop at, not the subject.

"2- Clarifying that there is no addition in the Qur'an: Among this is the interpretation of His saying, 'I swear

¹³ *Bayan al-Ma'ani*, Vol. 1, p. 7.

¹⁴ Surah Yunus, Ayah: 7-8.

¹⁵ *Diwan al-Hudhaliyyin, the Hudhalite Poets*, arranged and annotated by Muhammad Mahmoud al-Shanqeeti, National Printing and Publishing House, Cairo, 1965, Vol. 1, p. 143.

¹⁶ *Bayan al-Ma'ani* (Clarification of Meanings), Vol. 3, p. 10.

by the Day of Resurrection.¹⁷

Mulla Hawayish said: Most of the interpreters have agreed that the meaning is 'I swear,' because the Arabs add 'la' to their oaths, saying: 'No, by Allah,' 'No, by your father,' and the Qur'an was revealed in their language. Imru' al-Qais al-Kindi said: 'No, by your father, the daughter of al-'Amiri / The people do not claim that I run away.'¹⁸

They say: 'No, by the Lord of the Kaaba,' intending simply: 'By its Lord.' The purpose of the word 'No' here is emphasis. It can be omitted in speech outside the Qur'an. As for the claim that it is superfluous, it has no foundation, let alone being weak—because there is nothing superfluous in the Book of Allah, the Almighty. Every letter in it carries meaning, and speech would not be complete without it. Regarding the phrase 'I do not swear' (*la uqsim*), the word 'No' is for emphasis and is not superfluous, as some commentators have claimed, for the speech of Allah contains neither excess nor deficiency, as we previously noted in the discussion on the various Qur'anic readings.¹⁹

Through this example, the Sheikh shows us that there is no superfluity in the Noble Qur'an, as there is not a single letter in it that does not convey a specific meaning. He stated elsewhere: *'Because I believe that there is nothing superfluous in the Qur'an, and to those who claim that certain letters are brought merely to enhance, strengthen, or emphasize the speech, it should be said: then they are not superfluous—because they serve a meaning that would not exist in their absence. And everything that is brought for a meaning is not superfluous.'*²⁰

3- The Variation of Prepositions:

This issue has seen differing views—some scholars argue for the interchangeability of prepositions, meaning that certain prepositions can take the place of others. This is the position of the Kufan school and

those who followed them. The second view, held by the majority of the Basran scholars, rejects this interchangeability. Shaykh Mulla Hawayish followed the Basran school, which upholds the distinction and non-interchangeability of prepositions, and he dedicated a discussion to the differences among prepositions.

- An example of this is his interpretation of the verse: *"And We did not find for most of them any covenant; but We found most of them to be defiantly disobedient"*²¹

Shaykh Mulla Hawayish said: The preposition "min" (from) is used here for emphasis and precision. It is inappropriate to describe such usage, following rhetorical flourishes, as superfluous²², for such a claim is itself unwarranted. No disagreement saying "No one came to me from among them" is more emphatic than simply saying "No one came to me." Therefore, its presence conveys a powerful and profound meaning to both hearts and ears—one that cannot be achieved without it. The speech of Allah is founded upon eloquence, for eloquence is among its miracles

Note also the perfect and identical paronomasia (jinas tamm mumathil) between the phrases: "And We did not find" and "Indeed, We found most of them to be defiantly disobedient"—meaning: turning away from Our obedience and violating the covenant We had taken from them when We brought forth their descendants from the loins of their father Adam, peace be upon him.

Ibn Abbas said: Allah only destroyed the people of the towns because they did not uphold what He had entrusted to them.

"Inna" at the beginning of the verse is a lightened form of the emphatic particle "inna" (indeed), and its predicate is the implied subject of the situation (ḍamīr al-sha'n). The "lam" in "lafāsiqīn" is the distinguishing

¹⁷ Surah Al-Qiyamah, verse 1.

¹⁸ *Diwan of Imru' al-Qais*, edited by Abdul Rahman al-Mustawi, Dar al-Ma'rifah, Beirut, 2004, p. 105.

¹⁹ *Bayān al-Ma'ānī*, Vol. 1, p. 237.

²⁰ *Ibid.*, Vol. 5, p. 360.

²¹ Surah Al-A'raf, verse 102.

²² This term was used by Al-Alusi in his Tafsir, and he explained it in his marginal notes on *Qaṭr al-Nadā* as meaning "superfluity" or "addition."

lam (lām al-fāriqah), used to differentiate between the negative "an" and the lightened emphatic "in." Scholars have required the presence of the lam after the lightened "in" to avoid confusing it with the negative particle, which is not followed by a lam. The meaning, then, is: the matter or situation is that We found most of them to be defiantly disobedient.

Some commentators have said that "inna" here means "mā" (i.e., 'not') and that the "lām" means "except"—in other words: "We did not find most of them except as defiantly disobedient." This interpretation is strong and carries a degree of eloquence not found in the first interpretation. The context at the beginning of this verse supports this meaning. However, the usage of the "lām" to mean "except" is rare (shādh), and for that reason, we prioritized the first interpretation, though we would have preferred the second were it not for this irregularity.²³

4- His Explanation of Verses with Grammatical Ambiguity:

Among these is his interpretation of the verse: *"Indeed, those who believed, and those who were Jews, and the Sabeans, and the Christians, whoever believes in Allah and the Last Day and does righteousness — there will be no fear upon them, nor will they grieve."*²⁴

Shaykh said: *In the phrase "and those who were Jews, and the Sabeans" (wa-alladhīna hādū wa-al-ṣābi'ūn), the word "al-ṣābi'ūn" appears in the nominative case. According to Shudhūr al-Dhahab, this is because it is coordinated with the underlying subject of "Indeed, those who believed" (inna alladhīna āmanū), which is in the nominative due to it being the subject of an implied clause—its estimate being: 'Such are...' (kadhālika). Thus, it is as if it were said: 'Indeed, those who professed belief with their tongues, those among them who truly believed in their hearts, shall have no fear upon them. Likewise, the Sabeans and the Christians—those among them who believed...' shall also have no fear. The second part is omitted due to its indication by the first.*

A similar case of grammatical complexity occurs in

verse 162 of Surah al-Nisa: "But those firm in knowledge among them, and the believers, believe in what has been revealed to you and what was revealed before you, and the performers of prayer..." (al-muqīmīn). The word "al-muqīmīn" appears in the accusative as a case of praise (naṣb 'alā al-madhḥ), meaning: 'And I praise the performers of prayer.' This adjective is separated from the others to highlight the virtue of prayer over other acts.

Ubayy ibn Ka'b recited the word "al-ṣābi'īn" (with a yā', in the accusative case), and based on his recitation, there is no grammatical ambiguity. There are other grammatical interpretations for these two words in the mentioned verses, but we have set them aside because they are less strong than the view we adopted.

A comparable example is verse 62 of Surah al-Baqarah, and likewise verse 63 of Surah Ta-Ha: "Indeed, these two are magicians" (inna hādhān la-sāḥirān), which presents grammatical ambiguity as well. Know that anyone proficient in Arabic will find a grammatical justification for each of these expressions."²⁵

5- Topics Clarifying Some Rules:

This is frequently found in his interpretation, such as in his explanation of the verse: *"So perhaps you will leave part of what is revealed to you, and your chest will be distressed by it, because they say, 'Why has no treasure been sent down to him, or no angel come with him?' You are but a warner, and Allah is, over all things, Disposer of affairs."*²⁶

The Shaykh devoted a section in his interpretation of the verse *"and your chest will be distressed by it"* (Surah Hud, 11:12), saying: *"A discussion on the active participle, the two Medinan verses, and the challenge posed by the Qur'an. The distress occasionally occurs due to what he faces from his people. And since every adjective, when it signifies occurrence or change, is transformed into an active participle, you would say, for example, in the case of 'noble,' 'generous,' and 'fat,' one could say 'a noble man,' 'a generous man,' and 'a fat man.' Similarly, the thief would describe prison as: 'a*

²³ Bayān al-Ma'ānī, Vol. 1, p. 391.

²⁴ Surah Al-Ma'idah, verse 69.

²⁵ Bayān al-Ma'ānī, Vol. 6, p. 352.

²⁶ Surah Hud, verse 12.

condition where, as for the vile...' / 'in it, the nobility of the people is evident.²⁷

According to this, anything derived from a triliteral root to indicate permanence or stability, when it does not follow the pattern of the active participle (fā'il), can be reverted to this pattern if it signifies occurrence, without waiting for the exact hearing or usage. As for the claim that the shift from "ḍīq" (narrow, constricted) to "dā'iq" (the one who is distressed) is made merely to match "tārīk" (leaving), this is not correct. There is no active participle form "dā'iq" derived from the root "ḍāq" in the Qur'an except for this instance. Similarly, there is no original quintuple verb (from the five-strong verb form) in the Qur'an.²⁸

6- His Reference to the Words of Major Linguists:

His interpretation of the verse: *"There is no doubt that Allah knows what they conceal and what they declare. Indeed, He does not like the arrogant."*²⁹

Shaykh Mulla Hawayish devoted a section to the expression "lā jarm" and said: *It is possible that "lā jarm" means "no doubt," and its subject refers to what preceded it, with the clause that follows being in the accusative case as a purpose clause. This is the opinion of al-Zajjāj. Others say that "lā" is the operative particle, and "jarm" is its subject, considered as a noun in its verbal form (a source), and the predicate is the clause "inna..." (i.e., "Indeed..."). It is similar to expressions like "lā budd," which implies certainty and inevitability. In this case, "lā jarm" indicates the invalidity of disbelief and arrogance against the worship of Allah, as this invalidity is something evident and definitive. Al-Farrā' mentioned that this is the original meaning of "lā jarm," but due to frequent usage, it came to mean "indeed" or "certainly." Some Arabs pronounce it with a jīm that is rounded and a rā' that is silent, similar to "lā budd", since fa'al and fa'l are related patterns (like rashada and rushd). This variant pronunciation supports the*

view that "lā jarm" is a noun phrase. Al-Khalīl said that "jarm" with "lā" is a compound structure, formed like a "five-letter compound," and after its formation, it takes the meaning of a verb. Based on this, "inna..." and what follows are interpreted as the subject of the verb, while others say that "lā jarm" signifies an oath, implying a statement of certainty, as in "I swear I will surely come to you." Thus, the clause that follows would be considered the answer to an oath.³⁰

We notice from this example that Shaykh Mulla Hawayish presented the views of al-Zajjāj, al-Farrā', and al-Khalīl. Similarly, he interpreted the verse:

*"And those who disbelieved said, 'This is not but a lie he has invented, and others have assisted him in it.' And they have committed a falsehood and a great sin."*³¹

Shaykh Mulla Hawayish said: *Regarding the phrase "And others assisted him in it," al-Mubarrad mentioned that this referred to a group of believers, because the word "ākhar" (others) is only used for something of the same type as the first. However, he overlooked the fact that sharing a description is not a necessity. Doesn't the verse of Allah say: "A group fighting in the way of Allah, and another disbelieving"³². The word "ākhar" in this context is not of the same type as the first in terms of description, which indicates that the necessity mentioned by al-Mubarrad is not as binding as the "necessities" in al-Ma'arrī's poetry. Al-Ma'arrī referred to it as "the necessity of what is not necessary." In his poetry, he imposed on himself the rule that the rhyme letter and the syllable before it must be of the same type in every verse, which is not a necessary rule in the fundamentals of poetry.³³*

Here we notice, through this example, that the Shaykh sometimes disagrees with and challenges some of the views of major linguists in the context of understanding the meanings of words and their implications within the verse.

²⁷ Bayān al-Ma'ānī, Vol. 3, p. 101.

²⁸ Ibid., Vol. 4, p. 217.

²⁹ Surah An-Nahl, verse 23.

³⁰ Bayān al-Ma'ānī, Vol. 4, p. 217.

³¹ Surah Al-Furqan, verse 4.

³² Surah Al-Imran, verse 13.

³³ Bayān al-Ma'ānī, Vol. 2, p. 68.

RESEARCH RESULTS

This study, focused on the grammatical aspect of Shaykh Abdul Qader Mulla Hawayish's *Bayān al-Ma'ānī* interpretation, concludes with the following findings:

- 1. The Study of Methodologies of Exegesis:** Studying the methodologies of exegetes offers significant benefits, allowing us to understand their contributions, additions, and the intellectual and logical references from which they derive their interpretations in the context of the Qur'an.
- 2. Effort in Compiling the Exegesis:** Shaykh Abdul Qader Mulla Hawayish exerted considerable effort in composing his exegesis, organized according to the order of revelation and differed from the majority of exegetes before him. He demonstrated extensive expertise and comprehensiveness in gathering information and sources when explaining verses on the same topic.
- 3. Comprehensive Approach to Grammatical, Linguistic, and Rhetorical Aspects:** Mulla Hawayish addressed various grammatical, linguistic, and rhetorical aspects, ensuring a profound understanding and just judgment in explaining the meanings of verses and clarifying their grammatical structure. He made informed decisions on how to prefer one interpretation over another as presented by several grammarians.
- 4. Disagreement with Major Linguists:** The Shaykh occasionally disagreed with and critiqued some views of prominent linguists, such as al-Farrā', al-Khalīl, al-Mubarrad, and others, in the context of understanding the meanings and implications of words within a verse.
- 5. No Superfluous Words in the Qur'an:** The Shaykh emphasizes that there is no redundancy in the Qur'an, asserting that every letter in the Qur'an carries a specific meaning in its context and cannot be replaced by another letter.
- 6. Significance of the Grammatical Aspect:** The importance of the grammatical aspect in *Bayān al-*

Ma'ānī is evident in how Mulla Hawayish links grammar with the intended meaning of the verse. Although this aspect did not constitute a large portion of his exegesis, he discussed it when necessary, without delving into the schools of thought or disagreements of grammarians unless the situation required it.

SOURCES AND REFERENCES

- The Holy Qur'an.
- *Bayān al-Ma'ānī*: Abdul Qader Sayyid Mahmoud Al-Ghazi Al-Ani Mulla Hawayish, al-Tarqi Printing Press, Damascus, 1st edition, 1965.
- *Al-Mustadrak 'Ala Tatimmat al-A'lām* by Al-Zarkali: Muhammad Khair Ramadan Yusuf, Dar Ibn Hazm, Beirut, Lebanon, 1st edition, 2002.
- *Mu'jam al-Buldān* (Dictionary of Countries): Shihab al-Din Yaqut al-Hamawi, Dar Sader, Beirut, 2nd edition, 1995.
- *Bayān al-Ma'ānī*: Abdul Qader Mulla Hawayish Sayyid Mahmoud Al-Ghazi Al-Ani, al-Tarqi Printing Press, Damascus, 1965.
- *Archive of the Ahl al-Hadith Forum – 4*, Website link: <http://www.ahlalhdeth.com>.
- *The Naqshbandi Way and its Scholars*: Muhammad Ahmad Darnika, Dar Jorus Press.
- *Diwan al-Hadhliyyīn*, Poets of the Hadhliyyīn: Arrangement and Commentary: Muhammad Mahmoud Al-Shanqeeti, Al-Dar Al-Qawmiya for Printing and Publishing, Cairo, 1965.
- *Diwan Imru' al-Qays*: Edited by Abdul Rahman al-Mustawi, Dar al-Ma'rifa, Beirut, 2004.