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The Purpose of Ratiocination and its Impact on Text Construct from the Viewpoint of the Author of Adwa' Al-Bayan fi Idah Al-Qur'an bil Qur'an: A Jurisprudential-Syntactic Study

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Abstract

The present research investigates an important problem in the human history in general and in the legislative history in particular: ratiocination and its purpose in text construct. Ratiocination is a to-convince tool used to interpret religious or social phenomena. In other words, it helps the reader to become hopeful and confident, where the more he perceives the relationships in a text (i.e. causes and effects, and precedents and results), the abler he will be to interact with an epistle. Accordingly, the Islamic legislation, while considering targets' circumstances, have ratiocinated many of its judgements. The Qur'an is the primary source of the holy Sharia and there are clear-cut occasions where it ratiocinated the judgements to convince the readers. In this research, we investigate the purpose of ratiocination and its role in and impact on text construct from the viewpoint of a jurist-syntactician, given that this person has a deep understanding of the analysis and ratiocination of the Qur'anic provisions. We aim to achieve the purpose of the study by shedding light on the interpretation of this commentator from the Qur'an, in an attempt to uncover the methodological tools that he relied on in ratiocinating the text.

Keywords: *Ratiocination, Ratiocination Tools, the Qur'an, Text, Adwa' al-Bayan, Jurisprudence, Syntax*

1. Introduction

Glory be to the worlds' God, and blessing and peace upon the last of the prophets and Messengers, Mohammad bin Abdullah. It is hoped that import be given to the lofty jests and interesting significations of the Arabic language, especially to the amazing secrets conveyed by its letters which truly manifest the loftiness of Arabic language.

Considering their value for a text, language tools have been the ultimate goal for any scholar surveying the significations of Arabic approaches. Such a scholar perceives the feature of each tool and its specific signification which, if replaced by another tool, would not serve the same function. Thus, a syntactician employs letters when needing to understand the content of epistle; a jurist uses them to infer the legislative judgements. Considering the different uses from a text, the present research has been limited to the approaches of jurists and syntacticians to the ratiocination methods elaborated on by ash-Shinqeeti in his work, *Adwa' al-Bayan fi Idah al-Qur'an bil Qur'an* [Explanation of the Qur'an by the Qur'an and through the Light of Epistle].

People living in ancient times made an attempt to make the Noble Qur'an more understandable, given that it is the primary source of legislation. Here, our discussion centers on an important and interesting aspect of the Qur'an: *ratiocination*. We do not aim to assiduously cover this aspect, nor do we aim to study it through verses of the Qur'an, because that would require much work that cannot be done over a short time. Therefore, this research has been limited to one of the interpretations of the Qur'an, which is characterized by loftiness and beauty. This research aims to shed light on the commentator's position and the way he studies the text.

In *Adwa' al-Bayan fi Idah al-Qur'an bil Qur'an*, Muhammad al-Ameen ash-Shinqeeti shows an intimate knowledge of the secrets of Arabic language. He also appears to be knowledgeable about the basics of all forensic sciences, and has beautiful discussions and argumentations, and many jests with lofty content and accurate meaning, making other scholars receive his interpretation very well.

2. Research Method

For any research to yield scientific results, and thus to uncover the aspects of the phenomenon being studied, it has to adopt a scientific method. Here, we adopt the descriptive, inductive method for it achieves our desired objectives and results, whereby to raise the existing knowledge.

3. Research Significance

Ratiocination is a phenomenon shared in all nations, covered sciences and arts, and came into being in ancient times when human existed. Ratiocination first manifested itself in the conversation between Allah and Iblis regarding the prostration to the man father, Adam (peace be upon him) (Surah Al-Isra; 61, 62 and 63).[1]

Broadly speaking, ratiocination aims at attracting the target and grabbing his attention to the content of epistle so he can interact with the text and apply it in reality. Ratiocination may concern legislative, cultural and social texts, among others. Regarding the legislative text, which will be dealt with in this research, one tries to be inspired by it so as to benefit in different courses of his life and the hereafter. Religion aims at the entity of human, regardless of his or her gender. Yet, forms of ratiocination are various and take into account who the target is. There are logical forms of

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[1]-Allah says: And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees. He said, "Should I prostrate to one You created from clay?" (61); [Iblees] said, "Do You see this one whom You have honored above me? If You delay me [i.e., my death] until the Day of Resurrection, I will surely destroy his descendants, except for a few" (62); [Allah] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you - an ample recompense (63); (translated by Saheeh International).

ratiocination, for example, that can be deeply understood and whose structural relations can be differentiated only by well-grounded persons. There are other forms of ratiocination that people, depending on their mental abilities and capacities to imagine things, perceive them to different extents.

4. Research Plan

The content of this research has been covered in four issues and finally the paramount results, which summarize the research, have been included.

4.1 First Issue: A look at the primary terms

Contemplating the research title (i.e. The Purpose of Ratiocination and its Impact on Text Construction), we will find it to have combined a number of concepts, each of which implying a certain meaning. There are still other various terms which have to be understood first so we could know their meanings and thus to form a whole picture. Next, we will reach general scientific results that complement the research and make it reliable.

1. **Purpose:** Literally, this term has been borrowed from the following: "I aimed at something, which has and possesses a purpose, which I directly asked for, and which is my purpose and destination" (Al-Misbah Al-Monir fi Gharib ash-Sharh al-Kabir 2/504). In this research, purpose concerns the cause of making a text and what the creator of epistle wants to communicate with the other through his epistle.

2. **Ratiocination:** It has been borrowed from the following: "Ratiocinate (Arabic: علّ reading as allal) has different meanings in language but has been described by ibn Fares in three parts. He says, '(a) and (ll) have three accurate bases: One concerns repetition or distillation, the other concerns a hampering obstacle, and the third compounds the thing'" (Ibn Fares, Maqaiees al-Lughah, 4/12). Also, in al-Mohkam, it has been mentioned, "this is a cause of that" (al-Mohkam va al-Mohit al-Azam; 1/95). The latter description may help familiarize the terminological meaning, for they bring together the effect and function. Linguistically, ratiocination is a cause or effect that manifests in the self, thus is a sensational matter.

Terminologically, many definitions have been given on *ratiocination*, of which that of al-Gorgani is perhaps the closest one to the present research: "Ratiocination is to verify the affected so as to verify the effect" (Al-Tarifaat, 61). In other words, there is a relationship between two things in the outside world, or between the components of the text. Thus, the impact of epistle on the target comes after the epistle itself, further highlighting the role of ratiocination in the message being communicated. This is because the text is a point linking the sender and receiver. When ratiocination is taken into account, a text becomes more interesting and influential, in which case the epistle fulfills the role it is supposed to. Therefore, the speaker creates the text to achieve certain purposes in light of his own will and his interaction with society. In conclusion, ratiocination of epistle helps achieve the goal of announcement.

3. **Text:** Literally, *text* is about raising and appearance. When a text constructs [raises] something and makes it appearing, that thing manifests itself in the text. It has been argued: "A gazelle makes its neck appearing if raises it" (Lisan al-Arab, Subject: Text). Terminologically, however, different definitions have been given on *text*, of which the following statement by al-Gorgani serves our purpose: "*Text* is something that cannot convey more than one meaning." It has also been argued: "*Text* cannot have an interpretation" (Al-Tarifat, 241). The text whose structure we want to analyze, whose elements we want to differentiate, and whose rationale we want to ratiocinate is a text that signifies a manifest meaning that needs not be interpreted. If the text was vague and figurative, it would be open to interpretation and, given that commentators with different philosophical approaches and scientific tools disagree with each other, it would be difficult

to specify the purposive meaning of such a text.

Differentiating the elements of the research and investigating its meanings, we will be able to throw light on *al-Bayan* in order to uncover the purpose of ratiocination, to determine its approaches, to detect the tools adopted by ash-Shinqeeti in his attempt to determine the correlation between the meanings of the text, and to infer the judgements from this text.

Before we explicate the other issues, we should mention that this research is not to investigate jurists' approaches to *cause* as much as it investigates the purpose of ratiocination in the text and its impact on judgements. We aim to differentiate *ratiocination* from *cause*.[2]

4.2 Second Issue: The stance taken by the author of the book towards the ratiocination of the legislative text

Scholars disagree with each other regarding the degree to which ratiocination of legislative judgements is permitted, and regarding the importance of ratiocination. They have different statements and purposes in this respect. Yet, we limit this research to the position taken by ash-Shinqeeti; there is no need to expand this scope.

The author of the book is among scholars permitting ratiocination. He relies on scientific evidence on which he casts no doubt. Rather, he provides this clear evidence that confirms ratiocination. Ash-Shinqeeti, in relation to permitting the ratiocination of legislative judgement, provides reasons which we conclude as follows:

4.2.1 First: Allah's ratiocination of judgements

Ash-Shinqeeti went on to permit the ratiocination of Sharia text, given that it helps perceive the text. To support his position, he borrowed from the all-powerful Allah's masterpiece, the Qur'an. The great magnanimous Allah explained many of the causes of, and ultimate reasons behind, servants' acts and transactions. Ash-Shinqeeti argues: "I know one certain thing: all-powerful Allah stipulates judgements that favor creatures. Allah's all acts and legislations are insightful and aim to accrue benefits and avoid harm" (Adwa' al-Bayan fi Idah al-Qur'an, 4/214). In Islamic legislation, *benefit* is of paramount importance. People become aware of goodness and perform accordingly to be rewarded. Allah also shows people evil situations so they avoid them and thus prevent from perils and their vicious fate.

The author of the book discusses the ratiocination of judgements according to the evidence he found. Thus, in order to support his position and disprove the evidence of opponents, he has been led to get involved in an argument with those forbidding ratiocination. In an attempt to deny the tendency of those disapproving the permission to ratiocinate in relation to Allah, he argues: "Many of the recent theologians, who imitate their previous counterparts, argue that his [mentioning all-powerful Allah] acts cannot be ratiocinated by ultimate causes. They claim that ratiocination through investigating the purposes requires one to be perfect so as to understand the purpose by which ratiocination has been made. In this case, all-powerful Allah is to be defective, but he is whatsoever so. Therefore, all this argument is false and not needed at all, since it is obvious that all-powerful Allah is necessarily rich in himself and his richness is absolute. Moreover, all creatures are poor in relation to Allah, namely they are in absolute poverty, deprivation and need. 'O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy' (Surah Fatir: 15). Nonetheless, he stipulates and acts to benefit his creatures who are poor and in need of him, not to benefit himself as he is clean from doing so" (Adwa' al-Bayan fi Idah al-Qur'an, 4/214).

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[2]-In his discussion on cause, ar-Raisoni purports: "Out of this primary meaning of the term cause, the term ratiocination emerged. In general, when the term ratiocination is used, it is used for legislative judgements so as to accrue benefits and avoid scandals." *Purposes Theory, p. 25.*

Many criticisms have been levelled against those opposing the ratiocination of judgements. For instance, ash-Shinqeeti denies that *causes* in a text be mentioned merely to signify the judgements. Rather, he believes these causes to have a psychological essence. In this regard, Balalah al-Masalih points out: "Many jurists claim that legislative causes are absolute symbols and signs signifying judgements. This signification results from false thinking. All-powerful Allah stipulates judgements to benefit his poor creatures, not himself. If you say the reverse, you and all people on earth would be infidel, for Allah is Rich and Praiseworthy" (Surah Az-Zumar). Furthermore, Allah and his messenger (may Allah's blessing and peace be upon him) declared that he stipulates judgements because of the wisdom underlying that legislation (Adwa' al-Bayan fi Idah al-Qur'an bil Qur'an, 4/214). For Allah mentioned the ratiocination of judgements related to the general legislation, and for he is aware of the secrets of his legislation, we have to do nothing but obey his order.

Those jurists, according to ash-Shinqeeti, to deny the ratiocination of judgements, clung to reasons that are not based on legislative provisions. Moreover, "they closed one path of truth to themselves, thus had to expand another path to an unreasonable extent. They prevented themselves from using metaphor and ratiocination, and from taking into account judgements and benefits that are sent down by Allah. Instead, they needed to give more import to superficial and secondary aspects. They give import to these aspects more than needed" (Adwa' al-Bayan fi Idah al-Qur'an bil Qur'an, 4/216).

Ratiocination of judgements rather leads to perceiving the purposes of text and uncovering the potential aims of the writer. In other words, a text is composed of expressions whose intent is to communicate a message. Those expressions, by means of ratiocination, can be best interpreted and can form the most accurate impression in the readers.

4.2.2 Second: The prophet's ratiocination of a text

What further encouraged the author of the book to permit the ratiocination of Sharia judgements is the act of the prophet Mohammad (may Allah's blessing and peace be upon him). As the first legislator after the Qur'an, he ratiocinated many of Sharia judgements relating to observances and transactions. He also discussed the causes and the related attributes.

In this regard, the author of the book says: "The prophet (may Allah's blessing and peace be upon him) has sketched out the causes of judgements and the aspects influencing them. He did so to signify the relationship between those aspects and the judgements, and to signify that the violation of attributes and causes leads to the violation of the judgements themselves" (Adwa' al-Bayan fi Idah al-Qur'an bil Qur'an, 4/216). Then, to support his position, he mentioned some of the prophet's Sayings: "Verily! The order of taking permission to enter has been enjoined because of that sight" (Sahih al-Bukhari, saying 6241). or "Indeed, I forbidden you because of the migrants." Or, in relation to ratiocinating a woman's marriage on her aunt's side (her aunt on the mother's or father's side), he argues: "If you do so, you would indeed dissociate your kinship." The prophet pointed out these sayings to refrain the woman from becoming married to the aunt's side (Adwa' al-Bayan fi Idah al-Qur'an bil Qur'an, 4/193).

All these brief sayings came to show the prophet's ratiocination of Sharia judgements, in an attempt to uncover the purpose for which the text was created. In other words, the prophetic epistle is in all cases not arbitrary, but rather conveys lofty meanings which aim to satisfy the targets and show them what is beneficial for them.

4.2.3 Third Issue: The impact of ratiocination's purpose on the text: Applications of the interpretation of Adwa' al-Bayan fi Idah al-Qur'an bil Qur'an

We have thus far elaborated on ratiocination in general. Now we will make an attempt to uncover important aspects which are not manifest in the text and are thus clarified through ratiocination. To put it another way, by means of the ratiocination tool, whether in its explicit or implicit form, the text

tries to express those aspects. In any case, however, the context does not ignore ratiocination, for it plays a major role in interpreting the general meaning of the text.

Ash-Shinqeeti sketched in many of the Qur'anic Verses and noble Sayings. He showed the meaning of them and the purpose for which they were enjoined. Furthermore, he corrected the judgements and ratiocinated the benefits of them when required. Here, we will touch upon some of his ratiocination of texts, in an attempt to gain familiarity about his great care for the purpose of text ratiocination and for its impact on targets' mentality. He believes ratiocination not to be something effortless, but rather to be of considerable importance in the process of the text. Ratiocination, according to him, also helps uncover the hidden parts of the text and makes it more influential and satisfactory, especially when it comes to the interpretation of Sharia judgements.

All-powerful Allah said: "And ˹it so happened that˺ Pharaoh's people picked him up, only to become their enemy and source of grief" (Surah al-Qasas: 8).

The Verse above says Pharaoh's people picked up Moses, seemingly implying that this aimed to cause hostility and grief. The preposition *to* (Arabic:) in *to become* (Arabic: يكون) is the cause of *picking up* (Arabic: !التقاط). This ratiocination, however, is not accepted by all people; how human would ever attempt to deliberately bring himself grief, especially that this is done by the elite? In other words, Pharaoh was the earth's ruler, owned its amenities and ruled its soldiers; so why would he ever feel comfortable to cause damage to himself?

Ash-Shinqeeti described the purposes of the Verse and commented on it as follows: "One of the methods is the use of *to* which signifies that something happens to something else, namely the *effect* occurs following the *purposive cause*." "And ˹it so happened that˺ Pharaoh's people picked him up, only to become their enemy and source of grief." The purposive cause leading them to pick him up was not that he be their enemy, but to become their source of joy, as Pharaoh's wife purported: "A comfort of the eye [i.e., pleasure] for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son" (Surah al-Qasas: 9). However, if the picked-up was a source of joy for Pharaoh's people, then why was he said to be an enemy and source of grief? Ash-Shinqeeti answers this question as follows: "But he was, if picked up, an enemy and source of grief, as the *effect* follows the *purposive cause*. Here, *to* has been used which signifies that the effect follows the cause" (Adwa' al-Bayan fi Idah al-Qur'an bil Qur'an, 2/463).

All-powerful Allah said: "Moreover, establish prayer, pay alms-tax, and obey the Messenger, so you may be shown mercy" (Surah an-Nur: 56).

This Verse broadly implies that establishing prayer, paying alms-tax to those who deserve, and conforming to Allah's Messenger's observance are all key to being shown mercy from Allah. Ash-Shinqeeti argues: "This Verse signifies that establishing prayer, paying alms-tax and obeying the Messenger (may Allah's blessing and peace be upon him) may lead to being shown Allah's mercy. Here, *mercy* (Arabic: رحمة) is the effect and *establishing prayer* (Arabic: إقامة الصلاة) and the other aforesaid observances are the cause of Allah's mercy. This is because these are legislative causes" (Adwa' al-Bayan fi Idah al-Qur'an bil Qur'an 5/554).

All-powerful Allah said: "...turns away from them and forgets what his hands have put forth? Indeed, we have placed over their hearts coverings, so lest they understand it, and in their ears deafness" (Surah al-Kahf: 57).

The Verse seems to imply that there is a correlation between turning away and placing coverings over the hearts. The ratiocination tool plays a role in establishing that correlation. The author of the book (ash-Shinqeeti) mentioned this point, arguing: "*Turning away*, which has been mentioned, is the cause of *placing coverings over their hearts*. This is because *be* is among the ratiocination tools, as is the case in jurisprudence in relation to allusion and notification: Stop him, he is a thief; punish him, he is a tyrant. Therefore, *turning away* is the cause of *placing coverings over their hearts*" (Adwa' al-Bayan fi Idah al-Qur'an bil Qur'an, 3/312).

All-powerful Allah argues: "And He created the cattle for you as a source of warmth, food, and ˹many other˺ benefits (5) They are also pleasing to you when you bring them home and when you take them out to graze (6) And they carry your loads to ˹distant˺ lands which you could not otherwise

reach without great hardship. Surely your Lord is Ever Gracious, Most Merciful (7) ˹He also created˺ horses, mules, and donkeys for your transportation and adornment. And He creates what you do not know (8)" (Surah an-Nahl: 5-8).

Contemplating the text of the Qur'anic Verses, one will realize that they have mentioned different riding animals which were made by Allah to serve human being, so he could benefit from them in different ways. These animals can be categorized in two groups:

1. Cattle: Camels, cows and sheep. These have different benefits such as warmth and food, and can be used in journeys;
2. Non-cattle: These can be used for riding and adornment.

Regarding the first group, some but not all of its features have been mentioned, making its Sharia judgements overt, not covert. The second group, however, has been mentioned with the main purpose it serves. This group has raised a problem among jurists, where they have opposing positions in relation to eating its meat.

Referring to the book, we shall find ash-Shinqeeti have mentioned the position taken by those who have forbidden the eating of horse, donkey and mule meat. In doing so, he has employed the ratiocination tool and the related concepts. In response to the evidence of prohibitors, ash-Shinqeeti argues: "The Verse says: '˹He also created˺ horses, mules, and donkeys for your transportation and adornment,' and in another Verse, he says: 'And He created the cattle for you as a source of warmth, food, and ˹many other˺ benefits.' Therefore, the second Verse mentions things that are created to be eaten. Allah also says: 'And he created horses, mules and donkeys for you to ride them, not to eat them' This Verse points out a solid detail on why those animals were created. Allah emphasized this point through different points, one is the following: The *to* (Arabic:) has been used for ratiocination, namely *he created them for you* for the purpose of *riding and adornment*. Given that the provided purpose is exclusive, legitimizing its consumption opposes the overt aspect of the Verse" (Adwa' al-Bayan fi Idah al-Qur'an bil Qur'an, 1/526).

Based on the ratiocination tool and the purposes of the text, it can be inferred that it is taboo to eat the meat of the three aforesaid animals. This Sharia judgement is of paramount importance, since it familiarizes people with benefits and uncovers the suspicions. This end cannot be achieved by reading the text, but only by considering the ratiocination tool.

Having discussed the previous texts, it became clear-cut that the author of the book, through his delicate observation, has perceived the importance of the purpose of ratiocination for a legislative provision. In other words, he has perceived that ratiocination does not act as a fruitless linguistic method. Instead, it explains the judgements and clarifies many issues that are important in terms of satisfying the target's needs. Given that the text is basically open to different interpretations, and that it is likely to be interpreted according to the reality, ratiocination comes to reduce that openness. Ratiocination helps organize the text, namely it provides systematic regulations that are legitimized by two aspects:

1. **Explicit:** The explicit aspect concerns the appearance of the text, which may be disregarded. In such a case, evidence should accompany the text, where interpretation can occur through other data.
2. **Implicit:** The implicit aspect is regulated by the text's context, since the context plays a major role in comprehending the text and differentiating its elements. This is especially true when the text includes the ratiocination tool, because the latter helps make things harmonious.

In studying the text, these two aspects have been taken into account, in order to refrain those who misunderstand things and those who are critical of every single point.

4.2.4 Fourth Issue: Ratiocination tools used in Adwa' al-Bayan fi Idah al-Qur'an bil Qur'an

Whether it concerns the legislative judgement or linguistic phenomena, ratiocination is an attempt made to interpret the association and correlation between things. Because ratiocination is important

for an epistle, several tools have been considered for it, thus creating relations that regulate the parts of an epistle.

We used the term *ratiocination tools* to refer to *ratiocination expressions*, although the author of the book employed the latter. We did so because the term *"ratiocination tools"* is more inclusive and accurate, namely some of the tools are expressions but others are not. This point will become apparent as we later elaborate on tools.

Ash-Shawkani has sketched in different tools. He argues: I know ratiocination may include such letters as *to* (Arabic:), *then* (Arabic: إذن), *from* (Arabic: من), *by* (Arabic: ب), *therefore* (Arabic: ف), *indeed/be* (Arabic: إن), and *towards that* (Arabic: نحو ذك). Alternatively, ratiocination tools may include nouns such as *perhaps may be something* (Arabic: عله كذا), *according to something* (Arabic: بموجب كذا), *because of something* (Arabic: بسبب كذا), *as a result of something* (Arabic: مؤثر كذا), *for something* (Arabic: لأجل كذا), *in recompense for something* (Arabic: جزاء كذا), *for the knowledge of something* (Arabic: علم كذا), *for the demand of something* (Arabic: مقتضى كذا), and *towards something* (Arabic: نحو ذك). Furthermore, he made use of verbs referring to *that thing*, such as *ratiocinated by something* (Arabic: عللت بكذا), *likened something to something* (Arabic: شبهت كذا بكذا), and *towards something* (Arabic: نحو ذك). He also employed the context, because he refers to the cause as he refers to the other aspects (Irshad al-Fohul ila Tahqiq al-Haq min Ilm al-Usul, 2/119).

Contemplating ash-Shinqeeti's interpretation collection, one can clearly perceive that he used ratiocination tools in the legislative epistle for two reasons:

1. Describing Sharia judgements, thus clarifying people's benefits and the way in which they can live better, namely by getting benefits and avoiding harm. Such a description is an ultimate goal desired by all legislations and indeed emphasized by the Qur'an in many occasions. This is because such a description plays an important role in stabilizing human life and developing the earth in which human lives. Ash-Shinqeeti argues: "We have presented different examples of ratiocination expressions in the Qur'anic Verses. Those Verses incorporate the ultimate causes that aim to benefit the servants. A person knowledgeable about the Islamic Sharia judgements will find this point clear-cut" (Adwa' al-Bayan fi Idah al-Qur'an bil Qur'an, 4/214).

2. The ordering of two things.

Ratiocination may serve to arrange the elements of epistle and thus to arrange the results expected from it. Ash-Shinqeeti emphasizes that, in the Arabic speech, ratiocination is in essence made using the preposition *to* (Arabic:) and for a functional purpose. He purports: "…One method makes use of *to* (Arabic:) to signify that something comes after something else, just as the *effect* comes after *cause*" (Adwa' al-Bayan fi Idah al-Qur'an bil Qur'an, 4/462).

In relation to ratiocination tools, the author of the book gives a thorough comment: "In the Holy Qur'an, ratiocination has been at times mentioned using *by* (Arabic: ب), at times using *to* (Arabic:), at times using *be* (Arabic: أ), at times using all the aforesaid tools, at times using *so that* (Arabic: كي), and at times using *because of* (Arabic: من أجل). Furthermore, in the Qur'an, at times the condition preceded the recompense, at times *therefore* (Arabic: ف) that implies causality is used, at times the judgement follows the respective description, at times *until* (Arabic: ما) is used, at times *indeed* (Arabic: أنَ) is used, at times *perhaps* (Arabic: عل) is used, and at times *done-for-it* (Arabic: مفعو لأجله) is used" (Ibid. 4/192).

Given that the ratiocination tools have been touched upon in the text, it is necessary to further elaborate on these tools and to give examples on them. This should be done so that it becomes apparent what role each tool played in clarifying the purpose of text.

Ash-Shinqeeti divided the ratiocination tools in two groups: explicit versus implicit ratiocination.

First Group: Explicit tools

By explicit, he implies that ratiocination is manifested in the tool itself and that there is no need to examine whether the tool is among the ratiocination tools used in syntax and jurisprudence. In other words, the linguistic context implies the combination and interconnectedness of the text's

elements. Therefore, letters come to signify that what precedes the tool causes what follows it. Al-Amidi points out: "What is explicit does not require consideration and reasoning, but rather the letter is devoted to that thing" (Irshad al-Fohul ila Tahqiq al-Haq min Ilm al-Usul, 2/119).

There is only one expression in this group: *because of*. The expression *because of* in an epistle implies that what follows this expression is explicit in relation to what precedes it. Ash-Shinqeeti finds *because of* to be the most explicit expression ratiocinating the epistle. He argues: "The most explicit expression is *because of*" (Adwa' al-Bayan fi Idah al-Qur'an bil Qur'an, 4/214). All-powerful Allah says: "Because of that, We decreed upon the Children of Israel" (Surah al-Ma'idah: 32). Furthermore, the prophet (may Allah's blessing and peace by upon him) said: "Indeed, permission-taking has been enjoined because of insight."[3] The position of *because of* in the two epistles gives rise to the cause by which the two judgements are ratiocinated. This ratiocination can be understood even by someone with the least knowledge in epistles and, unlike the other tools, there is no need to learn syntax to comprehend this ratiocination.

Second Group: Implicit tools

Implicit tools are named so as they help ratiocinate in such a way that is covert for non-experts in Arabic syntax. This is because the reader of epistle needs to have prior knowledge so he can perceive the ratiocination function of these tools. Namely, unlike *because of*, these tools serve functions other than ratiocinating.

Considering *Adwa' al-Bayan fi Idah al-Qur'an* collection, the present research touches upon the following tools:

Therefore:

In syntax, therefore (Arabic: ف) conveys several forms. Mentioning those forms, Ibn Ya'ish argues: "Broadly peaking, it may have three forms in use: One form is dependent on the conjunction, one form is independent from the conjunction, and one form is accompanied by an affix" (Sharh al-Mofassal le Ibn Ya'ish, 5/13).

Here, this letter[4] makes sense when functioning as a ratiocination tool. Referring to the Qur'an, ash-Shinqeeti argues: "And [mention] when We said to the angels, "Prostrate to Adam," and therefore they prostrated, except for Iblees. He was of the jinn and departed from [i.e., disobeyed] the command of his Lord (Surah al-Kahf: 50). It is clear that he departed from the commend of his Lord because he is of the jinn. In jurisprudence, regarding the text as well as allusion and notification, *therefore* is a letter signifying ratiocination, for example, *he stole, therefore* (because of stealing) *his hand was cut*. As another example: being undeliberate, *therefore* he prostrated (namely, he prostrated because he was undeliberate). Hence, in this Verse, *therefore* manifested one aspect of the purpose of text by the conjunction of *departure* with *jinn*."

Indeed:

Indeed is used to emphasize the speech and reinforce its content in the receiver's mind. It also may serve to ratiocinate, thus clarifying the text's covert aspect. Referring to all-powerful Allah's words, ash-Shinqeeti argues: "'turns away from them and forgets what his hands have put forth? Indeed, We have placed over their hearts coverings.' The Verse appears to signify the reverse, namely the mentioned *turning away* is caused by *placing coverings over the heart*. In jurisprudence, namely in allusion and notification, *indeed* has been known to be a ratiocination letter. For example, we say *cut it, he indeed is a thief; punish him, he is indeed a tyrant*. These sentences imply that *cut it* is caused by his *theft*, and *punishment* is caused by *his tyranny*" (Adwa' al-Bayan fi Idah al-Qur'an bil Qur'an, 3/312).

To:

Ibn Malik has pointed out that to (Arabic:) is used linguistically to convey two meanings. He

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[3]-*Its interpretation has been preceded.*

[4]-*Therefore, as with some other words used in this research, is not a letter, but the Arabic alternative of the word (Arabic:) is actually a letter.*

argues: "To is used to signify possession and the similar meanings, conveyance and the similar meanings, deserving, attribution, ratiocination, announcement, surprise, explanation, and making" (Sharh al-Tashil le Ibn Malik, 3/144).

Ash-Shinqeeti has shown that *to* serves to ratiocinate. This can be noticed in his comment on all-powerful Allah's words: "'He also created horses, mules, and donkeys for you *to* ride them' (Surah an-Nahl: 8). Therefore, these animals are for riding, not for eating, and this description is from who created them and who has control over them. Allah emphasized this point in several ways. For one, *to* has been used to ratiocinate, namely He created them for you for the cause of riding and adornment. This is because the provided cause implies exclusivity" (Adwa' al-Bayan fi Idah al-Qur'an bil Qur'an, 1/526).

Among the characteristics of ratiocinating *to* is the shortening of speech, making the text sensational, as ash-Shinqeeti argues. He also adds: "Abu Amro is among *the seven* who read the Verse 'do not take besides Me any other Trustee of Affairs' (Surah al-Isra: 2). This Verse means we made a guide for the Children of Israel so that they do not take another Trustee" (Adwa' al-Bayan fi Idah al-Qur'an bil Qur'an, 3/11).

Perhaps:

This letter implies that something is expected to happen in most cases. This function may nevertheless change along with the context. In this regard, ash-Shinqeeti purports: "The expression *perhaps* may come in the Arabic speech in order to ratiocinate. Take the following verse as an example:

You told us cease wars perhaps we do so,
And certified for us every certifier.

The phrase *perhaps we do so* means *so that we cease*. Given that *perhaps* is used for ratiocinating, this letter may have some commonality with *expectation*, because the effect is expected when the cause exists" (Ibid., 2/102).

If **and its ratiocinating signification:**

Syntacticians have contradictory viewpoints regarding the categorization of the ratiocinating *if* (Arabic: اذا); (Horouf al-Talil bain al-Oslub al-Qur'ani va al-Istimal al-Lughavi, 68). Should it be considered among letters or as a separate categorization? They have much to say in this regard, but it goes beyond the scope of this research. Nonetheless, we here touch upon the function of the word, which is to relate the text's meanings, namely to ratiocinate.

Commenting on all-powerful Allah's words, ash-Shinqeeti argues: "'[The youths said to one another], And if you have withdrawn from them and that which they worship other than Allah, retreat to the cave. Your Lord will spread out for you of His mercy and will prepare for you from your affair facility' (Surah al-Kahf: 16). In the phrase 'if you have withdrawn' *if* functions to ratiocinate, as also pointed out by Ibn Hisham. The Verse, therefore, means the following 'because you have withdrawn from your infidel people and from whom they worship other than Allah, then take the cave as your place of continuous residence. Your Lord may spread out His mercy for you and prepare for you from your affair facility.' This implies that the withdrawal of the believer from his infidel people and from their Gods is a means that provides Allah's mercy" (Adwa' al-Bayan fi Idah al-Qur'an bil Qur'an, 3/217).

So that:

It is a letter used only for ratiocinating.
It has been argued:

- Why did you do that?
- So that this happens.
- And why did you come to me?
- So that I give you (Sharh al-Tashil le Ibn Malik, 4/16).

Ash-Shinqeeti, commenting on all-powerful Allah's words, argues: "'So that her heart would be put at ease' (Surah al-Qasas: 13). In this example, if you argue that *so that* (Arabic: كي) is an infinitive, it follows that the letter ( ) should be removed from the word (كي)" (Adwa' al-Bayan fi Idah al-Qur'an

bil Qur'an, 4/11).

These are a number of ratiocination letters used by ash-Shinqeeti to further show the purpose of the Qur'anic judgements, and the impact of these judgements on the construction of the Qur'an, and on the integrity of its significations. The ratiocination letters have been discussed in relation to one another and in the general context of the text. Furthermore, it has been touched upon what these letters aim to suggest to targets, such that the targets be content with, and influenced by, them. Any of the tools, which was discussed in relation to the text's context, highlights its respective hidden part. In so doing, the functionally related tools were not considered when describing a specific tool. This point signifies the wonderfulness of Arabic language.[5]

5. Conclusion

We were intrigued by ash-Shinqeeti's interesting interpretation; we gained logical information from him. Below, we shall point out some of the results that we reached.

The author of the book is a scholar with a deep understanding of different fields of Islamic culture. This fact is signified by his mighty interpretation, which makes use of various references such as jurisprudence, law, syntax, logic, speculative theology, Hadith, etc. This book is not a mere collection of sayings, but rather argues with major scholars and genius jurists. Ash-Shinqeeti proves his opinion without becoming angry towards any person. Instead, provides solid proof and profound reasons.

Ratiocination of judgements is one of the Quran's marvels, as well as a piece of evidence pointing to the validity of what is provided by the Qur'an. Allah employed ratiocination of judgements in order to guide people on what benefits them, and to scare them from getting troubled with dangers in this life and in the hereafter. Meanwhile, some forms of ratiocination have been to interpret the clear things that are related to the occurrences of human life. Forms of ratiocination also help manifest the reality of metaphysical affairs which should be believed in by human.

Ash-Shinqeeti permitted the ratiocination of Sharia judgements as long as they benefit the servants. Throughout the interpretation, he stuck to his solid methodology. He relied on scientific reasons (from the Noble Qur'an and the Prophet's accurate Sunnah) which can be ignored only by those who cannot see the truth.

In his attempt to interpret the Qur'anic text, and so to infer the judgements, ash-Shinqeeti employed various methodological and scientific methods. In this research, we shed light on a major tool used by him: *ratiocination*.

The syntactic and jurisprudential study of text ratiocination intervene, especially when it comes to the Qur'anic text. Therefore, it is necessary to consider the purpose of ratiocination from the viewpoints of jurists and syntacticians. This is because the work of each group is related to that of the other, so they can make a joint interpretation of Sharia epistles.

Ash-Shinqeeti made every effort to ratiocinate judgements very carefully. He showed the expressions conveyed by the expressions of the Quran's text, in an attempt to manifest the judgements contained by those expressions. The ultimate goal of the author is nothing but to better show people the observances and transactions of their solid religion.

Making use of ratiocination tools, ash-Shinqeeti was able to uncover the judgements of text. Using those tools, moreover, he related things and effects to their causes.

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[5]-*Ash-Shinqeeti pointed out other tools while discussing the ratiocination letters. However, since he did not sketch them out while ratiocinating the hidden parts of the text, we did not do so, either. See: Ibid. (4/214).*

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