



Paths for Knowing Abrogation

Mohammed motab s karm

Professor, Department of Jurisprudence and Origins, King Khalid University, Saudi Arabia,
Kardm@kku.edu.sa

Abstract:

The topic of abrogation (Naskh) among Islamic legal theorists (Usuli scholars) is one of the most critical and precise subjects that requires careful academic scrutiny. While the relationship between the general (Aam) and the specific (Khaas) pertains to explanation and interpretation, the relationship between the abrogating (Nasikh) and the abrogated (Mansukh) involves the termination, cancellation, and nullification of one by the other. Thus, research on the subject of abrogation ultimately leads to either affirming or negating a particular ruling.

One of the most important issues in the study of abrogation is the methods and evidence used to identify abrogation. Through these methods, the abrogating can be distinguished from the abrogated, even if the abrogating verse appears earlier in the arrangement of the Quran rather than in its revelation. This and other related topics will be presented and substantiated in this research titled "Methods for Identifying Abrogation."

Received: 01 May 2024 **Revised:** 08 June 2024 **Accepted:** 26 June 2024

Introduction:

All praise is due to Allah, who revealed His scriptures and sent His messengers to guide creation, manifest the truth, and establish justice. May peace and blessings be upon our Prophet Muhammad, his family, and all his companions.

One of the most critical issues in the study of abrogation is the methods and evidence used to identify abrogation. Through these methods, the abrogating verse is distinguished from the abrogated, even if the abrogating verse is positioned earlier in the arrangement of the Quran rather than in its revelation. These and other related topics will be discussed and substantiated in this research titled "Methods for Identifying Abrogation."

Research Plan:

The research includes an introduction and a section.

Section: Methods for Identifying Abrogation. This section is divided into two subsections:

- **Subsection 1:** Recognized Methods for Identifying Abrogation.
- **Subsection 2:** Unrecognized Methods for Identifying Abrogation.

Conclusion:

The conclusion will present the findings of the research.

It is well-established in Islamic law that abrogation was instituted to serve the public interest, and that the Lawgiver (Allah) has profound wisdom in creating humankind, which includes testing them to determine their compliance with the requirements of Sharia. Ibn Kathir (may Allah have mercy on him) said: "Allah tests His servants and their obedience to His messengers through abrogation. He commands something due to the benefit it contains, which He knows, then He forbids it for a reason He also knows."

Therefore, complete obedience lies in complying with His commands, following His messengers in believing what they conveyed, fulfilling what they commanded, and avoiding what they forbade. In this context, there is a significant refutation and eloquent clarification of the Jews' disbelief and the falsity of their argument may Allah curse them in their claim that abrogation is impossible," (Ibn Kathir, 1998).

There is no doubt that abrogation contains great wisdom and secrets, some of which we know and some of which are known only to Allah. These reasons are related to the public interest and vary from one situation to another. For this reason, abrogation is established in both the Quran and the Sunnah.

And His wisdom, exalted be He, in making Islam abrogate all previous laws lies in the fact that His legislation is the most complete of all.

As for His wisdom in abrogating some rulings of Islam with others, it relates to governing the ummah (community) and guiding it in a manner that promotes its development and purification, (Gomaa, A. 2003).

Subsection

1

Recognized Methods for Identifying Abrogation and Their Application

Method 1: Determining Abrogation by the Order of Revelation and Textual Evidence
This method involves identifying the abrogating (Nasikh) and abrogated (Mansukh) rulings through the wording of the text. It means that the precedence of one ruling over another is determined by the text itself, where the earlier ruling is considered abrogated and the later one abrogating, (Al-Jassas, 1997). This precedence refers to the order of revelation, not recitation. Al-Mawardi stated: "Abrogation occurs in terms of the order of revelation, not recitation.", (Al-Mawardi, 1972).

Application:

Consider the abrogation found in the verses about perseverance in jihad. Allah says. (Shirazi, 1988):

"If there are among you twenty who are steadfast, they will vanquish two hundred; and if there are among you a hundred, they will vanquish a thousand of those who disbelieve." (Surah Al-Anfal, 65)

In contrast, Allah later says:

"Now Allah has eased your task, for He knows that there is weakness in you." (Surah Al-Anfal, 66)

The wording of the first verse suggests that one of the Companions (Sahabi) should persevere against ten disbelievers during battle. This ruling was later abrogated by the second verse, which reduced the requirement to persevering against two disbelievers.

Al-Jassas commented: "The mention of easing the task indicates that it came after a heavier ruling, thus abrogating it.", (Al-Jassas, 1997).

Method 2: Explicit Statement from the Prophet ﷺ

This method involves identifying the abrogating (Nasikh) from the abrogated (Mansukh) through an explicit statement made by the Prophet ﷺ, (Al-Jassas, 1997).

In other words, the abrogation is known through a clear and direct transmission from the Prophet ﷺ.

Method 3: Recognition through Consensus (Ijma'), (Al-Jassas, 1997).

This method involves identifying abrogation through the consensus of the Ummah (Muslim community) or the Companions, agreeing that a particular ruling has been abrogated and that the abrogating ruling came later. It is important to note that the consensus itself is not the abrogating factor; rather, it serves as evidence that one ruling abrogated another. For example, if there is consensus on a ruling that conflicts with another text, and the text agreed upon is not the abrogating one, then consensus on the abrogated text would be erroneous, (Anṣari, n.d.).

There are two types of consensus: consensus in words and consensus in actions, **(Al-Samani, 1419 AH)**.

Application:

Examples of the first type (consensus in words):

- The abrogation of other financial rights in favor of Zakat, **(Al-Samani, 1419 AH)**.
- The abrogation of the Hadith: *"Whoever embezzles a charity, we will take it and half of his property as a determined punishment from our Lord; neither Muhammad nor his family will have any part of it."*, **(Al-Zarkashi, 1414 AH)**.
The Companions agreed to abandon the use of this Hadith, indicating that they understood it to be abrogated, **(Ibn Qudamah, 1985)**.
-
- **Method 4: Identifying Abrogation through the Historical Context of Each Hadith This method involves understanding the historical context of each Hadith to determine the order of rulings, (Al-Jassas, 1997).**
- The narrator provides information about which ruling came first and which came later. For example, if one Hadith was established in Mecca and another in Medina, the later ruling abrogates the earlier one. Similarly, if a Companion reports that a particular verse was revealed after another verse, then the later verse abrogates the earlier one, **(Al-Farra, 1990)**.
- Ibn al-Sammani said: "If this is found, the later ruling must be the abrogating one.", **(Al-Samani, 1419 AH)**.
- Al-Ghazali commented: "There is no difference whether the abrogating and abrogated texts are narrated by one or two narrators.", **(Al-Ghazali, 1993)**.
- The reason a Companion's or Tabi'i's report is used to identify abrogation is that knowledge of the chronological order can only be obtained through hearing and direct transmission, not through independent reasoning, **(Al-Jassas, 1997)**.
Al-Amidi required that the chain of transmission for both the abrogating and abrogated texts be equal in authority, **(Al-Amidi, 1982)**.

- **Application:**

Example 1:

- As reported by Salimah ibn al-Akwa' who said: "The Messenger of Allah ﷺ permitted us to practice temporary marriage (Mut'ah) during the year of Autas, and then he prohibited it.", **(Muslim, 1994)**.

Subsection

2

Methods for Identifying Non-Recognized Abrogation and Their Application

- **Method 1: Statements by Companions , (Ibn Nujaym, 1984).**
- This method involves recognizing abrogation through the statements of Companions, such as when they declare that a particular verse or ruling has been abrogated, or that a specific Hadith has been abrogated.
- According to the Hanafi school, **(Al-Jassas, 1996)**, abrogation can be established through such statements because knowledge of the chronological order of texts can only be acquired through direct transmission and hearing, not through independent reasoning. Since the Companions witnessed the revelation and were knowledgeable about what was abrogated, their statements are given significant weight. If a Companion reported that a Hadith was abrogated, their claim should be accepted, **(Shirazi, 1988)**.
- However, the correct view is that abrogation is not established solely by a Companion's statement that something is abrogated, meaning that a Companion's statement alone does not constitute

an abrogating ruling. Al-Shirazi stated: "The Companion's statement is not accepted unless the abrogating text is mentioned and examined. Some scholars argue that if the abrogating text is mentioned, it should be considered; otherwise, it is to be followed, while others say it should be followed in all cases. The correct view is that it should not be followed until the abrogating text is mentioned, as the Companion may have considered something abrogated based on a reason that does not necessarily constitute abrogation, so the Sunnah should not be abandoned based on something whose validity is uncertain." (Al-Zuray, 1992).

- It is argued that a Companion's statement might stem from personal reasoning, which could mistakenly identify something non-abrogating as abrogating. Thus, the Prophet's ﷺ sayings are considered authoritative, and definitive texts should not be abandoned based on mere conjectures, (Muslim, 1987).

- **Application:**

Example 1: The abrogation of the Hadith regarding "water from water" by the Hadith on "the meeting of the circumcised" (Muslim, 1987), (Al-Bali, 1997); (Bukhari, 1981).

- **Example 2: Some Companions reportedly stated that the ruling on wiping over leather socks (khuffayn) was abrogated by the verse on ablution in Surah Al-Ma'idah, (Muslim, 1987).**

- ***"O you who have believed, when you rise to [perform] the prayer, wash your faces and your arms to the elbows and wipe over your heads and your feet to the ankles."* (Surah Al-Ma'idah, 6), (Ibn Burhan, 1995).**

- The correct view is that this verse does not abrogate the ruling on wiping over leather socks, as the verse was revealed during the Expedition of Al-Muraysi' and the practice of wiping was established during the Expedition of Tabuk, making it impossible for the earlier ruling to abrogate the later one.

- **Method 2: Order of Verses in the Qur'an**

- This method involves recognizing abrogation based on the order of verses in the Qur'an, assuming that the later verses in the compilation of the Qur'an are abrogating the earlier ones. The rationale is that the arrangement of verses in the Qur'an does not reflect the chronological order of their revelation, meaning that an earlier-placed verse might have been revealed later, (Ibn al-Najjar, 1993). Al-Mawardi said: "Abrogation occurs in terms of the order of revelation, not recitation.", (Al-Mawardi, 1984).

- **Al-Ansari remarked: "This is very clear, as Surah Iqra' was revealed first but was placed later in the compilation, and Surah Al-Baqarah, despite being a Madani surah, was written first, while Surah At-Tawbah, which was among the last revelations, was placed before many Meccan surahs."** (Al-Ansari, 1998).

Al-Mardawi mentioned: "It is said that there is no verse in the Qur'an that is recited and abrogated before the abrogating verse, except for the two verses on the waiting period." (Al-Maqdisi, A. (1996).

- Some scholars argue that the later verses in the compilation are abrogating the earlier ones, (Al-Bannani, 1992).

- **Application:**

For instance, consider the verses on the waiting period for widows: *"And those who are taken in death among you and leave wives behind, let them wait four months and ten days."* (Surah Al-Baqarah, 234)

and *"And those who are taken in death among you and leave wives behind, a will for their wives as a provision for one year, without causing them to leave."* (Surah Al-Baqarah, 240)

Here, the earlier verse is the abrogating one, as it precedes the later verse in the compilation of the Qur'an.

- **Method 3: If the Narrator of One Report is Younger or Later in Islam, (Al-Samarqandi, 2000).**

- This method involves determining abrogation based on the age of the narrators or their status in Islam. Specifically, a report narrated by a younger individual or one who converted to Islam later is considered to be abrogating the other report, (Al-Ghazali, 2000).

- The rationale is that it is apparent that a report narrated by someone younger or later in conversion is chronologically later than the other report (Al-'Abbadi, 2003). This view is not correct, as it is possible that the younger narrator might have reported from someone older, or the later convert might have reported from someone who converted earlier (Ibn al-Hajib, 2004). Additionally, it is possible that the report was received before conversion or was transmitted from someone who had an earlier companionship or conversion; the Companions used to narrate from each other, sometimes reporting what they heard from other Companions rather than directly from the Prophet ﷺ. Abrogation based on mere probability is not permissible, (Al-Shirazi, 1988).

- Al-Amidi stated: "It is not necessary that the narrator of one report be from the younger Companions, as they might report from those who were companions earlier. Even if they narrated directly from the Prophet ﷺ, there is a possibility that the narration of an earlier companion could be later in time. Similarly, it is not essential that one narrator's conversion to Islam be after the other's, for the same reasons mentioned concerning the narration of events", (Al-Amidi, 2000). Al-Shawkani commented: "The youth of a Companion and their later conversion to Islam are not indicators of abrogation", (Al-Shawkani, 1990).

- **Application:**

For instance, consider the narration of Ibn Abbas regarding the supplication during prayer, where he reported: "The Prophet ﷺ taught us the supplication during prayer as he taught us a surah from the Qur'an. He said: 'Greetings, blessings, and good prayers are for Allah. Peace be upon you, O Prophet, and Allah's mercy and blessings. Peace be upon us and the righteous servants of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is the Messenger of Allah.'", (Muslim, n.d.).

- Contrast this with Ibn Mas'ud's narration, where he reported: "We heard the Prophet ﷺ say: 'Allah, the Almighty, is Peace. When one of you sits in prayer, let him say: 'Greetings are for Allah, and good prayers. Peace be upon you, O Prophet, and Allah's mercy and blessings. Peace be upon us and the righteous servants of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is the Messenger of Allah.'", (Muslim, n.d.). The narration of Ibn Abbas does not abrogate the narration of Ibn Mas'ud; instead, further evidence is needed to determine the preferred version, (Al-Samarqandi, 2000).

- **Method 4: If the Narrator of One Report Has Ceased Companionship, and the Other Has Not, (Al-Zarkashi, 2001).**

- This method involves determining abrogation based on the companionship status of the narrators. Specifically, if one narrator had ceased companionship with the Prophet ﷺ while the other had not, it might be presumed that the report from the later companion abrogates the report from the earlier companion (Al-Samarqandi, 2000).

This assumption is incorrect because it is not necessary that a report from a later companion is chronologically later than a report from an earlier companion, (Al-Ghazali, 2000). Al-Razi noted: "If the earlier companion's association with the Prophet ﷺ had continued, this inference would not be valid", (Al-Razi, 2000).

The rationale is that the earlier companion might have heard the report after the later companion's association ended, so it is not necessarily abrogating. Additionally, the later companion might have received their report from someone who had a prior companionship with the Prophet ﷺ, making it equivalent to the earlier report, (Al-Shirazi, 1988).

Al-Amidi stated: "It is not valid to determine abrogation based solely on one narrator having a later companionship after the other's had ended, as the later companion might have heard from someone with earlier companionship", (Al-Amidi, 2000).

Method 5: If One Report Aligns with Rational Principles and Original Innocence, While the Other Conflicts

This method involves assessing whether one report aligns with rational principles and the principle of original innocence, while the other does not. It might be presumed that the report conforming to original innocence is later than the conflicting one, as it introduces a new benefit by reverting the action to its original status after abrogating the preceding ruling, **(Al-Tanukhi, 2005)**. In cases of conflicting reports, this method helps in determining which report abrogates the other, but does not specify the exact nature of abrogation, **(Al-Tanukhi, 2005)**.

Application:

An example is the saying of the Prophet ﷺ: "No ablution is required from what has touched fire", **(Al-Tanukhi, 2005)**.

It does not necessarily mean that this report is earlier than the requirement for ablution from what has touched fire, as it is possible that the obligation was established and then abrogated, **(Al-Ghazali, 2000)**.

Conclusion:

This conclusion summarizes the findings of the researcher, which are as follows:

1. **The Most Accurate Definition of Abrogation:** The most accurate definition of abrogation is the removal of a legal ruling or its text by a proof from the Quran or Sunnah.
2. **Scope of Abrogation:** Abrogation applies to secondary legal rulings; it does not include reports unless the ruling was presented in the form of a report, nor does it apply to the fundamentals of faith or temporary rulings.
3. **Conditions of Abrogation:** Some conditions of abrogation are agreed upon by scholars, while others are subject to disagreement. Some scholars do not consider the disputed conditions.
4. **Methods of Identifying Abrogation:** The methods for identifying abrogation must be based on textual transmission alone, as abrogation pertains specifically to textual evidence and legal rulings, though actions may also be involved.
5. **Determining Abrogation Types:** There is no fixed criterion for determining the types of valid and invalid methods of abrogation; this depends on the majority view.
6. **Diversity in Methods:** The diversity of abrogation methods among scholars ranges between those considered valid and those deemed invalid.

References:

Funding

The authors extend their appreciation to the Deanship of Research and Graduate Studies at King Khalid University for funding this work through Large Research Project under grant number RGP2/405/45.

1. Al-'Abbadi, A. (2003). *Al-Ayat al-Bayyināt* (Vol. 3, p. 221). Dar al-Fikr.
2. Al-Amidi, A. (2000). *Al-Iḥkām* (Vol. 3, p. 182). Dar al-Kutub al-'Ilmiyya.
3. Al-Amidi, A. (2000). *Al-Iḥkām* (Vol. 3, p. 182). Dar al-Kutub al-'Ilmiyya.
4. Al-Amidi, S. (1982). *Al-Iḥkam fi Uṣul al-Aḥkam* (Vol. 3, p. 181). Dar al-Ṣumayy.
5. Al-Anṣari, A. (1998). *Fawatiḥ al-Raḥmut bi Sharḥ Muslim al-Thubut* (Vol. 2, p. 120). Dar al-Ma'arif.
6. Al-Ba'li, I. (1997). *Al-Ikhtiyarat al-'Ilmiyya li Shaykh al-Islam* (p. 6). Dar al-Fikr.
7. Al-Bannani, A. (1992). *Hashiyat al-Bannani 'ala Jam' al-Jawami'* (Vol. 2, p.).
8. Al-Farra', A. Y. (1990). *Al-'Udda fi Uṣul al-Fiqh* (Vol. 3, p. 832). Dar al-Kutubi.
9. Al-Ghazali, A. (2000). *Al-Mustasfa* (Vol. 1, p. 245). Dar al-Ma'arif.
10. Al-Ghazali, A. H. (1993). *Al-Mustasfa fi 'Ilm al-Uṣul* (Vol. 1, pp. 244-245). Dar al-Kutub al-'Ilmiyyah.
11. Al-Jassas, A. (1996). *Al-Fusul fi al-Uṣul* (Vol. 2, pp. 289-290). Dar al-Kutub al-'Ilmiyya.

12. Al-Jaşşas, A. (1997). *Al-Fuṣul fi al-Uṣul* (Vol. 2, pp. 288-289). Dar al-Kutub al-Ilmiyyah.
13. Al-Jassas, A. B. A. (1997). *Al-Fsul fi al-Uṣul* (Vol. 2, p. 283). Dar al-Kutub al-Ilmiyyah.
14. Al-Jassas, A. B. A. (1997). *Al-Fsul fi al-Uṣul* (Vol. 2, p. 289). Dar al-Kutub al-Ilmiyyah.
15. Al-Jassas, A. B. A. (1997). *Al-Fsul fi al-Uṣul* (Vol. 2, p. 290). Dar al-Kutub al-Ilmiyyah.
16. Al-Jassas, A. B. A. (1997). *Al-Uṣul fi al-Uṣul* (Vol. 2, p. 282). Dar al-Kutub al-Ilmiyyah.
17. Al-Maqdisi, A. (1996). *Al-Taḥbir Sharḥ al-Taḥrīr* (Vol. 6, p. 3061). Dar al-Kutub al-Ilmiyya.
18. Al-Mawardi, A. H. (1984). *Adab al-Qadi* (Vol. 1, p. 363). Dar al-Kutub al-Ilmiyya.
19. Al-Mawardi, A. H. (1972). *Adab al-Qadi* (Book 4, Vol. 2). Al-Ani Press, Baghdad, Republic of Iraq.
20. Al-Razi, F. (2000). *Al-Maḥṣūl* (Vol. 3, p. 379). Dar al-Kutub al-Ilmiyya.
21. Al-Samani, M. (1419 AH). *Qawaṭi al-Adillah fi Uṣul al-Fiqh* (1st ed., Vol. 3, p. 127). Edited by A. H. Al-Hakami & A. A. Al-Hakami. Riyadh: Maktabat al-Tawbah.
22. Al-Samani, M. (1419 AH). *Qawaṭi al-Adillah fi Uṣul al-Fiqh* (1st ed., Vol. 3, p. 130). Edited by A. H. Al-Hakami & A. A. Al-Hakami. Riyadh: Maktabat al-Tawbah.
23. Al-Samani, M. (1419 AH). *Qawaṭi' al-Adillah fi Uṣul al-Fiqh* (1st ed., Vol. 3, p. 128). Dar al-Kutubi
24. Al-Samarqandi, M. (2000). *Qawaṭi' al-adilla* (Vol. 3, p. 133). Dar al-Kutub al-Ilmiyya.
25. Al-Samarqandi, M. (2000). *Qawaṭi' al-adilla* (Vol. 3, p. 134). Dar al-Kutub al-Ilmiyya.
26. Al-Samarqandi, M. (2000). *Qawaṭi' al-adilla* (Vol. 3, pp. 133-134). Dar al-Kutub al-Ilmiyya.
27. Al-Shawkani, M. (1990). *Irshad al-Fuhul* (Vol. 2, p. 835). Dar al-Ma'arif.
28. Al-Shirazi, I. (1988). *Sharḥ al-Luma'* (Vol. 2, p. 237). Dar al-Gharb al-Islami.
29. Al-Shirazi, I. (1988). *Sharḥ al-Luma'* (Vol. 2, p. 238). Dar al-Gharb al-Islami.
30. Al-Tanukhi, A. (2005). *Al-Taḥrīr* (p. 24). Dar al-Kutub al-Ilmiyya.
31. Al-Zarkashi, B. (2001). *Al-Baḥr al-Muḥīt* (Vol. 4, p. 157). Dar al-Kutub al-Ilmiyya.
32. Al-Zarkashi, B. M. (1414 AH). *Al-Baḥr al-Muḥīt fi Uṣul al-Fiqh* (Vol. 4, p. 153). Cairo: Dar al-Kutubi
33. Al-Zuray, M. (1992). *Al-Maṣūl* (Vol. 3, p. 381). Dar al-Kutub al-Ilmiyya.
34. Anṣari, A. A. M. B. N. (n.d.). *Fawatiḥ al-Raḥmut bi-sharḥ Muslim al-Thubut*. Dar al-Ulum al-Ḥadithah.
35. Bukhari, M. (1981). *Ṣaḥīḥ al-Bukhari* (Vol. 1, p. 399, Hadith No. 202). Dar al-Ma'arif.
36. Goma'a, A. (2003). *Al-Naskh 'Inda al-Uṣuliyin* (pp. 41-42). Dar al-Shorouk.
37. Ibn al-Hajib, A. (2004). *Muntaha al-Wusul wa al-Amal* (p. 166). Dar al-Kutub al-Ilmiyya.
38. Ibn al-Najjar, A. (1993). *Sharḥ al-Kawkab al-Munir* (Vol. 3, p. 568). Dar al-Kutub al-Ilmiyya.
39. Ibn Burhan, A. (1995). *Al-Wusul ila al-Uṣul* (Vol. 2, p. 61). Dar al-Kutub al-Ilmiyya.
40. Ibn Kathir, I. (1998). *Tafsir Ibn Kathir* (Vol. 1, p. 200). Dar al-Kutub al-Ilmiyya.
41. Ibn Nujaym, M. (1984). *Fath al-Ghaffar bi Sharḥ al-Manar* (Vol. 2, p. 150). Dar al-Kutub al-Ilmiyya.
42. Ibn Qudamah, A. (1985). *Al-Mughni* (Vol. 2, pp. 435-436). Beirut: Dar al-Fikr.
43. Muslim, I. H. (1987). *Ṣaḥīḥ Muslim* (Hadith No. 274). Dar al-Ma'arif.
44. Muslim, I. H. (1987). *Ṣaḥīḥ Muslim* (Vol. 3, p. 150, Hadith No. 343). Dar al-Ma'arif.
45. Muslim, I. H. (1987). *Ṣaḥīḥ Muslim* (Vol. 3, p. 154, Hadith No. 349). Dar al-Ma'arif.

46. Muslim, I. H. (1994). *Şaḥīḥ Muslim* (Vol. 5, p. 304, Hadith No. 1406). Maktabat Almaaref.
47. Muslim, I. H. (n.d.). *Şaḥīḥ Muslim* (Vol. 3, p. 221, Hadith No. 403). Dar al-Fikr.
48. Muslim, I. H. (n.d.). *Şaḥīḥ Muslim* (Vol. 3, pp. 219-220, Hadith No. 402). Dar al-Fikr.
49. Shirazi, A. I. (1988). *Sharḥ al-Luma' fī usul al-fiqh* (I. Abdul-Majid Turki, Ed.). Dar al-Gharb al-Islami. (Original work published 476 AH).
50. Shirazi, I. (1988). *Sharḥ al-Luma'* (Vol. 2, p. 239). Dar al-Gharb al-Islami.