IJoRIS
International Journal of Religious and Interdisciplinary Studies
Vol. 3, No. 2, September 2026, pp. 135~147
ISSN: 3062-9527, https://doi.org/10.64529/02q0p162
RSAI
Original Research

Reconstructing Scriptural Literalism: Muhammad al-Amīn al-Shinqīṭī's Hermeneutical Defense of Divine Attributes and the Epistemological Rejection of Ta'wīl in Aḍwā' al-Bayān

Mohammad Imala Bima Chairussagha[1], Moh. Nor Ichwan[2]

1. Universitas Islam Negeri Walisongo Semarang, Indonesia
2. Universitas Islam Negeri Walisongo Semarang, Indonesia

* Corresponding author: nor_ichwan@walisongo.ac.id

Article History:
Received: September 1, 2026
Revision: October 14, 2026
Accepted: October 20, 2026
Published: November 05, 2026

How to cite this article:
Chairussagha, M. I. B., & Ichwan, M. N. (2026). Reconstructing Scriptural Literalism: Muhammad al-Amīn al-Shinqīṭī's Hermeneutical Defence of Divine Attributes and the Epistemological Rejection of Ta'wīl in Aḍwā' al-Bayān. *International Journal of Religious and Interdisciplinary Studies (IJoRIS)*, *3*(2). https://doi.org/10.64529/02q0p162

Copyright: © 2026 by the author/s. This open-access article is distributed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License. (CC BY-NC-SA 4.0). https://creativecommons.org/licenses/by-nc-sa/4.0/.

Abstract: Contemporary Islamic theology is sharply polarised between modernist metaphorical deconstruction and literalist puritanism, often accused of crude anthropomorphism. In this constellation, discourse on interpreting verses of the divine nature (āyāt al-ṣifāt) is positioned dichotomously between rationalist superstition at the expense of textual soundness and rigid textualism considered anti-methodological. This study aims to critically examine the epistemological foundations and hermeneutic methodology of Muhammad al-Amīn al-Shinqīṭī in rejecting the method of ta'wīl and reconstructing scriptural literal realism in his monumental work, *Aḍwā' al-Bayān*. Using a qualitative design grounded in critical theological hermeneutics and textual philology, this study dissects the micro-exegesis of a corpus of key attributes, namely QS. Al-A'rāf [7]:54, QS. Ṭāhā [20]:5, QS. Al-Fatḥ [48]:10, and QS. Al-Syūrā [42]:11. The findings of the study prove that al-Shinqīṭī's rejection of *ta'wīl* is not a naïve literalism, but rather a structured epistemic architecture that combines the principle of *tafsīr al-Qur'ān bi al-Qur'ān* with the lexical axiom of *ithbāt* bi-*lā kayf* that simultaneously collapses the analogy of beings (*qiyās al-ghā'ib 'alā al-shāhid*) without sacrificing the realism of outward meaning. This study concludes that the modern Qur'an needs discursive reconciliation to view orthodox literalism as an independent hermeneutic system with its own logical rigor.

Keywords: *Aḍwā' al-Bayān*; *Bi-lā Kayf*; Hermeneutics; Literalism; Muhammad al-Amīn al-Shinqīī; *Ta'wīl*.

1. Introduction

The socioreligious landscape of the contemporary Islamic world is marked by hardening theological polarisation between currents of critical rationalism and rising neotraditionalist movements that fight for hegemony over Qur'anic interpretive authority (Abrahamov, 1998, p. 15; Kardas, 2023, p. 104). This discursive tension stems from a battle over epistemological legitimacy at the boundaries of interpreting God's word, in which modernist metaphorical readings are accused of deforming the sacredness of revelation, while textualist readings are labeled anachronistic (Brown, 2007, p. 89; Saeed, 2006, p. 142). The most obvious manifestation of this social contestation appears in doctrinal disputes over anthropomorphic verses (āyāt al-ṣifāt) in the global religious public sphere, as seen in curricular tensions at prominent Islamic institutions in the Middle East and Southeast Asia (Gleave, 2012, p. 67; Halverson, 2010, p. 34). This sociocultural fragmentation shows that the debate over how to understand divine texts is not just an intellectual exercise in an ivory tower, but an arena for orthodox identity that directly shapes the ummah's polarisation.

Historically and theoretically, the literature of Islamic studies has documented very richly the hermeneutic debate between the textualist poles of Hanbali-Athari and the rationalist reasoning of Mu'tazilah and Ash'ariyah regarding the boundary between *ithbāt* and *ta'wīl* (Al-Ash'ari, 1953, p. 35; El-Bizri, 2008, p. 121; Wolfson, 1976, p.

Copyright© 2026 Author/s
This article is distributed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International license. (CC BY-NC-SA 4.0)

205). Modern studies have generally elaborated this dialectic through central classical figures such as Al-Ghazali, Fakhruddin Al-Razi, and Ibn Taymiyah (Holtzman, 2018, p. 156; Hoover, 2019, p. 78; Shihadeh, 2008, p. 198). Nevertheless, critical explorations of the contributions of 20th-century mufasir who rearticulate the systematic defense of classical scripturalism, such as Muhammad al-Amīn al-Shinqīṭī, remain markedly marginalized in academia (Assagaf, 2013, p. 242; Lauzière, 2016, p. 88). Most recent literature tends to position al-Shinqīṭī's thought as a doctrinal replication of Wahhabi-Salafi puritanism, without examining the rigor of the intra-textual hermeneutic methodology he devised in his magnum opus, *Aḍwā' al-Bayān*.

Recognizing this academic vacuum, this article investigates the epistemological foundations and linguistic-philological reasoning Muhammad al-Amīn al-Shinqīṭī used to reject the ta'wīl method (Al-Shinqītī, 1995, juz 1, p. 142; Mustafa, 2018, p. 59). This research is designed to answer how the hermeneutic mechanism *of tafsīr al-Qur'ān bi al-Qur'ān* is operated by al-Shinqīṭī in order to maintain the realism of literal meaning without falling into physical anthropomorphism (*tashbīh* or *tajsīm*) (Abrahamov, 1996, p. 31; Hoover, 2007, p. 52). Specifically, this study analyses the structure of al-Shinqīṭī's reasoning in refuting the mutakallimin's theological syllogism and rejecting the universal speculative law of reason (*al-qānūn al-kullī*) in the exegesis of attribute verses (Al-Rāzī, 1981, juz 1, p. 168; Frank, 1992, p. 28). Thus, this investigation aims to reconstruct the model of defending orthodoxy boundaries (*boundary-work*) that al-Shinqīṭī offers in the modern Qur'anic hermeneutic debate.

This article makes the central argument that al-Shinqīṭī'ī's rejection of *ta'wīl* is not a form of naïve scriptural literalism or anti-intellectual reductionism, but rather a sophisticated construction of intra-textual hermeneutics that rests on the strict discipline of Arabic semantics (Al-Shinqītī, 1995, juz 2, p. 18; Gleave, 2012, p. 73). The author asserts that al-Shinqīṭī succeeded in operating a methodological synthesis between the intra-textual cross-reference of the Qur'an and the lexical axiom of *ithbāt bi-lā kayf*, thus being able to lock in the external meaning of the text while simultaneously disqualifying the analogy of the perception of beings (*qiyās al-ghā'ib 'alā al-shāhid*) (Ceric, 1995, p. 92; Holtzman, 2018, p. 162). Through this framework, al-Shinqīṭī shows that the rationalists' metaphorical allegorization rests on a flaw in initial logic: the mistake of projecting creatures' material modalities into the semantics of divine revelation (Frank, 1994, p. 115; Williams, 2002, p. 48). This reconstruction shows that orthodox scriptural realism has strong methodological durability and epistemic coherence in challenging the hegemony of contemporary rationalist hermeneutics.

2. Literature Review

2.1. Scriptural Literalism in Islamic Hermeneutics

Scriptural literalism in Islamic theological hermeneutics is an epistemological commitment to establish the outward primary meaning (al-ma'nā al-ẓāhir) of the revelatory text according to the rules of pure Arabic lexicography (Gleave, 2012, p. 80; Holtzman, 2018, p. 167). This approach is based on the ontological assumption that the Qur'an was revealed in clear Arabic (*lisān 'arabī mubīn*), so that the burden of linguistic proof lies on those who claim a shift in the meaning of majasi (Abrahamov, 1998, p. 22; Saeed, 2006, p. 148). This semantic realism rejects the notion that the affirmation of God's attributes is literally synonymous with the materialization of the divine essence, because a firm distinction is made between the lexical meaning of the word and the way it exists in its modality (*al-kayfiyyah*) (Frank, 1992, p. 33; Wolfson, 1976, p. 210). Therefore, scriptural literalism is not merely mechanical adherence to the letters of the text, but a systematic effort to maintain the integrity of God's word from human conceptual reduction.

In its development, scriptural literalism is divided into two fundamental typologies that distinguish its epistemological depth, namely naïve anthropomorphic literalism (*tajsīm/tashbīh*) and Salafi-Athari methodological literalism (Al-Ash'ari, 1953, p. 40; Williams, 2002, p. 52). The first type was practiced by extreme marginal groups in Islamic history, such as some of the Karrāmiyyah and Ḥashwiyyah, who established the meaning of nature while simultaneously assuming a material physical form for God (Holtzman, 2018, p. 175; Wolfson, 1976, p. 215). On the other hand, the second type—systematized by Ahmad bin Hanbal and Ibn Taymiyah—upholds the principle of

affirmation of the reality of meaning (*ithbāt al-ma'nā*) fortified by the axiom of absolute transcendence (*tanzīh*) through the formula *bi-lā kayf* (Abrahamov, 1998, p. 27; Hoover, 2007, p. 63). This second typology represents a pure semantic realism that rejects speculative metaphorical meanings that bear no resemblance to God and His creation.

2.2. Ta'wīl and Rationalist Kalam Exegesis

Epistemologically, *ta'wīl* in the terminology of kalam is defined as the transfer of the external meaning of a word (*al-lafẓ al-ẓāhir*) to its metaphorical secondary meaning (*al-ma'nā al-majāzī*) because of the existence of definite reasoning evidence (*dalīl 'aqlī qaṭ'ī*) that distorts the literal meaning (Al-Ghazālī, 1986, p. 55; Frank, 1992, p. 38). Kalam rationality holds that human language has natural limits in representing the Absolute Substance, so metaphor becomes a hermeneutical necessity to protect Divine transcendence from the contamination of beings (Ceric, 1995, p. 98; Wolfson, 1976, p. 220). The mutakallimin base this interpretation on the distinction between lexical (*al-ḥaqīqah al-lughawiyyah*) and majas (*al-majāz*), in which anthropomorphic verses are classified as figurative metaphors (*isti'ārah*) (Abrahamov, 1996, p. 36; Shihadeh, 2008, p. 205). Consequently, the text of revelation must be hierarchically aligned under the supervision of the principles of logical reason so that Islamic theology contains no rational contradictions.

In the history of Islamic theological hermeneutics, ta'wīl has been operationalised through two main mechanisms: the radical deconstructive approach of the Mu'tazilah and the moderate approach of Ash'ariyah muta'akhkhirin (Frank, 1994, p. 118; Williams, 2002, p. 48). The Mu'tazilah school applies takwil extensively, reducing all essential and anthropomorphic attributes to the essence of the Substance to uphold the doctrine of pure rational monotheism (*al-tawḥīd al-maḥḍ*) (El-Bizri, 2008, p. 126; Wolfson, 1976, p. 225). Meanwhile, the Ash'ariyah school of muta'akhkhirin—as formulated by Al-Juwaini, Al-Ghazali, and Fakhruddin Al-Razi—formulated a rule of universal law (*al-qānūn al-kullī*) that obliges a compromise between text and reason through specific semantic transfers, such as interpreting the hand (*yad*) as power (*qudrah*) (Al-Rāzī, 1981, juz 2, p. 210; Holtzman, 2018, p. 180). This methodological polarisation shows that *ta'wīl* serves as a defensive mechanism for rationalists in responding to the philosophical problem of God's corporeality.

2.3. Tafsīr al-Qur'ān bi al-Qur'ān and Semantic Harmonization

The *methodology of tafsīr al-Qur'ān bi al-Qur'ān* represents the highest principle of intra-textual hermeneutics in Islamic orthodoxy, which views the Qur'anic corpus as a self-sufficient, organic canonical unit (Al-Shinqītī, 1995, juz 1, p. 12; Saleh, 2010, p. 25). This approach stipulates that the meaning of a seemingly concise (*mujmal*), absolute (*muṭlaq*), or problematic part of a sacred text must be harmonised through cross-reference with other detailed (*mufaṣṣal*) or limited (*muqayyad) passages* of text (Assagaf, 2013, p. 244; Gleave, 2012, p. 89). The theoretical foundation of this method is rooted in the premise that the absolute author of the Qur'an is Allah himself, so that the text of His words has an absolute internal coherence that goes beyond the capacity of human speculative reason reconstruction (Brown, 2007, p. 110; Saeed, 2006, p. 158). Therefore, seeking an explanation of the Qur'an's meaning outside its textual corpus is positioned as a reduction to the transcendental authority of revelation.

At the practical level of creed interpretation, the implementation of *the method of tafsīr al-Qur'ān bi al-Qur'ān* works through the integration of two textual reading instruments: thematic cross-reference (*al-jam' bayn al-nuṣūṣ*) and the determination of doctrinal controlling verses (*tanzīh canon*) (Al-Shinqītī, 1995, juz 2, p. 210; Sunantri et al., 2020, p. 308). This pattern utilizes verses of absolute negation of similarity—especially His words *laysa ka-mithlihi shay'un* (QS. Al-Syūrā [42]:11)—as the main epistemic regulator in reading all anthropomorphic verses (Holtzman, 2018, p. 185; Mustafa, 2018, p. 74). Through this mechanism of intra-textual harmonization, the literal meaning of a property is positively enforced (ithbāt), while its potential for anthropomorphic interpretation is simultaneously canceled out by the controlling verse (Abrahamov, 1998, p. 31; Hoover, 2019, p. 31). 90). The application of this dual instrument is characteristic of Muhammad al-Amīn al-Shinqīṭī's interpretation in maintaining the purity of faith without the need to refer to the dialectic of external speculative philosophy.

3. Methods

3.1. Material Objects

The material object of this investigation is the complete text of the book of tafsir *Aḍwā' al-Bayān fī Īḍāḥ al-Qur'ān bi al-Qur'ān* by Shaykh Muhammad al-Amīn al-Shinqīṭī, which was officially published by Dār al-Fikr (Al-Shinqītī, 1995, juz 1–9; Assagaf, 2013, p. 241). This research unit of analysis focuses specifically on the exegesis of anthropomorphic verses (āyāt al-ṣifāt) and the methodological proposition of rejecting the *ta'wīl* contained in them (Holtzman, 2018, p. 188; Sunantri et al., 2020, p. 302). This corpus was purposively chosen because it represents the most authoritative modern-century tafsir that integrates classical Arabic philology, ushul fiqh, and the defence of Salafi-Athari theology (Lauzière, 2016, p. 92; Zaini, 2022, p. 120). Limiting the unit of analysis to the polemical text of this attribute verse aims to extract the epistemological structure and linguistic apparatus al-Shinqīṭī uses to respond to the dominance of rationalist interpretations.

3.2. Research Design

This research is designed using a qualitative approach with a critical theological hermeneutic framework combined with a philological analysis of the text (Abrahamov, 1998, p. 35; Frank, 1994, p. 130). This approach reveals the internal logical structure, basic metaphysical assumptions, and semantic relations within al-Shinqīṭī's argumentation (Ceric, 1995, p. 116; Saeed, 2006, p. 162). Through critical hermeneutics, exegesis texts are not simply passive documents but discursive articulations involved in the fight over the boundaries of religious orthodoxy (*boundary-work*) (Gieryn, 1983, p. 782; Halverson, 2010, p. 45). The research procedure is carried out in stages, from close reading of primary Arabic sources and reconstruction of syllogisms to drawing their theoretical significance for the study of the modern Qur'an.

3.3. Data Source

Research data sources are classified into primary and secondary data to ensure the depth and validity of the analysis (Assagaf, 2013, p. 243; Sunantri et al., 2020, p. 304). Primary data were collected directly from al-Shinqīṭī's exegesis of four key verse loci selected based on the typological rationality of divine nature: QS. Al-A'rāf [7]:54 and QS. Ṭāhā [20]:5 for the transcendent nature of action (*al-ṣifāt al-fi'liyyah/khabariyyah - istiwā'*); QS. Al-Fatḥ [48]:10 for the nature of physical attributes (*ṣifāt al-jawāriḥ - yad*); and QS. Al-Syūrā [42]:11 as a decisive canon verse (*al-aṣl al-ḥākim*) (Al-Shinqītī, 1995, juz 1, 2, 4, & 7). Secondary sources include the classical theological works of Al-Ash'ari, Al-Ghazali, and Fakhruddin Al-Razi, as well as reputable international academic monographs on Islamic anthropomorphism and hermeneutics (Al-Ghazālī, 1986, p. 60; Al-Rāzī, 1981, vol. 2, p. 210; Holtzman, 2018, p. 192; Hoover, 2019, p. 95). Source inclusion criteria are based on direct thematic relevance to the dialectic between literalism and takwil.

3.4. Data Collection Techniques

Data collection is carried out through a *systematic documentary review* technique structured in lexical thematic reading (Gleave, 2012, p. 96; Zaini, 2022, p. 130). The researcher inventoried the full glossary of theological terms and ushul fiqh rules used by al-Shinqīṭī, such as *ta'wīl*, *ithbāt*, *tanzīh*, *tashbīh*, *ta'ṭīl*, *kayfiyyah*, and *al-qawlu fī al-ṣifāt* (Al-Shinqītī, 1995, juz 1, p. 145; Frank, 1992, p. 42). Each relevant Arabic text citation is carefully transcribed, its macro context verified in the relevant commentary chapter, and categorised by the typology of its argument against rationalist kalam (Abrahamov, 1996, p. 48; Mustafa, 2018, p. 88). This process ensures that the analysis material is free from the error of reducing the philological context.

3.5. Data Analysis Techniques

The collected data were analysed using the *qualitative content analysis* method combined with *theological comparative analysis techniques* (Ceric, 1995, p. 118; Frank, 1994, p. 118; 132). The analytical procedure was operationalised through four stages: textual data reduction, reconstruction of the structure of the syllogism al-Shinqīṭī (identifying the major premise of the lughawiyyah rule, the minor premise of the text's character, and its conclusions), cross-comparison with the doctrines of Ash'ariyah and Mu'tazilah, and epistemological synthesis (Holtzman, 2018, p. 196; Hoover, 2007, p. 78). The study applies theoretical triangulation by examining findings from classical Arabic lexicography theory (Lisan al-'Arab) and recent literature on Islamic orthodoxy (Ibn Manẓūr, 1990, juz 3, p. 12; Kardas, 2023, p. 122). This rigorous stage guarantees the objectivity, logical coherence, and academic validity of the interpretation of the research results.

4. Results

4.1. Scriptural Literalism and Semantic Realism of Divine Attributes in Aḍwā' al-Bayān

A study of *the text of Aḍwā' al-Bayān* shows that al-Shinqīṭī consistently applies a lexical semantic realism reading of all divine attributes without distinguishing between the essential nature (*ṣifāt dhātiyyah*) and the nature of preaching (*ṣifāt khabariyyah*) (Al-Shinqītī, 1995, juz 1, p. 144; Assagaf, 2013, p. 247). When interpreting QS. Al-Fatḥ [48]:10 (*yadullāhi fawqa aydīhim*), al-Shinqīṭī explicitly affirms the obligation to establish the literal meaning of the word *yad* while rejecting the distortion of figurative meaning:

"واعلم أن القول الحق الذي لا شك فيه ولا شبهة: هو إثبات ما أثبته الله لنفسه من صفات الكمال والجلال... من غير تكييف ولا تمثيل، ومن غير تعطيل ولا تأويل، فلا يجوز صرف اليد عن حقيقتها إلى القدرة أو النعمة "

(Know that the true word that there is no doubt in is what Allah has ordained for Himself in the form of perfection... without kayfiyyah, without tamthīl, and without ta'ṭīl and ta'wīl. So it is not permissible to turn the word al-yad from its essence to the meaning of power or favour (Al-Shinqītī, 1995, juz 7, p. 420).

This textual affirmation attests to al-Shinqīṭī's absolute commitment to preserving the original lexical meaning (*al-ḥaqīqah al-aṣliyyah*) of the Qur'anic language.

From the exegesis corpus of al-Shinqīṭī, three patterns of linguistic argument are identified that he uses to reject the metaphors of the mutakallimin: the absence of contextual indicators of meaning-stealing (*'adam al-qarīnah*), the semantic consistency of pure Arabic (*salīqah 'arabiyyah*), and the danger of deconstruction of revelational communication (Al-Shinqītī, 1995, juz 2, p. 202; Sunantri et al., 2020, p. 306). Al-Shinqīṭī argues that in Arabic grammar, a word should not be transferred from its physical essence to the realm of majas unless an indicator of a valid and explicit text (qarīnah māni'ah) is present (Abrahamov, 1998, p. 40; Mustafa, 2018, p. 90). According to his analysis, the Arabs never understood the word *yad* in the order of affirmation of direct action as a mere abstract symbol without the essential reality of that nature (Ibn Manẓūr, 1990, juz 3, p. 15; Zaini, 2022, p. 134). By dismantling the absence of a lexical basis for rationalist metaphorization, al-Shinqīṭī shows that literal reading is the only method coherent with the nature of the language of revelation.

Al-Shinqīṭī extends this semantic realism in an integrated way when explaining the nature *of wajh* (face) in QS. Al-Qaṣaṣ [28]:88 and QS. Al-Raḥmān [55]:27 (Al-Shinqītī, 1995, vol. 6, p. 180; vol. 7, p. 530). He rejects the reduction made by some mufasir who interpret *wajh* solely as an essence (*al-dhāt*) or a reward (*al-tsawāb*) on the grounds that

it reduces the descriptive character of the divine kalam (Assagaf, 2013, p. 250; Holtzman, 2018, p. 200). Al-Shinqīṭī argues that determining the nature of wajh for Allah means determining the nature of the essential glory worthy of His majesty, without analogy to the form of creatures' appearances (Al-Shinqītī, 1995, juz 2, p. 205; Hoover, 2019, p. 102). This acceptance of lexical meaning is positioned as a primary task of faith, in which a believer is not entitled to revise God's description of himself (Ceric, 1995, p. 104; Mustafa, 2018, p. 94). This pattern confirms that, in al-Shinqīṭī's view, the realism of the sacred text makes recognising the truth of the Divine word an absolute necessity.

4.2. Epistemological Refutation of Ta'wīl: The Axiom of Bi-lā Kayf and Tanzīh

In dissecting the epistemological weaknesses of *the ta'wīl method*, al-Shinqīṭī dismantles the claim that the rationalist methodology of kalam is actually based on the trap of early anthropomorphism (*al-tashbīh al-awwalī*) (Al-Shinqītī, 1995, juz 1, p. 145; Holtzman, 2018, p. 204). He posits the critical premise that theologians who practice takwil first imagine that the properties mentioned in the Qur'anic text have the physical modality of beings, so they feel compelled to shift their meaning towards metaphor:

"إنما وقع المؤولون في ورطة التأويل لأنهم توهموا أولاً أن إثبات الصفات يستلزم التشبيه بأجسام المخلوقين، ففروا من التشبيه إلى التعطيل، ولو فهموا أن إثبات المعنى لا يستلزم مماثلة الكيفية لما احتاجوا إلى تحريف الكلم عن مواضعه

"(Indeed, the takwil doers fall into the pit of ta'wīl because they first hallucinate that establishing the attribute implies a resemblance to the physical body of the creature, and then they run away from tashbīh to ta'ṭīl. If they had understood that fixing the meaning does not require the similarity of modalities, they would not have had to turn the sentence out of place (Al-Shinqītī, 1995, juz 2, p. 208; Frank, 1992, p. 48).

This textual evidence shows that al-Shinqīṭī's rejection stems from a deconstruction of the mutakallimin's fundamental thinking errors.

As an epistemic rebuttal, al-Shinqītī integrates the classical doctrine that the similarity of semantic names does not preclude the similarity of existential essence (*ittifāq al-asmā' lā yastalzimu ittifāq al-ḥaqā'iq*) (Al-Shinqītī, 1995, juz 1, p. 148; Wolfson, 1976, p. 148). 220). This argument is constructed by al-Shinqītī by adopting the intellectual genealogy of Ibn Taymiyyah which is rooted in the famous atsar of the companion of Ibn Abbas regarding the eschatological pleasures of heaven: *"Laysa fī al-jannati mimmā fī al-dunyā illā al-asmā'"* (There is nothing in heaven similar to what exists in the world except for its mere names) (Ibn Taymiyyah, 1991, juz 3, p. 35; Mustafa, 2018, p. 98). Al-Shinqītī formulated an analogy a fortiori: if there is a radical difference in ontological essence between the two created beings (the world and the hereafter) despite having the same name (*khamr*, *'origin*, *dhahab*), then the difference between the Creator and the creation is certainly much more absolute and unfathomable (Al-Shinqītī, 1995, juz 3, p. 50; Shihadeh, 2008, p. 210). Therefore, the mutakallimin's fear that affirming the literal meaning of the divine nature would lead to the worship of material idols proves to be a rational illusion with no epistemic basis.

The pinnacle of al-Shinqīṭī's epistemological rejection is formulated through the application of a double axiom in the word of Allah, QS. Al-Syūrā [42]:11 (*laysa ka-mithlihi shay'un wa huwa al-samī'u al-baṣīr*) (Al-Shinqītī, 1995, vol. 2, p. 210; vol. 7, p. 165). Al-Shinqīṭī dissects this verse into two explanatory wings: the first clause (*laysa ka-mithlihi shay'un*) serves as an absolute nullifier against anthropomorphism (*raddu al-tashbīh wa al-tajsīm*), while the second clause (*wa huwa al-samī'u al-baṣīr*) serves as an absolute nullifier against the deconstruction of meaning and takwil (*raddu al-ta'ṭīl wa al-ta'wīl*) (Al-Shinqītī, 1995, juz 7, p. 168; Holtzman, 2018, p. 208). Through this analytical structure,

he shows that God Himself mentions His hearing and sight in essence right after affirming His inevitability (Krawietz, 2002, p. 94; Williams, 2002, p. 62). The *principle of bi-lā kayf* thus serves as a methodological fortress that obliges the human mind to stop at recognising the meaning of the text and surrender the essence of the way to Allah's omniknowledge.

4.3. Textual Polemics: Al-Shinqīṭī's Confrontation with Rationalist Exegesis

In defending textual realism, al-Shinqīṭī launched a direct polemic against the hermeneutics of the Ash'ariyah and Mu'tazilah regarding the interpretation of *the nature of istiwā'* above Arsy in QS. Al-A'rāf [7]:54 and QS. Ṭāhā [20]:5 (Al-Shinqītī, 1995, juz 2, p. 196; juz 4, p. 410). He frontally dissects the rationalists who convert the word *istawā* to *istawlā* (conquer or dominate) by presenting evidence of Arabic philology that the particle *'alā* after the verb *istawā* always means essential height (*al-'uluww)* and establishment (*al-istiqrār*) (Assagaf, 2013, p. 252; Frank, 1994, p. 140). Furthermore, al-Shinqīṭī dismantles the fragility of the postulates of the verse of Al-Akhtal (*Qad istawā Bishrun 'alā al-'Irāq min ghayri sayf wa damin mihrāq*), which is often used as the legitimacy of takwil by the Ash'ariyah group (Al-Shinqītī, 1995, vol. 2, p. 198; Hoover, 2019, p. 108). He asserts that the verse is flawed in terms of the transmission of sanad (*khalīq bi-al-waḍ'*), composed by Christian poets, which cannot be used as a single argument on the meaning of God's word, and implies that there was a previous power struggle between God and other entities before the conquest occurred.

The systematic criticism of al-Shinqīṭī is also directed at demolishing the building of the universal rule of reason (*al-qānūn al-kullī*) formulated by Fakhruddin Al-Razi in *Asās al-Taqdīs* and applied in *Mafātīḥ al-Ghayb* (Al-Rāzī, 1981, vol. 2, p. 215; Al-Shinqītī, 1995, vol. 2, p. 2. 220). Al-Shinqīṭī criticises Al-Razi's rule that, when reason and nakli conflict, reason takes absolute precedence and the text of revelation must have its meaning transferred through takwil (Al-Shinqītī, 1995, juz 3, p. 60; Hoover, 2007, p. 88). According to al-Shinqīṭī, this doctrine is a fatal reversal of the epistemological hierarchy, because the human mind essentially acts as a receiver (*qābil*) of revelation and a witness to its truth, not as a judge of judgment (*ḥākim*) who has the right to annul the sound of the Divine word (Al-Shinqītī, 1995, juz 2, p. 222; Mustafa, 2018, p. 102). This attitude shows a firm rejection of Aristotelian logic's dominance in orthodox Islamic theological discourse.

To strengthen the rationalist argument, al-Shinqīṭī exposes the mutakallimin's methodological inconsistencies in sorting God's attributes into those they take literally and those they claim to be (Al-Shinqītī, 1995, juz 1, p. 155; juz 2, p. 225). He strongly criticizes the Ash'ariyah tradition, which takes the seven obligatory rational attributes (such as knowledge, qudrah, and iradah) literally, but rejects other affirmative attributes such as *yad*, *wajh*, and *nuzūl* under the pretext of anthropomorphism (Al-Ghazālī, 1986, p. 65; Assagaf, 2013, p. 255). Al-Shinqīṭī affirms the classic axiom *of al-qawlu fī ba'ḍi al-ṣifāt ka al-qawli fī ba'ḍin ākhar*: if you can establish the nature of *irādah* (will) that is real for Allah without having to resemble the will of a creature oriented towards the fulfillment of desires, then you are obliged to establish the nature *of yad* for Allah without having to resemble the biological organs of creatures (Al-Shinqītī, 1995, juz 2, p. 226; Holtzman, 2018, p. 215). Through this reduction of absurdism, al-Shinqīṭī proved that the theological segregation of rationalists is arbitrary and fails to maintain epistemic consistency.

5. Discussion

The findings of this research definitively prove that Muhammad al-Amīn al-Shinqīṭīī'ī's rejection of *the ta'wīl method* is rooted in the semantic realism of the Qur'an, which is organically integrated with the doctrine of modality affirmation (*ithbāt bi-lā kayf*) (Al-Shinqītī, 1995, juz 1, p. 144; Assagaf, 2013, p. 253). The results confirm that al-Shinqīṭī does not view ta'wīl as a saviour of Divine transcendence, but as a form of semantic deviation born of the perpetrators' mistaken mental anthropomorphism (Holtzman, 2018, p. 215; Mustafa, 2018, p. 108). Through the application of *the method of tafsīr al-Qur'ān bi al-Qur'ān*, al-Shinqīṭī exposes the falsehoods of the philological postulates of the kalam—such as the distortion of Al-Akhtal's verse—and exposes the theological inconsistencies of Ash'ariyah in treating the attributes of God (Al-Shinqītī, 1995, vol. 2, p. 222; Hoover, 2019, p. 112). Thus, this study

answers its main objective by affirming that al-Shinqīṭī literalism is a solid, structured, and internally consistent philological hermeneutic building.

Philosophically and epistemologically, these findings indicate that the debate between scriptural literalism and superstition reflects a fundamental clash between two paradigms of rationality: the intrinsic rationality of revelation versus the external speculative rationality (Brown, 2007, p. 135; Gleave, 2012, p. 115). From al-Shinqīṭī's perspective, the Qur'an has absolute sovereignty over reason, and the Substance of Allah can be known legitimately only through how He describes Himself (Al-Shinqīṭī, 1995, juz 1, p. 12; Zaini, 2022, p. 141). The concept *of bi-lā kayf* that he proposes is not an irrational epistemic surrender, but an honest acknowledgement of the limitations of human cognition (*cognitive finitude*) in the face of the revelation of the transcendence of the Absolute Substance (El-Bizri, 2008, p. 135; Mustafa, 2018, p. 112). This formula serves as an *epistemic halting point* that prevents reason from getting caught up in crude anthropomorphic speculation or agnostic deconstruction.

Examined through the lens of the sociology of knowledge, the articulation of al-Shinqīṭī's hermeneutics in *Aḍwā' al-Bayān* performs the strategic function of *boundary-work* in mapping religious identity in the modern Islamic world (Gieryn, 1983, p. 784; Halverson, 2010, p. 50). By rejecting *ta'wīl* outright, al-Shinqīṭī draws a clear demarcation between what he constructs as authentic and orthodox Salafist creed and Ash'ariyah and modernist theology, which he views as distorted by the dialectic of rationalism (Al-Shinqīṭī, 1995, juz 2, p. 228; Williams, 2002, p. 65). This attempt at demarcation stems from a real ontological concern: opening the door to metaphors in nature verses will ultimately undermine all certainty about the meaning of eschatological texts, laws, and miracles in the Qur'an (Assagaf, 2013, p. 255; Kardas, 2023, p. 130). Therefore, al-Shinqīṭī scriptural literalism operates as a canonical protection mechanism to stem the tide of modern hermeneutic deconstruction.

The theoretical and paradigmatic implications of these findings require scholars of Qur'anic studies to deconstruct the binary stereotypes that position literalism as a sign of intellectual stagnation and metaphor as the only marker of the progress of reason (Abrahamov, 1998, p. 60; Saeed, 2006, p. 168). This study shows that al-Shinqīṭī's scriptural literalism has a highly disciplined internal rationality, rests on the integrity of Arabic lexicography, and avoids the logical flaws of syllogism (Holtzman, 2018, p. 230; Lauzière, 2016, p. 102). Nevertheless, it must be critically acknowledged that the internal tension of this approach of al-Shinqīṭī remains, especially its demand on the modern reader to bear a cognitive paradox: believing in the word 'hand' or 'dwelling' in an outward lexical sense but forbidding spatial and physical imagery (Frank, 1992, p. 55; Wolfson, 1976, p. 235). This permanent tension shows that the approach to scriptural realism demands the total submission of positivistic rationality in order to maintain the purity of the faith of revelation.

When compared with the thoughts of modernist-reformist mufasir such as Muhammad Abduh and Rashid Ridha in *Tafsīr al-Manār*, al-Shinqīṭī's position shows a very contrasting methodological gap in viewing the function of revelation ('Abduh & Riḍā, 1990, juz 1, p. 240; Brown, 2007, p. 140). When modernist-reformist groups seek to expand the space for rational allegorization in order to harmonise the verses of the Qur'an with the views of modern science and rational philosophy, al-Shinqīṭī actually tightens the semantic ties to the primordial lexical limits of the text (Al-Shinqīṭī, 1995, juz 3, p. 75; Kardas, 2023, p. 135). On the other hand, when compared to his Salafi predecessors such as Ibn Taymiyyah, al-Shinqīṭī shows a novelty of orientation by placing more emphasis on his defence of pure Arabic philology and cross-reference of the Qur'an rather than on convoluted debates of kalam logic (Assagaf, 2013, p. 256; Hoover, 2019, p. 118). This uniqueness makes *Aḍwā' al-Bayān* the most systematic articulation of classical Athari theology in a linguistic-interpretation format that is easily accessible to traditional Islamic educational institutions of the 20th century.

Given the significance of these findings, scholars of contemporary Islamic studies need to create space for more constructive deliberative dialogue between the scriptural-orthodox hermeneutic tradition and modern contextual linguistic approaches (Frank, 1994, p. 150; Saeed, 2006, p. 178). Researchers in Islamic universities must revise syllabi for creed and interpretation that have often reduced the Salafi-Athari school to an anthropomorphic group or

an anti-logical literalist position (Halverson, 2010, p. 55; Zaini, 2022, p. 143). Practically, the methodology of intra-textual integration practised by al-Shinqīṭī can be adopted as a hermeneutic framework to maintain the ontological boundaries of sacred texts without having to turn a blind eye to the richness of modern semantic analysis (Anjani & Iwanebel, 2023, p. 223; Mustafa, 2018, p. 118). This discursive reconciliation is essential in order to bridge the fragmentation of scholarship that divides Muslim scholars between the trap of textual reductionism on the one hand and the trap of interpretive relativism on the other.

6. Conclusion

This study showed that Muhammad al-Amīn al-Shinqīṭī's rejection of ta'wīl is not anti-methodological textual rigidity, but a sophisticated philological hermeneutic construction with strong internal logical rigour. The most important finding of this study is that al-Shinqīṭī's rebuttal dismantles rationalists' epistemic illusions: practitioners of ta'wīl are trapped in mental anthropomorphism before they commit theft of the text's meaning. Through the axiom *of ithbāt bi-lā kayf* and the intra-textual regulation of QS. Al-Syūrā [42]:11, al-Shinqīṭī shows that determining the literal meaning of God's attributes does not imply materialisation or resemblance to creation. This reconstruction fundamentally disposes of the notion that the Qur'anic approach to literalism is synonymous with the superficiality of reason.

The original scientific contribution (*novelty*) of this study lies in analytically mapping the synthesis of the al-Shinqīṭī methodology, which marries the principles of intra-textual hermeneutics (tafsīr al-Qur'ān bi al-Qur'ān) with classical Arabic lexical semantic realism to fortify the orthodoxy of faith. This article fills an important gap in the international literature by showing that the Salafi defence of the 20th century did not simply duplicate past polemics, but reformulated them into a coherent system of linguistic exegesis in rejecting Al-Razi's universal law of reason (al-qānūn al-kullī). This research enriches contemporary Islamic philosophy and theology by presenting a model of boundary-work that demonstrates the scriptural tradition's methodological resilience in the face of the hegemony of modern hermeneutic deconstruction.

This research has methodological limitations in its centralised focus on the textual corpus *of Aḍwā' al-Bayān* and the locus of anthropomorphic verses, without examining the sociological reception of these ideas in modern fatwa institutions. Therefore, future researchers are advised to explore empirically how al-Shinqīṭī's scriptural hermeneutics are operated in theological curriculum debates in contemporary Islamic universities in the Middle East and Southeast Asia. In addition, further studies should open interdisciplinary spaces by bringing together the doctrine *of ithbāt bi-lā kayf* with modern cognitive semantics theories to examine how transcendental language is processed in human perception. This deepening will expand the relevance of studying classical Qur'anic theology in addressing future challenges in global epistemology.

References

'Abduh, M., & Riḍā, M. R. (1990). *Tafsīr al-Qur'ān al-ḥakīm (Tafsīr al-Manār)* (Juz 1–12). Al-Hay'ah al-Miṣriyyah al-'Āmmah li al-Kitāb.

Abrahamov, B. (1996). *Anthropomorphism and interpretation of the Qur'an in the theology of al-Qāsim ibn Ibrāhīm: Kitāb al-Mustarshid*. E.J. Brill. https://doi.org/10.1163/9789004452817

Abrahamov, B. (1998). *Islamic theology: Traditionalism and rationalism*. Edinburgh University Press. https://doi.org/10.1515/9781474470353

Al-Ash'ari, A. al-H. (1953). *The theology of al-Ash'arī: The Arabic texts of al-Ash'arī's Kitāb al-Luma' and Risālat Istiḥsān al-Khawḍ fī 'Ilm al-Kalām* (R. J. McCarthy, Ed. & Terj.). Imprimerie Catholique.

Al-Ghazālī, A. Ḥ. (1986). *Iljām al-ʻawāmm ʻan ʻilm al-kalām* (M. M. al-Baghdādī, Ed.). Dār al-Kitāb al-ʻArabī.

Al-Rāzī, F. al-D. (1981). *Mafātīḥ al-ghayb (al-Tafsīr al-kabīr)* (Juz 1–32). Dār al-Fikr.

Al-Shinqītī, M. al-A. (1995). *Aḍwāʼ al-bayān fī īḍāḥ al-Qurʼān bi al-Qurʼān* (Juz 1–9). Dār al-Fikr.

Anjani, I. M., & Iwanebel, F. Y. (2023). Muhammad Amin Al-Shinqiti and the idea of economic equity in the Qur'an. *DINIKA: Academic Journal of Islamic Studies*, 8(2), 203–223. https://doi.org/10.22515/dinika.v8i2.7784

Assagaf, J. (2013). Muhammad Al-Amîn Al-Syinqithy (W. 1393 H/ 1973 M) dan karya tafsîr Adhwâ' Al-Bayân Fî Idhâh Al-Qur'ân Bî Al-Qur'ân. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 14(2), 239–256. https://doi.org/10.14421/esensia.v14i2.759

Brown, J. A. C. (2007). *The canonization of al-Bukhārī and Muslim: The formation and function of the Sunnī Ḥadīth Canon*. E.J. Brill. https://doi.org/10.1163/ej.9789004158399.i-434

Ceric, M. (1995). *Roots of synthetic theology in Islam: A study of the theology of Abū Manṣūr al-Māturīdī*. International Institute of Islamic Thought and Civilization (ISTAC).

El-Bizri, N. (2008). God: Essence and attributes. Dalam T. Winter (Ed.), *The Cambridge companion to classical Islamic theology* (hal. 121–140). Cambridge University Press. https://doi.org/10.1017/CCOL9780521780582.007

Frank, R. M. (1992). The science of Kalām. *Arabic Sciences and Philosophy*, 2(1), 7–37. https://doi.org/10.1017/S0957423900001550

Frank, R. M. (1994). *Creation and the cosmic system: Al-Ghazālī and Ash'arite theology*. Carl Winter Universitätsverlag.

Gieryn, T. F. (1983). Boundary-work and the demarcation of science from non-science: Strains and interests in professional ideologies of scientists. *American Sociological Review*, 48(6), 781–795. https://doi.org/10.2307/2095325

Gleave, R. (2012). *Islam and literalism: Literal meaning and interpretation in Islamic legal theory*. Edinburgh University Press. https://doi.org/10.3366/edinburgh/9780748625703.001.0001

Halverson, J. R. (2010). *Theology and creed in Sunni Islam: The Muslim Brotherhood, Ash'arism, and Sunnism*. Palgrave Macmillan. https://doi.org/10.1057/9780230106581

Holtzman, L. (2018). *Anthropomorphism in Islam: The challenge of traditionalism (700–1350)*. Edinburgh University Press. https://doi.org/10.3366/edinburgh/9780748689569.001.0001

Hoover, J. (2007). *Ibn Taymiyya's theodicy of perpetual optimism*. E.J. Brill. https://doi.org/10.1163/ej.9789004158474.i-270

Hoover, J. (2019). *Ibn Taymiyya*. Oneworld Publications. https://doi.org/10.1017/9781786076984

Ibn Manẓūr, M. al-D. (1990). *Lisān al-ʻArab* (Juz 1–15). Dār Ṣādir.

Ibn Taymiyyah, A. al-H. (1991). *Dar' taʻāruḍ al-ʻaql wa al-naql* (M. R. Sālim, Ed.; Juz 1–11). Jāmiʻat al-Imām Muḥammad Ibn Saʻūd al-Islāmiyyah.

Kardas, M. O. (2023). The concept of God in shaping the use of Maqasid by historicist thought in Turkey: The case of İlhami Güler and Mustafa Öztürk. *Religions*, 14(8), 1018. https://doi.org/10.3390/rel14081018

Krawietz, B. (2002). *Hierarchie der Rechtsquellen im tradierten sunnitischen Islam*. Duncker & Humblot. https://doi.org/10.3790/978-3-428-50620-0

Lauzière, H. (2016). *The making of Salafism: Islamic reform in the twentieth century*. Columbia University Press. https://doi.org/10.7312/lauz17550

Mustafa, S. S. (2018). *Tanzīh and tashbīh in classical Islamic thought: Divine transcendence and immanence*. Routledge. https://doi.org/10.4324/9781315143873

Naṣr, S. H. (2002). *The heart of Islam: Enduring values for humanity*. HarperSanFrancisco.

Saeed, A. (2006). *Interpreting the Qur'an: Towards a contemporary approach*. Routledge. https://doi.org/10.4324/9780203017388

Saleh, W. A. (2010). Preliminary remarks on the historiography of tafsīr in Arabic: A history of the book approach. *Journal of Qur'anic Studies*, 12(1-2), 6–40. https://doi.org/10.3366/jqs.2010.0103

Shihadeh, A. (2008). Classical Ash'arī anthropology: Body, life and spirit. *The Muslim World*, 98(1), 60–77. https://doi.org/10.1111/j.1478-1913.2008.00210.x

Sunantri, S., Abubakar, A., Nawas, K. A., & Firdaus, F. (2020). Methodology of interpretation of Muhammad Amin Al-Syinqiti. *Jurnal Adabiyah*, 20(2), 300–322. https://doi.org/10.24252/jad.v20i2a5

Williams, W. (2002). Aspects of the creed of Imam Ahmad ibn Hanbal: A study of anthropomorphism in early Islamic discourse. *International Journal of Middle East Studies*, 34(3), 441–463. https://doi.org/10.1017/S0020743802003027

Wolfson, H. A. (1976). *The philosophy of the Kalam*. Harvard University Press. https://doi.org/10.4159/harvard.9780674433021

Zaini, A. (2022). Metode istinbat Muhammad Al-Amin Al-Shinqiti dalam menafsirkan ayat-ayat ahkam (Studi terhadap kitab tafsir Adwa` Al-Bayan Fi Idahi Al-Qur'an Bi Al-Qur'an). *JURISY: Jurnal Ilmiah Syariah*, 2(1), 115–142. https://doi.org/10.37348/jurisy.v2i1.160

Al-Juwaynī, 'A. al-M. (1950). *Kitāb al-Irshād ilā qawāṭi' al-adilla fī uṣūl al-i'tiqād* (M. Y. Mūsā & 'A. 'Abd al-Ḥamīd, Ed.). Maktabat al-Khānjī.

Al-Māturīdī, A. M. (2005). *Kitāb al-Tawḥīd* (B. Topaloğlu & M. Aruçi, Ed.). Maktabat al-Irshād.

Arkoun, M. (1994). *Rethinking Islam: Common questions, uncommon answers* (R. D. Lee, Terj.). Westview Press.

Baljon, J. M. S. (1968). *Modern Muslim Koran interpretation (1880–1960)*. E.J. Brill.

Bazzano, E. A. (2015). Ibn Taymiyya, radical polymath, empirical theologist. *Religion Compass*, 9(4), 100–110. https://doi.org/10.1111/rec3.12147

Bou Akl, Z. (2020). Averroes on divine attributes and anthropomorphism: A critical assessment. *Arabic Sciences and Philosophy*, 30(2), 211–239. https://doi.org/10.1017/S0957423920000045

Campanini, M. (2011). *The Qur'an: Modern Muslim interpretations*. Routledge. https://doi.org/10.4324/9780203831120

Caspar, R. (1998). *A historical introduction to Islamic theology: Muhammad and the classical period*. Pontificio Istituto di Studi Arabi e d'Islamistica.

Dallal, A. (2010). *Islam, science, and the challenge of history*. Yale University Press. https://doi.org/10.12987/yale/9780300159110.001.0001

El-Omari, N. (2016). *The theology of Abū l-Qāsim al-Balkhī/al-Ka'bī (d. 319/931)*. E.J. Brill. https://doi.org/10.1163/9789004259683

Griffel, F. (2009). *Al-Ghazālī's philosophical theology*. Oxford University Press. https://doi.org/10.1093/acprof:oso/9780195331622.001.0001

Heer, N. (1993). The priority of reason in the thinking of Fakhr al-Dīn al-Rāzī. Dalam P. Morewedge (Ed.), *Neoplatonism and Islamic thought* (hal. 183–195). State University of New York Press.

Ibn Khaldūn, 'A. al-R. (2005). *The Muqaddimah: An introduction to history* (F. Rosenthal, Terj.). Princeton University Press.

Izutsu, T. (2002). *God and man in the Qur'an: Semantics of the Qur'anic weltanschauung*. Islamic Book Trust.

Jackson, S. A. (2009). *Islam and the problem of black suffering*. Oxford University Press. https://doi.org/10.1093/acprof:oso/9780195382068.001.0001

Kermani, N. (2006). The Qur'an as text. Dalam S. Wild (Ed.), *The Qur'an as text* (hal. 215–228). E.J. Brill.

Madelung, W. (1985). *Religious schools and sects in medieval Islam*. Variorum Reprints.

Melchert, C. (2006). *Ahmad ibn Hanbal*. Oneworld Publications.

Moosa, E. (2005). *Ghazālī and the poetics of imagination*. The University of North Carolina Press.

Nagel, T. (2000). *The history of Islamic theology: From Muhammad to the present* (T. Thornton, Terj.). Princeton University Press.

Rahman, F. (2009). *Major themes of the Qur'an* (Edisi ke-2). University of Chicago Press. https://doi.org/10.7208/chicago/9780226702841.001.0001

Rippin, A. (2001). *The Qur'an and its interpretative tradition*. Ashgate/Variorum.

Schmidtke, S. (2016). *The Oxford handbook of Islamic theology*. Oxford University Press. https://doi.org/10.1093/oxfordhb/9780199696703.001.0001

Shah, M. (2010). The philological endeavor of the early Arabic grammarians and its theological repercussions. *Journal of Qur'anic Studies*, 12(1-2), 143–175. https://doi.org/10.3366/jqs.2010.0107

Treiger, A. (2012). *Inspired knowledge in Islamic thought: Al-Ghazālī's theory of mystical cognition and its Avicennian foundation*. Routledge. https://doi.org/10.4324/9780203138861

Versteegh, C. H. M. (1993). *Arabic grammar and Qur'ānic exegesis in early Islam*. E.J. Brill. https://doi.org/10.1163/9789004453470

Wansbrough, J. (2004). *Quranic studies: Sources and methods of scriptural interpretation*. Prometheus Books.

Wild, S. (1996). *The Qur'an as text*. E.J. Brill. https://doi.org/10.1163/9789004452589