

The Importance of Interpreters' Methods in Interpreting the Qur'an

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Abstract

Interpreters' methodology is one of the sciences of the Holy Qur'an. The "approach" is a term that refers to a plan that the interpreter of the Qur'an follows. It is either stipulated by the interpreter at the forefront of his interpretation, or inferred by extrapolating and tracking his interpretation to identify the approach he follows and the resources he utilizes. It is intended to identify the approach of the interpreter in interpreting the Quran. Interpretation approaches are of great importance in highlighting the scientific value of interpretation, clarifying and utilizing its advantages and making the Qur'an easier to understand by the reader.

The researcher also reviewed the interpretation approaches with reference to the role they play in understanding the Qur'an by determining the appropriate interpretation approach for each text and clarifying the methodological and interpretive standards. The existence of different interpretation approaches is due to various reasons, like: the scientific background of the interpreter, the research skill level, and the standards and interpretive approaches the researcher uses to match the topic and context so as to help the addressee understand the Qur'anic text better.

Keywords: *Methods - interpreters - the Qur'an - objective - analytical - comparative - overall.*

Introduction

Research Importance:

This research is important for many reasons:

- 1- Introducing different interpretation approaches.
- 2- Clarifying the importance of the approaches.
- 3- Introducing the basic interpretation approaches.
- 4- Introducing modern interpreters' approaches.
- 5- Showing the role of these approaches in clarifying the meaning of the Qur'anic text.

Research Objectives:

This research aims to clarify what is meant by "interpretation approaches" and their importance in understanding the Qur'an. It means to give a clear image of the Qur'an and

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its interpretation. It seeks to differentiate between: approaches and directions, interpretation and similar terms: such as exegesis, speculation, contemplation, and inspiration. It aims to demonstrate the basic interpreters' approaches: analytical (detailed), objective, comparative and overall. It also shoots for displaying modern interpreters' approaches: jurisprudential, scientific and rhetorical, rational, narrative and indicative. Different methods of interpretation are also meant to be discussed in this research: according to the Quranic verses, the Sunna, the sayings of the companions, the sayings of the followers, by opinion in addition to the linguistic approach. The researcher also aims to stress the importance of interpreting the Qur'an, the role of interpretation approaches in understanding it, and give some examples of interpretation approaches.

Research Problem:

Which is the most suitable interpretation approach? Does each interpretation approach serve a particular topic? Are interpretation approaches utilized according to the topic interpreted?

Study Approach:

The comparative approach was used to compare interpreters' approaches so as to highlight the similarities and differences between them. To this end, the researcher followed a set of steps in order to come up with scientific facts related to interpretation methods, since theoretical sciences are predominantly studied using the comparative approach.

Research Plan:

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First Section

Interpreters' Approaches to the Interpretation of the Qur'an

First Requirement

What is meant by "a Quranic interpreters' approach?"

Section One: Definition of search terms:

First: Definition of the approach.

It is the obvious path, program, or stream, whether physical or abstract. Here are some definitions of the term: the clear path, the clearly diagnosed thing, the clear all-encompassing program, and the revealed religion. This strengthens what we have mentioned earlier: the term is used to describe a road, an order, a program and others, (for example, we say, "the approach of the road"). Since it is incorrect to describe the road using the same wording, the word "approach" is not a synonym of the word "road". (Al-Mustafawi, Hassan ,2001)

Second: Definition of the Qur'an.

It is the word of Allah Almighty, revealed to His Prophet Muhammad, (peace and blessings of Allah be upon him). Qur'an is miraculous in its wording. Muslims worship Allah by reciting it. It starts with Surat Al-Fatihah, and ends with Surat Al-Nas, and these Surahs were revealed consecutively.(Akram Al-Dulaimi ,2006)

The Holy Qur'an is the primary source of legislation for Muslims, whose happiness depends on understanding its meanings, knowing its secrets, and acting upon its rulings. Not all people are equal in understanding the Quranic wording and expressions, despite the clarity of its verses. Differences among people in understanding it is something indisputable. The laymen understand the apparent general meaning of the verses, while the educated extract wonders from them. In fact, there are various other levels of understanding between these two types. It is not surprising that Muslims find great interest in studying it to attain strange interpretations, or a complex one. (Al-Qattan, Manna Khalil ,1420 AH)

Third: Definition of interpretation.

The word "interpretation" means elucidating, revealing, and displaying the most reasonable meaning. The verb "interpret" means "to make something clear" and in Lisan Al-Arab, it means: "showing something covered". An interpretation means revealing what is meant by an ambiguous word. The word "interpretation" was mentioned in the Qur'an: (And no question do they bring to thee but We reveal to thee the truth and the best interpretation) (Surah Al-Furqan, verse ,33), meaning clarification and explanation.

Ibn Abbas commented on the Almighty's saying: (And best in interpretation)" by saying, "It is, elaboration".

Some interpreters said: the verb "interpret" (fassar) is the inverted form of "safar", which means disclosure. We say, "A woman traveled unveiled," if she threw her veil off her face, while traveling. (Al-Qattan, Manna Khalil ,1420 AH) We also use the term to mean "the dawn broke."

Linguistic Interpretation: Abu Hayyan defined it as: "a science that seeks to pronounce the words of the Qur'an, know their connotations, their individual and synthetic conventions, and the meanings attributed to them after composition, and sequels to that."

Then he came out with the definition, "When we say "science" we mean a genre that includes all the other sciences, and on saying: "that seeks to pronounce the words of the Qur'an", we refer to the science of reading; their connotations", that is, the implication of those words; and this is the science of language needed. When we say, "and its individual and synthetic conventions", we refer to morphology, phraseology, the science of style and rhetoric.

On saying, "the meanings attributed to them after composition" we include what is meant by it in fact, and what is meant by it in metaphor, The composition may apparently show something, while the meaning refutes it, so we need to work on the non-apparent meaning, which is the metaphor. On saying, "And sequels to that," we refer to the knowledge of abrogation and the reasons for revelation, clarifying some of what is incomprehensible in the Qur'an and so on.

Al-Zarkashi defined "Interpretation" as: a knowledge by which we understand the book of Allah, revealed to His Prophet Muhammad, peace be upon him, to realize its connotations, extracting its conventions and morals. (Al-Suyuti, Abdul Rahman bin Abi Bakr, Jalal al-Din ,1394 AH)

Section Two: The difference between approaches and directions:

The interpreter's approach means "the theoretical ideas and scientific convictions with which the interpreter dealt with while interpreting verses, as well as highlighting his opinion and clarifying his position regarding these issues. This is normally done by tracing and extrapolating what he says about a specific topic in all aspects of interpretation. Then, the bases and criteria that the interpreter followed are revealed to us," and then combined into a single format known as the interpreter's approach. "And if we look at the interpretations that are attributed to a certain trend - whether archaeological or *ijtihad* - we see that each interpretation has a distinct approach, and a clear line taken by the interpreter from the beginning of his interpretation to the end, even though all of them are attributed to one direction. Take, for example, the trend of interpretation based on the reported-although not at first glance - and how those affiliated with it took different approaches. For Abu Hatim and Al-Bukhari, it tends towards "hadith", but for Ibn Kathir it tends towards jurisprudence, and according to Ibn Atiyyah it tends towards language.

The same things happened with the trend of interpretation based on opinion, as its interpreters adopted different approaches. According to Al-Fakhr Al-Razi, it is dialectical, scientific, verbal, but for Al-Zamakhshari, it is methodological, linguistic, and explanatory.(Al-Khalidi, Salah Abdel Fattah ,1429 AH - 2008 AD).

First: What is meant by the interpretive approach.

It is the specific plan developed by the interpreter when interpreting the Holy Qur'an, reflected and made clear in his written interpretation. This approach is based on conventions and bases, manifested in methods and applications (Al-Tayyar, Musaed Suleiman ,1432 AH)

Second: What is meant by the interpretive direction.

Some researchers call the interpreters' approaches "the directions of the interpreters." For other researchers, the approaches and directions are interconnected, but it is better to differentiate between them. The approach is the method, while the trend looks at the scientific viewpoint of the interpreter. For example, the interpretation of "Al-Bahr Al-Muhit" by Abu Hayyan Al-Andalusi is predominantly grammatical, but this does not mean that his interpretation does not include jurisprudence, language, and influence. (Al-Itqan, 174)

Section Three: Distinguishing between interpretation and similar terms.

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its individual and synthetic rulings”, includes morphology, phraseology, the science of style and rhetoric.

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Second: Exegesis

Scholars have disagreed upon the difference between exegesis and interpretation. In light of the definitions above, we can classify the most dominant opinions as follows:

If we say that exegesis is the interpretation of speech and the clarification of its meaning, then exegesis and interpretation are close in meaning or synonymous. Among the arguments that support this is the call of the Messenger of Allah (peace and blessings of Allah be upon him) to Ibn Abbas: "O Allah, grant him deep understanding of faith and teach him the interpretation of the Quran."

1 - If we say that interpretation is speech, this means that the interpretation of a request is the same as the requested action, and the interpretation of news is the same as the thing that is communicated. Accordingly, there is a great difference between exegesis and interpretation. Because interpretation is an explanation and clarification of speech, and its presence is in the mind for contemplation, and on the tongue with the expression indicating it. As for exegesis, it means the same things that exist on the outside. If we say, "The sun has risen" (Surah Yunus , verse 38), then the exegesis of this is its rising, which is quite prevalent in the Quranic language, as mentioned above. Allah Almighty said, (Or do they say: "He has forged it? Say, "Bring then a Surah like unto it, and call upon whomsoever you can besides Allah, if you are truthful! Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled."

Third: Reflection

– The first thing that strikes us is that the Holy Qur'an expresses reflection in eighteen places in the present tense, to indicate that it is a constantly required state, the Almighty says, (In this way We distinguish Our verses for those who reflect). (Surah Yunus , verse 24) It was mentioned in the past tense just once, and it was not to encourage action, but rather to condemn it, as it was about slander and lying. Allah Almighty said on the authority of Al-Walid bin Al-Mughirah, (Indeed, he reflected, and then determined)(Surah Al-Muddaththir , Verse 18). The Qur'an has made thinking one of the primary attributes of people with understanding: (Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.

Those who remember Allah standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, "Our Lord! You have not created this without purpose, glory to You! Give us salvation from the torment of the Fire).(Surah Al Imran, verses 190-191) Ibn Kathir interpreted, (For those of understanding) as "people of complete intelligent minds that realize things by their true aspects rather than their manifestations. They are distinct from the deaf and dumb who do not reason. Allah said about them: (And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. And most of them believe not in Allah except that they attribute partners unto Him).(Surah Yusuf, verse 104-105)

Fourth: Contemplation

Contemplation by convention: The word 'contemplation' revolves around the end of things, their consequences, and their return. Contemplation means considering the consequences of things and what they lead to. Al-Zajjaj (d. 311 AH) said: "Contemplation is considering the outcome of something." Ibn Faris (d. 395 AH) stated in the chapter titled 'Contemplation' that "The basis of this chapter is that most of it has something to do with measurement, namely the last one." Al-Jurjani (d. 816 AH) said in his definition of contemplation: "It means considering the consequences of things¹⁸, and it is close to reflection, except that reflection is the heart's action by considering evidence, and contemplation is its action by considering the consequences." (Al-Jurjani, Ali bin Muhammad bin Ali Al-Zain Al-Sharif Al-Jurjani ,1403 AH) Contemplation/ forethought means considering the consequences of things. (Abadi, Majd al-Din Abu Taher Muhammad bin Yaqoub al-Fayrouz ,1426) Therefore, you look at where things are going. (Al-Farabi, Abu Nasr Ismail bin Hammad Al-Jawhari ,1407)

Ibn Attiya (died: 481 AH) said: "Contemplation is looking at the consequences and interpretations of things." (Al-Muharbi, et al.,1422) Al-Baghawi (died: 516 AH) said: "Contemplation is looking at the end of something, and contemplating everything that could happen at the end." (Al-Baghawi; et al.,1409) Al-Zamakhshari (d. 538 AH) said: "Contemplating something is reflecting on it and considering its consequences and what it could finally lead to, then using it in each contemplation. To contemplate the Qur'an is to reflect on its meanings and see what is in it." (Abu Al-Qasim, Mahmoud bin Omar Al-Zamakhshari Jar Allah ,2011) Al-Razi (d. 606 AH) said: "Forethought/ contemplation means considering the consequences of things and managing them." (Al-Razi, et al. ,1420) Ibn Adel (died: 880 AH) said: "Forethought/ contemplation means considering the consequences of matters and their outcome." (Abu Hafs, Omar bin Ali bin Adel Al-Dimashqi Al-Hanbali .1419) Al-Shawkani (died: 1250 AH) said: "By saying 'I contemplated something', we mean, 'I thought of its outcome and reflected upon it'" (Al-Yamani, Muhammad bin Ali bin Muhammad bin Abdullah Al-Shawkani ,1414), then used it in each contemplation, and forethought: That a person manages his affairs as if he is looking at what the outcome will be. Al-Alusi (d. 1270 AH) said: "The origin of contemplation is meditation of the outcome of things and their consequences, and then using it in each contemplation, either considering the reality of something and its parts, its precedents and causes, or contemplating its outcome and consequences." (Al-Alusi, Shihab Al-Din Mahmoud bin Abdullah Al-Husseini ,1415) Ibn Ashour (d. 1393 AH) said: "Contemplation is derived from the word backside, meaning 'end'. When we say 'contemplate' we need others to look at the end of things, that is, at its consequences or outcome. Accordingly, it is one of the verbs that is derived from inanimate nouns. Contemplation goes beyond the one who contemplates to the thing meditated. It is said: Someone contemplated something; therefore, the meaning of (They contemplate the Qur'an) is "they think deeply of its meaning", which could have two connotations: one is to ponder the significance of the details of its verses to which Muslims have been guided, i.e., to ponder its details. The other is to contemplate the significance of the Qur'an's entirety, through its eloquence, as it is from Allah, and that who has brought is truthful". (Al-Tunisi, Muhammad Al-Tahir bin Muhammad bin Muhammad Al-Taher bin Ashour ,1984)

He also said: "Contemplation is the act of mentally looking at the signs of what you have set out to do." The origin refers to the end of things, that is, what is not apparent to the meditator in the first place." (Al-Tunisi, Muhammad Al-Tahir bin Muhammad bin Muhammad Al-Taher bin Ashour ,1984)

Fifth: Inspiration.

"The principle, judgment or opinion supported by the verses of the Qur'an is immediately accepted by Muslims, and the opinion that contradicts the verses of the Qur'an is doomed

to absolute rejection by the masses of Muslims and their scholars. The opinion whose proponents are unable to support with any verses of the Qur'an is surely distant from the spirit of Islam and its provisions."(Zaid, Mustafa ,2010)

Second Requirement

Basic interpreters' approaches

First Section

The Analytical (detailed) approach

The analytical interpretation is the commitment of the interpreter to adhere to and follow the Quranic sequence, surah by surah, verse by verse. This is the pattern followed by most of the ancient interpreters, except for a few of them.(Al-Rumi, Fahd bin Abdul-Rahman bin Suleiman, 1407 AH)

Second Section

The Objective approach

The objective interpretation is the one that conducts research and study by contemplating subjects like: faith, disbelief, hypocrisy, morals, usury, etc., mentioned in the Qur'an. This kind of interpretation has three forms: the objective interpretation of the terms, subjects, and surahs of the Qur'an.

The importance of objective interpretation:

- Highlighting the thematic unity of the surahs of the Holy Qur'an and related sciences.
- Showing subtleties and guidance through the holistic view of the Surah.
- Addressing many contemporary issues from a Qur'anic perspective.
- Demonstrating the vitality and realism of the Holy Qur'an, as it is valid for all times and places. Researchers do not consider the topics of the Qur'an as ancient ones that were revealed fifteen centuries ago, but rather present them in a realistic scientific form that discusses live issues and problems.
- The objective interpretation is the basis for rooting Qur'anic studies, presenting them to researchers in a systematic Qur'anic way, correcting these studies, and ridding them of the non-Quranic views and ideas.(Muslim, Mustafa ,1999)

Section Three

The Comparative Approach

It is the interpretation that is concerned with comparing the thoughts and sayings of the interpreters regarding the meanings of the Qur'anic verses, their topics and connotations, and comparing the interpreters in light of the differences in their cultures, arts, and knowledge, the difference in their approaches, and the multiplicity of their trends and methods of interpretation, and discussing this in an objective scientific way, and then adopting the most correct opinion based on the most likely evidence. (Al-Mashni, Mustafa Ibrahim ,2006)

Section Four

The Overall Approach

It is an interpretation based on briefly explaining the meaning of the Qur'anic verses in a brief without expansion or detailing. The written interpretation is usually approximately three times the size of the Qur'an. Tafsir al-Jalalayn and Safwat al-Bayan's for the meanings of the Qur'an are considered overall interpretations. (Rabi' al-Awwal, 1427 AH)

Third Requirement

Modern Interpreters' Approaches

First Branch

The Jurisprudential Interpretation Approach

It is the approach in which the interpreter is concerned with deriving sharia rulings from the verses. The jurisprudential interpretation has varied according to the diversity of Islamic sects and schools of thought. Here are some examples of the jurisprudential interpretations:

A - "Ahkam Al-Qur'an" by Abu Bakr Al-Jassas Al-Hanafi.

B - "Ahkam Al-Qur'an" by Abu Al-Hasan Al-Kiya Al-Harasi Al-Shafi'i.

C - "Ahkam Al-Qur'an" by Abu Bakr bin Al-Arabi Al-Maliki.

D "Kanz al-Irfan fi Fiqh al-Qur'an" by Al-Miqdad Al-Siuri, one of the Twelver Imami scholars.

E - "Zubdat al-Bayan fi Ahkam al-Qur'an" by Al-Maqdis Al-Ardebili, one of the Imami scholars.

F - "Ayat al-Ahkam" by Sayyid Muhammad Husayn al-Tabataba'i al-Yazdi. This interpretation differs from the interpretation of Sayyid Muhammad Hussein, the author of "Al-Mizan" and other interpretations whose authors followed the same approach, such as "Al-Jami' li Ahkam Al-Qur'an" by Al-Qurtubi. (Al-Khalidi Salah ,1416 AH - 1996 AD)

Second section

The Scientific Interpretation Approach

It is the method that extracts a group of ancient and modern sciences from the Holy Qur'an. The proponents of this approach believe that the Qur'an is a broad arena that covers all philosophical, industrial, and human sciences, such as medicine, surgery, anatomy, body cells, astronomy, the stars, the origins of industries and minerals. They said that the Qur'an comprehends all these sciences and others. It even involves non-scientific issues such as fortune telling, magic and omens.

Among those who became famous for scientific interpretation is the Egyptian scholar Sheikh Tantawi Johari in his interpretation, "Al-Jawahir fi Tafsir of the al-Qur'an," in which he mentioned several sciences and topics, most of which have nothing to do with interpretation. His approach was followed by Abd al-Razzaq Nofal in his book, "The Qur'an and Modern Science," and Mustafa Mahmoud in his book "Towards a Scientific Interpretation of the Qur'an," and many others. One of these authors, for example, once interpreted the Almighty's saying: {You shall certainly travel from stage to stage} saying: Man will ride one level after another; that is, he will move from heaven to heaven. (Sharif, Adnan ,1999)

Section Three

The Rhetoric Approach

The rhetoric interpretation is the one that deals with the secrets of the Quranic expressions and the unique style in terms of precedence and delay, mention and deletion, different and similar, etc. It is also concerned with eloquent wordings and beautiful meanings contained in the figures of rhetoric.

Section Four

The Rational Approach

It is the doctrine that affirms the authority of reason and relates things to rational causes. This approach is applied in science, philosophy, ethics and politics. It could also be defined

as a theory that explains knowledge in the light of basic necessary principles without which there is no way to attain any kind of knowledge, because senses can only provide us with vague and temporary information.

Section Five

The Narrative Approach

The purpose of the narrative interpretation is to clarify the meaning of the verses through the use of narratives. This interpretive approach has started in the era of the Companions, and has always been of interest to interpreters. In this regard, I will seek to explain the narrative interpretation and its developments among the Shiites, demonstrating its advantages and disadvantages.

Section Six

The Indicative Approach

Indicative interpretation means the interpretation of Qur'anic verses on the non-apparent meaning; that is, according to hidden signs that only become apparent to the decent. It is similar to the apparent interpretation of the texts according to the lexical and legitimate requirements. However, this type of interpretation is invalid and entails a great sin. It is feared that whoever believes in this interpretation approach could easily quit Islam. The interpretation of the word 'Pharaoh' as 'the human soul' in the verse: (Go to Pharaoh. Indeed, he has transgressed) and the interpretation of the word 'disbelievers' as 'the soul' in the verse: (O you who have believed, fight those adjacent to you of the disbelievers) are good examples of the indicative approach.

Second Topic

Methods of Interpretation

First Requirement

Interpretation of the Qur'an according to the Quranic verses

Interpreting the Qur'an through the Qur'an means explaining some Qur'anic verses by citing others, that is, interpreting the Qur'an through what is stated in the Qur'an itself. Some verses are summarized in one place, detailed in another, briefed in one place, and elaborate in another.

Second Requirement

The interpretation of the Qur'an according to the Sunnah

Interpreting the Qur'an based on the Sunnah means interpreting some Qur'anic verses through the words and deeds of the Messenger of Allah - may Allah's peace and blessings be upon him. This could be done by citing the interpretations of the verses by the Messenger of Allah - may Allah's peace and blessings be upon him -, to his companions, clarifying some verses that were difficult for them to understand, or by including in his hadiths what could be considered an interpretation, or by interpreting the Qur'an by contemplating his actions. (Al-Tayyar, Musaed ,1423 AH)

Third Requirement

Interpretation of the Qur'an according to the sayings of the Companions

Interpretation by narration is an approach that relies on authentic narrations; however, it should come after the two approaches previously mentioned: interpreting the Qur'an by the Qur'an, or by the Sunnah that came to explain the Qur'an. Then comes narrators as they are the most knowledgeable of the Quran and of the senior followers' sayings. (Al-Qattan, Manna' Khalil ,1420 AH)

Ibn Taymiyyah said: "There is little disagreement between the predecessors in Tafsir, and most of the disagreement that is authentically reported about that was a difference of diversity, not of contradiction. The disagreement between the interpreters took one of two forms:

In the first case, the interpreter expresses his meaning with a phrase that differs from the other interpreter's phrase giving a different meaning to the same thing, such as their interpretation of {the straight path}, where some of them said: "The path is the Qur'an", while others stated: "Islam is the path". The two statements are similar here as the religion of Islam urges Muslims to follow the teachings of the Qur'an, although both interpreters have indicated something different. (Al-Itqan,167)

In the latter case, both interpreters give certain examples of the general term by just to draw the attention of the listener to it. An example of this is the interpretation of the verse: {Then we caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds}.(Surah Fatir, verse 32)

Fourth Requirement

Interpretation of the Qur'an according to the sayings of the followers

Interpreting the Qur'an based on the sayings of the Followers - may Allah have mercy on them - is also important as they were taught by the companions who were taught by the messenger of Allah, peace and blessings of Allah be upon him.

Fifth requirement

Interpretation of the Qur'an according to opinion

The interpretation of the Qur'an by opinion is meant to interpret the Quranic verses and clarify them by exercising reason, considering the evidence and deducing meaning, provided that reason does not contradict with the revelation. (Al-Wahbi, Fahd bin Mubarak bin Abdullah ,2001) The most important books in this regard are: Al-Kashshaf by Al-Zamakhshari, which is considered a basis for interpretation by opinion, Al-Baydawi's interpretation, Al-Nasafi's interpretation, Al-Qurtubi's interpretation, Al-Razi's interpretation, and Abi Al-Saud's interpretation, and the interpretation of Abu Hayyan. (Al-Hassan, Muhammad ,1421 AH - 2000 AD),

Sixth requirement

The Linguistic Approach

The linguistic interpretation is the clarification of the meanings of Qur'anic verses according to their connotations in the Arabic language in which the Qur'an was revealed, with its wording and style. In linguistic revelation, all sources of rhetoric found in the Qur'an and the Sunnah are reviewed. The importance of the linguistic interpretation of the Holy Qur'an lies in the fact that it was revealed in Arabic. Allah Almighty said: (We have made it a Qur'an in Arabic, that ye may be able to understand) (Surah Al-Zukhruf, verse ,3). because it was revealed to the Messenger of Allah (peace and blessings of Allah be upon him) in the language of his people, Allah Almighty said: (We sent not a messenger except in the language of his people.) (Surah Ibrahim, verse 4). Therefore, it is not possible to interpret the Qur'an and clarify the meanings of its words in any other language. It is not possible to understand the Holy Qur'an and the Sunnah of the Prophet, and to avoid committing mistakes and distorting the meaning of the verses without being familiar with them all. An example of the linguistic interpretation is the explanation of the phrase (He ascended) when the Almighty said (then He ascended on the Throne) (Surat Al-A'raf, verse 54) The intended meaning of the expression "He ascended" is a metaphorical one meaning as it expresses the decreeing of orders and the administrating of affairs. The verse is interpreted using rhetorical approach. (Al-Tayyar, Musaed Suleiman ,1432 AH)

The third topic

The importance of interpretation methods

The interpreters' methods provide the researcher with the rules, etiquette, controls, and directions that are necessary for interpretation. They also provide him with the objective methodological foundations necessary to start working in the field of interpretation. They provide the learner with information about the origins, schools and trends of interpretation in the Islamic world, and introduce him to the most famous ones. They also teach him about the pioneering interpreters, and their approaches and methods, and thus the learner becomes familiar with the science of interpretation, its scholars, heritage, and methods, which motivates him to study detailed interpretations. (Al-Khalidi, Salah Abdel Fattah ,1429 AH - 2008 AD)

First requirement

The importance of interpreting the Qur'an

The science of interpretation is of great importance, since Allah has revealed the Qur'an for people to ponder and understand it. With understanding, souls tend to act upon it and apply its rulings. Allah Almighty indicated the importance of interpretation when He called for contemplating the Qur'an:

The Almighty says:} (Al-Tabari, Marouf Al-Haristani ,2010) A Book which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember. (29) (Surah S, verse 23)He also said: (Do they not contemplate the Qur'an? Or are there locks upon hearts? (Surah Muhammad ,verse 24)He also commanded his Prophet (peace and blessings of Allah be upon him) to carry out the task of interpretation: (And We have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them, and that haply they may reflect.)(Surah An-Nahl ,verse 44)

The Prophet (peace and blessings of Allah be upon him) carried out the task in the best possible way. When his companions were confused about something from the Qur'an, they would ask him (peace and blessings of Allah be upon him) and he would clarify it to them.

Imam al-Tabari - may Allah have mercy on him - said, explaining the importance of interpretation: (Know, servants of Allah - may Allah have mercy on you - that the most deserving of my care has been devoted to its knowledge, and have reached my ultimate goal when I spent time learning what I know will please Allah and lead scholars to the path of guidance. You have to know that the best unquestionable book is the Qur'an whose revelation is unquestionable. Those who read it will be abundantly rewarded as it is (A revelation from the 'One Who is' All-Wise, Praiseworthy). (Al-Tabari, Marouf Al-Haristani ,2010)

Second Requirement

The role of interpretation methods in understanding the Qur'an

The interpretation method has a role in understanding the Qur'an. The clear path and explicit steps of its program and the coherence of its elements, mechanisms and tools, lead to the success of applying the interpretive process and reaching sound results. Scholars do their best to identify the process by using methodological and interpretive standards. Accordingly, scholars may differ in defining the details of the components of the interpretive program (the interpreter's approach) for many reasons: different educational levels; different research skills, different standards, impartiality and objectivity. (Hassan Abdel Hadi Rashid ,2021).

Third Requirement

Examples of the interpretation methods

On the authority of Anas bin Malik, narrated by Abdullah bin [Imam] Ahmad, on the authority of Ismail bin Abi Muammar, on the authority of Abu Usama, on the authority of Abdul Hamid bin Jaafar, on the authority of Al-Ala', on the authority of his father, on the authority of Abu Hurairah, on the authority of Ubayy bin Ka'b, Al-Tirmidhi and Al-Nasa'i narrated the following Hadith on the authority of Abu Ammar Hussein bin Harith, on the authority of Al-Fadl bin Musa, on the authority of Abdul Hamid bin Jaafar, on the authority of Al-Ala', on the authority of his father, on the authority of Abu Hurairah, on the authority of Ubayy bin Ka'b, who said, "he Messenger of Allah (peace and blessings of Allah be upon him) said: "Allah, Almighty and Sublime, did not reveal in the Torah or in the Gospel anything like Umm Al-Quran (Al-Fatihah), which is the seven oft-recited, and (Allah said) it is divided between Myself and My slave." This is Al-Nasa'i's wording. Al-Tirmidhi said: Hasan Gharib.

Imam Ahmad said: Muhammad bin Ubaid told us, Hashim told us, Ya'ni Ibn al-Barid, Abdullah bin Muhammad bin Aqeel told us, on the authority of Ibn Jabir, he said: "I came to the Messenger of Allah (peace and blessings of Allah be upon him) after he had spilled water. I said: Peace be upon you, O Messenger of Allah, but he did not answer me. So, I said: Peace be upon you, O Messenger of Allah. He did not respond. So, I said: Peace be upon you, O Messenger of Allah, but he did not respond. So, the Messenger of Allah (peace and blessings of Allah be upon him) set off walking, and I followed him until he entered his tent, and I entered the mosque. I sat down gloomy and sad. Then the Messenger of Allah, (peace and blessings of Allah be upon him) came out to me – cleansed - and said: Peace and mercy of Allah be upon you; Peace and mercy of Allah be upon you; Peace and mercy of Allah be upon you. Then, he said: Shall I not tell you, Abdullah bin Jaber, about the best surah in the Qur'an? I said: Yes, O Messenger of Allah. He said: Read: Praise be to Allah, Lord of the Worlds, until you complete it. This is a good chain of attribution, and Ibn Aqeel is cited as evidence by the major imams, and Abdullah bin Jabir was a companion. Ibn al-Jawzi stated that he is al-Abdi, but Allah knows best. It is said that he is Abdullah bin Jaber Al-Ansari Al-Bayadhi, as stated by Al-Hafiz Ibn Asakir. They pointed out from this Hadith and its likes that some verses and surahs are more superior than others. This is narrated on the authority of many scholars, including: Ishaq ibn Rahawayh, Abu Bakr ibn al-Arabi, and Ibn al-Hissar from the Malikis. Another group held that there was no superiority at all, as all words were revealed by Allah. They feared that such preference could give the illusion of a lack of superiority, while every single word is superior. (Al-Qurtubi, Abu Abdullah, Muhammad bin Ahmed Al-Ansari ,1384 AH)

Conclusion

Allah Almighty has ordered man to worship Him, and therefore He has legislated the rulings that regulate for the Muslim all provisions related to worship and transactions. These rulings and sermons were collected in the Holy Qur'an and the Sunnah, so the legitimate texts from the Qur'an and Sunnah need to be understood correctly.

Interpretation of the Holy Qur'an is one of the greatest and most honorable sciences. Because the Qur'an is the word of Allah, and because the honor of knowledge is the honor of the known, the approaches of the interpreters are one of the most important sciences of the Holy Qur'an. The interpretive approach is a term that refers to a plan that the interpreter of the Qur'an follows while interpreting it. It is either stated by the interpreter in the introduction to his interpretation, or learned by extrapolating his interpretation, to identify the approach used. The interpretation method is of great importance in highlighting the scientific value of interpretation, its positives and how to benefit from them. (Abu Bakr Al-Baqalani, et.al.2023)

Findings:

1. The Holy Qur'an is the primary source of legislation, and it includes all the principles of the Islamic faith.
2. The greatest provisions of religion and acts of worship are derived from the Qur'an.
3. Reaching the correct interpretation is necessary to prevent the distortion of the Holy Qur'an meanings or the disruption of its rulings.
4. The Muslim is commanded to understand and reflect on the Qur'an. This could be done by contemplating the interpretation of the Qur'an and understanding it first.
5. In order for the worship of Allah to be carried out according to the precepts of Prophethood, the Qur'an must be interpreted correctly.
6. Deepening the understanding of religion is through understanding the Qur'an and its interpretation.

Recommendations

- It is necessary to know the circumstance of the interpreter, his conditions, and the knowledge needed.
- Taking the Sharia rules into account when interpreting the Holy Quran.
- There must be rules and controls that determine the validity of the interpretation approach.
- It is necessary that the interpretation of a Quranic text does not contradict any other text, because there shouldn't be any contradiction within the Sharia provisions.
- The appropriate interpretive approach should be utilized in place.
- There are approaches and methods of interpretation that open the way for misunderstanding some legal rulings or doctrinal matters from heresiarches. Therefore, the Sharia principles and controls should be adhered to when interpreting.

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