

The Concept of Exegesis for Modern and Ancient Scholars

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ABSTRACT

There is a consensus on the interpretation of the original major in the Qur'anic text, but there is a difference between the apparent interpretations of some concepts and their exegesis. This is why exegesis has always been the subject of many well-known verbal conflicts, especially those related to the Qur'anic text, which is characterized by perfection and authority. There are some people who believe that the book of Allah has been definitively interpreted by well-established scholars of ancient interpreters, and if we want to understand its meanings and realize its purposes, we should only work on these venerable works to read and get inspired by them, since there is no room for more ijihad by opinion on the book of Allah Almighty.

On the other hand, there is a group of modern scholars who believe that the Qur'an is a linguistic text open to all interpretations. Therefore, there could be many interpretations of the text due to the multiplicity and diversity of its readers. The two groups meet for one goal, which is to kill and assassinate the meaning. This research represents a review of the exegesis of the Qur'anic text according to ancient and modern interpreters. It is a necessary movement in order for the Holy Qur'an to obtain its due consideration, research, and diligence for people to understand its legislation.

Keywords: *Interpretation - hadith scholars - speech - ancient commentators - the Qur'an - wisdom.*

Introduction

Research Importance:

The research lies is important for discussing the following points:

- 1- Definition of exegesis.
- 2- The importance of exegesis in the interpretation process.
- 3- Definition of exegesis according to the hadith scholars.
- 4- Definition of exegesis according to ancient interpreters.
- 5- The role of exegesis in clarifying the meaning of the Qur'anic text.

Research objectives:

This research aims to:

- Clarify the nature of exegesis in terms of concept, definition, language, terminology and connotation.

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- Distinguish between the term exegesis and other similar terms.
- Distinguish between the concept of exegesis according to ancient and modern interpreters.
- Present the evidence of exegesis, its conditions, the legislation of its use in interpretation and the opinion of ancient and modern interpreters.
- Define the types of exegesis in interpreting the Qur'an: isolationist exegesis, general exegesis, idiomatic exegesis, exegesis in terms of validity.

Research problem:

The problem of the research revolves around the most acceptable exegesis approaches, and whether modern methods of exegesis are better than those used by the ancient interpreters in dealing with certain topics.

Study Approach:

The comparative approach was used to compare between modern and ancient approaches used in interpreting the Qur'an highlighting similarities and differences between them. The researcher followed a set of steps in order to attain scientific facts regarding ancient and modern methods of exegesis. The comparative approach was chosen due to its predominance in the study of theoretical sciences.

Research Plan

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First topic

Exegesis and its significance

First requirement

The concept of exegesis

First section

Definition of exegesis

First: The linguistic definition of exegesis

Taweel (exegesis): A noun in the form of "Tafe'll". Imam Ibn Faris said: the triple root "Awal" has two origins, namely: the beginning of something, and its ending. The word is also used to mean "male deer" and "give something back to its owner." (Abu Al-Hussein, Ahmed bin Faris bin Zakaria ,2007)

Second: The terminological definition of exegesis

Exegesis is: changing the apparent meaning of the verses, through deduction, to another possible meaning in a way that does not contradict the Qur'an or the Sunnah. It is the saying of Al-Baghawi and Al-Kawashi. Exegesis is: explaining the hidden meaning of Qur'anic words, and clarifying what is really meant by them. This verse for example (Indeed, your Lord watches) (Surah Al-Fajr verse ,14), could be interpreted in two ways. Its apparent meaning (interpretation) is that that Allah is ever watchful, i.e., He is aware of everything that the wrongdoers do. He sees it, knows it, monitors it, and records it against them to hold them accountable for it. As for its exegesis, the verse warns against neglecting the commands of Allah, forgetting to prepare for the Day of Resurrection. This is the saying of Abu Talib al-Taghlibi. (Al-Khalidi, Salah Abdel Fattah ,1429 AH - 2008 AD).

Second section

Distinguishing exegesis from similar terms

First: Exegesis

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.”

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”, then the exegesis of this is its rising, (Al-Suyuti, Abdul Rahman bin Abi Bakr, Jalal al-Din, 1394 AH) 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." (Surah Yunus ,verse 38)

Second: 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 readings, “and their connotations”, that is, the connotations of those words; and this is the science of language needed. Our saying, “and its individual and synthetic rulings”, includes 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, but the meaning refutes it, so it needs 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, and the story of 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, realizing its meanings, extracting its rulings and morals. (Al-Suyuti, Abdul Rahman bin Abi Bakr, Jalal al-Din ,1394 AH)

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 (islamonline, 2023), 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 (Al-Jawzi, Jamal al-Din Abu al-Faraj Abd al-Rahman bin Ali bin Muhammad , 1422) and what they lead to. Al-Zajjaj (d. 311 AH) said: "Contemplation is considering the outcome of something." (Abu Al-Hussein, Ahmed bin Faris bin Zakaria ,2007) 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 things (Al-Jurjani, Ali bin Muhammad bin Ali Al-Zain Al-Sharif Al-Jurjani ,1403 AH), 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." (Abadi, Majd al-Din Abu Taher Muhammad bin Yaqoub al-Fayrouz ,1426) Contemplation/ forethought means considering the consequences of things. Therefore, you look at where things are going. (Al-Farabi, Abu Nasr Ismail bin Hammad Al-Jawhari ,1407)

The researcher believes that exegesis means to divert the expression from the most likely possibility to the likely possibility by interpreting the utterance contrary to its apparent meaning, i.e., to another meaning. Whether exegesis is good or reprehensible depends on evidence. If it is based on evidence, then the far meaning is intended, and the exegesis is correct, and if it is without evidence, then it is not intended by the speaker.

Second requirement

The concept of exegesis

First section

Exegesis for ancients Interpreters

Exegesis in the hadiths of the Messenger (PBUH):

Exegesis in the Prophetic Hadith: This concept was mentioned in the hadith of the Messenger of Allah, (peace and blessings of Allah be upon him), to mean explaining and interpreting a vision, or understanding and explaining. Below are examples of hadiths in which both meanings are mentioned:

Explaining and interpreting a vision: Hadith scholars have devoted special books of their works to the explanation and interpretation of visions. In Sahih al-Bukhari there is a book (Vision Interpretation) and in Sahih Muslim the book (The Vision): Imam al-Nawawi, interpreter of the Sahih, entitled the third chapter of the book (The Vision) in Sahih Muslim (Chapter on the Interpretation of the Vision): In this section we can read a number of hadiths in which the term (exegesis) was mentioned: (Al-Khalidi, Salah Abdel Fattah ,1429 AH - 2008 AD).

In the Prophetic Hadith: Interpretation was mentioned in the hadith of the Messenger of Allah (peace and blessings of Allah be upon him), and it sometimes came in the sense of expressing and interpreting the vision, and sometimes in the sense of understanding and interpretation. Below are examples of hadiths in which both meanings are mentioned:

Interpretation and interpretation of the vision: Hadith scholars have devoted special books in their works to the interpretation and interpretation of the vision. In Sahih al-Bukhari there is a book (Interpretation of the Vision) and in Sahih Muslim the book (The Vision): Imam al-Nawawi, commentator on the Sahih, entitled the third chapter of the book (The Vision) in Sahih Muslim (Chapter on the Interpretation of the Vision): In this section we review a number of hadiths in which it was mentioned. Interpretation term:

- Anas b. Malik reported Allah's Messenger (peace and blessings of Allah be upon him) as saying: I saw during the night that which a person sees during the sleep as if we are in the house of 'Uqba b. Rafi' that there was brought to us the fresh dates of Ibn Tab. I interpreted it as the sublimity for us in the world and good ending in the Hereafter and that our religion is good (Sahih Muslim, 42)

- Abu Sa'id Al-Khudri narrated: I heard Allah's Messenger (peace and blessings of Allah be upon him), Abu Sa'id Al-Khudri narrated, "While I was sleeping, the people were presented to me (in a dream). They were wearing shirts, some of which were merely covering their (chest). and some were a bit longer'. Umar was presented before me and his shirt was so long that he was dragging it". They asked, "How have you interpreted it, O Allah's Messenger (peace and blessings of Allah be upon him)," He said, "Religion". (Sahih Muslim, 44)

- Imam Ahmad narrated on the authority of Uqba bin Amer Al-Juhani (may Allah be pleased with him) on the authority of the Messenger of Allah (peace and blessings of Allah be upon him) said: "I fear two things for my Ummah: the Qur'an and milk. As for milk, they seek the countryside, follow desires, and neglect the prayers. As for the Qur'an, the hypocrites learn it to argue with the believers by means of it. (Musnad Ahmad bin Hanbal, 4/155)

Second: The Companions' exegesis of the Qur'an:

- Imam Ahmad narrated on the authority of Saeed bin Jubair that Abdullah bin Omar, may God be pleased with them both, used to pray wherever his camel headed and say: I saw the Messenger of Allah (peace and blessings of Allah be upon him) doing that. (Musnad Ahmad bin Hanbal, 2/41) It is interpreted as the Almighty's saying: (To Allah belong the east and the west, so wherever you turn, there is the face of Allah). (Surah Al-Baqarah ,verse 115)

- Abdullah bin Omar (may Allah be pleased with them both) believed that it was permissible to perform voluntary prayers on a riding animal wherever it heads. He did not stipulate that facing the Qiblah was not a condition for the validity of prayer. If someone performed the voluntary prayer while on his riding animal, facing other than the Qiblah, his prayer would be valid. Ibn Omar relies on the apparent meaning of the verse that states that the east and the west belong to God, and that the person praying on a riding animal turns his face to Allah wherever he turns, and his prayer is accepted) Al-Khalidi, Salah Abdel Fattah, 1429 AH - 2008 AD).

- Imam Al-Bukhari narrated on the authority of Ibn Shihab Al-Zuhri, on the authority of Urwa ibn Al-Zubair, on the authority of Aisha, may Allah be pleased with her, who said: Prayer was first imposed as two rak'as, so the travel prayer was confirmed, and the urban prayer was completed. Al-Zuhri said: So, I said to Urwa: What is the matter with Aisha's prayers? Urwa said: I interpreted like Othman. (Sahih Al-Bukhari, 18)

Aisha, may Allah be pleased with her, narrates that prayer was two rak'as during travel and at home, when God imposed it on Muslims, and after that God made the urban prayer four rak'as, and left the travel prayer as two rak'as. Her words indicate that it is better for the traveler to shorten the four-rak'a prayer and make it two rak'as. However, Aisha was traveling and completed the prayer and did not shorten it. (Al-Khalidi, Salah Abdel Fattah ,1429 AH - 2008 AD).

Third: Exegesis for ancient interpreters:

When we interpret statements, we expect it to happen, and in this way, we link it to its intended purpose, which is its occurrence in the world of reality. This is the meaning of Al-Raghib's words: (Exegesis: is linking something to its purpose, whether knowledge or action). (Exegesis has two meanings according to the Salaf) Imam Ibn Taymiyyah said good things about the meaning of exegesis in his treatise "al-Iklil fi al-Mutashabih wal-Ta'wil." Here are some extracts of what he said about it: "As for exegesis according to the Salaf, it has two meanings, one of which is: interpreting the speech and clarifying its meaning, whether it agrees or disagrees with its apparent meaning." According to these people, exegesis and interpretation are close or synonymous." (bn Taymiyyah, Epistle, 104-107)

This-and Allah knows best-is what Mujahid meant when he said that scholars know the exegesis of the Qur'an. This is why Muhammad ibn Jarir al-Tabari used to say in his Tafsir: "the saying in the interpretation of such and such; Interpreters disagreed about the interpretation of this verse, etc." Al-Tabari meant exegesis here.

The other meaning of exegesis according to the Salaf is: the same meaning of speech. If the speech is a request, its interpretation is: the same as the requested action. If the speech is a statement, its interpretation is: the same as the thing that is reported. These two meanings are different. According to the first meaning, exegesis is knowledge, so the exegesis of speech is knowing its meaning. It is the same like interpretation, explanation, and clarification in this sense. The heart is responsible for the exegesis, and the role of the tongue in interpretation is to utter and pronounce. According to the second meaning, exegesis is the same things that exist in reality, whether past or future. When you say, "The sun has risen, the exegesis of your statement is the same as its rising. In this sense, the exegesis of speech is the existence of its meaning in reality. (bn Taymiyyah, Epistle, 25-26)

The researcher believes that there is a difference between ancients and the modern interpreters regarding the meaning of interpretation, and this is due to several legal and doctrinal matters. Therefore, we find that the Salaf used the word exegesis in the sense of interpreting speech and clarifying its meaning, whether it agrees with its apparent meaning or contradicts it. There is a convergence and synonymy between exegesis and interpretation according to them. As for the exegesis according to modern scholars, it goes beyond that. Therefore, the possibility of error in their ijihad is greater.

Second section

Exegesis for modern scholars

The innovation of opposing texts with rational and philosophical standards and rules did not appear in the era of the Companions and chief Followers until the end of the first century AH, when the Jahmi appeared at the hands of Al-Jaad bin Dirham. Shaykh al-Islam Ibn Taymiyyah said: "In the era of the Companions and chief followers, nobody contradicted texts with rationalities. The Kharijites and Shiites started to deduct at the end of the caliphate of Ali. (Al-Zirakli Al-A`lam, 4/142) The Murjites and Qadariyah appeared at the end of the Companions' era, so they used to plagiarize texts and use them as evidence for what they said, but they did not claim that they had rationalities conflicting texts. But with the advent of the Jahmi at the beginning of the Followers' era, they began to contradict texts with rationalities, but they were a few oppressed people in the nation. Their leader was Al-Jaad bin Dirham, who was sacrificed by Khalid bin Abdullah Al-Qasri. (Ibn Taymiyyah 1/308) It seems that this is the exegesis by which they denied the attributes of Allah Almighty, distorting them and diverting them from their apparent intended meaning. They interpreted the Qur'an according to their rationalities without inferring the Sunnah of the Messenger of Allah (peace and blessings of Allah be upon him) or the sayings of the Companions or Followers although they learned from them the meanings of the Noble

Qur'an as well as the words of the Qur'an. The heretics interpret the verses of Qur'an with meanings that contradict what Allah and His Messenger (peace and blessings of Allah be upon him) meant claiming that this is the exegesis that only the firmly rooted in knowledge know. I specifically mean the exegesis of modern theologians such as the Jahmiya, Anti-fatalists and others. (Ibn Taymiyyah 1/309)

Third requirement

Evidence and conditions of exegesis

First section

The legislation and evidence of exegesis

First: The opinion of the Salaf regarding the exegesis and their evidence.

It is proven that the Prophet (peace and blessings of Allah be upon him) said that he prayed for Abdullah bin Abbas and said: "Oh Allah, make him understand the religion and teach him exegesis." The apparent meaning of exegesis is the interpretation and clarification of the meanings of Qur'anic verses and the clarification of what is meant by them.

It was also proven that he (peace and blessings of Allah be upon him) interpreted the noble verse: (Say, "He has power to send torment on you from above ...") (Surah Al-An'am, verse 65) as existing and its exegesis has not yet come, (Al-Tirmidhi in Tafsir , 3068) meaning it has not occurred. Its practical and realistic meaning, which is its exegesis, which is the fate of the interlocutors and the consequence of their order, has not happened. (Al-Jalind,23) In this connection, Aisha said: The Messenger of Allah (peace and blessings of Allah be upon him) would often say while bowing and prostrating: "Glory be to You, O Allah, our Lord, and to You is praise, O Allah, forgive me," interpreting the verse (Ibn Taymiyyah: Majmo' al-Fatawa, 4/68) (So glorify the Praises of your Lord, and ask for His Forgiveness). (Surat Al-Nasr, verse ,3) It has also been proven about many of the predecessors that they used to say of some verses, "These are interpreted and these are not" (Al-Tabari). Al-Tabari narrated with his chain of transmission on the authority of Abu Al-Atahiya, who said, "We were sitting with Abdullah bin Masoud, and there happened between two men what happens between people until they got up to quarrel. A man among Abdullah's audience said: Shall I not stand up and command them to enjoin what is right and forbid what is evil?" A man next to him said, "Take heed of yourself, for Allah Almighty says (Take heed of your own selves. If you are rightly guided, the error of he who strays will not harm you.) (Surah Al-Ma'idah, verse 105)When Ibn Masoud heard it, he said: "Hey, the interpretation of this has not yet come!" The Qur'an has been revealed where it has been revealed. Some of its verses have been interpreted before revelation, and some of them have been interpreted during the time of the Prophet (peace and blessings of Allah be upon him), some have been interpreted shortly after the Prophet (peace and blessings of Allah be upon him) and some will be interpreted in the future. The interpretation of some verses about Doomsday will be revealed on Doomsday, and the interpretation of others about Judgment, Paradise and Hell will be known on the Day of Judgment. (Al-Suyuti in Al-Durr Al-Manthur, 3/216)If we went on to investigate the sayings of the predecessors and their interpretations of the word "exegesis," it will take much time, so, I will suffice to explain what the predecessors meant by the word "exegesis." For the Salaf the word has two meanings: interpreting the speech and explaining its meaning, whether it agrees or disagrees with its apparent meaning. Exegesis and interpretation in this sense are close or synonymous, and this is what Ibn Jarir al-Tabari exactly meant when he said, "The exegesis of his saying is such-and-such ..." and "Interpreters disagreed regarding this verse, etc." alluding to exegesis. Imam Ahmad also said in his book "The Response to the Jahmiya and the unbelievers, (Al-Arabi, Abu Bakr ,241)"Hence, the Salaf said: Sunnah is the exegesis of commands and prohibitions." Here, he used the word "exegesis", in the declarative sentence, to mean the truth communicated, including the unseen, such as Doomsday,

Resurrection and the Divine Attributes, as such type of truth is known only to Allah Almighty) Muhammad Al-Sayyid Al-Jalind,77).

Second: Heretics' opinion and evidence regarding exegesis

For heretics, exegesis means: transforming the intended meaning of the speech from the apparent meaning to a possible meaning, transforming the real meaning of a word to a metaphorical meaning, (Al-Razi,182) or a possible meaning supported by evidence and makes it more likely than the apparent meaning. (Al-Ghazali ,1/387)Therefore, Ibn Taymiyyah said: Interpretation, according to later scholars, such as the jurists, heretics, Sufis, and the like, is to transform the intended meaning of the speech from a more likely meaning to a less likely due to strong evidence. This is the exegesis they speak of in the fundamentals of jurisprudence and controversial issues. (Ibn Taymiyyah ,312)This is exactly what Al-Dhahabi said about exegesis for late scholars, heretics and others, "Exegesis according to all of them is the shifting of the meaning of a word from a more likely meaning to a less likely meaning using strong evidence, and this is the exegesis they speak of in the fundamentals of jurisprudence and controversial issues. However, saying that exegesis is changing the correct meaning to the preferred meaning, or transforming the real meaning of a word into a metaphorical meaning, is something that the predecessors did not say, as this could ultimately lead to disabling the attributes of Allah Almighty, distorting the texts of the Qur'an and Sunnah, and invalidating what they dictate. Ibn al-Qayyim says: "If it is known that the division of words into reality and metaphor is not legal, rational, or linguistic, but just terminology. This term came to existence after three centuries without text, and the Mu'tazila, the Jahmiyah, and those who followed their path among the heretics originated it, disabling words from denoting the meanings they denote.(Summary of the Thunderbolts Al-Mursalat 2/273)

Section Two:

Conditions of exegesis

First: The interpreter must be qualified

Second: The exegesis must be consistent with the language

Third: There is evidence that the exegesis of the word is the intended meaning

First: The interpreter must be qualified:

The interpreter must meet the conditions for ijtihad. He must be knowledgeable of the causes and fields of exegesis, the meanings and purposes of words, the spirit of the Islamic Sharia and its evidence, the abrogator and the abrogated and of with the reasons for the descent. If this condition is missing in the interpreter, he is not eligible of interpretation.

Second: The exegesis must be consistent with the language:

The meaning to which the word was interpreted must be one of the possible meanings, and the utterance must be consistent with the meaning to which it was interpreted. That is, it must have a linguistic connection with the word, a known usage, or a legitimate custom.

Third: There is evidence that the exegesis of the word is the intended meaning:

The interpretation should be based on valid evidence that supports the deviation of the word from its apparent meaning to others, because the original is the apparent action, unless there is evidence that what is meant by the word is the meaning to which it was transferred. The absolute must remain absolute, and must not be restricted unless there is evidence that this restriction is a must, and the apparent prohibition is haram until the evidence indicates that it is preferable to change it to be inflicted. (alhesn.net,2023)

Second topic

Types of exegesis

First requirement

Mu'tazila exegesis

First section

What is meant by Mu'tazila exegesis

Interpreting the attributes of Allah Almighty and diverting them from their intended apparent meaning is one of the most basic characteristics of the Mu'tazila, and it is what the leaders and sheikhs of the Mu'tazila decided upon. AlNazzam (Al-Alam ,1/43)says, "The meaning of my saying "Omniscient" is affirming His Essence and denying ignorance about Him. The meaning of my saying "All-Powerful" is affirming His Essence and denying His inability. The meaning of My saying "Ever-Living" is affirming His Essence and denying death about Him, as well as our saying in other attributes of the His Essence as such. (Islamic Articles, 1/247)This indicates that the Mu'tazila invalidated all the attributes of Allah Almighty with which He described Himself in His Book and in the Sunnah of His Messenger (peace and blessings of Allah be upon him) by interpreting the texts under the pretext of transcendence or Allah's dissimilitude to His creatures. It is clear from the above that exegesis in this sense is a disruption and distortion of the texts from the meaning they indicate, and therefore it is a nullification of the attributes of Allah Almighty with which He described Himself and with which the Messenger (peace and blessings of Allah be upon him) described him. We can conclude that the interpretation of an utterance to a meaning that has not been indicated by evidence or presumption is something that cannot be applied to the words of Allah Almighty. If Allah Almighty had intended such a thing, He would have attached presumptions indicating the desired meaning to the words so that the listener would not be confused. Allah Almighty has sent down His Qur'an as clarification and guidance. If He had intended something other than its apparent meanings and had not attached any evidence indicating them, the Qur'an would not have been a clarification or guidance. (Dr. Fadlallah Hamdan Abkar is coming)

Section Two

The application of the Mu'tazila exegesis

Al Mu'tazila focused in defending Islam on two basic foundations: philosophy and language. They did not intend to study philosophy as an art, but because they noticed that their opponents had mastery over mental sciences, argument and debate. They soon realized that relying on transcription alone is insufficient in convincing opponents, or making comprehensive arguments. They also realized that they lack rational justifications and evidence that is needed to support their arguments and prove their validity. It became clear that they need to study philosophy, understand its issues, and master its methods of thinking and dialectical tools in order to strengthen their arguments so that they could defeat their opponents in debates. Thus, Al Mu'tazila became the most prominent theologians in Islam. History has immortalized their endeavor because they accomplished what the religion dearly needed of at the time, namely, resorting to the method of theology. They derived their style from Islamic culture, as well as from philosophy and its tools, which they later learned from the nations that mastered it. They only aimed to clarify the issues of religion and its virtues and bring it closer to the minds of the people so that they could understand and embrace it; thus, achieving its renaissance and revival.

Because of their interest in rhetoric and advocacy of religion, Al Mu'tazila were keen to study the language and master its sciences, so they memorized the masterpieces of speech, the Qur'an and poetry. They became a school of philosophy that included an educated and aware class of scholars who were deeply versed in the sciences of theology, literature, interpretation, and its sciences, including grammar. No one denied the great work

accomplished by Al Mu'tazila in the field of exegesis and advocacy. It was natural, after they mastered grammar, to use it in their interpretation, so they interpreted parsing and relied on the deducing structures to serve their ideas and support their arguments. (ketabonline,2023) For this reason, we notice in Al-Zamakhshari's interpretation a clear tendency towards exegesis. For example, he said," If you ask: What is the meaning of the name of Allah being attached to recitation? I say: There are two aspects to it: One of them is that it is attached to it as the pen is attached to writing in your saying: I wrote with the pen. It means that a believer should believe that his action is not going to be taken into account in the Shari'a until it begins by mentioning the name of Allah, which is deduced from what the messenger, (peace and blessings of Allah) said, "Every important matter that does not start with praise of Allah, is devoid." (Al-Kashaf, vol. 1, p. 31)

Second requirement

Types of exegesis in terms of validity

First section

What is meant by correct exegesis

What is meant by exegesis in the terminology of the interpreters and the Salaf of jurisprudence and hadith is: interpretation and clarification.

Ibn al-Qayyim said: The correct exegesis means the first two parts: the true meaning and what it means in the external world, or the interpretation and the clarification of its meaning. Exegesis includes the decisive and the similar, the imperative and the declarative. So, the exegesis that matches with the conventions of the scripture and the Sunnah is the right one, and the exegesis that contradicts the conventions of the scripture and the Sunnah is the corrupt one. (Al-Sawa'iq al-Mursalah: by Ibn al-Qayyim,1/177)

Second section:

What is meant by reprehensible exegesis.

Exegesis, in the terminology of the fundamentalists, is: the transformation of a word from its apparent clear meaning into a possible meaning, provided that there is evidence. Exegesis is of two kinds:

- 1- A correct and acceptable exegesis: which is the transformation of a word from its apparent clear meaning, because there is correct evidence from the Qur'an or the Sunnah.
- 2- A corrupt and unacceptable interpretation: which is the transformation of a word from its apparent clear meaning, for what the Mujtahid believes is evidence, but it is not evidence.

Interpreting a word to mean something other than its apparent meaning without evidence is not an exegesis in reality, but rather a distortion and manipulation of the Holy Book and the Sunnah of His Prophet (peace and blessings of Allah be upon him). The interpretations of the Jahmyia, the Assassins, and the extremists who reject some verses of the Holy Qur'an are examples of these. The established rule among scholars is that it is not permissible to transform the meaning of a word from the Book of Allah or the Sunnah of His Messenger (peace and blessings of Allah be upon him) from its apparent meaning to any possible meaning except with evidence that can be referred to. Ibn Uthaymeen said, describing the second type: (It is the one used by people who distort the attributes of Allah Almighty. The apparent meaning of the wording (The Most Merciful has ascended over the Throne) (Surah Taha, verse 5): is that Allah Almighty has ascended over the Throne; He has settled upon it, and has ascended over it. An interpreter said: The meaning of "istiwa" (ascended) is: "seized". We say: This is your interpretation, because you distorted the wording from its apparent meaning. This is a distortion of the truth no exegesis, because there is no evidence on it. Rather, the evidence contradicts this interpretation.) (Al-Shanqeeti,p. 21)

Third requirement

Types of exegesis in terms of consensus

First section

Consensus on interpretation

Sheikh Ibn Uthaymeen said: Linguistically, consensus means determination and agreement. Terminologically, it is the agreement of the scholars of the nation after the Prophet (peace and blessings of Allah be upon him) on a legal legislation. Therefore, disagreement is excluded by the “agreement”, as consensus would not be achieved with the existence of any disagreement. By the word “Mujtahids”, we exclude the common people and the imitators; Their agreement or disagreement is not considered. (islamqa.info ,2023)When we say “this nation” we rule out the consensus of other nations. It is not reliable. What is meant by consensus on interpretation is that scholars who are known for the soundness of their belief and opinion agree on specific exegesis, which confirms and supports the validity of the interpretation and its safety from heresies and errors.

Section Two

Individual exegesis

What is meant is that only one sheikh or the followers of a specific sect interpret a specific text in a way that contradicts the consensus of interpreters. This is a reprehensible type of exegesis and is forbidden by law. Sheikh Ibn Uthaymeen - may Allah have mercy on him - explained the meanings of exegesis, what is a valid and what is an invalid interpretation, and that exegesis in the terminology of the later scholars is the transformation of a word from a more likely meaning to a less likely meaning due to strong correct evidence.

The evidence is the proof that justifies diverting the word from its apparent meaning, and upon which the correct interpretation is based. Sheikh al-Islam Ibn Taymiyyah, may Allah have mercy on him, talked about this issue, and mentioned important information. Here, we will quote in full, what he said, “Evidence that the utterance is beyond its apparent meaning. Is it considered exegesis? What can be interpreted and what cannot be interpreted? This is one of the issues that has been discussed a lot without proper control or approach. (Sheikh/ Abdul Rahman bin Saleh Al-Mahmoud)Therefore, two sects went astray in it:

A group thought that if some texts of the Divine Attributes do not indicate the apparent meaning, such as the sacred hadith, “My servant fell ill ...”, and the like, then it is evidence of the permissibility of interpreting every text related to the Attributes, whether its apparent meaning indicates similes or contradicts reason, even if its proof and meaning are conclusive. This is what heretics believe, despite their differences in that sense. Another group reversed the matter and thought that if it is not permissible to interpret the texts of Attributes, then it is not permissible to interpret any other text, even if the evidence indicates that this apparent meaning is invalid. These people often confuse authentic and fabricated hadiths. Neither sect succeeded in achieving the truth, but rather fell into heresy and violated the texts that indicate the attestation of the Divine Attributes without representation or anthropomorphism. The reason for this is that they did not distinguish in the texts between what is one of the attributes and what is not, but rather mixed the matter up, either as affirmation or negation and anthropomorphism. The Sheikh of Islam paid attention to this matter, and made a clear distinction between texts indicating Attributes and other texts, either because they are not proven, or because evidence indicates that they are not Attributes. The Sheikh of Islam said firmly: “As for what I am saying and writing now - even though I did not mention it before in my answers, but rather suffice to say it in many gatherings - that the Companions did not contradict in their interpretation about any of verses about the Attributes. I have looked at the interpretations of the Companions and the hadiths they narrated, and collected more than a hundred interpretations from major and

minor books. So far, I have not found any interpretation of the verses or the hadiths about the Attributes other than their well-known, direct meaning. (islamweb,2023)

The researcher believes that types of exegesis differ according to the criterion used. They differ due to the doctrine, such as the interpretation of Al Mu'tazila, the concord of the evidence: correct and false interpretation and according to the agreement: consensus and individual exegesis.

Conclusion

Exegesis is one of the types of interpretation and should be used in the correct way by qualified people. Therefore, the interpreter must work diligently in the verses, try to extract their meanings, and interpret their facts by following the best method of interpretation that is based on the correct rules and legislations. Exegesis does not mean the same thing for ancients and modern interpreters due to legal and doctrinal matters. For the ancients, exegesis is the interpretation of speech and the clarification of its meaning, whether it agrees with the apparent meaning or contradicts it. This is why you find that the meanings of exegesis and interpretation are close or synonymous. However, exegesis for modern scholars goes beyond that meaning, and therefore the scope for ijtihad in it is greater, as is the possibility of committing a mistake. Exegesis, in the terminology of the later scholars, is the shifting of a word from the more likely meaning to the less likely meaning due to the evidence used, provided that the evidence is correct. There are types of exegesis according to the criterion of distinction. Types of exegesis differ according to the criterion used. They differ due to the doctrine, such as the interpretation of Al Mu'tazila, the concord of the evidence: correct and false interpretation and according to the agreement: consensus and individual exegesis.

Findings:

1. Exegesis is one of the paths of legitimate ijtihad to reach the correct interpretation.
2. Exegesis is a means of interpretation to find out the intended meaning of the Qur'anic text.
3. The legitimacy of exegesis from the Qur'an, Sunnah, and the opinion of the Salaf.
4. Exegesis is giving a word other than its apparent meaning.
5. In order for the exegesis to be correct, all conditions for interpretation must be met.

Recommendations:

It is necessary to take into account the latest events and scientific development when interpreting, in addition, every thoughtful observer of the Qur'an should learn exegesis and interpretation get a thorough understanding of the Holy Text.

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