



Applying the verses to reality: - its definition, methods, and controls

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Abstract

The research began by defining the application of verses to reality and the interpreters' methods for doing so. It then addressed the necessary controls for interpretation. It also mentioned observing the conditions for deduction from the text and benefiting from the extensive and solid heritage of interpreters. The research also required the ability and competence to present objectively and accurately, as well as a thorough knowledge of reality.

Keywords: *Download – Verses – Reality.*

Application des versets à la réalité : définition, méthodes et contrôles

Résumé

La recherche a commencé par définir l'application des versets à la réalité et les méthodes utilisées par les interprètes pour ce faire. Elle a ensuite abordé les contrôles nécessaires à l'interprétation. Elle a également mentionné l'observation des conditions de déduction à partir du texte et la nécessité de tirer parti de l'héritage vaste et solide des interprètes. La recherche exigeait également la capacité et la compétence de présenter les choses de manière objective et précise, ainsi qu'une connaissance approfondie de la réalité.

Mots-clés : *Téléchargement – Versets – Réalité.*

Introduction

Praise be to God, Lord of the Worlds, who revealed the Qur'an as the final divine scripture. I bear witness that Muhammad is His servant and Messenger. And then:

The Qur'an is the final word of God to humanity, which came as guidance and direction in all aspects of life. It comes from the All-Knowing, the All-Aware, the All-Glory be to Him. In order to achieve the desired guidance, a Muslim must experience the meanings of the verses. Hence, the topic of applying the Qur'anic text to reality is of utmost importance. It is a translation of the meanings of the Qur'an to touch people's lives, correcting errors, correcting distortions, and contributing to changing people's behavior when people understand what is intended and grasp the lofty aims and objectives of the Book of God. Scholars have made distinguished and prominent efforts in applying the Qur'anic text to reality. One of the most eloquent ideas that emphasizes the necessity for interpreters to keep pace with and experience their lived reality so that the meaning is firmly established and, God willing, influences the recipients.

The research begins with key questions: How can we understand the application of verses to reality? What are the most important methods? What are the controls that ensure it does not deviate from the right path?

The importance of the topic is evident in distinguishing and consolidating the definition of the interpretation of verses to reality, and in clarifying the most important methods adopted by interpreters when applying and applying Quranic verses to lived reality. The research also presents a set of required conditions and specifications that



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regulate the process of interpretation and application to reality, and improve and enhance the interpreter's interpretations so that they do not deviate from the correct and accurate path.

I have benefited from a number of previous references, including:

- "The Interpretation of Verses to Reality According to Interpreters: A Study and Application," by Dr. Abdul Aziz bin Abdul Rahman Al-Dhamer, first edition, 2008.
- Article: "The Interpretation of Verses to Reality According to Ibn Al-Qayyim," by Dr. Yahya bin Muhammad Zamzami.
- -3Article: "The Interpretation of Verses into Reality According to Interpreters by Meaning of Concept," by Dr. Ruqayyah bint Muhammad al-Atiq, from the Journal of the Islamic University, Saudi Arabia, Supplement No. 183.
- -4Article: "The Interpretation of Verses into Reality According to Imam Ibn Badis," from the Journal of the University of Emir Abdelkader, Algeria, dated: December 31, 2016.
- -5Article: "The Interpretation of Verses into Reality According to Muhammad al-Khader Hussein," by researcher Maryam Bouafia, from the Journal of al-Mi'yar, Algeria, dated: June 15, 2018.
- " -6The Interpretation of Verses into Reality Through the Interpretation of the Divine Overflow in the Meanings of the Holy Quran," by researcher Marwa Rahoma, a master's thesis, from the University of

Martyr Hama al-Akhdar, El Oued, Algeria, for the academic year 2017/2018.

- -7Research: The Method of Guidance in Applying Verses to Reality, by Dr. Muhammad bin Abdul Aziz bin Muhammad Al-Awaji, as a scientific paper submitted to participate in the annual International Quranic Conference "Muqaddas 8", Umm Al-Qura University, Saudi Arabia, on 29/1/1439 AH.

I adopted the inductive, then analytical, and also comparative approach in some instances.

1. Defining the application of verses to reality and explaining its methods.

In this section, I examine the definition of the application of verses to reality and then outline the methods used by interpreters to embody the application and real-life application of verses from the Holy Qur'an.

1.1. Definition: The Application of Verses to Reality

First, I will begin by defining the basic terms of this research: "Tanzil" (translation), "verses" (verses), and "Reality."

Tanzil [singular]: plural: "Tanzilat" (translation): noun of "nazalla" (translation). "Nazzal" (translation): denotes the descent or occurrence of something. He descended from his mount, "nazul" (translation). "Rain descended from the sky," (nazil): a severe calamity. A duel in war: when two parties compromise. "Nazal" (translation): a word that replaces "anzala" (translation). A place where "nazzal" (translation): often descends. ¹I found the people at their "nazil" (translation), meaning their dwellings. Ibn al-A'rabi said

¹ Ibn Faris, Dictionary of Language Standards, Vol. 5, p. 417.



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this. "Nazul" (translation): what is prepared for the guest. Food of someone who has a "nuzul" (translation): meaning abundant. They express Hajj by "nuzul" (translation). "Tanzil": verses of the Qur'an. "Tanzil" (translation): arranging something and placing it in its proper place.²

Verses: The plural of verse, which is: the sign, its weight is fa'lah, with a fat-ha, or fa'lah, with a sukoon, or fa'ila. Plural: ayat and ayun and ayaya. The plural of plural: ayya'. The lesson is plural: ayun, and the sign, and from the Qur'an is a statement that is connected until its interruption. The verse was mentioned in the Qur'an in several ways:³

- 1) In the sense of a sign, as in the Almighty's statement: "And among His signs is the creation of the heavens" [Ar-Rum: 22]. And His statement: "And among His signs is your sleep" [Ar-Rum: 23].
- 2) In the sense of the verses of the Qur'an, as in His statement: "Verses that are clear and precise" [Al-Imran: 7].
- 3) Meaning the miracles of the Messengers. God Almighty said: {So when Moses came to them with Our signs} [Al-Qasas: 36].
- 4) Meaning a lesson for those who reflect. As God Almighty says: {And We made the son of Mary and his mother a sign} [Al-Mu'minin: 50].
- 5) Meaning the Book and proof. God Almighty said: {Indeed, My signs were recited to you} [Al-Mu'minin: 66].

² Ibn Faris, Dictionary of Language Standards, Vol. 5, p. 417.

³ See: Al-Fayruzabadi, Al-Qamus Al-Muhit, p. 1261.

- 6) 6- In the sense of command and prohibition: God Almighty said: {Thus does God make clear His verses} [Al-Baqarah: 187]. It means command and prohibition, and it has similar meanings. The intended meaning here is, of course, the second meaning.⁴

Reality: an active participle of the verb "waqa'a" (the thing fell), meaning it occurred. The word "waqa'a" (the saying) upon them means it became obligatory. The truth became established, the camels knelt, and spring fell on the ground, but it is not said "fell." A bird fell on a tree or the ground, and they are "wuqu'" (falling). A fall is the impact of striking something, and a fall in war is one blow after another. The noun is "waqi'ah" (the incident) and "waqi'ah." The places where rain falls are its rainfall, and the days of the Arabs' wars are their days. Al-Waqi'ah: A severe calamity, or a calamity that befalls one of the vicissitudes of time. Al-Waqi'ah is one of the names of the Day of Resurrection. And the Most High said: When the Inevitable occurs, there is no lie about its occurrence, meaning the Resurrection. It is said of everything that is coming and expected, "The matter has occurred," just as you say, "The matter has come."⁵

Second: Its compound definition: Researchers have proposed definitions such as:

- "It is comparing the interpreter's contemporary events with similar ones in the Book of God

⁴ See: Al-Fayruzabadi, Insights of the Discerning in the Subtleties of the Noble Book, Vol. 2, p. 63.

⁵ See: Ibn Manzur, Lisan al-Arab, vol. 8, p. 403, and al-Fayruzabadi, al-Qamus al-Muhit, p. 773.



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Almighty, whether the comparison is complete, partial, or contradictory to what the verse states.”⁶

- Applying the ruling of the verse to a new incident from the divine laws, or the human actions and conditions of the individual or the group, by someone with a firm ability to interpret and deduce.⁷
- "A comparison of contemporary events in the interpreter's time and their inclusion in the appropriate Qur'anic verses."
- These are similar definitions, but the latter definition is perhaps simpler and clearer.⁸

1.2. The Methods of Interpreters in Applying Verses to Reality

By examining the methods of interpreters in applying and applying verses to reality, we can identify their types, classifying them according to the following considerations:

First: Types based on explicitness and implicitness:

1- Explicit interpretation: The interpreter states that the meaning of the verse applies to his time and reality. For example, when interpreting a verse, he might say: "As is the case today." Or: "We have seen it in our days." Or: "This is what happens in our society." Or any expression that confirms the previous meanings.

An example of this is what Imam Al-Qurtubi (d. 671 AH) mentioned in his interpretation of the saying of Allah: {And

⁶Abdul Aziz Al-Dhamer, *The Application of Verses to Reality According to Interpreters*, p. 33.

⁷See: Ruqayyah bint Muhammad Al-Ateeq, *Applying the Verses to Reality*, *Journal of Islamic Studies*, Supplement to Issue No. 183, p. 29.

⁸See: Yahya bin Muhammad Zamzami, *Interpretation of the Verses According to Reality by Imam Ibn al-Qayyim*, p. 7.

with Him are the keys of the unseen; none knows them except Him} [Al-An`am: 59]. He said: "The situation has been reversed in these times with the advent of astrologers and fortune-tellers, especially in Egypt. It has become common among their leaders, followers and princes to employ astrologers. Indeed, many of those who claim to be scholars of jurisprudence and religion have been deceived and have come to these priests and fortune-tellers, who have dazzled them with the impossible and extracted money from them. Thus, from their words they have acquired mirages and illusions, and from their religions they have acquired corruption and misguidance. All of that is among the major sins."⁹

2- Allusion: The interpreter does not explicitly state the meaning of the verse in his reality, but rather alludes to it implicitly or indirectly. An example of this is what was narrated by Mujahid (d. 104 AH) when interpreting the words of Allah the Almighty: ¹⁰{And that the transgressors are the companions of the Fire} [Ghafir: 43]. He said: "They are the ones who shed blood unjustly, they are the companions of the Fire." Thus, he is alluding to what was happening in his era - the era of Al-Hajjaj - where he saw that this action was extravagance and that those who did it were the transgressors.¹¹

Second: Its types, based on partial and general aspects:

General revelation: This is when a verse is presented that actually matches its meaning completely. An example of this

⁹ Al-Qurtubi, The Compendium of the Rulings of the Qur'an, Vol. 7, p. 3.

¹⁰ Al-Tabari, Jami' al-Bayan fi Ta'wil al-Qur'an, Vol. 21, p. 393.

¹¹ See: Abdul Aziz Al-Dhamer, The Application of Verses to Reality According to Interpreters, p. 83.



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is what Al-Qurtubi (d. 671 AH) mentioned in his interpretation of the verse of God Almighty: "And if you fear dissension between the two, send an arbitrator from his family and an arbitrator from her family. If they both desire reconciliation, God will cause it between them. Indeed, God is ever Knowing and Acquainted." [An-Nisa: 35] He said: "It is strange that the people of our country have neglected the obligation of the Book and the Sunnah in this and said: 'They will put the matter in the hands of a trustworthy person.' This is a contradiction of the text that is not hidden from you. They did not consult the Book of God nor did they rely on analogies. I was summoned to do this, but no one responded to me regarding sending arbitrators in the event of a dispute except one judge, nor to ruling with an oath with a witness except another. So when God gave me control over the matter, I implemented the Sunnah as it should be."¹²

Partial interpretation: The interpreter takes part of the meaning of the verse and applies it to its reality. An example of this is what Abdul Hamid bin Badis (d. 1359 AH) mentioned when interpreting the verse: The Almighty said: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of the [rightly] guided." [An-Nahl: 125]. He said - may God have mercy on him - "Most of the Friday preachers today in our country deliver long, rhyming sermons to the people, remnants of the past, in which nothing is taken into account of the conditions of the present and the illnesses of the listeners. They are

¹²Al-Qurtubi, The Compendium of the Rulings of the Qur'an, Vol. 5, p. 178.

delivered with intonation and intonation, or mumbling and stretching out, and then often..." It ends with the fabricated or objectionable hadiths. Here, he did not apply the entire verse to his reality, but rather to a part of it, which is the good advice. He did not speak about arguing in the best way, nor about the intended meaning of the misguided and the guided in the verse.¹³

Reverse revelation: This is used by the interpreter if he finds in his reality conditions that the Qur'an urges to contradict. It may also be called reverse revelation. An example of this is what Abu Hayyan (d. 745 AH) mentioned when interpreting the verse: "Call upon your Lord humbly and privately. Indeed, He does not like transgressors." [Al-A'raf: 55]. He said: "This strange time has appeared in which people who claim to be sheikhs have appeared, wearing the garb of being known among the common people for their righteousness, yet they abandon earning a living and abandon for themselves remembrances that are not mentioned in the Shari'ah, which they recite aloud in the mosques."¹⁴

2. Controls for Applying Verses to Reality

There must be governing and improving controls for the process of applying and applying verses to reality. I have presented these controls in three points, as follows:

¹³Ibn Badis, *Sitting on Remembrance from the Words of the Wise and Expert*, p. 324.

¹⁴Abu Hayyan al-Andalusi, *Al-Bahr al-Muhit in Interpretation*, Vol. 5, p. 69.



2.1. Considering the initial conditions for deduction from the text

There are conditions that must be taken into consideration as initial controls, including:

A- Mastery of the Arabic language and its sciences.

Because the Holy Quran was revealed in the Arabic language, God Almighty says: {Indeed, We have sent it down as an Arabic Quran that you might understand.} [Yusuf: 2]. Therefore, mastery of the language in which the Holy Quran was revealed is essential. Al-Shatibi (d. 790 AH) said: "In order to understand the Shari'ah, one must follow the customs of the illiterate people, namely the Arabs in whose language the Quran was revealed. If the Arabs have a continuous tradition in their language, then it is not appropriate to deviate from it when understanding the Shari'ah." It is astonishing to find today someone who speaks tafsir (exegesis) without even the slightest knowledge of the language, yet they perform amazing works.¹⁵

B- Considering the context in determining meanings

It is not possible to limit oneself to knowing the meaning of the word alone to correctly understand the intended meaning of the verses. Rather, it is necessary to consider the context in determining the intended meaning. By context, we mean what comes before and after the word.

For example, when speaking of "book," it has several meanings that are distinguished only by context.

It is originally derived from the root word "katab," meaning "writing." It is most often used to mean "written," and is

¹⁵Al-Shatibi, Al-Muwafaqat, Vol. 2, p. 131.

pluralized as "kutub." However, you will find that "book" has many meanings in the Quran that are determined by context, such as:

1- The Qur'an: "This is the Book about which there is no doubt, a guidance for those conscious of Allah." [Al-Baqarah: 2]. And the Almighty says: "He has sent down to you, [O Muhammad], the Book in truth, confirming what was before it." [Al-Imran: 3]. And His saying: "And We have sent down to you, [O Muhammad], the Book as clarification for all things." [An-Nahl: 89].

2- The Torah: As the Almighty says: "And We gave Moses the Scripture and made it a guidance for the Children of Israel." [Al-Isra': 2]. And like His statement: "And We had certainly given Moses the guidance and caused the Children of Israel to inherit the Scripture" [Ghafir: 53].

3- The Torah and the Gospel: "lest you should say, 'The Scripture was only sent down to two groups before us, and we were, of their study, unaware.'" [Al-An'am: 156] And His statement: {Those who were given the Scripture} [Al-Baqarah: 101]. {Those to whom We gave the Scripture} [Al-Baqarah: 121].

4- The divine text revealed to any messenger: {Mankind was one community, then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that wherein they differed} [Al-Baqarah: 213]. And His statement, the Most High: {Indeed, We sent Our messengers with clear proofs and sent down With them is the Book and the Balance, so that people may maintain justice. [Al-Hadid: 25]

5- The Preserved Tablet: As God Almighty says: {That was written in the Book} [Al-Isra: 25]. And as God Almighty



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says: {Not a grain within the darknesses of the earth, nor anything moist or dry, but is [recorded] in a clear record} [Al-An'am: 59].

6- The Record in which human deeds are recorded: As God Almighty says: {Read your record. Sufficient is yourself against you this Day as accountant} [Al-Isra: 14]. And as God Almighty says: "And the record is placed, and you see the criminals fearful of what is within it, and they say, 'Oh, woe to us! What is this record that leaves out nothing small or great but that it has enumerated it?' And they will find whatever they did present. And your Lord does not wrong anyone." (Al-Kahf: 49)

The revelation does not deviate from the principles and meanings of the text: There must be a connection and interrelation between the inferred meaning and the meaning of the verse, such that the verse indicates it through one of the aspects of majesty, such as implication, indication, allusion, or other indications used in deduction.¹⁶ Ibn Taymiyyah (d. 728 AH) said: "As for those who err in the evidence but not in the meaning, they are like many Sufis, preachers, jurists, and others. They interpret the Quran with correct meanings, but the Quran does not indicate them." Ibn Taymiyyah points out that although the meanings are correct and praiseworthy in Islamic law, they are not included under the meanings of the verses. The listener may think that the meaning is inferred from the Quran, but this is not the case.¹⁷

¹⁶ Ibn Taymiyyah, Introduction to the Principles of Interpretation, p. 39.

¹⁷ See: Ruqayyah bint Muhammad al-Ateeq, Applying the Verses to Reality, Journal of Islamic Studies, Supplement to Issue No. 183, p. 24.

A- That the inferred meaning does not contradict the meaning of the verses.

Because it is dependent on it and built upon it, it is not appropriate to return to it with a refutation unless it becomes an inference from it and its connection to it is severed. Ibn al-Qayyim (d. 751 AH) said: "The purpose of analogies and inferences is to understand what is transmitted, not to make mistakes in it¹⁸," because they are like evidence for meanings, and it is not appropriate for the evidence to come with disparagement or denial.¹⁹

B- The inferred meaning must be beneficial. God Almighty's words must be protected from meanings that are not beneficial, whether interpreted or deduced. Engaging in something that has neither religious nor worldly benefit is a kind of superfluous pretense. Some commentators, such as Imam al-Shawkani (d. 1250 AH), pointed out, when discussing the comparison between angels and prophets: "There is nothing in this to indicate that angels are superior to prophets. Some scholars ²⁰have engaged in this comparison, and it yields no religious or worldly benefit. Rather, discussing such matters is engaging in something that does not concern one, and it is a sign of a person's good Islam that he leaves behind that which does not concern him."²¹ Elsewhere, he stated: "The issue of the comparison between angels and humans is not a religious issue, neither in the first place nor in the first place. How much more independent are God's servants from it, and how much

¹⁸ Ibn al-Qayyim, *Badai' al-Fawa'id*, Vol. 4, p. 985.

¹⁹ See: Ruqayyah bint Muhammad al-Ateeq, *Applying the Verses to Reality*, *Journal of Islamic Studies*, Supplement to Issue No. 183, p. 23.

²⁰ See: Al-Shawkani, *Fath Al-Qadir*, Vol. 2, p. 135.

²¹ See: the same reference, vol. 3, p. 28.



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more in need of other matters of obligation." This is consistent with most directly inferred meanings.²²

2.2. Benefiting from the vast heritage of interpretation.

All sciences are built on accumulation, and the subsequent benefit from the previous. This is also the case with the science of interpretation. It is impossible to begin from scratch. Therefore, the following must be taken into account:

A. Considering the circumstances of the period in which the Qur'anic text was revealed.

It is important to know the stages of revelation of the verses that are the subject of interpretation. Meccan revelation is different from Medinan revelation, a state of war is different from a state of peace, and a state of weakness is different from a state of strength. You will even find some of the Companions saying about a verse, "I know whether it was revealed during the night or during the day, while traveling or at home." This is because they realized the importance of knowing the stage,²³ and distinguishing between stages leads to differences in the revelation and understanding of verses.

Knowledge of predestination helps in interpreting the hadiths of the Prophet, both in terms of narration and knowledge. Part of knowledge in interpretation is to stop at the hadiths that were reported in interpretation from the Prophet, may God bless him and grant him peace, as much as possible. This is what Ibn Taymiyyah indicated when he

²² See: Ruqayyah bint Muhammad al-Ateeq, *Applying the Verses to Reality*, Journal of Islamic Studies, Supplement to Issue No. 183, p. 25.

²³ See: Al-Suyuti, *Al-Itqan li-Itqan fi Ulum Al-Quran*, Vol. 1, p. 6.

said (d. 728 AH): "The most correct way to do that is to interpret the Qur'an with the Qur'an. Whatever is general in one place has been interpreted in another place, and whatever is abbreviated in one place has been expanded in another place. If that is not possible for you, then you should turn to the Sunnah, for it explains and clarifies the Qur'an. Indeed, Imam Muhammad ibn Idris al-Shafi'i (d. 204 AH) said: Everything that the Messenger of God, may God bless him and grant him peace, ruled upon is from what he understood from the Qur'an. God Almighty said: {Indeed, We have sent down to you, [O Muhammad], the Book in truth so that you may judge between the people by that which God has shown you, and do not be an advocate for the deceitful.} [An-Nisa': 14] 105] And the Almighty said: {And We have sent down to you the message that you may make clear to the people what was sent down to them and that they might give thought.} [An-Nahl: 44] And the Almighty said: {And We have not sent down to you the Book except that you may make clear to them that wherein they have differed and as guidance and mercy for a people who believe.} [An-Nahl: 64]...²⁴ " And for this reason the Messenger of Allah, may God bless him and grant him peace, said: "Indeed, I have been given the Book and something similar with it. Indeed, I have been given the Qur'an. And the same is true of him. Is it not likely that a man will appear, reclining on his couch, full, saying: "Stick to the Qur'an. Whatever you find in it that is lawful, then make it lawful, and whatever you find in it that is unlawful, then make it unlawful." Is it not lawful for you to eat the meat of a domestic donkey, or any wild animal with fangs?

²⁴ Ibn Taymiyyah, Introduction to the Principles of Interpretation, p. 40.



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Is it not lawful for you to eat anything found from the property of a person with whom you have a treaty, unless its owner no longer needs it? And whoever comes to a place..." "If a people accepts them, then it is upon them to honor them. If they do not honor them, then they may replace them with something similar to their honor." This example is the noble Sunnah with all its branches: words, deeds, and approvals. The previous hadith emphasizes the necessity of referring to the hadiths of the Prophet in interpreting the Qur'an. For this reason, you will find the books of Sunnah narrating hadiths in interpretation.²⁵

B- Seeking help from the understanding of the Companions and Followers

Because the noble Companions were students of the school of Muhammad, peace and blessings be upon him, they lived through the reasons for revelation and the circumstances of the situation, so they saw and heard what no one else saw or heard, with a deep-rooted language by innate and natural upbringing, sound nature, clear understanding, and strong certainty, especially when they agreed on an interpretation in a certain place, which is what Ibn Taymiyyah (d. 728 AH) mentioned, for example, in his statement: "If we do not find the interpretation in the Qur'an or the Sunnah, we refer to the sayings of the Companions, for they are more knowledgeable about that because of what they witnessed of the Qur'an, and the situations that distinguished them, and because of their complete understanding, correct knowledge, and righteous deeds, especially their scholars and leaders, like the Four Rightly-

²⁵ Narrated by Ahmad, Al-Musnad, Vol. 28, p. 410. Authenticated by its editor Shu'ayb Al-Arna'ut.

Guided Caliphs, and the Rightly-Guided Imams, such as Abdullah ibn Mas'ud (d. 32 AH):²⁶

What, and what Ibn Taymiyyah (d. 728 AH) mentioned, for example, in his statement: "If we do not find an explanation in the Qur'an or the Sunnah, we refer to the sayings of the Companions, for they are the most knowledgeable about that because of what they witnessed of the Qur'an, and the conditions that were unique to them, and because of their complete understanding, correct knowledge, and righteous deeds, especially their scholars and leaders, like the four Imams, the Rightly-Guided Caliphs, and the Rightly-Guided Imams; such as Abdullah ibn Mas'ud (d. 32 AH), who used to say about himself: ²⁷ "By the One besides whom there is no god, no verse of the Book of God was revealed except that I know about whom it was revealed and where it was revealed. If I knew of the place of anyone who was more knowledgeable of the Book of God than me and whom mounts could carry, I would go to him." Among them is the learned sea Abdullah ibn Abbas (d. 68 AH), the cousin of the Messenger of God (peace and blessings of God be upon him) and the interpreter of the Qur'an, and many others. After this class, we refer to the interpreters from the Followers who are the students of the Companions.²⁸

The reasons for revelation are of utmost importance in understanding the verses of the Wise Book. Ibn Abbas (d. 68 AH) - may Allah be pleased with him - said: "If a man knows when a verse or surah was revealed, he knows its origin, its interpretation and what is intended by it, and he

²⁶ Al-Qaradawi, the optimal approach to interpretation

²⁷ Ibn Taymiyyah, Introduction to the Principles of Interpretation, p. 40.

²⁸The same reference.



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does not transgress that. But if he is ignorant of why it was revealed, he may look into it in many ways. So each person takes an approach that another does not, and they do not have the solid foundation in knowledge that would guide them to the correct path.”²⁹

Al-Wahidi (d. 468 AH) said: “It is not possible to interpret a verse without understanding its story and the reason for its revelation.” Ibn Daqeeq al-Eid (d. 702 AH) said: “Clarifying the reason for revelation is a powerful way to understand the meanings of the Quran.” Ibn Taymiyyah (d. 728 AH) said: “Knowing the reason for revelation helps in understanding the verse, as knowledge of the cause leads to knowledge of the effect.” Al-Shatibi (d. 790 AH) also said: “Knowing the reasons for revelation is essential for anyone who desires knowledge of the Quran. The evidence for that is twofold:³⁰

The first: That the science of semantics and rhetoric, by which the miraculous nature of the Qur’an is known, as well as knowledge of the objectives of the Arabic language, depends on knowledge of the requirements of the circumstances: the situation of the discourse in terms of the discourse itself, the speaker, the addressed, or all of them; since the understanding of one speech differs according to two circumstances, according to the addressees, and according to other things. The second aspect: That ignorance of the reasons for revelation leads to doubts and problems, and causes apparent texts to be ambiguous, such that disagreement occurs, and that is a likely cause for dispute.³¹

²⁹ Al-Shatibi, *Al-I’tisam*, Vol. 2, p. 692.

³⁰ Al-Suyuti, *Al-Itqan fi Ulum al-Quran*, Vol. 1, 107.

³¹ Al-Shatibi, *Al-Muwafaqat*, Vol. 4, p. 180.

2.3. The Ability and Competence to Objectively Present and Understand Reality

An interpreter cannot apply verses to reality without possessing the qualities of impartiality in following the truth, reading its reality, understanding it thoroughly, and studying it to a degree that enables him to clearly perceive its various problems. Among these qualities are:

A- Knowledge of social, economic and political thought... and the prevailing trends in the Arab and Western world, so that one can refute the doubts and ideas that are plotted against the Islamic religion, and highlight the position of the Holy Qur'an on all contemporary issues, contributing to spreading awareness of the truth of Islam and its intellectual leadership³².

B- Knowledge of contemporary reality

An interpreter cannot apply a text to reality without understanding that reality in real life. Thus, it is impossible to conceive of speech and interpretation from a vague reality in the interpreter's mind. Knowledge of people's conditions, circumstances, and customs is crucial to properly interpreting the text. Therefore, Imam Mujahid (d. 104 AH) is reported to have said regarding the verse: "But be devout scholars of the Book because you have been teaching the Scripture and because you have been studying it." [Al Imran: 79] The devout scholars are those who combine knowledge with insight into the politics of the people. It is necessary to be aware of the problems and crises of the era. This does not mean twisting texts to conform to a reality that contradicts the Sharia. Rather, the intention is to recognize the defect

³²See: Ruqayyah bint Muhammad Al-Ateeq, *Applying the Verses to Reality*, Journal of Islamic Studies, Supplement to Issue No. 183, p. 22.



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and address it, and to recognize goodness and to purify and value it.³³

T- Sound intention and devotion to the truth, and freedom from sectarian and fanatical biases, etc.

One of the problems that arise for interpreters is their failure to dedicate themselves to the truth, and their sects and schools of thought become entrenched, even if the matter contradicts the evidence. Ibn Qutaybah (d. 276 AH) even said, "They interpreted the Qur'an with the most bizarre interpretations, intending to return it to their schools of thought and attribute the interpretation to their own schools of thought."³⁴ Imam al-Shatibi (d. 790 AH) said: "The people of innovation among these poor people... with the fading of this light have gone astray. They have followed the example of ignorant people like themselves, and have begun to read the Prophetic hadiths and Qur'anic verses, applying them to their own opinions, not to what the people of knowledge have said about them. Thus, they have deviated from the straight path." That is, they cite evidence only to support their preconceived beliefs.³⁵ This is what Ibn Taymiyyah (d. 728 AH) – may God have mercy on him – noted: "Those who erred in evidence and meaning, such as groups of people of innovation, believed in a doctrine that contradicts the truth of the moderate nation who do not agree on misguidance, like the predecessors of this nation and its imams. They took the Qur'an and interpreted it according to their opinions. Sometimes they used verses as evidence for their doctrine that had no meaning, and

³³ See: Abu al-Muzaffar al-Sam'ani, Interpretation of the Qur'an, p. 336.

³⁴ Ibn Qutaybah, Interpretation of Different Hadiths, p. 119.

³⁵ - Al-Shatibi, Al-I'tisam, Vol. 1, p. 342.

sometimes they interpreted what contradicted their doctrine by distorting words from their proper places.”³⁶

The interpreter may place verses in the wrong context out of ignorance or weakness in his religious training. This is why it was narrated from Ibn Abbas (d. 68 AH), who said: “This is the meaning of a corrupt opinion. He said: ‘It stems from ignorance of the meaning for which the Quran was revealed.’” This requires the interpreter to have the ability to understand the texts and synthesize them on the issue, and to be trained in the methods of deduction and master them. He must also avoid engaging in anything that contradicts the correct approach to deduction and authentication. The flaw in understanding and deduction can be limited to a literal following of the text, where the interpreter stops at the literal meaning of its words, not bothering to search for the intended meanings, and settling for a superficial view, as is the practice of the outward-looking interpreters and a number of ³⁷the Mu'tazila. Similar to this is the exaggerated approach to interpretation, leading to texts going beyond their intended meanings,³⁸ and the symbolic esoteric approach, which is the belief that texts have an inner meaning that differs from their apparent meanings to the listeners, as is the practice of the esotericists,³⁹ philosophers, modernists, and others. Ibn Taymiyyah (d. 728 AH) said: “The matter became more serious with the philosophers, the Qarmatians, and the Rafidah, as they interpreted the Qur'an in ways that would not astonish the scholar. The Rafidah's

³⁶Ibn Taymiyyah, Introduction to the Principles of Interpretation, p. 34.

³⁷Abdul Aziz Al-Dhamer, The Application of Verses to Reality According to Interpreters, p. 93

³⁸- Al-Shatibi, Al-Muwafaqat, Vol. 4, p. 149.

³⁹See: Fahd bin Mubarak, The Method of Deduction from the Holy Qur'an, p. 239.



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interpretation, like their saying: {Perish the hands of Abu Lahab, and perish he!} [Al-Masad: 1], refers to Abu Bakr and Umar. His saying: {If you should associate [anything] with Allah, your work would surely become worthless} [Az-Zumar: 65], refers to the dispute between Abu Bakr and Ali over the caliphate. And {Indeed, Allah commands you to slaughter a cow} [Al-Baqarah: 67], they said: It refers to Aisha."⁴⁰

Distinguishing between the texts of the unseen and the witnessed, and of this world and the Hereafter

The believer, not to mention the learned interpreter, believes in everything that religion has established regarding the unseen: We believe and we affirm, just as we say regarding all the acts of worship that have come to us: We hear and we obey. ⁴¹We believe in the text without questioning its essence or its nature, for our minds are often incapable of encompassing these matters of the unseen. One of the things that leads to error is comparing the unseen to the witnessed, and comparing the first to the hereafter. This is a comparison with a difference, ⁴²for every world has its own laws. Therefore, you will find among the ancients those who interpreted the words of God Almighty: {Some faces, that Day, will be radiant, looking at their Lord} [Al-Qiyamah: 22-23]. They said that the meaning of "looking at their Lord" is that they await reward from their Lord, while they are only looking at His actions and power. But looking in the speech of the Arabs, if the word "look" is linked to the

⁴⁰- Ibn Taymiyyah, Introduction to the Principles of Interpretation, p. 36.

⁴¹See: Al-Qaradawi, The Prophetic Sunnah: Landmarks and Controls, p. 177.

⁴²See: Ahmad ibn Muhammad ibn Hanbal, The Response to the Jahmites and Heretics, p. 129.

face, and the face that is linked to it is not attributed to a tribe or clan, and it is transitive with a preposition and does not return to two objects,⁴³ then what is meant by it is looking with the sight and nothing else. Do you not see their saying, "Look at Zayd with your face," meaning with the eye in your face, and seeing is a right for the people of Paradise without encompassing or how.⁴⁴

Conclusion:

Praise be to God, who has blessed me - glory be to Him - with the completion of this research, through which I have recorded the most prominent results:

- The Holy Qur'an is the most deserving source of attention, research, and diligence, as it is the book of guidance and happiness for all of humanity.
- Interpreters, both ancient and modern, have been concerned with applying Qur'anic texts to reality, recognizing the necessity for Muslims to experience the meanings of the Qur'an and correcting their own attitudes that contradict its teachings.
- Interpreters use explicit and implicit methods to apply verses to reality, and the variation in methods is due to their social and political circumstances and the varying ability of interpreters to apply them to reality.

⁴³See: Al-Baqillani, Introduction to the Early Scholars in Summarizing the Evidence, p. 303.

⁴⁴See: Al-Tahawi, The Tahawi Creed, p. 13.



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- An interpreter cannot effectively apply the verses to his or her reality unless he or she possesses the academic competence and the ability to read his or her own reality, a mindset that is detached from the truth, transcending the pitfalls of fanaticism and racism, and a sincere intention to reform.
- Recommendations: The most important of which are:
 - Valuing studies, research, and conferences that focus on Qur'anic studies, such as interpretation and other disciplines.
 - Supporting specialized scientific research on the Holy Quran in general, and the application of the text to reality in particular.
 - Reviving the call to God based on the Holy Quran, given the nation's and humanity's need for guidance, success, and righteousness.

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