

The Influence Of Quranic Exegesis On Scholarly Development And Intellectual Discourse

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Abstract

This research examines the impact of interpreting the Holy Quran on the interpreter's life, highlighting the importance of the science of interpretation and its lofty status in Islamic law due to its connection to the word of God Almighty. It explains how interpretation helps in understanding God's will, opens doors of knowledge and wisdom, and increases the interpreter's faith and insight. The research also demonstrates how interpretation brings joy to the heart, righteousness in action, and salvation from temptations and misguidance. Interpretation deepens the servant's connection to the Book of his Lord, it guides the interpreter to the most correct paths in belief, worship, and behavior. It also provides the interpreter with a variety of knowledge and establishes a prestigious position among people. In conclusion, interpretation is a primary factor in preserving religion and understanding the divine message.

Key words: Intellectual Growth, Scholarly Practice, Religious Interpretation, Scriptural Analysis

INTRODUCTION

All praise is due to Allah. We praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evils of our souls and the wickedness of our deeds. May blessings and peace be upon our Master Muhammad, whom Allah sent with guidance and the true religion, and to whom He revealed this Qur'an to warn those who disbelieve and as good tidings to the believers. Now then Serving the Qur'an is an honor beyond all honor, and a virtue that is unmatched and unparalleled. This is because the honor of knowledge. With the honor of its subject, there is no doubt that the greatest and best service a Muslim can undertake is serving the Book of Allah, the Blessed and Exalted, as interpretation takes the place of the first science in the sciences of Islamic law. This is one of the evidences of the excellence of Quranic interpretation. The excellence of this science is that it explains the Holy Quran, which is the primary source of Islamic legislation. Interpretation brings people closer to the words of their Lord, the Highest, and increases their understanding of the Book of Allah. And He places them on the truth of meanings so that they do not fall into doubt and confusion that could harm their religion due to their lack of knowledge. God Almighty has honored the people of interpretation and raised their status and elevated their position by making them a reference for His servants in understanding His words and clarifying His intentions. This is sufficient virtue and honor. Therefore, we wanted to shed light on the impact of interpreting the Holy Quran on the life of the interpreter, through the following plan.

Research Plan: The research plan consists of two sections:

The first section: The importance and status of the science of interpretation.

The second section: Explaining the impact of the science of interpretation on the interpreter's life.

The first requirement

The importance and status of the science of interpretation.

The science of interpretation has great importance, because God revealed the Qur'an for people to contemplate and understand it, and with understanding souls find rest in working with it and applying what is in it. God Almighty pointed to the importance of interpretation when He called for contemplating the Qur'an: He, the Most High, said: "A blessed Book which We have revealed to you, [O Muhammad], that they may reflect upon its verses and that those of understanding will be reminded." [Sad: 29], and He, the Most High, said: "Do they not then reflect upon the Qur'an, or are there locks upon their hearts?" [Muhammad: 24] God Almighty also said - commanding His Prophet, may God bless him and grant him peace - to undertake the task of interpretation: (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]. The Prophet, may God bless him and grant him peace, carried out the task in the best way. Whenever his companions were unclear about something in the Qur'an, they would ask him, may God bless him and grant him peace, and he would clarify and explain it to them. Imam al-Tabari said, explaining the importance of interpretation: (Know, servants of God - may God have mercy on you - that the most deserving of attention and knowledge of which you should be most deserving of is that which God is pleased with in knowledge of it and which guides the scholar to the path of righteousness. And if all of that is combined for its seeker, it is the Book of God in which there is no doubt, and His revelation in which there is no doubt, which is the winner of abundant provision and the yearly reward, which falsehood cannot approach from before it or from behind it, a revelation from the Wise, the Praiseworthy) ⁽¹⁾, Every interpreter has written in the introduction to his interpretation about the importance of interpreting the Book of God Almighty, citing verses that urge contemplation of the Book of God Almighty as evidence of this. Students of knowledge and Muslims should know that interpretation is very important, as it is the path to acting upon the Book of God Almighty and applying it as a way of life. This is because the science of interpretation is the most noble of sciences, as it is connected to the Book of God Almighty, which is the most noble of all books. Some scholars have considered the knowledge of interpretation a communal obligation, and the nation's responsibility cannot be fulfilled unless even a small group of them, over time, learns it, masters its principles, and guides people to it. The effects of the science of interpretation are clearly evident, as they are numerous and varied. Its benefits, both for the interpreter himself and for his nation in general, are immense and sublime, as it is connected to clarifying the meanings of the Book of God Almighty. God Almighty said: {There has come to you from God a light and a clear Book by which God guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path.} [Al-Ma'idah: 15]

The Second Section

Explaining the Impact of the Science of Interpretation on the Interpreter's Life

The science of interpretation is one of the most noble and noble sciences, the most blessed, the most influential, and the most comprehensive in its knowledge. The Muslim community is in dire need of it in every time and place, due to their need for an explanation of the guidance God has revealed in His Book, an answer to questions they find difficult to understand, and a knowledge of which they are oblivious to. Allah has honored the people of interpretation and raised their status, and elevated their position by making them a reference for His servants in understanding His words and clarifying His intentions. That is sufficient virtue and honor. Below we will explain the impact of the science of interpretation on the life of the interpreter in points... 1- Among the virtues of the science of interpretation and the greatest of them is that it helps in understanding the words of Allah the Almighty and knowing His intentions. Whoever is given the understanding of the Qur'an has been given much good. On the authority of Abu Juhaifa al-Suwa'i (may Allah be pleased with him), he said: I said to Ali (may Allah be pleased with him): Do you have anything from the revelation other than what is in the Book of Allah? He said: "No, by Him Who split the seed and created the soul, I know nothing but an understanding that God gives a man of the Qur'an and what is in this document." I said: "And what is in the document?" He said: "Intelligence, the release of captives, and that a Muslim shall not be killed for the sake of a disbeliever."²

Understanding the Qur'an is an inexhaustible resource, as much blessed knowledge can be extracted from it that is limitless and inexhaustible. People vary greatly in their understanding of the Qur'an. Two scholars may read the same verse, and one of them will have many times more knowledge of it and of the meanings and beautiful subtleties it contains than the other. This is a well-known and famous matter among scholars. Ibn al-Qayyim, may God have mercy on him, said: "The point is that people differ in their levels of

¹ Tafsir al-Tabari (1/15).

² Narrated by Al-Bukhari in his Sahih, Book of Knowledge, Chapter on Writing Knowledge, No. 111.

understanding of texts, and that some of them understand one or two rulings from the verse, and some of them understand ten rulings from it or more than that, and some of them limit their understanding to the mere wording without its context, and without its allusion, indication, warning, or consideration. More specific and subtle than this is its connection to another text related to it; so that from its connection to it, an additional amount is understood.” On that wording alone, this is a strange chapter in understanding the Qur’an that only a few people of knowledge pay attention to; for the mind may not feel the connection between this and that and its attachment to it. This is as Ibn Abbas understood from his statement: {And his gestation and weaning is thirty months} with his statement: {And mothers shall breastfeed their children for two complete years} that a woman may give birth after six months, and as he understood from the verse of inheritance at the beginning and end of the surah that the kalalah is he who has neither a child nor a father. End quote³. The point is that understanding the Qur’an opens doors of knowledge for the interpreter that others overlook. Rather, he may hear a word from a man that reminds him of a verse he was contemplating, and thus a door or doors of knowledge are opened for him. This is a precious rank among the ranks of scholars, as Ikrimah, the freed slave of Ibn Abbas, said: “I...” “I would go out to the market and hear a man say a word, and fifty doors of knowledge would open for me.” Narrated by Ibn Sa’d in al-Tabaqat, via Ibn ‘Ulayyah, on the authority of Ayyub, on the authority of Ikrimah, and this is a sound chain of transmission. Ikrimah was one of the special companions of Ibn ‘Abbas, may God be pleased with him, and the most knowledgeable of them in tafsir. Salam ibn Maskeen said of him: “He was the most knowledgeable of people in tafsir.” Al-Sha’bi said: “No one remains more knowledgeable about the Book of God than Ikrimah.”⁽⁴⁾ One of the reasons for Ikrimah’s extensive knowledge of interpretation was his deep understanding of the Qur’an, to the point that he would mention some aspects of interpretation to Ibn Abbas, who would approve of them and reward him for them. The path to understanding the Qur’an is to know its interpretation, the variety of meanings its words convey, and to understand the types and levels of those meanings. 2- The science of interpretation helps in understanding the Qur’an, which is the message of God Almighty to us. People have learned that messages are according to the level of their sender. So, if a message is sent to someone from a king or a respected person, his reading of his message, his contemplation of it, his eagerness to understand it, and his joy over it will be greater than what he finds in the message of someone lower than him. So, how should the believer be when he reads the book with which God sent the best of His messengers through the best of His angels on the most honorable night and in the best land, and it contains the best guidance sent to any nation? How should he be eager to understand it, know its interpretation, discern its guidance, and detail its rulings? And how should he rejoice in the Qur’an and take pride in his Lord’s message to him, when God Almighty says: {O mankind, there has come to you instruction from your Lord and healing for what is in the hearts and guidance and mercy for the believers. (57) Say, “In the bounty of God and in His mercy - in that let them rejoice. That is better than what they accumulate.” (58)} [Yunus]. Sheikh Bakr bin Abdullah Abu Zaid reported on the authority of the eminent interpreter Sheikh Abdul Rahman Al-Dosari, author of the interpretation “Safwat Al-Athar wa Al-Mafham” that he was asked about the most important conditions for an interpreter. He answered intuitively: “That his heart be filled with joy with the Qur’an.” There is no doubt that when joy in the Qur’an fills the heart of its owner, it will have blessed effects in terms of a better acceptance of its recitation and understanding, insight into it, following its guidance, and considering what is in it. This will increase his knowledge, guidance, fear of God, and repentance, and thus his success in understanding the Qur’an, benefiting from it, and rising above it will increase.

3- The people who are most fortunate and have the most abundant share of the benefits of knowledge are those who have knowledge. This is because Allah has favored and honored knowledge, honored its people, and raised their status. Knowledge of the Qur’an is the best, finest, most honorable, and most comprehensive of all the sciences. Allah has explained everything in detail in the Qur’an. Whoever seeks

³ I’lam Al-Muwaqqi’in, by Ibn Al-Qayyim (1/267)

⁴ The Beginning and the End by Ibn Kathir (9/272).

knowledge through its best and finest doors should contemplate the Qur'an, understand it, know its meanings, and interpret it. Abdullah ibn Mas'ud, may God be pleased with him, said: "Whoever seeks knowledge should study the Qur'an, for it contains the knowledge of the ancients and the moderns." ⁽⁵⁾ This is well-known to anyone who engages in interpreting the Qur'an, as they will find it encompassing a wide variety of beneficial knowledge, clarifying its principles, defining its objectives, and pointing to the path of guidance within it. -The principles of faith, correct belief, and knowledge of God Almighty, His names, attributes, actions, and laws in His creation are explained in the Holy Qur'an in the best and most complete way. -The fundamentals of jurisprudential rulings on matters of worship, transactions, inheritance, family law, and criminal matters are all explained in the Qur'an in a comprehensive and comprehensive manner. -The fundamentals of exhortation, conduct, and purification are all explained in the Qur'an in a comprehensive and sufficient manner, fully addressing the needs of the soul. -The laws of trial and empowerment, the various types of trials and the means of salvation from them, and the beneficial commandments are all explained in the Book of God Almighty in a manner that is both healing and sufficient. - Likewise, the principles of Islamic etiquette, noble morals, and praiseworthy qualities are explained in the Qur'an in a manner unmatched by any other text with such clarity and detailed detail. - The Qur'an also explains important matters in which many nations and sects have strayed from the beginning of creation to the present day. It includes the stories of the prophets and the accounts of the Children of Israel, as God Almighty says: {Indeed, this Qur'an relates to the Children of Israel most of that over which they differ.}. "They differ" is a present tense verb that indicates renewal. They have differed and will continue to differ, and this Qur'an tells them most of what they differ about. Whoever understands what God has related in the Qur'an of the stories of the Children of Israel will gain knowledge of most of what they differ about, and it is certain knowledge with clear evidence that distinguishes the correctness of their statements from their error, and by it he can judge between their statements. Among the sciences included in the Qur'an is the science of calling to God Almighty with insight. It explains the principles of calling to God, its types and levels, the characteristics of those who call to the truth, exposes the doubts of those who mislead, the principles of argumentation for the truth, and how to deal with opponents of various ranks. Among the sciences included in the Qur'an are the science of the objectives of Islamic law and Islamic politics, and how the subjects are to be cared for and governed according to the rulings of the Qur'an, leading them to that which brings them salvation and happiness. -It contains a clear explanation of guidance for everything a servant needs in his life's affairs, how to free himself from the devil's plots, the evil of the self, the temptations of this world, and all the other temptations that confront him, and how to find his way to the straight path. It also contains other noble and beneficial knowledge that is beneficial to those who understand God Almighty's will with the understanding of a faithful, guided person who is sincere in following guidance. All of this is summed up in God Almighty's statement: {Indeed, this Qur'an guides to that which is most upright} [Al-Isra': 9]. The subject is omitted here to indicate generality; it guides to that which is most upright in everything, including beliefs, worship, dealings, morals, behavior, and everything else in which a Muslim needs guidance. And God Almighty said: {It is not a fabricated statement, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe} [Yusuf: 111]

Whoever seeks guidance must understand the Qur'an, and whoever seeks mercy must follow the Qur'an. {And this is a blessed Book which We have sent down, so follow it and fear Allah that you may receive mercy.} [Al-An'am: 155]. By Allah, the greatest mercies are those who follow the Qur'an. The first of these mercies is salvation from the punishments and calamities that befall those who go against the guidance of the Qur'an, and the highest of them is to be among the people of the Qur'an, who are the people of Allah and His chosen ones. Whoever seeks knowledge should contemplate the Qur'an, for it encompasses all

⁵ It was narrated by Saeed bin Mansour, Ibn Abi Shaybah, and Al-Tabarani in Al-Mu'jam Al-Kabir, and the wording is his. Whoever attributed it to the Prophet made a mistake. See: Majma' Al-Zawa'id (7/165).

kinds of beneficial knowledge, sublime guidance, wise advice, insights and glad tidings, warnings and admonitions, and it contains details of everything. Ibn al-Qayyim, may God have mercy on him, said it well when he said: ⁽⁶⁾). Contemplate the Qur'an if you seek guidance... for knowledge lies within contemplating the Qur'an. The need for the science of interpretation in all of the above is clear and obvious. This is one aspect of the preference of the science of interpretation, and another aspect is connected to it, which is that the interpreter needs to be proficient in many diverse sciences, which are required by his occupation with the science of interpretation. With those sciences and scientific tools, doors of understanding the Qur'an and knowing its meanings are opened for him. He needs to know the meanings of the individual words, the meanings of the letters, the styles, the grammar, and the morphology. Rhetoric and derivation are also required. It also requires knowledge of the principles of jurisprudence, the rules of preference, abrogating and abrogated verses, the reasons for revelation, the circumstances of revelation, the impact of verses and surahs, Quranic parables, ambiguous verses, and other diverse disciplines that the interpreter acquires gradually as he progresses in his learning of interpretation. Each of these disciplines finds its impact on interpretation and the extraction of sublime and subtle meanings. This demonstrates the breadth and nobility of the science of interpretation and the diversity of its practitioners' knowledge. The point is that the science of interpretation is one of the most comprehensive sciences. Those who embrace it and devote themselves to it will acquire extensive and excellent knowledge across many disciplines. 4- One of the advantages of the science of interpretation is that it guides its practitioner to the path of misguidance he should cling to. God Almighty says: {And whoever holds fast to God has certainly been guided to a straight path} [Al Imran: 101], and He also says: {But as for those who have believed in God and held fast to Him, He will admit them to mercy from Him and bounty and guide them to Himself on a straight path} [An-Nisa: 157]. God Almighty has explained in His Book how to hold fast to it, and the interpreter is among those with the best knowledge of what holding fast to God entails. Among the things the Prophet, may God bless him and grant him peace, said in the greatest sermon in Islam to the most honorable gathering on earth, during his sermon during the Farewell Pilgrimage, he said: "I have left among you that which, if you hold fast to it, you will never go astray: the Book of God. You will be asked about me, so what will you say?". They said, "We bear witness that you have conveyed the message, fulfilled your duty, and advised us well." He raised his index finger to the sky and pointed it at the people, saying, "O God, bear witness, O God, bear witness." Three times⁷.

We bear witness that the Prophet, may God bless him and grant him peace, conveyed the message, fulfilled your duty, and advised us well. He left us the Book of God as a protection from misguidance. Whoever holds fast to it will never go astray, God willing. The point is that adhering to the Book of Allah can only be achieved by understanding what Allah has revealed therein and following the guidance contained therein. The way to achieve this is by knowing its interpretation. The more a believer understands what Allah Almighty intends and follows the guidance He has made clear, the greater his share of guidance and protection from misguidance. 5- The science of interpretation is preferred because it is one of the greatest means of helping to reform the heart and actions of the one whose intention in seeking it is good. Through it, he sees what God has made clear in the Book of insights and guidance, and he increases his recitation of the Qur'an, contemplating it and reflecting on it. Thus, he gains insight and remembers, becomes humble and repents, and knows the ailments of his heart and soul, and how to purify his heart and refine his soul with what he knows of the guidance of the Qur'an. God has praised those who understand what God has revealed in His Book. He, the Most High, said: "And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth.

⁶ Nuniyyah of Ibn al-Qayyim, p. 49

⁷ Narrated by Muslim in his Sahih, Book of Hajj, Chapter on the Pilgrimage of the Prophet, may God bless him and grant him peace, No. 1218.

They say, 'Our Lord, we have believed, so register us among the witnesses.'" (83) We do not believe in God and in what has come to us of the truth, and we hope that our Lord will admit us with the righteous people. (84) So God rewarded them for what they said with gardens beneath which rivers flow, wherein they abide eternally. And that is the reward of the doers of good. (85)) [Al-Ma'idah]. God Almighty said: {And he who brought the truth and believed in it - those are the righteous. (33) They will have whatever they wish with their Lord. That is the reward of the doers of good. (34) That God may remove from them the worst of what they did and reward them according to the best of what they used to do. (35)) [Az-Zumar]. Their belief in what God revealed and their testimony to its truth, the testimony of a knowledgeable and certain person, was the reason for their attainment of the degree of ihsan (perfection) and their attainment of God's pleasure and great favor. This heartfelt knowledge increases with increased understanding of the meanings of the Qur'an, insight into religion, and the verification of words through action. The more knowledgeable a person is about the interpretation of the Qur'an, the better his recitation of it will be. This is because the meanings, benefits, and subtleties that emerge to him each time he recites it will increase his faith and grant him success in further knowledge. He will find within himself the sweetness, beauty, and joy of the Qur'an, which will motivate him to recite it frequently. Yaqut al-Hamawi narrated in his Dictionary of Writers on the authority of Abu Bakr bin Mujahid that he said: I heard Abu Ja'far [meaning his Sheikh Muhammad bin Jarir al-Tabari] say: (I am amazed at someone who reads the Qur'an without knowing its interpretation. How can he enjoy reading it?) (⁸). 6- One of the benefits of the science of interpretation is that the interpreter is an heir to the Prophet (peace and blessings of Allah be upon him) in his greatest legacy, which is explaining the meanings of the Holy Quran. Whoever best bears the trust of the science of interpretation and performs it well will be one of the most special heirs of the Prophet (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) said: "Convey from me even if it is just one verse." Narrated by Al-Bukhari from the hadith of Abdullah ibn Amr ibn Al-Aas (may Allah be pleased with them both). God Almighty said: {And We did not send any messenger except with the language of his people to state clearly to them}, and He also said: {And We have sent down to you the message that you may make clear to the people what was sent down to them}. The interpreter is both a conveyor and a clarifier; and clear communication is the most specific duty of the messengers, as God Almighty said: {Is there upon the messengers anything but the clear notification?} and He also said: {And upon the Messenger is nothing but the clear notification.} The true interpreter is the inheritor of the call of the Messenger, may God bless him and grant him peace, who follows him and walks on his path. He calls with what the Messenger, may God bless him and grant him peace, called with, reminds with what he reminded with, and gives good tidings with what he gave good tidings. God Almighty said: {So remind with the Qur'an whoever fears My threat}, and He also said: {And warn with it those who fear that they will be gathered before their Lord}, and He also said: {We have only made it easy in your language that you may give good tidings to the righteous and warn with it a quarrelsome people}. God has made the duties of the Messenger based on clear communication, which includes good tidings and warnings, as God Almighty says in two places in His Book: {And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner.} He brings good tidings through the Qur'an, warns through the Qur'an, and delivers the Qur'an clearly. This is the foundation of the Messenger's (may God bless him and grant him peace) message and the message with which he was sent. The righteous interpreter is an inheritor of this call and upholds it. Indeed, he is one of its most special inheritors if he masters the science of interpretation and performs it well. He conveys the Qur'an and clarifies its meanings to the people so that they may be guided by it, gives glad tidings to the believers, and warns those who have wronged themselves. This is the true purpose of sending the messengers. 7- One of the benefits of the science of interpretation is that the interpreter is often occupied with the Qur'an, its meanings, and its guidance. In fact, he spends most of his time in the company of the Qur'an, reciting, contemplating, and studying it. This is one of the most noble types of companionship with the Qur'an: that it be accompanied by recitation, understanding it, and following its guidance. The

⁸ Dictionary of Writers (18/63)

Prophet, may God bless him and grant him peace, said: "Recite the Qur'an, for it will come on the Day of Resurrection as an intercessor for its companions." (⁹). The true interpreter is very busy reciting the Qur'an, contemplating it, pondering its meanings, and extracting its treasures, benefits, and wonders, until he learns abundant and blessed knowledge. Sheikh al-Islam Ibn Taymiyyah, may God have mercy on him, said toward the end of his life, when he was imprisoned in the Citadel: "God has opened for me this time the meanings of the Qur'an and the fundamentals of knowledge, things that many scholars long for. I regretted wasting most of my time on things other than the meanings of the Qur'an." End quote. This was because he saw the meanings of the Qur'an that God had opened for him and the breadth of its evidence for the rulings of religion, including belief, law, and conduct¹⁰.8: Whoever prefers the knowledge of interpretation will be placed among the best of this nation, as reported by Uthman ibn Affan (may Allah be pleased with him) on the authority of the Prophet (peace and blessings of Allah be upon him), who said: "The best among you are those who learn the Qur'an and teach it." (¹¹) Saad said: Abu Abd al-Rahman taught the Qur'an during the reign of Uthman until al-Hajjaj said: "That is what has brought me to this place." Abdullah bin Habib bin Rabi'ah said: "One of the companions of the Prophet, may God bless him and grant him peace, who used to teach us the Qur'an told us that they would recite ten verses from the Messenger of God, may God bless him and grant him peace, and not begin the next ten until they knew what was in these of knowledge and action. They said: So we learned knowledge and action." (¹²). Abdullah ibn Masoud, may God be pleased with him, said: "If a man among us learned ten verses, he would not move on until he knew their meanings and acted upon them. "This indicates that learning the Qur'an includes learning its words and meanings and following its guidance. Whoever combines these three things will be among the best of this nation. Knowledge of the meanings of the Qur'an can only be achieved by knowing its interpretation. Al-Shafi'i, may God have mercy on him, said: "Whoever attains knowledge of God's rulings in His Book, both explicitly and implicitly, and God enables him to say and act in accordance with what he has learned from it, will attain virtue in his religion and his worldly life, doubt will be removed from him, wisdom will shine in his heart, and he will deserve the position of leadership in religion." (¹³). These are eight aspects. Whoever contemplates them carefully will be certain of the virtue of the science of interpretation, and that engaging in it is engaging in the best and most important of sciences. What should be noted is that it is not a condition of describing an interpreter that he own a book of interpretation. Interpretation is both a science and a faculty. Whoever has acquired the knowledge by which he can be an interpreter, and has a good faculty in interpretation, and is engaged in explaining its meanings to people, then he is among the people of interpretation. As for Authorship in interpretation: Many of the trustworthy imams and interpreters did not write in interpretation, and they are among the best people in understanding the Qur'an. Various traces of interpretation have been transmitted from them that indicate what lies beyond them, such as Imam Malik, Al-Shafi'i, Ahmad, Al-Bukhari, Ibn Khuzaymah, and after them Al-Nawawi and Ibn Taymiyyah, Ibn al-Qayyim, and others did not compile complete commentaries on the Qur'an, and their discussion of interpretation is among the most beneficial and excellent. Some weak commentators have compiled commentaries, and they have become confused. Weakness and errors have crept into some commentaries for many reasons, which this is not the place to elaborate on. Similarly, it is not a requirement

⁹ Narrated by Muslim in his Sahih, on the authority of Abu Umamah al-Bahili (may Allah be pleased with him). No. 3278

¹⁰ Introduction to the Sciences of Shariah, p. 60

¹¹ Narrated by al-Bukhari in his Sahih, Book of the Virtues of the Qur'an, Chapter: The Best of You Are the One Who Learns the Qur'an and Teach It, No. 4739.

¹² Narrated by Ahmad in his Musnad, No. 23482, and narrated by al-Tahawi (1450), al-Hakim (1/557), and from him by al-Bayhaqi (3/119-120). Its chain of transmission is hasan because of 'Ata', who is Ibn al-Sa'ib.

¹³ The Epistle of Al-Shafi'i, p. 19

for a commentator today to have a book of commentary; rather, anyone who has a sound understanding of the fundamentals of commentary and engages in it through learning, teaching, and advocacy is a commentator. At the end of this research, I can only say: Praise be to God, by whose grace good deeds are accomplished. Praise be to God, who helped me and enabled me to complete and accomplish this research. Praise be to Him, before and after.