

## **The Qur'anic purposes in the Interpretation of sheikh Abdul Rahman Hassan Habanka Al-Maidani "Surat Al-Alaq, Al-Muddathir, Al-Muzzamil and Al-Qalam as a model".**

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### **SUMMARY:**

This research aims to elicit Quranic purposes from the field interpretation of Sheikh Abdul Rahman Hasaan Habanka Al-Maidani by studying Surat Al-Alaq, Al-Muddathir, Al-Muzzamil and Al-Qalam as a model. The knowledge of the purposes of the surahs leads to the realization of some of the notable purpose of the revelation of the Quran, the consideration of its phrases, words and purposes, the statement of what Allah the almighty wants in it, and what its surahs and verses are guided to in a way that achieves understanding and action, and also a statement that the number of the purposes of the surah does not depend on the number of its verses, there are several verses in common. In one objective, and there is one verse in which there is more than one objective, so the Qur'anic objectives are inseparable from interpretation, since the Quran is the main source for defining the overall objectives, and from it deduced many ruling and partial ills, and it enables the interpreter to derive the rulings and wisdom of the Qur'an. The Noble Qur'an, considering the purposes of the surahs, is considered the safest approach, which makes the words of Allah the almighty orderly in a manner in which the perfection of its system, the coherence of its surahs, the consistency of its verses, and the statement of its Inimitability and eloquence become evident.

**Key words** :Qur'anic purposes, Interpretation, Al-Maidani approach.

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### **Introduction:**

Praise be to God, who sent down the Qur'an to be a guidance for the worlds, and I pray and peace be upon our faithful Prophet, his family and his honorable companions, and those who followed their path until the Day of Judgment. And after: Every word of value

has a purpose to which the clarification is led, and a greater intent is to be led to it, and

the most deserving of speech in that is the precise and precise speech of God Almighty in his clear book. And God Almighty has made His Mighty Book chapters that vary in

the number of verses and their length, and each chapter has a purpose to which its verses refer, and this is one of the aspects of the provisions of the Noble Qur'an.

This was confirmed by Muhammad Diraz<sup>1</sup>, may God have mercy on him, by saying: "The whole surah runs in a specific direction, and as a whole it leads to a special purpose"<sup>2</sup>.

IbnAshour<sup>3</sup>, may God have mercy on him, said: "The surah is a piece of the

Qur'an with a specific beginning and end, and it includes three verses or more, with a complete purpose on which the meanings of the verses of that surah are based"<sup>4</sup>.

And if that appears, then knowing the purposes of the surah is one of the greatest things that encourages understanding and contemplation of the Book of God Almighty and reaching the perfection of His gifts and exhortations. Therefore, real contemplation is for those who turn to the purposes and objectives<sup>5</sup>.

### Reasons for choosing a topic:

- 1- I hope from my work this reward and I seek the pleasure of God Almighty.
- 2- My passion for the Holy Qur'an and my desire to serve the call to God Almighty, as this research came to contribute to clarifying the purposes of the Qur'an surahs and its verses.
- 3- revealing the purposes included in the verses and the surahs; Because it has an impact on contemplating its meanings and acting on its verses without being limited to paying attention to the apparent

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<sup>1</sup>Muhammad bin Abdullah Diraz: A polite Egyptian Azhari jurist, he was one of the board of senior scholars in Al-Azhar. He has books, including: "Al-Deen", an introductory study of the history of Islam, Seen: "Al-Alam" by Khair Al-Din Bin Mahmoud Bin Muhammad Bin Ali Bin Faris, Al-Zarkali Al-Dimashqi, deceased: 1396 AH, Publisher: Dar Al-Ilm for Millions, Edition: fifteenth - May 2002 AD, 246/6.

<sup>2</sup>"Al-NabaAl\_Eazimi": by Muhammad bin Abdullah Diraz, who died in the year: 1377 AH, cared for by: Ahmed Mustafa Fadliah, presented to him by: Dr. Abdul Azim Ibrahim Al-Muta'ni, Publisher: Dar Al-Qalam for Publishing and Distribution, Edition: An updated and verified edition 1426 AH - 2005 AD: 155.

<sup>3</sup>Muhammad al-TahirIbnAshour, the chief of the Maliki muftis in Tunisia, and the sheikh of the Zaytuna Mosque and its branches in Tunis, his birth, death, and studies there. He is a member of the Arab congregations in Damascus and Cairo. He has published books, the most famous of which are: (Maqasid Al-SharieaaAl'islamiaa) and (Al-Tahrir and Enlightenment) in the interpretation of the Qur'an. He died in the year: 1393 AH, see: Al-Alam, by Al-Zarkali: 174/6.

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<sup>4</sup>"Al-Tahrirwa Al-Tanwir" called "Tahrir Al-Maenaa Al-SadidwaAtanwir Al-Eaql Al-Jadidi" from the interpretation of "Al-Majid"Book, Muhammad Al-Taher bin Muhammad bin Muhammad Al-Taher bin Ashour Al-Tunisi, d. 1393 AH, Dar Tunisian for Publishing, Tunis, 1984 AH: 162/1.

<sup>5</sup>Seen: Al-Muwafaqat, Ibrahim bin Musa bin Muhammad Al-Lakhmi Al-Gharnati, famous for Al-Shatibi (died: 790 AH), investigation: Abu ObeidaMashhour bin Hassan Al Salman, Dar IbnAffan, first edition, 1417 AH - 1997 AD: 3 / 383.

meaning of the verses or the Qur'anic words.

- 4- Explanation of the extent to which the commentators use the purpose in their interpretations.

### Research plan:

**The research is divided into an introduction, two topics, and a conclusion, as follows:**

- **The Introduction:** It includes a statement of the importance of the topic, the reasons for my choice of it, the research plan, and my methodology in it.
- **The first topic:** the definition of the vocabulary of the title, and it includes requirements:
- **The second topic:** Qur'anic purposes and conclusions, and it includes demands:
- **Conclusion:** It contains the most important results and recommendations.

### Research Methodology:

**I have drawn up a methodology for this research that I follow, and this is demonstrated by the following:**

- 1- In this research, I followed the inductive and deductive method of the Qur'anic purposes, according to the requirements of the research topics.
- 2- I made a general objective for each surah, and then branched out from that specific objectives deduced, extrapolating from the words of the author, may God have mercy on him.
- 3- I made the intentional conclusion of each chapter of the study. It shows the summary deduced from these general and specific purposes for each surah.

- 4- I attributed the Qur'an verses contained in the research to its surahs with the verse number mentioned, and I adhered to the drawing of the Ottomans Qur'an.
- 5- I briefly defined the names mentioned in the research paper. The famous ones were excluded from them.
- 6- I did not talk about the life of Sheikh Abd al-Rahman al-Maidani, may God have mercy on him, for fear of prolonging this research, as it was not what was intended. I knew him a full definition in my doctoral thesis, as well as I singled out about his life university theses.

We ask God to benefit from this work and to accept it with good acceptance. And to weigh it down on our scales. And to make it an argument for us. He is the guardian of that and capable of it. And my last claim is that praise be to God, Lord of the worlds, and may God's prayers and peace be upon our Prophet Muhammad and his family and companions, And may God's prayers and peace be upon our Prophet Muhammad and his family and companions a lot.

**The first topic: the definition of the vocabulary of the title, and it includes five demands:**

**The first requirement: Defining the purposes of the Qur'an, linguistically and idiomatically:**

**First: The purposes of language:** The plural of purposes, which is a source from a purpose, and the word "Maqasid" in its linguistic meaning refers to the verb "intention," saying: "intentionally means intentionally. And (qasid) "Al-Qaf, Al-Sad and Daal" have three origins. One of them indicates the coming of the thing, the other

indicates the breaking and breaking, and the other indicates the hoarding of the thing<sup>6</sup>.

Al-Ragheb Al-Isfahani<sup>7</sup> (may God have mercy on him) said: "The purpose: the straightness of the path: it is said: I intended its purpose, that is: I carved towards it"<sup>8</sup>.

The word (Qasid) came in the Holy Qur'an in six places<sup>9</sup>, most of which benefit

mediation, uprightness, and moderation, and they are as follows:

- 1- **{be moderate}** In the Almighty saying: **{And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.}**<sup>10</sup>. Its meaning is mediating, what is meant is between speeding and slowing down<sup>11</sup>.
- 2- **{the direction}** In the Almighty saying: **{And upon Allah is the direction of the [right] way, and among them [i.e., the various paths] are those deviating. And if He willed, He could have guided you all.}**<sup>12</sup>. That is, God must clarify the intention of the way, so he deleted the added, which is the statement, and the way is Islam. The meaning of the verse: God has to explain Islam through the messengers, the arguments and the proofs. The intent of the path means straightening the road. It is said by way of destination. Any straight leads to the desired<sup>13</sup>.
- 3- **{Moderate}** In the Almighty saying: **{Had it been a near [i.e., easy] gain and a moderate trip, they [i.e., the hypocrites] would have followed you,**

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<sup>6</sup>Seen: MuejamMaqayis Al-Lughat, Abu Al-Hussein Ahmed bin Faris bin Zakaria (died 395), investigation: Abdul Salam Muhammad Harun, Dar Al-Fikr, d. I, 1399 A.H. - 1979 A.D., Chapter: Al-Qaf and Al-Sad and what they are related to: 95/5.

<sup>7</sup>Abu al-Qasim al-Husaynibn Muhammad ibn al-Mufaddal al-Isfahani, a writer of the wise scholars, author of "Al-Mufradat fi Gharayb Al-Qur'an" and "Tafsil Al-Nash'ataynwaAtahsil Al-Saeadatayni" and others, died in the year: 502 AH. See: "Sir Aelam Al-Nubala'i": Abu Abdullah Muhammad bin Ahmed bin Othman bin Qaymaz Shams Al-Din Al-Dhahabi (died: 748 AH), Dar al-Hadith, Cairo, without edition, 1427 AH-2006 AD: 341/13, Bughyat Al-Wueat fi Tabaqat Al-Lughawiiynwa Al-Nahaat: Abd al-Rahman bin AbiBakr, Jalal Al-Din Al-Suyuti, T.: 911 AH, achieved by Muhammad Abu al-Fadl Ibrahim, Al-Mataba al-Asriyya, Lebanon - Sidon, without edition without date: 2/297.

<sup>8</sup>Al-Mufradat fi Gharayb Al-Qur'an: Abu al-Qasim al-Husaynibn Muhammad, known as al-Ragheb al-Isfahani (died: 502 AH), investigated by Safwan Adnan al-Dawdi, Dar al-Qalam, Al-Dar Al-Shamiya, Damascus - Beirut, first edition, 1412 AH: 672.

<sup>9</sup>Seen: Al-Muejam Al-Mufaharisli'alfazof the Noble Qur'an: Muhammad Fouad Abdel-Baqi, Dar Al-Kutub Al-Masryah, Cairo: 1364 AH: 545.

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<sup>10</sup>Surah Luqman: Verse 19.

<sup>11</sup>Seen: Al-Jamie Li'ahkam Al-Qur'an: Abu Abdullah Muhammad bin Ahmed bin AbiBakr bin Farah Al-Ansari (died: 671 AH), investigation: Ahmed Al-Baradouni and Ibrahim Atfayesh, Dar al-Kutub al-Masryah. Cairo, Second Edition, 1384 A.H. - 1964 A.D.: 71/14.

<sup>12</sup>Surah An-Nahl: Verse 9.

<sup>13</sup>Seen: Al-Jamî` Al-Ahkam Al-Quran: 81/10.

but distant to them was the journey}<sup>14</sup>. Any easy travel known way.

- 4- {moderate} In the Almighty saying: {And when waves come over them like canopies, they supplicate Allah, sincere to Him in religion [i.e., faith]. But when He delivers them to the land, there are [some] of them who are moderate [in faith]. And none rejects Our signs except everyone treacherous and ungrateful.}<sup>15</sup>. That is, justice in the covenant, and on land with what he covenanted at sea. And the Almighty saying: {Then We caused to inherit the Book those We have chosen of Our servants: and among them is he who wrongs himself [i.e., sins], and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah. That [inheritance] is what is the great bounty}<sup>16</sup>. Any be inherent intent is to leave the tendency.

- 5- In the Almighty saying: {Among them are a moderate}<sup>17</sup>. Which of them is a people who were not among the mischievous mockers, and the purpose: moderation in work.

The summary of the words of the linguists is that the article (intent) in Arabic usage indicates common and multiple meanings, but when it is released, it is mostly used to focus on the origin of the thing and its coming and heading towards it<sup>18</sup>.

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<sup>14</sup>Surah At-Tawbah: From Verse 42.

<sup>15</sup>Surah Luqman: Verse: 32.

<sup>16</sup>Surah Fatir: Verse: 32.

<sup>17</sup>Surat Al-Ma'idah: From verse 66.

<sup>18</sup>Seen: Scholars' Efforts to Deduce the Objectives of the Noble Qur'an: Dr.

**Second: The purposes idiomatically:** "the things that contain the interests and the evils in themselves"<sup>19</sup>.

**Third: Quranic purposes:** This expression came to Imam Al-Izz bin Abd Al-Sala<sup>20</sup> in several places in his book Al-Qaida, such as his saying: "Most of the purposes of the Qur'an are commanding the acquisition of benefits and their causes, and reprimanding the acquisition of evils and their causes"<sup>21</sup>. And he also said: "If we follow the purposes of what is in the Book and the Sunnah, we would know that God commanded every good, minute and great,

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Masoud Boudokha, Professor at the University of Algiers, the research presented to the Conference on the Ummah's Efforts in Serving the Noble Qur'an and its Sciences, without edition. No date: 954.

<sup>19</sup>Al-Qamus Al-Mubayn fi Astilahat Al'Usuliyn, Mahmoud Hamid Othman, without edition, 1423 A.H. - 2002 A.D.: 282.

<sup>20</sup>Abd al-Aziz ibn Abd al-Salam Ibn Abi Al-Qasim, Imam al-Rabbar, Sheikh of Islam and Sultan of Scholars, Ezz Al-Din Al-Sulami al-Qahiri al-Shafi'i, the owner of good fame and masterful books, including: "Qawaeid Al'ahkam fi Masalih Al'anam," and "Mjaz Al-Quran wa Ghayriha." He died in the year: 660 AH. See: Diwan Al-Islam, Shams Al-Din Abu al-Ma'ali Muhammad ibn Abd Al-Rahman ibn Al-Ghazi (died: 1167 AH), investigated by Sayed Kasravi Hassan, Dar Al-Kutub Al-Ilmiyya, Beirut - Lebanon, first edition, 1411 AH - 1990 AD: 289/3.

<sup>21</sup>Qawaeid Al'ahkam fi Masalih Al'anam, by Abu Muhammad Izz Al-Din Abd Al-Aziz ibn Abd Al-Salam ibn Abi Al-Qasim ibn Al-Hasan Al-Sulami Al-Dimashqi (died: 660 AH), achieved by Mahmoud ibn Al-Talamid Al-Shanqeeti, Dar Al-Maaref, Beirut - Lebanon, without edition. No date: 7/1.



and forbade every evil, minute and great, for good is expressed by bringing about benefits and warding off evil, and evil is expressed by bringing about harm and warding off interests.”<sup>22</sup>, This term also came to Imam IbnAshour, may God have mercy on him, in several places, including what he mentioned in “MuqadimatAl-Tahrirwa Al-Tanwir,” the fourth introduction, regarding the purpose of the interpreter, where he said: The purpose of the interpreter is to clarify what he reaches or what he intends from the intention of God Almighty in his book with a complete statement that bears the meaning, and the utterance does not care about everything that clarifies the intent of the intentions of the Qur’an or what depends on its understanding in full, or serves the purpose in detail and branching”<sup>23</sup>. The Qur’anic purposes were also defined as: the original and main topics around which the Qur’an revolves and the branches from which it revolves, taking into account the consideration of the ruling and the goals and objectives that the legislator wanted from mentioning these matters<sup>24</sup>. It was also defined as: the purposes upon which the Holy Qur’an and its verses revolved, in order to define the message of Islam, and to implement its method in

guiding mankind<sup>25</sup>, to other places where the term “Maqasid” was mentioned.

Based on the foregoing, **the Qur’anic purposes can be defined:** It is the secrets, wisdom, and goals that the Noble Qur’an was revealed to achieve in order to bring interests and ward off evils, and they are clear in all or most of the Qur’an<sup>26</sup>.

Therefore, one of the greatest blessings of God Almighty upon the nation of Muhammad, may God bless him and grant him peace, is the blessing of the Noble Qur’an, the word of God that falsehood does not come to it from before it or from behind it, a revelation from the Wise, Praiseworthy, a book that He made for us an honor. The Almighty said: **{We have certainly sent down to you a Book [i.e., the Qur’ān] in which is your mention. Then will you not reason?}**. And God also said: **{And indeed, it is a remembrance for you and your people, and you [all] are going to be questioned.}** And the mention here means:

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<sup>22</sup>QawaeidAl’ahkam fi MasalihAl’anam: 160/2.

<sup>23</sup>Al-Tahrirwa Al-Tanwir: 41/1.

<sup>24</sup>Seen: The purposes of the Noble Qur’an and their importance in determining the Qur’anic subject, a textual study in some books of interpretation and the sciences of the Noble Qur’an, Dr. Abdullah Al-Khatib, University of Sharjah, Sharjah - UAE, first edition, no date: 4.

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<sup>25</sup>Seen: The purposes of the Noble Qur’an and its axes for the advanced and the later, IssaBouOkaz, Faculty of Islamic Sciences, University of Batna, Al Ihya Magazine, No. 20, 2017 AD: 84.

<sup>26</sup>Seen: Dawr Al-Aistiqlal fi IithbatMaqasid Al-Quran Al-KarimEindIbnAshour: Research submitted by Nashwan Abdu Khalid Qaid to the International Islamic University in Malaysia, Majma` Magazine, Issue No. 4, undated: 8, and the historical roots of the intentional interpretation of the Noble Qur’an, research presented by Radwan Jamal Al-AtrashNashwanAbdo Khalid Qaed to the Islamic University of Malaysia, Journal of Islam in Asia, Special Issue 1, 2011 AD: 196.

honor, elevation, glory and dominion<sup>27</sup>. Nothing is of this greatness and status and has rights and duties upon those to whom it was revealed. Among the duties of the ummah towards this great Qur'an: listening, recitation, memorization, reflection and action<sup>28</sup>, and the greatest of these duties is the contemplation inherited for action, as the Almighty said: **[[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.].**

Therefore, the chapters on deliberation by induction go back to the fundamentals, namely: the science of the purposes of the surahs, the science of occasions, the sciences of the Arabic language and the semantics of man-made expressions. Therefore, the science of the purposes of the surah is considered one of the most important chapters of contemplation of the Noble Qur'an<sup>29</sup>, because the greatest purpose of knowing the system is nothing but contemplation, for it is the imitation of it<sup>30</sup>.

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<sup>27</sup>Seen: Al-Durr Al-Manthur fi Al-Tafsir with Al-Mathur, by Imam Al-Suyuti, Dar Al-Fikr, Beirut: 617/5.

<sup>28</sup>Seen: Mabadi Tadabur Al-Quran Al-Karim, by Abdul Mohsen bin Zabin Al-Mutairi, College of Sharia at Kuwait University, second edition: 1438 AH - 2017 AD: 5.

<sup>29</sup>Seen : Ealam Maqasid Al-Suwrwa'Atharuh fi Tadabur Al-Qur'an, by Abdul Mohsen Al-Mutairi, College of Sharia, Kuwait University: 1.

<sup>30</sup>Seen: Dalayil Al-Nizami, by Abdul Hamid Al-Farahi Al-Hindi, Al-Hamidiyah Press, first edition: 1388 AH: 9.

**The second requirement: the concept of interpretation, interpreters, linguistically and idiomatically:**

**First: The concept of interpretation, linguistically and idiomatically:**

**1. interpretation in linguistically:** Derived from interpretation. It is disclosure and elucidation, it is said: the explanation of the thing explains it, i.e.: its clarity, and the interpretation is like it, and everything is known by which the explanation of the thing and its meaning, it is its interpretation, and the interpretation is the disclosure of the covered, and the interpretation intended for the problematic word<sup>31</sup>.

Al-Jurjani, may God have mercy on him, said: "interpretation is basically revealing and manifesting."<sup>32</sup>.

And it was said: "The axis on which the orbit of its substance revolves is absolute

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<sup>31</sup>Seen: "Muejam Maqayis Al-lugha" by Ibn Faris, subject: (fseer), 504/4, and Vocabulary in Gharib Al-Qur'an, by Al-Ragheb Al-Isfahani: 636, and 213, Introduction to Jami' Al-Tafseer with the interpretation of Al-Fatihah and Mutla' Al-Baqarah, by Al-Ragheb Al-Isfahani (died: 502 AH), Investigation: Ahmad Hassan Farhat, Dar Al-Da'wah, Kuwait, Edition 1, 1405 AH: 47, and Lisan al-Arab, by Abu al-Fadl Muhammad ibn Makram ibn Ali, known as Ibn Manzur (died: 711 AH), Dar Sader, Beirut, third edition, 1414 AH, material: (fseer), 3412/5.

<sup>32</sup>Al-Taerifat: Ali bin Muhammad bin Ali Al-Zain Al-Sharif Al-Jurjani (died: 816 AH), investigation: a group of scholars, Dar al-Kutub al-Ilmiyya, Beirut, Lebanon, first edition, 1403 AH - 1983 AD: 63.

disclosure, whether this disclosure is due to the ambiguity of the word or otherwise”<sup>33</sup>.

Thus, it becomes clear to us the meaning of interpretation in the language: it is clarification and clarification, and this requires the realization of reason and thinking, as it is a mental process without a doubt; Because it revealed what was ambiguous in a text, and directed the reader or listener to what the author of the text meant from his text<sup>34</sup>.

## 2. Interpretation idiomatically:

Scholars have mentioned many definitions in explaining the nature of interpretation. I will limit myself to some of them for fear of prolonging:

- 1) Ibn Al-Jawzi, may God have mercy on him, explained its essence in the general sense in the terminology of the exegetes, and he said: “It is to take something away from the station of concealment to the station of manifestation”<sup>35</sup>.

- 2) Abu Hayyan, may God have mercy on him, said: “Interpretation is a science in which the method of pronouncing the words of the Qur’an, their connotations, individual rulings and leaving, and their meanings that carry the state of synthesis, is investigated. This is completed”<sup>36</sup>.
- 3) Al-Zarkashi, may God have mercy on him, said: “Interpretation is the science by which the understanding of the Book of God revealed to His Prophet Muhammad, peace and blessings of God be upon him, and the explanation of its meanings, and the extraction of its rulings and judgments”<sup>37</sup>.
- 4) And Al-Zarqani, may God have mercy on him, defined it by saying: “A science in which the conditions of the Noble Qur’an are studied, in terms of their indications of the will of God Almighty, as much as human energy”<sup>38</sup>.

From the aforementioned presentation of the linguistic meaning, and what the scholars, may God have mercy on them, mentioned in the idiomatic meaning of the word

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<sup>33</sup>Studies in the curricula of the exegetes, by Dr.: Ibrahim bin Abdul Rahman Khalifa, Professor and Head of the Department of Interpretation at the Faculty of Fundamentals of Religion, Al-Azhar University, Cairo: 10.

<sup>34</sup>Seen: Manahij Al-Mufasirin, by Dr. Musaed Muslim and Dr. Mohi Hilal Al-Sarhan, Dar Al-Kutub Institution for Printing and Publishing, Ministry of Higher Education, 1, 1980 AD: 8-7.

<sup>35</sup>Zad Al-Masir fi ‘ilm Al-tafsir, by Abu al-Faraj Jamal Al-Din Abd Al-Rahman ibn Ali ibn Muhammad Al-Jawzi (died: 597 AH), investigation: Abd Al-Razzaq Al-Mahdi, Dar Al-Kutub Al-Ilmiyya, Beirut, first edition, 1422 AH: 12/1.

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<sup>36</sup>Al-Bahr Al-Moheet in Interpretation: by Abu Hayyan Muhammad bin Yusuf bin Ali bin Yusef bin Hayyan Al-Andalusi (died: 745 AH), investigation: Sidqi Muhammad Jamil, Dar Al-Fikr, Beirut, 1420 AH: 121/1.

<sup>37</sup>Al-Burhan fi Eulum Al-Qur’an, by Abu Abdullah Badr Al-Din Muhammad bin Abdullah bin Bahader Al-Zarkashi (died: 794 AH), investigation: Muhammad Abi Al-Fadl Ibrahim, Dar Al-Maarifa, Beirut, Lebanon, first edition, 1376 AH - 1957 AD: 1 / 13.

<sup>38</sup>Manahil Al-Eirfan fi Eulum Al-Qur’an, by Muhammad Abd Al-Azim Al-Zarqani (died: 1367 AH), Issa Al-Babi Press, 3rd Edition: 6/2.



Interpretation, a selected meaning can be extracted that reveals the definition of Interpretation and its concept that:

“A science by which the understanding of the Qur’an is completed, its meanings are clarified, its rulings are revealed, and confusion and ambiguity are removed from its verses”<sup>39</sup>.

**The reason for choosing this definition over others is the following:**

**First:** This definition stems from the linguistic origin of the word interpretation, which is to clarify, reveal and clarify, as previously.

**Second:** This meaning is common to all the previous idiomatic definitions of scholars, textually or by necessity, so it is not a matter of dispute between them<sup>40</sup>.

**Second: the concept of the interpreters in terms of being a science of this art:**

This name of the interpreters is a kind of what has become a knowledge of the predominance of a particular thing, which does not exceed it at the launch and detachment from the presumption of anything else. That is why Ibn Malik, may

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<sup>39</sup>Defining scholars with the curriculum of the commentators: by Dr. Salah Al-Khalidi, Dar Al-Qalam, Damascus, 3rd edition: 1429 AH - 2008 AD: 24.

<sup>40</sup>Seen: "Aistidrakat Al-Salaf" in Interpretation in the First Three Centuries, A Comparative Critical Study, by Nayef bin Saeed bin Jamaan Al-Zahrani. Master Thesis. Umm Al Qura University. College of Dawah and Fundamentals of Religion. Department of Interpretation and Sciences of the Qur'an 1427 AH, Dar Ibn Al-Jawzi, first edition, 1430 AH.

God have mercy on him, said: “It may become a knowledge of the predominance.....added or accompanied by the obstacle”<sup>41</sup>.

And this dominant science is for the commentators of the Noble Qur’an in particular<sup>42</sup>.

The interpreters are a plural of interpreter: He is the one who has the capacity to reveal and explain the meanings of the Noble Qur’an according to human capacity<sup>43</sup>, or “he is the one who has the capacity to interpret, has an opinion on it, and opposes it”<sup>44</sup>.

From the above definitions of interpretation and purposes, it becomes clear to us that they revolve around: revealing the

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<sup>41</sup>AlfiyaIbn Malik: by Abu Abdullah Jamal Al-Din Muhammad bin Abdullah bin Malik Al-Ta'i Al-Jayani (dead: 672 AH), Dar Al-Ta'awon, one hundred eleventh house, 16.

<sup>42</sup>Seen: Studies in the Curricula of Interpreters, by Dr: Ibrahim bin Abdul Rahman: 2.

<sup>43</sup>Seen: Methodologies of the commentators, Dr. Mustafa Muslim, Dar Al Muslim for Publishing and Distribution, Riyadh, first edition, 1415 AH: 15.

<sup>44</sup> Seen: "Revelation of Verses on Reality for Exegetes" - Study and Application - by Dr.: Abdul Aziz bin Abdul Rahman Al Dhamer, Refereed Series issued by the Dubai International Award for the Holy Quran, First Edition, 1428 AH - 2007 AD, 30. And seen: “Mafhum Al-Tafsirwa Al-Taawilwa Al-Iaistinbatwa Al-Tadaburwa Al-Mufasr”, by Dr. Musaed bin Suleiman bin Nasser Al-Tayyar, Ibn Al-Jawzi Publishing and Distribution House, Saudi Arabia, second edition, 1427 AH: 215.

goals, and clarifying the goals, in the field of the Holy Qur'an.

Hence, the intentional interpretation of the Holy Qur'an can be defined as: "A type of interpretation that seeks to reveal the meanings and purposes around which the Holy Qur'an revolves in whole or in part, with an explanation of how to benefit from it in achieving the interest of the people<sup>45</sup>.

### Conclusion:

Praise be to God for the completion of the blessing, and the completion of the topics of this research, and I ask God Almighty for more of His grace and success, and after:

I have lived for a period of time with this interesting and interesting subject, reading and deducing the Qur'anic purposes from this interpretation.

1- The Science of the purposes of the surah leads to the realization of some remarkable purpose of the revelation of the Qur'an. And looking at its expressions, words and purposes, and clarifying what God Almighty wants in it. And what its surah and its verses guide to achieve understanding and action.

2- One of the greatest indications for the purposes of the surah is to put the names of the surahs in a way that symbolizes their meanings that indicate the purpose of them.

3- The term "Maqasid" has different meanings, such as the meaning of the surah, the purpose of the surah, the objective unit, or the like.

4- The number of purposes of the surah does not depend on the number of its verses, as there are several verses that share one

purpose, and there is one verse that has more than one purpose.

5- The Qur'anic objectives are inseparable from interpretation, since the Qur'an is the main source for defining the overall objectives, and from it many partial rulings and reasons were deduced, and it enables the interpreter to derive the rulings and rulings of the Qur'an.

6- Accurate induction of the Qur'anic text, by looking closely at the semantics of words and the repeated words and letters, is one of the ways to discover the Qur'anic intentions by deduction.

7- Knowing the purpose of the surah is one of the most important main means to achieve the purpose of the revelation of the Noble Qur'an, which is to contemplate it and to be guided by its teachings.

8- Knowing the purpose of the surah is one of the types of interpretation of the Qur'an by the Qur'an, which is the highest type of interpretation.

9- The commentator's standing on the purposes of the surah straightens his mind, and often protects him from error in interpreting them. Because it adheres to directing the verses according to this purpose.

10- Taking care of the knowledge of the purposes of the surah inevitably leads to certainty in the infallibility of the Holy Qur'an, and the firmness of faith that it is the true word of God Almighty, so that the eye becomes clear, the soul shines, and the light of the heart increases.

11- Interpretation of the Noble Qur'an with regard to the purposes of the surahs is considered to be the safest approach, which makes the words of God Almighty orderly

<sup>45</sup>"Al-Tafsir Al-Muqasidii of the Surahs of the Noble Qur'an", by Dr.: WasfiAshour, a research paper on the Alukah network.

in a manner in which the completeness of its systems, the coherence of its surahs, the consistency of its verses, and the statement of its miraculousness and eloquence are clearly evident.

12- A distinction must be made between the Qur'anic text and its interpretation. The two matters are completely separate from each other, for the interpretation of the Noble Qur'an according to the order of revelation does not mean rearranging the order of the Noble Qur'an according to the order of revelation. Moreover, everyone agrees on the permissibility of interpreting it objectively in terms of methodology, and it does not take into account the suspension order of the Koran. This methodology can be included within the objective studies, and it goes hand in hand with the interpretation of the Noble Qur'an according to the arrangement of the Ottoman Qur'an.

13- It has been shown through the research that the interpretation of the Sheikh, may God have mercy on him, is not without criticism with the many positives in it, with his interest in the aphorisms, occasions, objective unity, frequent readings, language and others. However, he included Israeli interpretations that he did not want all of, with his use of the method of arranging the presumed descent in building the interpretation on it, in addition to his departure from the text sometimes with useless digressions, and his failure to document the words of scholars sometimes.

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