

# Abandoning the Obvious in Interpretation and its Implications for Enriching Meaning

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## Abstract:

The aim of this study is to reveal the hidden ways of explaining the meanings of the Holy Qur'an by using a number of established theories related to deviation from the apparent meanings. The justification lies in uncovering the nuances and meanings that can be extracted from beyond the words, whether within the scope of the linguistic context and consensus, which is known as indicative interpretation, or outside the linguistic context, considering aspects that are supported by generally accepted principles and reinforcements. Anything that the texts do not testify to requires further examination, either by refutation, which requires the presentation of refuting evidence, or by pausing and recognising that the interpreter has reached levels of perfection that are beyond the reach of most observers. It is important to note that in the system of deviating from the obvious, these speculations do not rise to the level intended by the wise legislator.

**Keywords:** Deviation, interpretation, indicative, apparent, meanings.

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## Introduction:

Praise be to Allah who has granted the people of purity closeness and has instilled love and affection among them. May peace and blessings be upon the leader of the pure, the Imam of the righteous, his virtuous family, and his loyal companions.

One of the perfections of Islamic law is that it contains manifestations of beauty and taste that require attachment to it and pride in belonging to it. Its texts have come to manifest the need for spiritual purity and inner clarity even in the simplest aspects of daily life. This is based on a collection of comprehensive legislative texts that we invoke to achieve the ultimate goal.

The more advanced and sublime the means become, the more they demand compliance from the listener and have a deeper effect on the heart. The most refined methods of education are those

in which signals, expressions, words and situations are intertwined. The words are adorned with the depths of the heart from which they come and to which they belong. Since Sufis have the purest hearts and are closest in proximity and union with the Beloved, they have had signals and situations that they could not hide in their spiritual outpourings. Their tongues revealed expressions that invigorate the soul, and they sang with metaphors that surpass the understanding of the senses. Understanding them requires effort and assimilating the company of those who draw from their rich sources, which requires obedience to a single saying.

For this reason, many Sufis have been unjustly criticised by those who have judged them on the basis of the superficiality of their minds.

In order not to judge the Masters of Behaviour unfairly, it is necessary to clarify the principles of neglecting the apparent meanings and resorting to the hidden meanings that achieve the desired purpose and remove the ambiguity of symbols and signs that are hidden and concealed. The meaning lies in what has settled in the souls and what they have inherited in terms of feeling and kindling the fire of union with the Greatest Beloved.

The receiver is a fertile ground capable of understanding the interpretation when faced with challenges that engage the mind. This is achieved through two factors: relying on the obvious and referring to the hidden. Examples of this refined approach can be found in the presence of the Master of Existence, our Master Muhammad, peace be upon him, while teaching and explaining the guidance he brought. He would combine both methods in teaching the companions and interpreting the texts for them in order to gain their obedience and compliance for their well-being in this life and the hereafter.

Relying on the apparent meaning is accepted by those who are convinced by logical and rational arguments. Among the companions of the Messenger of Allah (sall-Allâhu 'alaihi wa sallam), we find those who seek the cause and the end, and they bring forth what has an apparent meaning for them. Their hearts are influenced by fulfilling a commandment or avoiding a prohibition in the most complete and perfect way. This approach is often adopted by beginners or those who are hesitant, and it is a continuous method in human nature in general, where we find the indulgent striving to fulfil their desires and goals, driven by ambition and human instinct.

The internal interrogation of the text is an esoteric market that burns the heart to the rhythm of what the beloved commands, even at the expense of the obligated. It disregards the scales of judgement in this field and conceals the chances of the obligated person seeking an end or a cause. Rather, the ultimate cause is the satisfaction and joy of the beloved in what the lover brings. This approach is taken by people of understanding, and it is also a natural mountain method that is pursued after refining the mirror of the soul with the radiance of love.

**Research problem:**

The aim of this research is to elucidate the implications of deviating from the apparent meanings in interpreting the verses of the Noble Qur'an and the underlying motivations. It also seeks to show how this contributes to the enrichment of the interpretative meanings, which are the central objectives for which legislation was enacted.

**Research Objectives:**

The research aims to achieve the following objectives:

- 1/ To clarify the concept of departure from apparent meaning and to establish the meaning of apparent meaning.
- 2/ To show that interpretation includes both apparent and necessary meanings.
- 3/ Provide ample evidence and follow-up to strengthen and clarify the theory of deviation from apparent meaning.

**Research plan:**

In order to achieve these aims, the research is divided into three sections:

First section: Terminology and related aspects of the research.

Second section: Types of deviation in interpretation.

Third section: Practical models demonstrating the impact of deviation in enriching meanings.

**Conclusion:**

We seek the grace and help of Allah the Almighty, for He is the One who grants success and guides us on the straight path. May peace, blessings, and abundant greetings be upon our leader and master, Muhammad, and upon his family, companions, and followers until the Day of Judgment.

**First section: Terminology and related aspects of research:**

It is necessary to understand the linguistic and terminological meanings of the research foundations and to delve into the intended meaning by collecting and combining these meanings. We will discuss the definition of "adawl" (deviation) in terms of linguistic and terminological aspects, as well as its apparent meaning in both language and terminology.

1. Extracting the meanings of "adawl" (deviation) from linguistic and terminological sources:

**A. In the Arabic language:**

The letters "Ayn", "Dal" and "Lam" are two valid roots, but they are opposites. One means equality.

**Deviation from the justice of the people:** Acceptable and balanced method. It is said: "This is just, and they are just." Zuhair said: "When will a group appear whose secrets are between us, satisfaction and justice?" It is also said: "They are also just," and they are "udul" (deviant). And indeed, there is a clear "adl" (just) in "adl" and "udulah" (deviation). "Adl means judgement and equality<sup>1</sup>.

And a moderate branch: balanced, and a beautiful woman of moderate stature<sup>2</sup>. "Tadil" means to correct something, that is, to make it upright. It is said: "He rectified it, so it became upright". And every cultured person is moderate<sup>3</sup>. "Adl" means that it is upright in the soul. And if something is inclined, it is said: "I have straightened it," that is, I have made it straight. From the saying, "I rectified something, so it became upright," comes the expression, "The poetry became upright," meaning it became balanced and harmonious<sup>4</sup>.

**And he deviated from the path:** he went astray, and his door is sitting. "Anda'ala" means deviating from it<sup>5</sup> and "yadil" means deviating from it. And he deviated from it "udulan": he returned<sup>6</sup>.

And something has no "mu'dil" (conveyer) or "ma'dul" (receiver), that is, it has no means of being conveyed<sup>7</sup>, and the path has deviated: it has deviated. So when it intends to deviate itself, it is said: "It becomes "yan'dil", meaning it becomes crooked<sup>8</sup>.

## **B: In Terminological Journals:**

The definitions have varied and diversified so as not to deviate from the linguistic framework established at the outset. Here we find that some perceive the outer meaning to be the narration of stories from the Qur'an about ancient nations and the trials they faced. It is believed that the external aspect represents the lessons, admonitions and warnings conveyed by the Qur'an through narration and storytelling.

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<sup>1</sup>- Lexicon of linguistic measures by Ibn Faris, edited by: Muhammad Haroun, Pub./ Dar Al-Fikr for Printing, Publishing and Distribution, Ed./ Undated, Vol. 4, p. 40.

<sup>2</sup>- Al-Ain Lexicon of Al-Farahidi, edited by: Mahdi Al-Makhzumi - Ibrahim Al-Samarrai, Publisher/ Dar and Library Al-Hilal, Editor/ Undated, Vol. 2, p. 40.

<sup>3</sup>- Mukhtar Al-Sahah by Al-Razi, compiled by the Lexicon Department, published by Lebanon Library, Beirut - Lebanon, 1986, p. 176.

<sup>4</sup>- Lisan Al-Arab by Ibn Manzur, edited by: Abdullah Al-Kayr - Ahmed Hasb Allah

<sup>5</sup>- Muhammad Al-Shadhli, Pub./ Dar Al-Ma'arif for Publishing, Cairo, Ed./ Undated, Vol. 1, pp. 2838-2841, 2840. See: Al-Muhit Dictionary by Fayruzabadi, Ed./ Undated, Pub./ Dar Al-Hadith, Cairo, p. 1061.

<sup>6</sup>- Mukhtar Al-Sahah by Al-Razi, p. 176.

<sup>7</sup>- Lisan Al-Arab by Ibn Manzur, vol. 1, p. 2841. See: Al-Muhit Dictionary by Fayruzabadi, p. 1061.

<sup>8</sup>- Language Measures by Ibn Faris, vol. 4, p. 247.

There is also an opinion that the apparent meaning corresponds to the clear meaning understood by the scholars, while the hidden meaning refers to the secrets of interpretation discovered by the scholars of true knowledge. Some contemporary scholars argue that textual meanings can be divided into four categories: the textual meaning, the apparent meaning, the interpreted meaning, and the comprehensive meaning<sup>1</sup>.

Let's first examine the linguistic and terminological explanations of the apparent meanings:

#### A. In the Arabic language:

"Tha", "ha" and "ra" have a common root meaning strength and importance. From this root, "thahara" (to appear) means the act of something becoming visible and prominent. Therefore, the time of "thuhur" (noon) is the most visible and prominent time of the day. The original meaning includes the human back, which is the opposite of the abdomen, and combines prominence and strength. For example, "We took the path of "thuhur", which means the path of righteousness, because it is visible and prominent<sup>2</sup>. "Thuhur" refers to the manifestation of something that was previously hidden<sup>3</sup>.

"Aynu thaahirah" (apparent eye): wide open eye<sup>4</sup>. "Thahara al-shay" (something has become apparent): it has become apparent<sup>5</sup>. "Thahara bihi wa 'alayhi ya-thhar" (it became prominent and evident): it became strong. "Thaharat 'ala al-rajul ghalabtuhu" (It became apparent to the man; I helped him)<sup>6</sup>. "Thahara 'alayya" (it became clear to me): it supported me<sup>7</sup>. "Al-tathahur" (cooperation)<sup>8</sup>.

#### B. In terminological explanations:

"Al-thaahir" is a term that refers to speech that appears to the listener in the same form and is open to interpretation and specification<sup>9</sup>. In language, "thaahir" is obvious, and in the field of grammar, it is the noun that is not a pronoun and is also called "al-mathhar". For the scholars of *usul al-fiqh* (principles of Islamic jurisprudence), it is the expression that appears in the same form as originally or conventionally intended, without reference to the speaker. If the intention of the speaker were known, it would become a text because the intention of the speaker is what

<sup>1</sup>- The apparent meaning and the hidden meaning according to Al-Husayn Al-Dhahabi in interpretation and interpreters, by Muhammad Farid Abdullah, *Lisania: Journal of Arabic Education and Literature*, Issue 1, 2017, p. 77.

<sup>2</sup>- Language Metrics by Ibn Farris, Vol. 3, pp. 471-472.

<sup>3</sup>- Al-Ayn Dictionary by Al-Farahidi, vol. 4, p. 37.

<sup>4</sup>- The Foundation of Eloquence by Al-Zamakhshari, published by Dar Al-Fikr, 1399 AH/1979 AD, p. 405.

<sup>5</sup>- The Selected of the Correct by Al-Razi, p. 171.

<sup>6</sup>- Lisan al-Arab by Ibn Manzur, vol. 5, p. 2766.

<sup>7</sup>- Al-Ayn Dictionary by Al-Farahidi, vol. 4, p. 37.

<sup>8</sup>- Lisan al-Arab by Ibn Manzur, vol. 5, p. 2768.

<sup>9</sup>- Definitions Dictionary by Al-Jurjani, edited by Muhammad Sadiq Al-Manshawī, Pub./ Dar Al-Fadila for Publishing and Distribution, Cairo, n.d., p. 12.

the speech is directed towards. "Al-thaahir restricts the appearance to what is manifest and excludes what is hidden, vague, ambiguous or the like. The final restriction leads to "al-nass" (text), based on the views of later scholars. They determined that the apparent should not have the intended meaning from the outset, thus distinguishing it from the text.

However, earlier scholars considered the apparent to be the manifestation of the intended meaning, whether or not it was intended for marketing purposes. In the text, it is considered marketable whether or not it allows for interpretation and specification. Therefore, according to them, the apparent is more comprehensive than the text<sup>1</sup>.

### **The second branch: Types of allusions in interpretation:**

Tahir ibn Ashur gives the following explanation:

**The first type is when the meaning of the verse takes the form of a representation that resembles the intended meaning.** For example, the verse, "Who is more unjust than he who prevents the mention of Allah's name in the mosques and seeks their destruction? It is not fitting that such should enter them except in fear. For them is disgrace in this world, and they shall have a grievous chastisement in the Hereafter" (Qur'an 2:114). This verse refers to the hearts because they are the places of submission to Allah. When the hearts realise this, they prostrate themselves before Allah with the annihilation of the self. Preventing the mention of Allah is a barrier between the hearts and religious knowledge, and seeking its destruction means disturbing it with fanaticism and the dominion of desires. This is similar to the example of a person who does not purify himself with knowledge and prevents his heart from being adorned with the qualities of perfection that result from it, just as the name of Allah is mentioned in mosques. Mentioning the verse in this context is like uttering the saying. This is similar to what is mentioned in the saying: "Angels do not enter a house with a dog", as mentioned by Al-Ghazali<sup>2</sup>.

The second point: Sometimes a word can have a meaning that precedes its literal form in the listener's perception, which is different from its intended meaning. This happens because the listener's mind is diverted to what is important to him, which influences his interpretation based on what is on his heart. For example, if someone says, "Who can intercede?" the word "man" (who) refers to the self, and the person becomes one of the close intercessors. In this case, the listener takes the echo of the speech in his hearing and interprets it according to what is in his heart<sup>3</sup>.

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<sup>1</sup>- Encyclopedia of Kashaf Istilahat Al-Funun wal Ulum by Muhammad Ali Al-Tahanawi, Introduction by Dr. Rafiq Al-Ajam, Edited by Ali Dahrouj, Dar Lebanon Nasherun, Beirut, Lebanon, 1996, Vol. 2, p. 1144.

<sup>2</sup>- Tahrir wa Tanwir by Tahir ibn Ashur, Third Introduction, Dar Al-Tunisia for Publishing, Tunisia, 1984, vol. 1, p. 350.

<sup>3</sup>- Tahrir wa Tanwir by Tahir ibn Ashur, p. 36.

The third point: It is a lesson for the awakened souls and the moral behaviour of individuals to benefit from everything and to extract wisdom wherever they find it. What do you think of them when they read the Qur'an and think about it and are admonished by a sermon? When they come across the verse: "But Pharaoh disobeyed the messenger, so We seized him with a crushing blow." (Al-Muzzammil, 73:15), they understand that the heart that disobeys the messenger of higher knowledge will face a terrible consequence<sup>1</sup>.

### **The third category: Practical Examples of the Effect of Interpretation in Amplifying Meanings:**

In this context, absolute statements are elevated to the rank of certainty, whether they are symbolic, allusive, or even a passing thought that occurred to the interpreter during contemplation. In this category we present a number of illustrative examples:

**First example:** The coding of terms whose outward meaning is sensory, while their inward meaning is spiritual. The interpretation of the verse, "Allah is the light of the heavens and the earth. The example of His light is like a niche in which there is a lamp, the lamp in glass, the glass as if it were a pearly [white] star, illuminated by [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if it were untouched by fire. Light upon light. Allah guides to His Light whom He pleases. And Allah sets forth examples for men, and Allah knows all things" (Qur'an 24:35)<sup>2</sup>.

Al-Ghazali, the author of "Ihya Ulum al-Din" (The Revival of Religious Sciences), excels in explaining the symbolism of the Qur'an. He explains some of the terms mentioned in the verse of light, such as "al-mishkat" (niche), "al-misbah" (lamp), "al-zujaja" (glass), "al-shajara" (tree), "al-zait" (olive oil) and "al-nar" (fire), and considers them as symbols pointing to hidden meanings behind them. He prepares this explanation with two discussions: the first on the nature of symbolism or representation and its method of use, and the second on the degrees of human souls and the levels of their lights. He concludes that the seven terms mentioned are symbols for these human souls.

"His theory of the nature of symbolism is based on the assumption of a complete parallelism between the world of testimony and the world of the invisible: the material world and the spiritual world.

And that there is nothing in the world of testimony except that it is a symbol (or an example) of something in the spiritual realm; and that the world of testimony is a ladder to the world of the unseen, otherwise our knowledge of the higher world and our inability to travel to the divine presence and proximity of God would become impossible. And Allah alone has no likeness,

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<sup>1</sup>- Tahrir wa Tanwir by Tahir ibn Ashur, vol. 1, p. 36.

<sup>2</sup>- Surah An-Nur, verse 35.

because the condition of complete similarity is not fulfilled, and Allah the Exalted is not likened to anything, so nothing resembles Him. If this is the case, then we must consider the symbolic terms mentioned in the Qur'an as keys to the secrets of the invisible, and interpret them as the interpretation of dream symbols<sup>1</sup>.

Just as the sun is an example of the ruler in the science of dream interpretation, and the moon is an example of the servant who carries out the ruler's wishes, there are also examples of high spiritual beings in the perceptible world. Here Al-Ghazali presents a number of examples from the Qur'an to illustrate his theory. "Al-Tur" (the mountain) is an example of the great beings who are fixed in the world of the kingdom, and "al-Wadi" (the valley) is an example of the upper beings who receive hidden knowledge and from whom this knowledge flows to human souls. "Al-Wadi al-Ayman (the right valley) is an example of the original source of knowledge." "Al-Nar (the fire) is an example of the spirit of the Prophet, described in the Qur'an as a shining lamp." "Al-Jadhwah (the spark), al-Qabis (the glow) and al-Shihab (the shooting star) are examples of those who follow the Prophet in insight, not mere imitation<sup>2</sup>.

### **Second Model: Explanation of the Manifestation of True Love:**

Interpretation of the Verse: "O ye who believe! if any of you should turn back (from your religion), Allah will raise up in their stead a people whom He will love and who will love Him, humble in the sight of the believers, mighty in the sight of the unbelievers; they strive in the cause of Allah, and fear not the reproach of a critic. Such is the favour of Allah: He bestows it on whom He pleases. And Allah is all-embracing and all-knowing. (Quran 5:54)<sup>3</sup>

The manifestations of love attributed to human beings are ultimately rooted in divine love. Ibn Arabi said:

Love is attributed to both man and Allah,

through a relationship whose nature we do not know.

Love is a taste whose reality cannot be known,

Isn't it amazing? By Allah, it is<sup>4</sup>.

**Third model: Elevating the system of omission and absence to meanings appropriate to the occasion:**

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<sup>1</sup>- Refer to: Mishkat al-Anwar by Abu Hamid al-Ghazali, Edited by Abu Al-Ala Afifi, Pub. / Dar Al-Qawmiyya for Printing and Publishing, Cairo, Egypt, p. 18.

<sup>2</sup>- Refer to: Mishkat al-Anwar by Abu Hamid al-Ghazali, Edited by Abu Al-Ala Afifi, Pub./ Dar Al-Qawmiyya for Printing and Publishing, Cairo, Egypt, p. 18.

<sup>3</sup>- Surah Al-Ma'idah, verse 54.

<sup>4</sup>- (The Meccan Revelations) by Muhyiddin Ibn Arabi, edited by Nawwaf Jarrah, published by Dar Sader - Beirut, 2004, volume 3, pages 371-385.



Allah says: "And most surely He was good to me when He took me out of prison and brought you out of the life of the Bedouins, after Satan had caused estrangement between me and my brethren. My Lord is indeed Subtle in what He wills. It is He Who is the Knowing, the Wise. (Quran 12:100)<sup>1</sup>

Al-Qurtubi said: "He did not mention the well specifically to avoid mentioning the actions of his brothers after he had forgiven them, as indicated by his statement: 'There will be no blame on you. I say: This is the principle: to mention alienation in times of harmony is indeed alienation. This is a sound statement supported by the Qur'an. It is also said: 'To enter the prison was of his own choice, when he said: 'The prison is dearer to me than what they invite me to,' and to be in the well was of Allah's choice. It is also said: 'For in prison he was with thieves and sinners, and in the well he was with Allah. Moreover, the favour of being saved from prison was greater, because he entered it by their command, and he also entered it of his own choice, when he said: 'The prison is more beloved of me. So the hardship in prison was greater. He also said in prison, 'Remember me with your Lord,' and he was punished there<sup>2</sup>.

#### **Fourth model: The use of Qur'anic vocabulary in the beacons of conduct and behaviour towards Allah:**

Allah says: "And worship Allah and associate nothing with Him, and be good to parents and relatives and orphans and the needy and the near neighbour and the far neighbour and the companion by your side and the wayfarer and those in your right hands. For Allah dislikes those who deceive themselves and boast. (Quran 4:36)<sup>3</sup>

Ibn Ajiba explained this in two ways: The apparent meaning: "And the near neighbour" refers to the neighbour who is close in proximity or kinship, and "the distant neighbour" refers to the neighbour who is distant in location or kinship. He also said in prison, 'Remember me with your Lord', and he was punished there"<sup>4</sup>.

Some have also specified that proximity extends to forty houses in each direction. For Allah dislikes those who are self-deceived and boastful<sup>5</sup>. The "companion by your side" refers to a companion in matters of knowledge, behaviour, craftsmanship and travel, for they accompany you by your side. The "companion by your side" refers to a companion in matters of knowledge, behaviour, craftsmanship and travel, for they accompany you by your side<sup>5</sup>.

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<sup>1</sup>- Surah Yusuf, verses 23-24.

<sup>2</sup>- See: Al-Jami' li Ahkam al-Quran (The Comprehensive Compilation of Quranic Rulings) by Al-Qurtubi, edited by Ahmed Al-Bardouni and Ibrahim Atfich, published by Dar Al-Kutub Al-Masriyya - Cairo, 2nd edition, 1384 AH/1964 AD, volume 9, page 267.

<sup>3</sup>- Surah An-Nisa, verse 36.

<sup>4</sup>- The Vast Ocean in the Interpretation of the Noble Quran by Abu Al-Abbas Ahmad Ibn 'Ajibah, Pub./ Dar Al-Kutub Al-Ilmiyyah, Beirut, 2nd edition, 1423 AH/2002 AD, Vol. 2, p. 43.

<sup>5</sup>- The Vast Ocean in the Interpretation of the Noble Quran by Ibn 'Ajibah, Vol. 2, p. 43.

### **Explanation of the general aims of the verse:**

"And to worship Allah" means to fulfil the duties of servitude and to bear witness to the greatness of dominion. Some of the wise have said: Servitude means renouncing choice and accepting humility and neediness. That is why it is said: "And associate nothing with Him," meaning, see nothing beside Him. Some have said: "If I were asked to see anything other than Him, I wouldn't be able to, because there is nothing other than Him until I bear witness to Him. Thus, when servitude is attained outwardly and monotheism is realised inwardly, the noble qualities are manifested in one's behaviour towards relatives and strangers. They show generosity in both tangible and intangible aspects, for courage is a characteristic of the people of monotheism and detachment, as is well known from their state. May Allah bless us with their remembrance and guide us in their path.

### **Explanation of the hidden meanings of the words:**

"And the neighbour who is a relative" refers to your neighbour in terms of residence and your brother in terms of descent, who deserves greater kindness from you. "And the neighbour who is a stranger" refers to your neighbour among the common people, so that you advise and guide him. "And the companion by your side" refers to the one who accompanies you in matters such as travel and other matters of the common people. "And the wayfarer" refers to those who stay with certain hosts as guests, and they have the right to be entertained by you in both material and immaterial ways. "And those in your right hand" refers to those under your authority, such as family members, children, female slaves and slaves. You should bring them close to the presence of the Glorious King and command them to show humility and kindness to both the elite and the common people. Allah says: "Indeed, Allah does not like those who are self-deceived and boastful"<sup>12</sup>.

**Explanation of the Verse:** "O you who believe! do not raise your voices above the voice of the Prophet, nor speak to him loudly, as some of you speak to others loudly, lest your deeds become worthless while you do not perceive"<sup>3</sup>.

### **The indicative meaning:**

Based on this verse, which the Sufis have used to outline the etiquette of a disciple with his spiritual guide, there are numerous guidelines that have been extensively elaborated. It is incumbent upon every sincere seeker of spiritual attainment to study and abide by these guidelines. The verse indicates that one should not speak in front of his guide, especially when someone asks him a question. It is unseemly and impolite to anticipate the answer of the Guide, for the questioner would not be satisfied with any answer other than that of the Guide. To do so

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<sup>1</sup>- Surah An-Nisa, verse 36.

<sup>2</sup>- The Vast Ocean in the Interpretation of the Noble Quran by Ibn 'Ajibah, Vol. 2, p. 44.

<sup>3</sup>- Surah Al-Hujurat, verse 2.

would be to display one's own knowledge and assert one's own status, which is a form of arrogance and superiority over the guide. It is also inappropriate to make decisions without consulting the guide while under his guidance. One should not go ahead of the Guide without his permission, and one should lower one's voice in the presence of the Guide, speaking only when permission is given and in a soft and respectful tone, emphasising his reverence and respect<sup>1</sup>.

Al-Qushayri said: Regarding Allah's statement: "O you who believe! do not go ahead of Allah and His Messenger: Do not interfere in matters of religion on the basis of your personal desires. Stand where you are commanded to stand and do what you are commanded to do. In other words, act according to the Shariah (Islamic law) and not on the basis of personal inclinations in the pursuit of truth. Be among those who emulate and follow, not those who initiate or innovate<sup>2</sup>.

According to scholars, it is legitimate to consider the state of objectivity and the presentation of evidence in matters of interpretation. Then, if possible, reach a consensus. Otherwise, to resort to preference. When we examine the books of interpretation, we find a variety of opinions regarding the concept of "adul" (interpreters who offer alternative interpretations).

The first opinion is an unfair restriction of the concept of "adul" altogether, and those who adhere to it do so without precision or estimation.

The middle opinion is to refine and regulate the process of "adul" by addressing the minute details and establishing a set of rules to govern the process of interpretation and engagement with the underlying meanings. The prominent scholar Al-Hamam advocated this approach.

Therefore, we find that Tahir ibn Ashur clarifies these approaches in his fourth introduction by stating:

"The methods of the interpreters of the Qur'an are three: The first is to confine oneself to the apparent meaning of the original composition, explaining and clarifying it. This is the basic approach. Second, to derive meanings beyond the apparent, based on the implications of the wording or context, without contradicting the usage or the intended purpose of the Qur'an. Thirdly, to introduce and elaborate on issues because of their relevance to the intended meaning or because a deeper understanding of the meaning depends on them... Thus, the interpreter should not be blamed for bringing out aspects of various disciplines that serve the purposes of the Qur'an and are closely related to Islamic matters"<sup>3</sup>.

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<sup>1</sup>- The Vast Ocean in the Interpretation of the Noble Quran by Ibn 'Ajibah, Vol. 7, p. 157.

<sup>2</sup>- Refer to: Lata'if al-Isharat by Abdul Karim al-Qushayri, edited by Ibrahim Al-Basyouni, Egyptian General Authority for Books, Egypt, 3rd edition, n.d., vol. 3, p. 437; The Vast Ocean by Ibn 'Ajibah, vol. 7, p. 157.

<sup>3</sup>- Tafsir al-Tahrir wa al-Tanwir by Tahir ibn Ashur, Dar Al-Tunisia for Publishing, n.d., vol. 1, n.d., Tunisia, 1984. Fourth introduction, p. 40.

### Conclusion:

After this exploration of the meanings associated with the concept of "adul" (interpreters providing alternative interpretations) and its implications for expanding meanings, we have reached several conclusions, which we summarise as follows:

1/ The basic principle is to give priority to the apparent meanings in extracting interpretative meanings and to understand the words according to their context at the time of revelation. Other interpretations that deviate from the original Arabic in the early period should not be relied upon.

2/ The richness of the Arabic language makes it unnecessary to resort to interpretation, distortion or fallacy. Some people attribute to Allah what He did not say, and we seek refuge in Allah from such acts.

3/ When we examine the books of interpretation, we find that the purpose of interpretation is to clarify what is difficult for the listener to understand from the words and verses of the Qur'an. It is also established that the purpose is nothing but the education of the responsible individual and the refinement of his soul.

4/ If it is true that the means of interpretation are judged according to their ends, then everything that contributes to the education of a person and achieves the supreme end of assigning responsibility is acceptable according to the valid condition set by the scholars.

5/ The use of rhetorical devices and the grasping of the hidden paths of meaning in speech enhance the observer's ability to understand the Qur'anic text. It brings forth rich meanings and introduces delightful subtleties that captivate and entice the soul.

6/ The theory of hearing is the basis of the concept of "adul" and was established by the great scholar Ibn Arabi, followed by Ibn Taymiyyah and other scholars. It suggests that a mental image coincides with the sound of the word, capturing the mind with the imagined meaning, and then the intended meaning follows. The preceding is not pronounced; rather it is communicated.

7/ Through further investigation and evidence, this approach can be lifted from obscurity to clarity and validity. It is necessary to distinguish between suggestive indications, definite meanings and objectives. The latter is difficult to achieve through mere contemplation and hints. Peace and blessings be upon our Master Muhammad and his family and companions, and all praise be to Allah, the Lord of the worlds.

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