

## THE ORIGINS OF THE INTERPRETATION AND THE PROBLEM OF DIFFERENT INTERPRETERS IN THE INTERPRETATION (SECTARIAN FANATICISM AS EXEMPLARY)

**D. Hassan Rashid Al-Fatyman\***

\*Faculty of Sharia and Islamic Studies - Interpretation and Science- University of Hail - Saudi Arabia <https://orcid.org/0009-0007-3833-5606>

### **Abstract**

The study aimed to know the origins of interpretation, explain its methods and contemporary status, then explain the reasons for the difference and sectarian fanaticism among interpreters in interpretation, show some examples of this difference, and the effects that sectarian fanaticism produces, then find a treatment, results, then the conclusion of the research and recommendations. The research used the inductive approach, based on analyzing what jurists said in interpreting Quranic verses related to sectarian rulings. The research concluded that the principles of interpretation and its methods are a broad science, with acceptable conditions and controls in interpretation, and that the jurisprudential disagreement between jurisprudence is praiseworthy and merciful, as it is like a medical tree with fixed origins, many branches and extended. As for jurisprudential disagreement, it produces conflict, hatred, and dispersion. The research recommended not leaving Education and jurisprudence are a void in fanatical ignorance. He also recommended supporting sectarian circles and academies, scientific symposiums, a body of working scholars, Islamic colleges, institutes and universities that aim to encourage Islamic studies and research on addressing sectarian difference.

**Keywords:** interpretation, origins of interpretation, interpreters, sectarian difference or fanaticism.

### **Introduction**

The science of the foundations of interpretation is a science that clarifies the methods followed by the first interpreters, to deduce the secrets of the Quran, and to know the legislative rulings from the Quranic verses that are based on them, revealing the things that the holy Quran intended. The science of the foundations of interpretation is a set of foundations and principles that explain to the interpreters the ways of revealing the secrets of the Generous Quran, according to human efforts, and the emergence of sites of lesson from his prophets, and the levels, arguments, and evidence of his great verses are discovered. Accordingly, the sciences of interpretation are made clear in understanding its meanings, comprehending the lessons and secrets, and clarifying the methods for knowing them and establishing the rules and principles, so that the interpreter follows its correct method in his life during interpretation.

The Noble Quran has enjoyed what no other book, ancient or modern, has enjoyed, in fact, reception, preservation of its words, and study of its text, and there is no wonder about that, as it is the true word of God and His truthful speech, which He guaranteed its preservation by saying: "Indeed, it is We who sent down the Quran and indeed, We will be its guardian" [Al-Hijr: 9]. The Messenger, peace and blessings of God be upon him, received a revelation from God, and he conveyed it and explained it, as God Almighty said: "Say, "Obey Allah and obey the Messenger; but if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification". [An-Nour: 54], and God Almighty said: "And we revealed 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: 4-4].

With the extension of time, the expansion of space, the multiplication of scholars, the diversity of cultures, and the emergence of sects and schools of thought, the sayings of commentators on

interpretation, its origins, and its approaches increased. Their interpretations diversified, their sayings multiplied, and their works grew. This became eye-catching and thought-provoking. This was important for knowing the origins of interpretation and its methods, and knowing the reasons for the difference in schools of thought and its types. Based on its examples, and in awareness of its effects, this modest participation in this topic was in service of the studies in the sciences of the Holy Quran and its interpretation entitled (The Principles of Interpretation and the Problem of Interpretations' Difference in Interpretation: "Sectarian Difference as an Example").

The subject of this research revolves around its uniqueness from previous research and studies, as it began by collecting the principles of interpretation by induction and explaining its methods and contemporary situation, then explaining the causes of sectarian difference and fanaticism and some of its models, presenting the effects resulting from difference and fanaticism, then finding a treatment, and participating in a conclusion that expresses the results and recommendations. However, there are contemporaries who have tried to deal with some issues of contemporary interpretation as its researchers imagine them, including a study (Al-Hadidi, 2021) entitled The Impact of Political and Intellectual Reality on the Deviation of Quranic Interpretation, and a study (Al-Humaidhi, 2013) entitled: Sayings in Interpretation and Their Impact in Pushing Deviant Contemporary Readings of the Quran Generous.

As for the literature on the reasons for the differences of interpreters, it is rare, and some references, sentences, and examples have been published in some introductions to interpretations and sciences of the Quran. (Al-Rumi, 2017) explained in his book The Fundamentals of Interpretation and Its Methods, and (Al-Kalbi, 2007) in his interpretation: Al-Tasheel for al-Tanzil sciences, explained twelve reasons without examples. Imam Sheikh al-Islam (Ibn Taymiyyah, 1972) has valuable sayings about the causes and types of disagreement, in the introduction to which are the principles of interpretation, and some of the causes and examples of them are scattered from the verses in the Book of God Almighty: Fairness in alerting the causes that necessitated fanaticism among Muslims in their opinions, (Al-Batalyusi, 2012). The scientific jurist Suleiman bin Abdul Qawi (Al-Tawfi, 2013) in his book: The Elixir in the Science of Interpretation has phrases and words in explaining the difference and explaining the reasons.

### **Reasons for addressing the Study topic:**

- 1- Performing the duty of alerting people to the truth, advising Islam and its people, purifying their duty, and contributing to serving the Book of God Almighty, which is one of the greatest acts of worship and closest to Him.
- 2- Warning students of Sharia sciences in general and those working in Quranic sciences and warning them of the danger of sectarian fanaticism.
- 3- Ensure to uncover the causes of differences and sectarian fanaticism in interpretation and its effects on the individual and society.
- 4- Presenting applied models to demonstrate their impact in interpreting differences and sectarian fanaticism in interpretation.

### **Study Importance:**

- 1- Being occupied with the Book of God Almighty is learning, teaching, understanding and interpretation from the standpoint of worship and obedience.
- 2- One of the most honorable sciences of the Quran in terms of benefit and blessing, and the greatest of all good benefits, is the science of interpreting the Book of God Almighty. Because he explained the meanings of the words of the Lord of the Worlds to understand what God wants from human effort, to achieve His intended goal, to act according to his command, to avoid His prohibition, and to abide by His rule.
- 3- Sectarian fanaticism is one of the most important reasons for the nation's loss of leadership in the Quran and Sunnah.

### **Study Question:**

The main question: What is the truth about the principles of interpretation and the problem of the differences of doctrinal interpreters? Three sub-questions arise from it:

- 1- What are the origins of interpretation and what is its relationship to its interpretive methods?
- 2- What are the reasons for the different interpretations of commentators?
- 3- What are the effects of different interpretations on jurisprudential rulings?

#### **Study aims:**

The main goal: to show the reality of the principles of interpretation and the problem of the different doctrinal interpreters of the Holy Quran, a set of sub-objectives stem from it:

1. Explaining and clarifying the principles of interpretation through induction and then classifying them into separate and comprehensive approaches.
2. Explain the causes and manifestations of sectarian fanaticism.
3. Explaining the effects of fanaticism and sectarian differences.
4. The necessity of adhering to the Quran, Sunnah and condemning fanaticism and sectarian differences.

#### **Methodology:**

The method used in the research is the inductive method based on analyzing the statements of fanatical jurists in interpreting Quranic verses related to jurisprudence.

To achieve the research objectives, the following points were followed:

- 1- Putting the Quranic verses in their places by mentioning the name of the surah and the verse number.
- 2- Referring to books of interpretation to explain the meanings of the texts of the Holy Quran.
- 3- Extracting the hadiths of the messenger from the main books of hadith, indicating the degree of the hadith and judging it as authentic or weak if its narration is incorrect.
- 4- Extracting the narrations narrated by the companions and their followers from the books of narrations.
- 5- Attributing transmitted sayings to their narrators and documenting them from approved sources.
- 6- If the information is conveyed in the text, put it in parentheses to distinguish it.
- 7- Preparing scientific indexes necessary for research.

#### **Study Terminology:**

##### **Interpretation in language:**

(Al-Azhari and Qasim, 2001, 408) defined it as “(activation) of (interpretation) in the sense of clarifying and revealing what is meant by the problematic word.” As (Al-Zarkashi, 1957, 147-148) defined it as: “An inverted form of travel, which also means: revealing. It is said: A woman has traveled unveiled if she throws her veil from her face while she is traveling, and the morning light has appeared, but they built “fasr” on the verb, so they said “tafsir” to multiply.” And God Almighty said: “And they will not bring you an example unless we have brought you the truth and a best explanation” [Al-Furqan: 33], that is, in detail. Where he said (Al-Isfahani, 1996, 24): “The interpretation and the interpretation are similar in meaning as their verbal meanings are similar, but the interpretation was made to show the reasonable meaning, that is, Al-Raghib sees the agreement of the interpretation and the interpretation in the origin of the meaning, so they indicate the manifestation of the meaning, but in the interpretation there is more exaggeration than the interpretation.

### **Interpretation in terms:**

(Al-Zarkashi, 1957, 13) stated that interpretation is a term: “a science by which the Book of God Almighty, revealed to his Prophet Muhammad, May God bless him and grant him peace, is understood, its meanings are explained, and its rulings and rulings are extracted.” He said (Abu Hayyan, 2019, 13-14): “Interpretation is a science in which it searches for how to pronounce the words of the Quran, their meanings, its individual and synthetic rulings, and their meanings that carry the state of composition and were thus fulfilled.”

**Fundamentals:** Language “The plural of origin, which in language is an expression of what one lacks and does not lack others, and in Sharia law it is an expression of what others are built upon and it is not built upon others, and origin is what establishes its ruling by itself and upon which others are built” (Al-Jurjani, 1983, 28).

### **Definition of the principles of interpretation in its complex meaning:**

(Al-Rumi, 2017, 11-12) stated that “(the principles of interpretation) as a term:” are the foundations and rules by which the science of interpretation appears, and they are represented by what is related to the interpreter, such as conditions, regulations, etiquette, the rules, methods, methods, and so on related to interpretation. Or it is the science by which one can reach the correct understanding of the Quran and reveal deviant or misguided ways in interpreting it. It is one of many sciences that were created to serve the Holy Quran, such as the science of Tajweed, recitations, drawing, and others, and it has a close connection to the sciences of the Quran, as it is one of the most important and prominent of them. The sciences of the Holy Quran are called “the principles of interpretation” in order to apply the part to the whole, and to show its place in it. It is called the principles of interpretation, because the science of interpretation is built upon it according to its rules and conditions.”

### **Sectarian fanaticism in language and terminology:**

#### **First: Sectarian fanaticism in language:**

**Fanaticism:** from fanaticism, which is when a man calls for the support of his gang, and to rebel against them against those who oppose them, whether they are oppressors or the oppressed, and fanaticism: advocacy and advocacy, and fanaticism is the one who becomes angry with his gang and defends them, and our fanaticism is for him and with him: we have supported him (Al-Jazari, 1979, 246).

**Doctrine:** “relative to the doctrine, which is the place and time of going, the source, the belief, and the method followed. Then it is used in the rulings it reaches, and it is the belief to which it goes” (Ibn Manzur, 1993, 868). It was stated in the intermediate dictionary: “The doctrine, the method, and the belief that one follows is said to be a good doctrine, and it is said: What is known has a doctrine. According to scholars: “a group of scientific and philosophical opinions and theories linked to each other in a way that makes them a coordinated unit” (Mustafa, 2011, 317).

#### **Secondly, sectarian fanaticism in terms:**

**Fanaticism:** It is the failure to accept the truth when its evidence appears based on an inclination to one side (Al-Nakri, 2000, 218).

**Sectarian fanaticism:** it is the exaggeration in abbreviating the jurisprudential opinion or the jurisprudential school of thought without evidence (Abi Al-Zahra, 1987, 7-8). Or it is: the intensity of adherence to the doctrine, and supporting its jurisprudence in every field (Qalaji and Qunaibi, 1988, 138).

### **Literature Review**

(Anwar, 2016) showed that the sectarian fanaticism is a serious phenomenon born of the adherence to the blind emulation, and the bad effect of the sanctification of the views of some men and their bare thoughts of the correct evidence, and as a result of the overstatement of men. This fanaticism resulted from this intolerance when some of the meanings of the verses have been changed from the purposes that have been imposed for, or rule in which the meaning has not contained in the verse or has been subjected to naskh, these twisted methods in the interpretation of the Quran caused the intellectual chaos in relation to the Quran and its meanings. Therefore, this study studied the sectarian fanaticism in the interpretation of its causes and effects - a practical study - and prompted me to address this subject for several reasons including:

- Warning the students of forensic science of the danger of the sectarian fanaticism on the interpretation of the Quran.
- To ensure the detection of the causes of the sectarian intolerance in the interpretation and its effects on the individual and society.

Through this study aimed to adhere to the Book and the Sunnah and to alert to the most famous books of interpretation, which are characterized by the sectarian fanaticism, the study ask Allah - Almighty - to reconcile everyone to what Allah love and wants.

(Issa, 2016) revealed fanaticism and its bad impact on the nation's past and present (a disease and a cure), reviewed the impact of following the impact and following the Sunnah, the harms of fanaticism, and the treatment of this fanaticism and division, including: glorifying the Quran and the Sunnah, by prioritizing them over everything else, as in the bright ages and the pure covenants, for this is the way out of temptation and the savior from adversity, and this requires a chest rich in piety, full of piety with love for God and his Messenger, far from desire. Only those with fairness, religion, sound judgment, experience, and knowledge of good policy, along with good speech, will stand up to lead the people and take their leadership, along with good speech that cures the disease of danger and madness that has taken root in heads and corrupted understandings, leaving them on their backs confused and bereaved. Beautiful words that benefit reason and discipline. This study concluded that all Muslims should serve one cause, which is the religion Islam. Everyone serves in what God has made easy for him by spreading knowledge, memorizing the Sunnah, teaching the Quran, calling people to God, helping the needy, sponsoring the orphan, caring for widows, and other means of goodness.

(Al-Wajih, 2016) explored the social impact of the conflict of sectarian groups in Yemen (from the fourth to the sixth century AH / the tenth to the twelfth century AD), relying on the historical, descriptive and analytical approach. It included four basic axes: the sectarian map outside and inside Yemen, the social effects resulting from sectarian differences in Yemen, the social effects during battles and wars between competing powers, and the social effects after battles and wars between conflicting sectarian groups. This study reached several results, including the involvement of many Yemeni tribesmen in sects and sects, either out of fanaticism, ignorance, or some interest, which made the matter of exploiting them in the hands of the advocates of those sects and sects, either by denouncing the violator, whether right or wrong, which created a scope for Socially, it was not tolerant of others, so the debates had no meaning except to create more hatred after the facts and evidence in them had faded, especially after the use of insults, cursing, and excommunication against opponents, which made some groups continue takfiri fatwas, assassinations, and the permissibility of killing opponents, which paved the way for the emergence of armed conflict to resolve the intellectual dispute with violators.

(Hashem, 2019) revealed the sectarian fanaticism in light of the Quranic and jurisprudential objectives data. The study presented a conceptual framework that included the concepts of sectarian fanaticism and an analysis of the principles of sectarianism, while examining the general features of sectarian fanaticism and the causes of the spread of the phenomenon of fanaticism. The methodological of the study required dividing it into three sections. The first presented introductory issues, while the second dealt with Shiite-Sunni fanaticism, reviewing the text of Kashif al-Ghita's call for rapprochement and the most important matters points that raise Shiite-Sunni fanaticism, with clarification of the issue of guardianship over the Ahl al-Bayt and its direct connection to the

Imamate and Caliphate. It included the issue of cursing and cursing some of the companions and declaring them infidels, explaining the Shiites and their religious authority outside the country, as well as the prevailing stereotypes in the Sunni mentality about the Shiites and the justice of all the Companions, with the necessity of studying the limits of Islam and disbelief. The study presented proposals to reduce the effects of fanaticism while emphasizing not to challenge the postulates of both parties and that Islamic unity is one of the foundations of religion, while the third highlighted the concept of coexistence and the principles of religious tolerance as a path to coexistence, the coexistent behavior of the Prophet, peace and blessings be upon him, his family and companions, and the tolerant values affirmed by Sharia, while mentioning the principles. The general objectives of coexistence, the Quranic objectives that call for it, the manifestations of sectarian coexistence in Islam and its obstacles, the argument for what is best, the Quranic objectives that call for coexistence, its principles, the manifestations of sectarian coexistence in Islam, and the obstacles to rapprochement and coexistence. The study concluded by presenting a number of theoretical and practical steps to help achieve coexistence, the most important of which is the emphasis on Difference is one of God's laws regarding his servants, and it is a nature inherent to the human soul, and there is no room for this difference to be lifted once and for all until the day of resurrection.

(Al-Shubaili, 2019) presented the position of Maliki imams on sectarian fanaticism. This study followed a descriptive and analytical approach, to identify the meaning of sectarian fanaticism, its origin, causes, manifestations, effects, and methods of treatment, the position of Imam Malik on sectarian fanaticism, the explicit texts of Maliki scholars in rejecting sectarian fanaticism, the manifestations of sectarian fanaticism among some Malikis, and the role of jurisprudential strictness among the Malikis in confronting it. Fanaticism and the role of the jurisprudence industry in clarifying the position of the Maliki imams on sectarian fanaticism. The results of the study showed that sectarian fanaticism is adherence to and exaggeration in supporting a doctrine or jurisprudential opinion, and stagnation against it even if it is contrary to the truth and correctness. The most important reasons for sectarian fanaticism is turning away from the texts of the Quran and Sunnah, supporting sects with weak and fabricated hadiths, exaggeration in the imam who is followed, closing the door to diligence, different desires, desires and moods, leadership and love of power. The results also showed that reviving the critical spirit and instilling it in the souls of researchers cannot be achieved except by getting rid of sectarian fanaticism. The study showed that the duty of the researcher in the field of jurisprudence to be detached to know the truth, and to be free from whims and fanaticism towards the opinions of people, or the sayings of sects.

(Al-Ajami, 2021) aimed to identify the disease of sectarian fanaticism and free itself from its shackles and restrictions. The study talked about the temptation of fanaticism and the machinations of fanatics and their misguidance, as Ibn al-Qayyim talked about, describing it as deafening hearts and abandoning the Quran. He explained the harm of this crushing temptation, warned of its evil, and recommended staying away from it for the sake of its bad effects, since fanaticism is a severe disease that there is no hope of being cured in most cases. The gap between each sect is due to the clustering of each group of people around a specific sect, scientific stagnation and intellectual stagnation on the opinions of their followers without working to develop them and consider their implications. The fanatic is not among the heirs of the prophets because how can he be among the heirs of the Messenger, may God bless him and grant him peace, who works hard and toils to corrupt something? He brought it to the saying of his imitators and followers. He dealt with the approach of the impartial divine scholars, including Ibn al-Qayyim, who through his behavior was able to correct this approach and destroy the pillars of fanaticism. The study concluded by referring to the conclusion reached by Imam Ibn al-Qayyim regarding how to escape the abyss of sectarian fanaticism, and this is by gathering opinions under one banner and rejecting sectarian disagreement.

(Kanawi, 2021) discussed the phenomenon of doctrinal fanaticism and reveals its danger of the holy Quran interpretation due to the many differences between Islamic groups. The study explained the causes and forms of doctrinal intolerance and reveals the great impact of doctrinal and belief on doctrinal intolerance. It also covered with the most sects that were characterized by sectarian fanaticism, such as the Shiites, the Shiite interpretation is sectarian to the point of extremism and

fanaticism, as well as the Mutazilites who put reason over transmission [Quran and Sunnah], and interpret texts according to their doctrine. The study covered with the effect of sectarian fanaticism in interpretation, and reveals its cause in the emergence and spread of heresies, the transfer of Israeliliyat [fabrications of Jews stories drawn from Christian and Jewish sources] and topics to interpretation books, and an explicit violation of the texts of the Quran and Sunnah despite the emergence of evidence and proofs, also the occurrence of a state of ignorance, and intellectual chaos related to the Quran and its meanings. It also reveals the danger of opening the way for the revelers to try to undermine Islamic heritage and challenge the texts of the holy Quran through what they find of subtle and trails in doctrinal interpretation books.

(Al-Khalaf, 2021) discussed the term of ideological intolerance in language and idiom, talked about the image of interpretation at the beginning of the establishment of the schools of jurisprudence and the commitment of scholars to the moderate approach. The study also showed the jurisprudential interpretation after the emergence of tradition and sectarian fanaticism: the study talked about sectarian fanaticism and its effect on jurisprudential interpretation, and the nervousness that led some fanatics and opponents of the doctrine of others to challenge those who violated their doctrine and contradicted the opinion of their imam. The study showed that the diversity of jurisprudential interpretation according to the different schools of thought: the study mentioned the branching of the science of exegesis into colors and methods, each of whom interprets the Holy Quran according to its doctrine of jurisprudence. The study also showed the moderation models in jurisprudential interpretation, the applied study of models from the science of exegesis in this section. Also, four examples of the four schools (Hanafi, Shafi, Maliki, and Hanbali) are mentioned in separate sections. The study resulted that there was a difference between the imams of the sects in matters of jurisprudence, but this difference is diversity and not a contradiction. And that doctrinal fanaticism in jurisprudential exegesis and others is urgent for it, and it is not from the method of scholars or jurists. The study recommended writing on issues of moderation and the intermediate mode in various disciplines, such as jurisprudence, hadith, interpretation, readings, and others.

(Hafaf, 2022) showed the sectarian bigotry phenomenon was one of the negative phenomena that appeared within the followers of the various jurisprudence schools, chiefly after the emergence of the four Schools of Islamic Law, and it consequently had bad effects on the Islamic community. This study dealt with bigotry's phenomenon among followers of the different jurisprudence schools, it depicts its multiple forms, discusses its causes and negative effects, it also discussed the position of the Andalusian Maliki judge and scholar, Qadi Abu Bakr Ibn al-Arabi, who died in 543 AH, on the phenomenon of sectarian bigotry, and discussed the validity of the accusations, made by some contemporary scholars, relating to his extreme fanaticism to the Maliki doctrine and his contempt for the other schools, by examining his various positions regarding this matter in his different works.

(Fawzi, 2022) dealt with the picture of coexistence between the adherents of the Sunni sects (Hanafi, Maliki, Shafi'i, and Hanbali) in Egypt and the Levant during the Mamluk era, by dealing with them, focusing on the manifestations of tolerance and acceptance of opinion, and proving that there are other bright and positive aspects in the history of the Sunni sects. The study showed an exemplary picture of coexistence, presenting an image and presenting the opposing sect and with another in one scientific institution for study, and other aspects that make us look- and concluded- that this is the origin and the noble model in dealing between the Sunni sects.

### **Comments at the Literature Review:**

By extrapolating literature review, we found a multiplicity and diversity of studies that dealt with the sectarian fanaticism, and the study of related variables, factors influencing them, and the results they yielded. As (Anwar, 2016) studied the sectarian fanaticism in the interpretation of its causes and effects - a practical study. Where (Issa, 2016) revealed fanaticism and its bad impact on the nation's past and present (a disease and a cure), reviewed the impact of following the impact and following the Sunnah. While (Al-Wajih, 2016) explored the social impact of the conflict of

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## **Discussion and results**

### **First: The origins of interpretation and an explanation of its status**

The purpose of the principles of interpretation:(Al-Rumi, 2017, 18) stated that “the aim and purpose of this science is to control interpretation by establishing the correct rules, sound methods, unique methods of interpretation, precise conditions and correct methods.” (Al-Ak,1986, 30-31) explained that the science of the principles of interpretation in relation to the interpretation of the Holy Quran is “like the science of grammar in relation to Arabic pronunciation and writing. Likewise, the science of the principles of interpretation is a balance for the interpreter to control him and prevent him from committing errors in interpretation, and it is a balance by which the correct interpretation is distinguished from the corrupt interpretation.”

### **The benefit and virtue of the principles of interpretation:**

(Al-Rumi, 1986, 12-13) mentioned that this science has many advantages that are not easy to enumerate, the most important of which are:

- 1- To be armed with a high culture of valuable knowledge, and to be armed with the weapons of knowledge and science, to protect the Holy Quran against those enemies who are doing their best to distort the meanings of the Quran and atheism in it.
- 2- Explaining the correct methods of interpreting the Holy Quran, what is accepted, and what is rejected, knowing who is suitable for interpretation and whose interpretation is not suitable.
- 3- Explaining the commandments that help to understand the Book of God Almighty correctly, so that the Muslim can build his faith on a strong and stable foundation.
- 4- Seeing the great efforts made by the scholars of the Salaf in memorizing the Quran, in terms of its meaning and words, then imitating their example and following them. The Knowledge in this science has a great status and a great honor, because the science of the principles of interpretation is the Holy Quran, which is the best of speech because it is the word of God Almighty in the science of interpretation, and the most noble of sciences, the most prestigious, and the highest in virtue.

### **Classification of the principles of interpretation:**

(Al-Maghrabi, 2004, 55) stated that “the science of the origin of interpretation is the knowledge of all the evidence and rulings that are used in arriving at the meanings of the Quran, deducing its meanings and how to give weight to the Quran.” As for the general evidence, it is the comprehensive argument, and the source from which the interpretation is derived is like a fountain of living water. This restriction is the meaning of what (Al-Tabari, 2000, 73) said in the introduction to his book Jami' Al-Bayan: By the means through which one reaches knowledge of the interpretation of the Quran. These sources are summarized in six main elements: the Quran, the Sunnah, consensus, the interpretation of the companions, language and saying. They can be



collected and classified by linking them to their counterparts, by collecting comparisons and including them in their counterparts, in dividing the interpretation into three central parts arranged in this order: the transmission principles, Linguistic principles and jurisprudential principles.

As for the first and second parts, I agreed. As for the third part, which differs in its validity, it seems that they agreed that the interpretation is free of whispers and imitation that contradicts the principles of speech. Therefore, diligence returned to finding the facts, and to arranging the purposes of the Quran and its discourses. It was more appropriate to review it and build it on the basis of More stable. As for the listing of rules, what is meant by them are the general propositions that apply to all of their details, which are the minor ones of the major arguments that fall under them, that is, the rules that contain the general evidence. This appears clearly in the attachment of each section of the principles, to what it includes of its subsidiary rules, similar to what is attached to the origin of the book and its branches. Whoever applies the general to the specific, the absolute to the specific, the predicate to the interpreter, and joins the analogous to the analogous, follows the familiar usage of the Quranic positions of the word and the Quranic vocabulary. The Sheikh of Islam says (Ibn Taymiyyah, 1972, 73): “So if I say, ‘what are the best methods of interpretation? I said interpretation the Quran for the Quran.”

(Al-Maliki, 1996, 127) stated that “the phenomena of this representation follow linguistic origins, such as taking the most established months in ancient Arabic usage at the time of revelation, taking into account the peculiarities of poetry, taking the words as they actually appear without borrowing except what they suggest, and accepting several meanings for the same the word except what the context requires, and this is allowed if they do not follow the context of the antonym in the interpretation, they can combine words.

As for the restrictions that lead to an understanding of the meaning of the Quran, it is because it is prepared for that. If the subject of interpretation is revealing the meaning of the words, then so are its rules, for they are the bridge extending between it and the meanings of the Quran. Where God Almighty says: “This is a blessed Book which we have revealed to you, [Muhammad], that they might reflect upon its verses and that those of understanding would be reminded” [Sad,29],and God Almighty said: “Have they not considered the word?” [Al-Muminun,68].

Where (Ibn Taymiyyah, 1972, 73) said “It is not possible to contemplate speech without understanding its meanings, and likewise the saying of God Almighty: “Indeed, We have sent it down as an Arabic Quran that you might understand” [Yossef,2] until he says, and it is known that every statement or speech has its meaning. Rather than just its words, the Holy Quran is more deserving of that.”As for the restriction of “deducing its meanings,” it is also of the same type as what the understanding of what is meant depends on. Whoever neglects the rules of interpretation in seeking to explain the meanings will fall into a forbidden thing, as he saw from the opinion in directing the meaning of words, since these rules would “distance interpretation from opinions.” personal and sectarian whims, which is a type of reprehensible interpretation (Al-Maliki, 1996, 78). This includes the indicative interpretation method, for which established foundations are followed to guard against misrepresenting Quranic words or meanings that are not intended in the discourse, and there is no basis for linking them to an apparent meaning organized, including:

- Everything that is not indicated by the apparent meaning of the Quran is not part of the sciences of the Quran at all (Al-Shatibi, 1997, 246).
- Everything that can be attributed to the verse is included under the apparent meaning. Everything that is not indicated by the intended purpose of the speech is abandoned (Al-Farahi, 2009, 44).

As for the restriction of “the method in giving preference to that,” that is, in interpretation, it is like guidance and definition, to the path of meanings that are the first to be presented, if there is a contradiction and it is not possible to combine words with common or equal meanings, or there are multiple methods, then the multiplication of meanings is to fulfill what is intended. For the speech, if it does not lead to a contradiction to what is intended by the context otherwise, if evidence appears that one of the meanings is intended, it takes precedence over the other (Al-Tunisi, 1984, 88).

**Methods of interpretation principles:**

(Al-Rumi, 2017, 53) mentioned that “there are many researchers and commentators on the origins of interpretation and its methods, some modern terms in which there is no interpretation, including: (1- direction, 2- method, and 3- way). The truth is that these three words are modern terms that are difficult to mention among the first authors of studies of the Quran, and even their authors in the modern era find it difficult to mention them, and you will hardly find them agreeing on a single meaning. That is why we find most of them expressing this word one time and another time with one meaning, and you see. Others of them know a definition for each term, and others know others, according to Rumi’s definition of it as follows:

1- Direction: This is the direction towards which commentators move in their interpretation and take it into account while writing what they write.

2- The method: It is the path to this specific goal.

3-The Way: It is the way used by the interpreter when he follows the method that leads to the goal or direction.

Their method of interpretation may differ, but the method of those with the same approach may differ, so one of them begins with the text or not, then explains the vocabulary, then the general meaning of the verses, then extracts the terms and conditions of the verses one by one according to their order in the Quran, and the other mentions the text first, then mixes the vocabulary. The general meaning of the text and a third differs, as he collects the separate verses related to one topic and issue and deals with them in interpretation without taking into account their order in the Quran, because his interest is in the topic and not in the order (Al-Rumi, 1986, 22-23). Perhaps then, the distinction between the three terms “direction, methodology, style” became clear. Interpreters have four methods or methods of interpretation: (Analytical interpretation, Overall interpretation, Comparative interpretation, Objective interpretation)

**1- Analytical interpretation:** (Al-Komi, 1982, 10-12) says that analytical interpretation “is the interpreter who follows the verses in the order of the Quran, and explains what is related to each verse in terms of the meaning of its words, aspects of its rhetoric, the reason for its revelation, its rules, its meaning, and so on.” It is characterized by a number of advantages, including:

A- This method appears mainly in the most famous books of interpretation, the most important of which, ancient and modern, were extracted from this method, such as the interpretations of al-Tabari, al-Khazen, al-Thalabi, al-Wahidi, al-Baghawi, Ibn Atiyya, al-Shawkani, Ibn Kathir, and others.

B - Commentators differ in this type of interpretation between brevity and elaboration. Some of the interpretations are contained in one volume that includes the entire text of the Holy Quran, and some of them exceed thirty volumes.

C - There is a sharp contradiction between the commentators in this analysis in terms of trends and methods. Some of them follow the interpretation of the well-known saying and transmit it from the books of their predecessors, and follow the approaches of the people of the community and the Sunnah. Some of them adhere to other sectarian methods. Some of them give themselves space and expand on stories, history, and Israelites. Among them are those who adhere to other sectarian methods. Those who are interested in the verses of the universe and scientific interpretations, some of them talk about linguistic problems; some of them expand on the sciences, theological science, philosophical science, Sufi terminology, and so on. This type of interpretation, even if it combines several approaches, is called analytical interpretation, which depends on the unity of the verse.

**2- The overall interpretation:** (Al-Komi, 1982) stated that the overall interpretation is equivalent to a “moral interpretation,” meaning that the interpreter does not follow or adhere to the words, but rather aims to clarify the general meaning, and can add to it what is necessary, such as the reason for the revelation or the story of the people who use this type of interpretation most are radio and television speakers because it is suitable for the general public and does not delve into topics or issues that are beyond their understanding. It is also used as an explanatory introduction to some

recordings of recitation, to give the listener a general idea to make it easier for him to understand what will be recited from the Holy Quranic text.

**3- Comparative interpretation:** (Al-Rumi, 2017, 74) defined comparative interpretation as “the interpretation in which the interpreter interprets a verse or verses and collects texts around their subject, whether they are other Quranic texts or prophetic texts (hadiths), or by the companions and followers, or by commentators and others.” That is from the heavenly books, then comparing the texts, weighing the opinions, examining the evidence and showing the most accurate ones, then clarifying what is more correct and rebutting what is more likely, so it seems that the scope of this approach is broader and its scope is greater and it has many aspects, and the comparison of them is as follows:

Comparing the Quranic text with another Quranic text agreed upon or contradicted. This type is the science that explains the issue of the Quran and its etiquette. The comparison may be between two Quranic texts, to highlight a meaning that neither of them conveys, because one of them complements the other. The expression may differ between the two texts in terms of brevity and elongation. Or in general and in detail, or in general and in particular, this may appear clearly in the aspect of Quranic stories, as collecting the texts of one story in the Quran leads to the integration of the story and the interconnection of events. One of the oldest commentators who followed this path was Imam al-Tabari, may God have mercy on him. He refers to the commentators’ statements about each verse, and then points to the evidence for each sentence, comparing and supporting it as a whole, from the books and works that followed this approach, including: Tafsir al-Tabari (Al-Tabari, 2000), Al-Kashf and Al-Bayan: (Al-Thaalabi, 2002), Al-Basit (Al-Wahidi, 1995), The Signs of Revelation (Al-Baghawi, 1989), interpretation of the Great Quran: (Ibn Kathir, 1999).

**4- Objective interpretation:** It is “collecting the verses of the Holy Quran that deal with one issue, or one topic, and interpreting them together, extracting the general ruling and goals of the Holy Quran about them, or it is the science that extracts the problems, according to the Quranic goals, through one surah and more” (Muslim, 2010, 16).

**The emergence of (objective interpretation):** in an early era in Islam, as it arose during the era of prophecy, and it continues to this day. However, the term (objective interpretation) and its application to this method of interpretation did not appear until the fourteenth century, and (objective interpretation) appears, according to the predecessors in many forms, including: interpretation of the Quran by the Quran, interpretation of verses of rulings, similarities and analogues, and interpretive studies (Al-Rumi, 2017, 76-78).

## **Second: Differences and sectarian fanaticism in the interpretation of the Holy Quran.**

### **Causes of sectarian fanaticism:**

1- Imitation: defined by (Al-Khudari, 1960, 332) as: “receiving rulings from a specific imam, considering his sayings as if they were texts of the Sharia that the imitator is obligated to follow.”

2- Codifying the Islamic schools of thought and closing the door to diligence: As (Al-Zarqa, 1968, 176-179) mentioned that the schools of thought were completely codified and had a great wealth of jurisprudence, which made students of jurisprudence dispense with research, submission, and diligence. He pointed out that because of the large number of people demanding diligence, those who do not deserve it and are afraid of confusion, some jurists have issued fatwas closing the door to diligence, to prevent corruption and protect people’s religion. He pointed out that closing the door to diligence is not based on its absolute release. If the conditions are met, he must make an effort, and whoever the prohibition of diligence and fatwas has not been imposed without knowledge. At the same time, only the ignorant that do not have the minimum conditions for diligence and fatwas must be quarantined. The Imam (Abi Al-Zahra, 1987, 8-11) mentioned other reasons, which are: “lust, desire, differences in character and thinking among people, differences in their perceptions, and love of authority.”

**Manifestations of sectarian fanaticism:****1- Supporting the doctrine, even if it contradicts the Quran and Sunnah:**

Where the imitators who come after the imams come, to study their doctrines and spread them only, not to follow the path and diligence, the previous ones work hard, so the disagreement between the students of knowledge is over the jurisprudence of their intended intentions, it is not about revealing the truth and withdrawing the truth, as a diligent imam, as if one of them stands on the Quran and the Sunnah. He spoke out his opinion and changed the truth about the matter. Their motto is also: If the hadith is authentic, it is my sect, and if you see in the Holy Quran and the hadith of the Messenger, may God bless him and grant him peace, a contradiction to what I said, then ignore it and take the Book of God and his messenger, may God bless him and grant him peace (Al-Zarqa, 1968, 177). This is why some jurists distinguish between disagreement and disagreement, as disagreement is about what is reprehensible and leads to conflict and disobedience, while disagreement is praiseworthy and is considered a mercy for people by making things easier for them (Madkour, 1973, 86). In general, the jurisprudential difference is a good tree, with many branches, and its origin is full of legislative roots, and rules taken from the text, which were known for the methods of the imams in deduction, how to produce the branches of jurisprudence on their origins from the Companions, may God be pleased with them, and to all ages, so diligence is the effort to deduce the ruling. Sharia law is one of the detailed evidence for the ruling (Al-Shatibi, 1997, 51).

**2- Disunity and hatred:**

The widespread sectarian fanaticism of hatred and dispersion makes those in whose hearts hatred do not pray with those who differ from them in sectarianism. A Hanafi may marry a Shafi, a Shafi may not marry a Shafi, and a Shafi may not marry a Hanafi. At the end of the thirteenth century, some fanatics called for the construction of a mosque between the Hanafi and Shafi schools, due to the seriousness and severity of sectarian fanaticism at that time (Al-Quds University Publications, 1996, 103).

**3- Sectarian controversy:**

Sectarian controversy and disagreement have increased on a large scale, as it is a manifestation of sectarian fanaticism, which does not aim to reach the truth and reveal it, but rather to dismantle the arguments and evidence of others. Also, the whims, fanaticism, and the appearance of many people behind that controversy, were reflected in the books that were written, the differences between the sects increased (Khalaf, 1971, 97).

**Examples of sectarian fanaticism:**

Some people are characterized by fanaticism towards the doctrine, so they cite some verses to support the words of their imam or his doctrine, and make them unfit for evidence according to those who oppose him. This situation was not the beginning of the doctrine, but it was the end for some of those affiliated with the doctrines, when knowledge became a craft, learning became a goal, and arrogance and boasting became a temptation. Examples of sectarian fanaticism include:

**The first model: marrying a woman without her guardian:**

(Al-Jassas, 1916, 399-401) He mentioned when interpreting the words of God Almighty: “And when you divorce women and they have fulfilled their term, do not prevent them from remarrying their [former] husbands if they agree among themselves on an acceptable basis” [Al-Baqarah: 232]. The attempt to infer from the verse, from several angles, that a woman may perform the marriage contract on herself without a guardian or with the permission of a guardian. He said: “This verse indicates the ways in which marriage is permissible if she performs the marriage contract on herself without a guardian or the permission of a guardian:

**The first:** Adding the contract to it without requiring the guardian’s permission.

**The second:** His prohibition of separation if the spouses agree, until he said: Abu Bakr said: All of the evidence we have presented of the verse that necessitates the permissibility of its contract confirms the validity of Abu Hanifa's statement on this issue. The majority of scholars are contrary to that, so there is no marriage except with a guardian, and God Almighty says: {Do not prevent them from remarrying their [former] husbands} the speech in the verse is for the guardians, not for the husbands. Marriage in it is not a beginning marriage, but rather a return to her first husband. The point here is not one of explaining the issue, or elaborating on it. Rather, it is mentioning an example and pointing to the effect. An excuse may be sought for someone who said that out of diligence and conviction rather than someone who said it out of fanaticism and follow-up.

The Sheikh (Shaker, 1992, 199) said: "What no one among the scholars of hadith doubts is that the hadith (There is no marriage except with a guardian) is an authentic hadith, proven with chains of transmission that almost reach the level of moral frequency that necessitates a severance, in its meaning, and it is the opinion of all scholars." Which is supported by jurisprudence in the Quran, and no one disagreed with that, as far as we know, except the Hanafi jurists and those who followed and imitated them. Their predecessors had some disgrace, perhaps it did not reach them with an authentic chain of transmission. As for their descendants, they became steadfast, and were swept away by fanaticism, so they went, following every doctrine, in weakening narrations or interpret it without need or fairness." An example of this is the saying of some commentators when interpreting the words of God Almighty: That is more suitable that you may not incline [to injustice] [An-Nisa:3].

**(Ibn al-Arabi, 1987, 314-394) said when interpreting this part of the verse: "People differed in its interpretation, with three opinions:**

**The first:** Do not have many children, this was said by Al-Shafi. **The Second:** do not go astray, this was said by Mujahid. **The third:** Do not be tempted; this was said by Ibn-Abbas and the majority of scholars.

**We said:** Al-Shafi's companions loved what he said, and they said: The evidence for Al-Shafi's position is in his language and his fame in the Arabic language, and the acknowledgment of his eloquence, as he is the most eloquent of those who uttered the adjective. Every statement or description of Al-Shafi: "It is every part of Imam Malik, and Malik was more careful in listening and eloquent in his speech, and that indicates the statement of all issues, which reveal to you in these issues the meanings of the word "high" linguistically, and even when knowledge is complete, the meanings of the verse are superimposed on it. He ruled according to what was correct in meaning and wording, then the sayings were consistent with a high meaning, then he said: "If that is proven, then the meaning and wording bear witness to what Imam Malik said," then eloquence has disappeared and the antonym spoken with it is of no use in being specific.

An example of sectarian fanaticism is the saying of (Ibn al-Arabi, 1987) when interpreting the words of God Almighty: "And whoever among you cannot [find] the means to marry free, believing women" [An-Nisa: 25]. Where the Hanafi Imam (Al-Jassas, 1916) says about his book "Ahkam Al-

**Quran":** Marrying a female slave is not necessary: because what is necessary is what you fear is the loss of souls, or harm to organs. We have said that as an expression of someone who is ignorant of the legal approach, or a skeptic who does not care about the refutation of a statement. We do not say that it is a ruling based on necessities: rather, we said: It is a ruling that came in connection with permission with a condition of necessity, and each of them has a ruling that is specific to it, and a situation in which it is considered, and whoever does not compare between need and necessity, with which there is a license, so he is not concerned with speaking and speaking with him? For he is stubborn and ignorant, and appreciating that is a burden to the soul of those who do not benefit from it." These are harsh words by someone who differs in diligence and understanding, regarding an issue of knowledge whose motive is sectarian fanaticism, or perhaps his motive is the sharpness of nature that characterizes Ibn al-Arabi. May God have mercy on everyone and forgive us and them.

**The second model: ablution with used water**

(Al-Jassas, 1916, 49), may God have mercy on him, mentioned in the interpretation of the Almighty's saying: "We send down from the sky pure water" [Al-Furqan,48]. Where he said: "As for used water, our companions and Al-Shafi do not permit ablution with it due to the imam's objection to it." The evidence for the validity of the first saying is the hadith of Humaid bin Abd al-Rahman on the authority of a man from one of the companions of the Messenger of God, may God bless him and grant him peace, who said: (The Messenger of God, may God bless him and grant him peace, forbade us from a man bathing thanks to a woman's ablution, and a woman bathing thanks to a man's ablution, and for them both to wash themselves) (Al-Sijistani, 888,48).

The virtue of purification includes two things: what drips from the organs of the person who is bathing and the other is what remains in the vessel after washing. In general, this requires the prohibition of ablution with used water, because it is the virtue of purification, and also the saying of the Messenger of God, may God bless him and grant him peace: (None of you should urinate in standing water or bathe in it). From impurity and it was narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: (sons of Abdul Muttalib, God hates for you washing people's hands) and on the authority of Omar that he said to Aslam when he ate charity: Have you seen that if a person performed ablution with water, would you drink it? So he likened charity, when he forbade it to them, to washing people's hands, considering that it is not permissible to use people's hand washing. From a point of view, if water removes impurity with water, it is similar to water with which impurity is removed, in that it makes prayer permissible with it. Since purity is not permissible with the water with which the impurity was removed, the same applies to what the impurity was removed with, and on the other hand, which is that the use gave it an addition that robbed it of the use of the name" (Ibn Hajar, 2010, 46).

**Origin of the difference:**

(Al-Fulani, 1977, 99) says that the source of the dispute between Abu Hanifa and Imam Malik is in the purity of the water used. Is it included in the word "purification" in the verse: meaning is it pure in itself or is it pure in itself that purifies others? Since Abu Hanifa's opinion was that it was forbidden, Al-Jassas went on to support his doctrine and correct his imam's statement that used water is not pure, but how could he do that, as it has been proven from the Messenger of God, may God bless him and grant him peace, that he took a bath thanks to the ablution of Maimuna, may God be pleased with her. In another hadith (that one of the Prophet's wives took a bath due to a ritual impurity, so the Prophet came to perform ablution from her virtue, and she said, "I have bathed with it." He said, "Water does not defile it with anything.") And in a narration, it is not ritually impure, and citing it as evidence from the hadith (Indeed, God hates for you washing people's hands) is a measurement and this is a measurement with a difference. It is not accepted for him, as that is ablution and that is charity, and there is no connection between them. Just as if people wash their hands if they are not changed by impurity, then they are pure and it is permissible to use them. So the corruption of what Al-Jassas argued in support of his doctrine was demonstrated that it is possible to combine these hadiths with the hadiths that forbid ablution with used water. By saying that the prohibition is only about using water that falls from the organs after using it, and not what remains in the vessel after taking from it, or to interpret the prohibition in the hadith as a matter of caution.

**Implications of sectarian fanaticism and its treatment:**

(Al-Qurashi, 1970, 37) mentioned that there are a number of effects resulting from sectarian fanaticism, including:

1- Differences in established texts from the Holy Quran and the Sunnah, out of fanaticism towards the doctrine and sometimes prioritizing pure opinion over them: The imams warned their followers against falling into this violation, and advised them to be careful about the Quran and the Sunnah,

and ordered them to leave out from their sayings what appears to them to be contrary to the authentic texts.

2- The sectarian books are filled with weak and fabricated hadiths, and rulings are derived from them. The reason for this is the sect's fanaticism, because followers of the sect may see this hadith as supporting their doctrine, but it is weak, and they ignore its weakness, or they try to correct it with what they know does not strengthen it, and they may find a new weakness. This is the same thing outside their doctrine, so they try to stab him with something they know won't hurt him.

3- Many sectarian books lack legal evidence, and many of them refrain from studying the Quran and the Sunnah of the Prophet.

4- Diving into imaginary matters, and focusing on foolish assumptions.

5- Being trapped in a sect that does not tolerate fanaticism from the knowledge of other sects, and the efforts of their people and their books for education.

6- Increased imitation, widespread stagnation, and closed diligence.

7- Spreading strife and division among Muslims and causing strife among them.

8- Opening the door to preventing scams to get rid of legal fees.

9- Political interests hinder the spread of some sects and the decline of others.

10- Only take part of the text and nothing else.

11- The branch violated what they originally decided for themselves.

12- Falling into diligent errors.

13- Extremism in some issues, which leads to great intransigence towards people.

The scholars of the righteous predecessors mentioned the importance of preserving the Quran and the Sunnah in words and deeds, upon liberation, and the importance of their interconnectedness in word and deed, after they were able to see the danger of imitation and the innovation of sectarian difference. Even the imitated imams and those followed by the scholars warned people against imitation and obliged them to be aware of the Quran and the Sunnah. They were given precedence over all dissenting and opposing opinions and statements, and their students were advised to abandon statements that contradicted the established text, and they were advised to go to it without stopping or hesitating, and they were ordered to take the most correct evidence, whatever it may be, and with whomever worked according to the correct approach of Islam. Many statements came from them, in a variety of ways. Similar, correct formulations, abandoning imitation of opinions, sayings that contradict it, and among these sayings: Imam Ibn-Hanifa said: If the hadith is authentic, then it is my sect. Imam Malik said: "I am wrong and right, so consider my opinion, everything that agrees with the Quran and the Sunnah, take it, and everything that does not agree with the Quran and the Sunnah, leave it" (Al-Qurtubi, 1994, 32).

**The imam said (Al-Shafi, 2006, 103):** (People are unanimously agreed that whoever follows the Sunnah of the Messenger of God, may God bless him and grant him peace, should not abandon the Sunnah because of someone's words.) While Imam Ahmad Ibn Hanbal said: "Do not write anything about me, do not imitate me, do not imitate so-and-so and so-and-so, and take from where they took" (Abu Shama, 1983, 61).

Thus, the righteous predecessors revered the words of the Quran and Sunnah, despite their breadth; they did not go beyond them with the wisdom of their minds. Any of them sectarian called for fanaticism or intolerance of their opinions. Rather, the opposite is the rejection of hateful imitation and fanaticism. The right that Muslims must have is loyalty to all the diligent Imams of Islam, who sincerely search for the truth, praise their virtue, knowledge and advice in religion, and not make it a fanatical means and excuse for intransigence, excessive love against justice, and exaggerated hatred of justice and fairness.

**He said (Al-Shanqeeti, 1995, 357):** "Knowing the position of the Imams, may God have mercy on them, the four and others, is the position of all Muslims who are fair to them, which is loyalty, love, veneration, reverence and gratitude for them, for what they are in piety, and acting according to the

Holy Quran and Sunnah and prioritizing them in opinion. And knowing the sayings in order to emulate them in the truth, staying away from what contradicts the Holy Quran and the Sunnah of the Prophet. As for the texts in which there is no text, what is correct is to carefully consider and diligently consider them, which is to imitate their diligence, which is more correct than our diligence for ourselves, because they are more knowledgeable and pious than us, but we must see, and understand. For us, the sayings that are closest to the satisfaction of God Almighty, and their caution and distance from similarity to the words of the Messenger of God, peace and blessings of God be upon him: “Leave what doubts you for what does not confuse you. The Messenger of God, may God bless him and grant him peace, said: “Whoever avoids doubts has cleared his religion and honor.”

However, the truth of the imams’ recent words is that they are among the best Muslim scholars, and they are not infallible from the mistakes they commit, and they have a reward for hard work and a reward for harm, regardless of the mistakes they commit, through their efforts, so their mistakes are forgiven, no matter what happens in that, but the Book of God And the Sunnah of his Prophet, the Messenger of God, may God bless him and grant him peace, judges them and their words, as is well known. Do not go to extremes in any matter, and be careful with both sides of the reprehensible intention of matters. Do not be among those who disparage and belittle them, not among those who believe their words are of benefit, based on the Book of God and the Sunnah of the Messenger of God, may God bless him and grant him peace, or an introduction to them.

**In summary: it is necessary to combine two great things, one of which is greater than the other:**

**The first matter:** Advising God and His Messenger, may God bless him and grant him peace, his book and his religion, and keeping this religion away from lies and temptation.

**The second matter:** Understanding and realizing the virtues of the imams of Islam, their values, rights, and ranks. Therefore, advice to the religion of God must reject some of their sayings that contradict the Book of God and His Sunnah, and be consistent with the Quran and Sunnah.

**Both parties are unfair in terms of intent and purpose of the course between them:**

**The first party:** claimed that the imams are infallible, believed that they were infallible, and accepted all their sayings; if rights were violated, the oath was opposed.

**The second party:** condemning the imams, slandering them, and wasting all their words, even if they agreed to the truth and swore to pay the price. There is no contradiction between these two matters, if God opened his heart to Islam, but they do not agree with one of two things: ignorance and the ignorant. The imams and their virtues, or they do not know anything about the truth of the Sharia according to which God sent His Messenger, may God bless him and grant him peace.

While he mentioned (Ibn Hanbal, 2001, 267-268), which is considered a successful treatment and panacea for sectarian difference, and a decisive solution to the differences and disputes between scholars, who are the cause of the multiplicity of sects, he said - may God have mercy on him -: “It is obligatory for everyone who reaches it. The Messenger, peace and blessings of God be upon him, commanded his people to explain it to the nation, advise them, and command them to follow his command, even if this was accompanied by a great opinion from the nation. The command of the Messenger, peace and blessings of God be upon him, is more deserving of being glorified and imitated, than the opinion of any majority who wrongly dissented from his command in some matters, hence the response of the companions and those after them. Every person who violates a valid Sunnah, and they may be harsh in their response, not out of hatred for him, but rather because he is loved by him and venerated in their souls, but the Messenger of God, peace and blessings of God be upon him, is loved by them, and his command is above the command of every created being, so if the command of the Messenger and the command of someone else conflicts, then the command of the Messenger is more deserving of being preceded and followed, and not It is forbidden to glorify the one who disobeyed his order, even if he was forgiven. Rather, the one who



disobeyed him and was forgiven does not hate to disobey his order, if the Messenger's order, peace and blessings of God be upon him, appears to be contrary to it.

**And what a beautiful thing he said - may God have mercy on him -:** "Here is a hidden matter that should be taken into account, which is that many of the imams of religion may say something that is preferred, and be diligent in it, and rewarded for his diligence, with a step taken from him in it, and the one who is victorious in his statement is not in his position in this degree." Because this saying may not be supported except because his follower said it, such that if other imams of the religion had said it, he would not have accepted him, nor supported him, nor supported those who agreed with him, nor antagonized those who disagreed with him. Despite this, he thinks that he only supported the truth in the position of a follower. This is not the case, for the one who followed him only intended to support the truth, even if he made a mistake in his diligence. As for this follower, his victory for what he thought was the truth was marred by the desire for the supremacy of what he followed the prominence of his word, and not to be attributed to error. This is an intrigue that taints the intention of supporting the truth, so understand this, for it Understanding is great, and God guides whomever He wills to a straight path."

### **Conclusion:**

This research dealt with the origins of interpretation and the problem of the interpreters' differences in interpretation (sectarian fanaticism as an example), its causes, effects, and some models. Therefore, the results of the research were as follows:

1. The principles and methods of interpretation is a broad science with acceptable conditions and controls for interpretation.
2. The differences in jurisprudence between jurists are praiseworthy, and a mercy for people. A good tree whose root is firm, and whose branches are many, grows, increases, and extends. As for jurisprudential differences that exaggerate the victory of opinion and doctrine without evidence, they are reprehensible. They lead to disagreement, quarrels, as well as hatred and division.
3. The main cause of sectarian fanaticism is blind imitation, varying desires and temperaments, as well as students' reluctance to acquire knowledge through research, deduction, and diligence, weak self-confidence, closing the door to diligence, and love of authority.
4. A Muslim is not obligated to follow a specific person in everything he says, except the infallible Prophet Muhammad, may God bless him and grant him peace.
5. Those who believe in God Almighty and His Messenger, especially the interpreters of the Quran, must search for the truth, turn with it wherever it turns, cling to it wherever they find it, and support it no matter what its source, and do not try to support the teaching of the doctrine, claiming the Imam's saying because it is a matter of heresy, whims and desires. Not from the path of the Sunnis and the community who adhere to their just predecessors.

### **6. Fanaticism and sectarian division have devastating effects on the Islamic nation, which are:**

1. Religious division, rivalry and hatred.
- 2- There is a state of confusion in jurisprudential teachings and references.
- 3- Reducing the status of scholars and their role in society.
- 4- The precipitation of the nation and the spirit of scientific research.
- 5- Distorting the image of Islam with fanaticism and division.

### **Recommendations:**

1. Preventing ignorant fanatics from filling the gaps in education and jurisprudence.
2. Supporting the role of law schools, scientific committees, academic work bodies, universities and Islamic institutes.
- 3- Encouraging purposeful Islamic studies.
- 4- Rooting the concept of moderate Islam in all educational incubators.

5- Adopting the rule of diligence in all schools of thought, without following a specific school of thought.

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