

**THE CORRECTIONS OF THE AL-MANAR'S AUTHOR, THE  
JURISPRUDENT, ON AL-ALUSI'S INTERPRETATION  
"AN ANALYTICAL STUDY."**

**Mohammed MahmoudAl- Sawadeh**

**Associate Professor of Interpretation and Quranic Sciences  
Faculty of Da'wa and Fundamentals of Religion,  
International Islamic University of Science - Jordan.**

**Mohammed MahmoudAl- Sawadeh , The Corrections Of The Al-Manar's Author, The Jurisprudent, On Al-Alusi's Interpretation "An Analytical Study." , Palarch's Journal Of Archaeology Of Egypt/Egyptology 18(8). ISSN 1567-214x.**

**Keywords: Reflections, verses of rulings, Al-Alusi interpretation. Al-Manar interpretation.**

**Abstract:**

This study dealt with The Corrections of the Al-Manar's Author, the jurisprudent of the spirit of meanings by Al-Alusi, in matters of jurisprudence. It aims to identify some of his corrections in this aspect, clarify its value, and reveal its truth; and the extent of its correctness. The importance of this topic lies in the encyclopedia of these two works, on the one hand: In the position of each of the two interpretations in the history of exegesis on the other hand, in addition to the owner of Al-Manar's great interest in the views of Al-Alusi in his interpretation, so he presented his statements, mentioned his jurisprudential and exegetical views and discussed them. The study was based on the two approaches: inductive and analytical, and came in an introduction, a preface, two chapters, and a conclusion, including results and recommendations, and concluded that his jurisprudential deductions have an essential explanatory value.

**Introduction:**

Praise be to God, the Lord of the worlds, and prayers and peace be upon the faithful Prophet, family, and companions. Al-Mutlala's interpretation of Al-Manar by Sheikh Rashid Rida senses

his interest in citing the opinions of Imam Al-Alusi and citing them and following them positively and negatively. Consequently, the current study is related to legal rulings in its interpretation, which is the most fundamental reason motivating the researcher to do this work, and hope to serve in the Book of God Almighty.

### **The objectives of the study:**

This study aimed to:

- 1- Standing on some of the interpretations of Al-Manar on the interpretation of Al-Alusi in the legal aspect.
- 2- Explanation of the value of the corrections to the interpretation of Al-Manar on the interpretation of Al-Alusi in the legal aspect.

### **The study Problem:**

The study attempts to answer the following central question:

What are the most prominent jurisprudential interpretations of Al-Manar on the interpretation of the spirit of meanings by Al-Alusi?

### **The importance of studying:**

The importance of studying Rashid Rida's interpretations of Al-Alusi's interpretation is due to the encyclopedia of these two works and the place of each of the two interpretations in the history of contemporary interpretation, as both of them received significant attention from contemporary scholars in general, and the people of interpretation in particular. For his statements, and discussed his views, and responded wrongly according to his opinion, and his corrections - often - were armed with legal evidence and doctrinal consideration, from here came its importance.

### **Literature Review:**

The interpretation of Al-Manar has received the attention of scholars and researchers since its appearance. Furthermore, until now, and many aspects of it have been studied. However, after investigation and research, I did not stand on the one who singled out a study related to his corrections on the interpretation of Al-Alusi in the jurisprudential aspect. This is what this study has been independent of.

### **Study Methodology:**

The study uses induction and analysis methods by following some of Al-Manar's interpretations of Al-Alusi's interpretation, monitoring them, analyzing them, and coming up with relevant results.

### **The interpretation of the author of Al-Manar on the interpretation of Al-Alusi**

#### **The first requirement: the ruling on the use of incendiary devices in wars**

##### **1-Realizing the owner of the lighthouse:**

When interpreting the Almighty is saying: (Prepare against them what you 'believers' can of 'military' power) (Al-Anfal 60), Al-Alusi went on not ruling out the entry of modern war machines into the intent of the verse. He suspected that their use in wars would come under the rule of torture with fire (1415, AH.), so Rashid Rida followed him by saying: "I do not know the reason for recourse Alusi in the matter to the opinion and diligence, and sufficiency to enter these machines throughout the text of the verse is not exclusion, but to have some turbaned in his time denied the use of machines firearms on suspicion of it, such as torture with fire which prevented Islam as referring to him as saying: I do not see what is in it of fire, etc," ( Al-Manar, 10/54).

In explaining the rule of fighting enemies, Sheik Rashid pointed out, such as fighting by Muslims, and has intensified in his words on those who felt like it. He recalled that "ignorance and stupidity that is firearms enemies who are fighting us out of such a war that is said: Our religion is the religion of mercy commands us to bear their killing us with these motives, and not to fight them with them, as a mercy to them," (Al-Manar, 10/54.) Moreover, the Sunnah is evidenced by texts from the Qur'an.

### **Second: Discussing the issue**

There is a well-known detail of this issue in the books of the branches. It is not for the study to investigate its subtleties. However, it should be noted that a distinction must be made between two forms of the issue: The image of the Muslims conquering their enemy and surrounding them and the image of an ongoing war in which harm is expected to the Muslims. Each image has its rulings because the confusion between the rulings of the two images leads to a factual error. Because they are in the meaning of the non-disabled.

Moreover, the public is on reciprocity, and if they are burned, they will be burned (Al-Desouki, 1230. AH.), contrary to the Hanafi school and the correct view of the Hanbalis, for they have no fuel except with the sword. The apparent meaning of the phrase "There is no fuel except with the sword" is in the context of what is capable of it, and this is what caused some people to confuse, but if the enemy fortified in a mountain, fortress, or trench, there is nothing wrong if they throw catapults, fire, scorpions, serpents, and all that they hate, as al-Shafi'i said, and he Maliki also (Al-Asbahani, 576. AH.).

Al-Hafiz said: "The predecessors differed regarding burning, and Omar and Ibn Abbas, may God be pleased with them, absolutely disapproved of it, whether it was because of infidelity, or in the case of fighting, or it was retribution, and Ali and Khalid bin Al-Walid permitted it, may God be pleased with them, and Al-Muhallab said that this prohibition is not on the prohibition. Instead, as a matter of humility, and evidence of the permissibility of burning is the action of the Companions, may God be pleased with them, and the Prophet, may God bless him and grant him peace, smeared the eyes of the people with a heated iron. Abu Bakr burned the prostitutes with fire in the presence of the Companions, and Khalid bin Al-Walid burned with fire some of the people of apostasy. Most of the city scholars allow the burning of forts and boats for their people, al-Thawri and al-Awza'i said this, and Ibn al-Munir and others said there is no evidence for what was mentioned for permissibility because the story of the Aryans was retribution or abrogated. Furthermore, some of them restricted him to have neither women nor boys with them (Al-Asqalani, 1379.AH.).

### **Third: the conclusion**

The issue summarizes that it is necessary to use force that preserves Muslims' blood, honor, and money and repels them from harming their enemies, and out of necessity - also - there is nothing wrong with using incendiary weapons with what resembles modern weapons of destructive power. It is forbidden for them to use fire in retribution; And because of the evidence forbidding the burning of every living thing, its context is different from whether the lives of Muslims and their homes are at risk. Hence Mr. Rasheed's pursuit of him in this matter was directed and correct, and God knows best.

### **The second requirement: Recognizing the uncleanness of the polytheists:**

#### **First: The words of the author of Al-Manar**

When interpreting the Almighty's saying: "those who associate others with Allah in His Divinity are unclean." (Al-Tawbah: 28). The owner of Al-Manar extended research on the issue of the impurity of the polytheist, (Al-Alusi, p.269) And the study was limited to presenting what is related to its explicit goal from the words of Sayyid Rashid Rida. (Rida, P.243).

#### **Second: the discussion**

Sheikh Rashid Rida derives his previous choice from the evidence of contemporary reality and the purposes of religion and the legal evidence and the sayings of scholars, as he referred to the care taken by the infidels to cleanliness imitators of Muslims made of provisions far from the intent.

The majority of scholars are of the view that the impurity of an infidel is not tangible but somewhat spiritual, and they did not differentiate between a Muslim and an infidel in that; Because they are equal in human beings, (Ibn Qudamah, 1388 AH. ) because of the Almighty is saying: We have honored the children of Adam, and the honor is that they are not judged to be impure until after death, so what is meant is that they are impure, the impurity of belief, or their avoidance is like impurity, not the impurity of bodies (Al-Siniki, 926 AH.).

Ibn al-Arabi said the impurity is not sensual, but it is a legitimate rule; God ordered deportation and ordered the removal of the body to pray at the event, both of which are not legitimate into sensual. The tap was astonished by this fact. They thought that removing impurity is a sensual matter.

#### **Third: Conclusion**

In the opinion of the researcher, the Sheikh was correct in his previous pursuit, but it is appropriate - here - to emphasize the following:

1. That there are scholars of the oldest schools of thought and others who were earlier than the emergence of fiqh conventions, who held that the impurity of the polytheists is an impurity of the same as previously mentioned, so Sheikh Reda used the phrase: Except for jurisprudence terminology, there is absolutely a kind of harshness in this regard. They are - in any case - following some doctrines, even if they are weak, so that they can be rebutted with evidence without derogation.

2. The interpreter's inference about the idolaters' impurity from what has been reported from the People of the Book. It is an inference in which there is a consideration. The verse speaks of the

polytheists, not the People of the Book, and it is known that the Qur'an distinguished the People of the Book from the polytheists.

3. The exegete judged the other madhhab as an anomaly when he said: "It is strange that Al-Razi Al-Shafi'i took the madhhab by saying the anomalous statement opposing it, and the researcher's opinion is closer and more sensible." He says - for example - that it is a preponderant doctrine of apparent weakness.etc. There is a majority of those who say that the eye of a polytheist is purified. He differentiates between the ruling on his purity during life and in the state of death. He said in al-Mughni: The analogy of the infidel is against him because he does not pray for him, and he has no sanctity like the sanctity of a Muslim" (Ibn Qudamah, 1388 AH.). There are also four imams who said it, and several non-people of the doctrines, Shawkaani said on the occasion of speech on the interview (The Muslim does not defile » (Al-Bukhari, 1422 AH):" stuck to sense some of the people of the apparent, and narrated in the sea from the Pacific and denominator Nasser and the owner (Al-Shawkani, 193 AD.), He described what this was about as abnormality, and God Almighty knows best.

### **The third requirement: Understanding the rule of chess:**

#### **First: The correction of the author of the lighthouse**

When interpreting the verse: (Intoxicants, gambling, idols, and drawing lots for decisions) (Table 90), Mr. Rashid Rida said the words of Al-Alusi inflicted on the rule of chess by the facilitator (P.16). Then, he disagreed with playing chess if not money, "there is no way to say that it is haraam compared to alcohol and gambling only. If we check, it is an abomination of Satan, located in the enmity and hatred, Sada from the remembrance of Allah and prayer, that this affair always plays or often, there is no way to this prove. We know from chess that players keep their prayers and Aenzeon themselves for Algaj and the alliance of falsehood. The negligence of God are no supplies of chess alone, but every play and every action he occupies the owner in the course of which all the male and thought only a little while everything else, and that what is including What is desirable or obligatory, such as playing horses, weapons, and industrial works that are considered to be among duties. Ethiopians playing in the mosque of the Prophet peace be upon him Bhoudrth. However, the drawback of chess it is the most tempting games to waste a long time, and perhaps Shafei detesting this order, and we thank God who has recovered from playing him and otherwise, as we praise Thank so much to protect us from the audacity to prohibition and analysis, Without justification or evidence (Rida, P.53).

#### **Second: The opinions of scholars about chess**

The word of the jurists differed regarding the rule of chess, so most of them went to prohibiting it, as it was narrated on the authority of Abdullah bin Omar that he said: It is worse than dice. Ali said: He is one of the facilitators, and Malik, Abu Hanifa, and Ahmad stipulated that it is forbidden, and the Shafi (the Shafi) disliked it, (Ibn Katheer, 1999 AD.)

It was said to Al-Qasim bin Muhammad: The dice are "easy." Did you see chess? Is facilitator? Al-Qasim said: Everything that distracts from the remembrance of God and prayer is facilitated (Al-Tabari, 2000 AH.).

Said bin Jubayr said in verse: "And to divide with the arrows," he said: The white pebbles they used to strike. Abu Jaafar said: Sufyan bin Waki' told us: It is chess.

It was narrated on the authority of Malik that he interpreted the Almighty as saying: (What is there after the Truth but Misguidance?) (Yunus: 32). Playing chess and backgammon, and he reportedly Sil- means Malca- playing chess. He said no good, not something of falsehood, and play the whole of the falsehood, and said syphilis when he was asked about chess: is wrong and I love (Al-Qurtubi, 1964 Ad.).

Al-Imam Malek said about in chess, that, if not on the face of gambling, playing with his family in his home disguised him once a month or a year, do not share it and does not know it, he is forgiven, it is forbidden him and disliked him (Al-Qurtubi). It is noted that the word of Malik - may God Almighty have mercy on him - here felt leniency that was not felt in his previous statements if he saw its sanctity anyway; Why was it permissible to play with it idly, even once?

The Shafi'i do not fall in the doctrine of his companion's certificate player dice chess, if just in all his companions, did not show him foolishness and suspicion is not great, but to play it Qmara, the playout Qmara was so known for its fairness and foolishness fell himself to eat money unlawfully.

Said Abu Hanifa: hates playing chess and dice all the fun, it did not show the player with a significance, and the advantages more than they have accepted the testimony being equal (Al-Qurtubi).

### **Third: discussion**

These are some of the opinions of the forerunners about the rule of chess. It appears from some of their statements that chess is related to dice, as the word of the former is hardly outside the sanctity of dice; As it was reported in its prohibition of news, and it appears from their statements - also - that whoever forbids it, he forbids it in terms of gambling, and some jurists have permitted chess if he does not gamble with it and does not persist, and does not violate an obligation; Like delaying a prayer, and he did not swear too much (Hawwa, 2005 AD.).

Furthermore, whoever hates it because it is a cause of heedlessness to the remembrance of God, as most of his players are dominated today by negligence and addiction.

Concerning the interpretation of Imam Malik to the Almighty is saying: (What is there after the Truth but Misguidance?) (Yunus: 32). In chess, some of those who preceded it objected, saying: The apparent meaning of this verse indicates that what is after God is false; Because the first of them is: {So that is God, your Lord, the Truth. This is in faith and disbelief, not in deeds.}, (Ibn Al-Arabi, 2003 AD.) Ibn al-Arabi said: "and to achieve that it is said that God has permitted and forbidden, Vaharam astray, and proper guidance; it was permissible as agreed upon by scholars, Valhtranj of permissible, do not be misguided; because of lawful what permitted God is not said to him astray, and chess was out of permissible Vivtqr to the evidence, if the evidence that it is haraam, then it is from the delusion that the contents of this verse "(Ibn al-Arabi). This report from Ibn al-Arabi is credited to him, and he is thankful not only for his eloquence, poise, and brilliance but also because he is the owner of the sect.

Among those who rejected, what was understood as a misguidance of chess, was Abu Hayyan in his interpretation, but he rejected it from the point of view of the semantics of the context. Stated that the verse "but Msagaha in disbelief and faith and the worship of idols and the worship of God, and not in sub-Msagaha things that differ in which laws, and the sayings of scholars differ"

(Abu Hayyan, 1999). It is a valuable response, and perhaps Abu Hayyan benefited from the rulings of Ibn al-Arabi, but he did not console him.

Concerning chess agreeing to dice, most jurists differentiate between them, and they consider playing chess unless it is excessive or distracted from an obligation and there is nothing wrong with it if accompanied by a good intention (Hawwa, P.3477).

It was reported from the Shafi'is that he disagrees with him; Because in it, there is stress in understanding, the use of grammatical sounds and dice are deceptive gambling, and he does not know what comes out to him, (Ibn Al-arabi, P.10). Al-Shafi'i said: If chess is free from bet, the tongue is free from tyranny, and prayer is free from forgetting, then it is not forbidden. Because the facilitator is what necessitates the payment of money and its taking, and this is not the case (Ibn Ashour, 1984 AD.)

#### **Fourth: the conclusion**

In sum: The owner of Al-Manar was correct in his correction to Al-Alusi regarding chess and that his opinion is legally, rationally, and realistically oriented. The disciplined game of chess today is like other different sports, as it has clear teams and rules, and God Almighty knows best.

#### **The conclusion contains the results and recommendations**

##### **First: the results**

- 1- To study Al-Manar's interpretation of the spirit of meanings is of great value, as they are two encyclopedic interpretations that have attracted the attention of scholars from the moment of their composition.
- 2- The owner of Al-Manar was correct in most of his corrections to the interpretation of Al-Alusi, but he sometimes used some harsh expressions against him.
- 3- Some of the places where the owner of Al-Manar, Ali Al-Alusi, reconsidered; Al-Alusi had a way out and an excuse, such as if he imitated Imam Abu Hanifa, or if there was a suspicion of evidence in it, so it is more appropriate to discuss with him not to prejudice him with harsh words, as it sometimes appeared from the owner of Al-Manar

##### **Second: Recommendations**

The interpretation of Al-Manar by Sayyid Muhammad Rashid Rida - may God have mercy on him - included rich scientific investigations in their content and valuable deductive benefits. Hence, the study recommends that researchers pay attention to highlighting the investigations of his book and its benefits.

##### **References:**

- Abu Dawud, Suleiman bin Al-Ash'ath Al-Sijistani. Sunan Abi Dawood, Investigator: Shuaib Al-Arnaout and others, (Beirut: Dar Al-Resala Al-Alameya, 2009 AD), i. 1.
- Abu Hayyan Muhammad bin Yusuf, Ibn Hayyan Al-Andalusi. The Ocean of the Ocean in Interpretation, Investigator: Sidqi Muhammad Jamil, (Beirut: Dar Al-Fikr, 1420 AH - 1999 AD), (d. i).

Al-Asqalani, Ahmed bin Ali bin Hajar. Fath Al-Bari, Sharh Sahih Al-Bukhari, (Beirut: Dar Al-Maarifa, 1379 AH).

Al-Alusi, Shihab al-Din Mahmoud. The Spirit of Meanings in the Interpretation of the Great Qur'an and the Seven Repetitions, Investigator: Ali Attia, (Beirut: Dar al-Kutub al-Ilmiyya, 1415 AH), i. 1.

Al-Bukhari, Muhammad bin Ismail Abu Abdullah. Sahih Al-Bukhari, Investigator: Muhammad Zuhair bin Nasser Al-Nasser, (Beirut: Dar Touq Al-Najat, 1422 AH), 1st ed.

Al-Qurtubi, Abu Abdullah Muhammad bin Ahmed bin Abi Bakr. The Collector of the provisions of the Qur'an, achieved by: Ahmed Al-Baradouni and Ibrahim Atfayesh, (Cairo: Dar Al-Kutub Al-Masryah, 1964 AD), 2nd Edition.

Al-Shawkani, Muhammad bin Ali. Neil Al-Awtar, investigation: Essam Al-Din Al-Sababati, (Egypt: Dar Al-Hadith, 1993 AD), 1st ed.

Al-Siniki, Zakaria bin Muhammad bin Zakaria. Asna al-Matalib in the explanation of Rawd al-Talib, (Oman: Dar al-Kitab al-Islami, d. T.), (d. i).

Al-Tabari, Muhammad bin Jarir Abu Jaafar. Jami' al-Bayan fi Interpretation of the Qur'an, Investigator: Ahmed Muhammad Shaker, (Publisher: Al-Resala Foundation, 1420 AH - 2000 AD), i. 1.

Ibn al-Arabi, Muhammad bin Abdullah Abu Bakr al-Ma'afari. Provisions of the Qur'an, commented on: Muhammad Abdul Qadir Atta, (Beirut: Dar al-Kutub al-Ilmiyya, 2003 AD), 3rd ed.

Ibn Battal, Abu al-Hasan Ali bin Abdul Malik. The explanation of Sahih al-Bukhari, investigation: Abu Tamim Yasser bin Ibrahim, (Riyadh: Al-Rushd Library, 2003 AD), 2nd ed.

Ibn Ashour, Muhammad al-Taher. Liberation and Enlightenment, (Tunisia: Tunisian Publishing House, 1984 AH).

Al-Desouki, Muhammad bin Ahmed bin Arafa. Al-Desouki's footnote to the Great Commentary, (Beirut: Dar Al-Fikr, D. T.), (D. T).

Ibn Katheer, Ismail bin Omar. Interpretation of the Great Qur'an, Investigator: Sami bin Muhammad Salama, (Riyadh: Dar Taiba for Publishing and Distribution, 1420 AH -1999 AD), 2nd ed.

Hawwa, Saeed. The Basis of Interpretation, (Cairo: Dar al-Salaam, 1424 AH-2005 AD), 6th edition.

Ibn Qudamah, Abdullah bin Ahmed Al-Jamaili Al-Maqdisi. Al-Mughni and the Great Commentary, (Cairo: Cairo Library, 1388 AH - 1968 AD), (d. i).

Rida, Muhammad Rashid bin Ali Al-Qalamuni. Interpretation of Al-Manar (Egypt: The Egyptian General Book Authority, 1990 AD), (d. i).

Al-Asbahani, Ahmed bin. Introduction to the dictation of remembrance by Hafiz Abi Omar Ibn Abd al-Barr al-Qurtubi, investigator: Abd al-Latif ibn Muhammad al-Jilani, (Beirut: Dar al-Bashaer, 2001 AD), first.