



Al-Alusi's Da'wah methods of in the interpretation of the soul of the meanings (Ruh Al-Ma'ani)

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Abstract

The research titled "Al-Alusi's Da'wah Methods in the Interpretation of the Soul of Meanings" discusses the methods that reflect the approach adopted by Al-Alusi in the interpretation and the various aspects of preference for the Quranic readings. The research also focuses on the importance of the methodology in which we find Al-Alusi's clearly following rhetorical features and linguistic tools, which are interpreted in his reliance on grammatical aspects in various fields. The research also demonstrated Al-Alusi's interest in addressing issues related to the unseen through his emphasis on interpretive references and what falls within this framework.

Keywords: Al-Alusi's, Methodology, Quranic readings

Introduction

The way Al-Alusi approached the book "The Soul of the Meanings" is one of the most remarkable ways that can expose the reader to this type of progression in presenting Quranic decisions. What distinguishes Al-Alusi's style in this book is that he adopts more than one method in his approach to interpreting the Quranic text. He often focuses on the specific point emphasized in the context of the Quranic text, relying on interpreting it with whatever has been made clear from the traditional sayings, whether from the Holy Quran or from the noble prophetic Sunnah, as is affirmed in the text of the hadith about the Prophet, peace be upon him.

The study of the methods that the reader encounters in following the mechanisms of presentation and interpretation involves observing the arguments of those who preceded him, adding to them, or perhaps refuting them in certain places and opposing some opinions and correcting them in some reading contexts, mostly through preference.

The importance of the research: The significance of the research arises from understanding the importance of what Imam Al-Alusi contributed in this field of interpretation of the Quranic text, through the method of presentation and interpretation that he

utilized.

The Research Methodology

The research methodology is based on an analytical approach aimed at observing all the stylistic forms that may indicate the diversity of style and methodology in the works of Imam Al-Alusi.

Preface

An Overview of Al-Alusi's Method in His Interpretation of the Soul of the Meanings Al-Alusi's methods in presenting the Spirit of Meanings and explaining its foundational principles are varied, particularly concerning the incorporation of readings as a method he adopted to interpret what is feasible, reflecting the specificity of legal rulings and what falls within the realm of Quranic miracles. The readings of the Soul of the Meanings have been diverse, and this book is considered to hold a high value in interpretative discourse. "It is a book in which the author combined interpretation based on transmitted sources and interpretation based on reasoning, encompassing the opinions of the predecessors both narratively and insightfully, while the successors pursued it with diligence and attention, gathering the essence of previous interpretations." (Al-Asli, B. 2008)

His methods have been widely addressed, as what he presented in terms of interpretation is noted for its breadth and its clear gathering of diverse sciences. "His interpretation is considered a Quranic university, bringing together all the schools of interpretation that preceded it, such as the narrated, the commendable opinion, the jurisprudential, grammatical, rhetorical, exhortative, and mystical. It is a compilation of the essence of previous interpretations; you find him quoting from Ibn Atiyah, Ibn Al-Hayyān, Al-Kashaf, and others... When he quotes Al-Baydawi, he often says: The judge said, and when he quotes Al-Razi, he says: The Imam said, and when he quotes Abu Su'ud, he says: "The Sheikh of Islam said." (Al-Dhahabi, M. (n.d.))

The meaning of this is that Al-Alusi's interpretation was a collection of his previous interpretations, and he was, as mentioned, cautious and aware of the importance of distinguishing between the terms used according to each of those who read him, such as imams, judges, and elders, for each has his own status and field without mixing or lack of distinction.

His methods in presenting his approach are evident in his attention to the chapters (Meccan and Medinan). When he addresses a chapter from the Holy Quran, he lists every variant reading attributed to it. For example, in his commentary and derivation regarding Surah Al-Hadid, he covers the readings from (Ibn Abbas, Ibn Atiyah, Ibn Mas'ud). A group of scholars reported from Ibn Abbas that it was revealed in Medina, while others said it is Medinan by consensus among the exegetes. However, there was disagreement; some said it is Meccan, and Ibn Atiyah acknowledged that there is no dispute that it contains Medinan verses, but it appears that its beginning is Meccan. It was reported from Abdullah Ibn Al-Zubair that Ibn Mas'ud told him that there was only a two-year gap between their Islam and the revelation of this verse in which Allah admonishes them, (And let them not be like those who were given the Scripture before Surah (the Holy Quran.Al-Hadid,verse,16.)

As we observe, the style regarding the presentation of the type of surah includes the opinions of the earlier interpreters who provided evidence indicating whether Surah Al-Hadid is Meccan or Medinan, weighing it as more likely to be Medinan while there is a possibility that the beginning indicates that it is

Meccan. It has been noted in his style that he was keen on paying attention to the titles of the surahs, as seen in his interpretation of Surah An-Nahl: 'And it is called the Surah of Blessings for what Allah Almighty has enumerated of blessings upon His servants.' (Ruh al-Ma'ani, Alusi, page 332/7)

He is known for his interest in the number of verses in the Surah, such as what he mentioned in the roots of disagreement regarding the number of verses in Surah Al-Ma'idah, meaning he mentioned the discrepancy in counting the verses of Surah Al-Ma'idah due to the popular divergence of views between the Basri and Kufi schools. "Its number of verses is one hundred and twenty according to the Kufis, twenty-three according to the Basris, and twenty-two according to others." (Ruh al-Ma'ani Alusi, page3/221)

In light of this precise distinction that Al-Alusi followed, we find his emphasis on the mechanism of arranging the Surah's, especially his view that the arrangement of the Quranic Surahs is subject to a Prescriptive Order, whether the order of the Surahs is based on consensus or personal judgment; it should be respected, particularly in the writing of the Mushafs, as it is based on the consensus of the Companions. When interpreting the beginning of Surah Al-Anfal, he referred to it as Prescriptive, saying: 'The appearance is that its placement here is Prescriptive, as is the placement of Surah Al-Bara'ah afterwards; both of them are, in this respect, like other surahs, and this view is held by more than one person.' (Ruh al-Ma'ani, Alusi Alusi, page 147/5.)

In addition, his style was characterized by his care and interpretation of every verse mentioned based on the narrated interpretations from the sayings of the companions. For example, when he addresses the saying of Allah, (And He is the one who gave your life; then He causes you to die and then will [again] give your life. Indeed, mankind is ungrateful) (Surah Al-Hajj, verse 66.), he relies on the method of narrated sayings concerning the interpretation of the Quranic text, 'It was said: the intended meaning of man is the disbeliever, and this was reported from Ibn Abbas and Mujahid. It was also reported that he refers to Al-Aswad bin Abdul Al-Aswad, Abu Jahl, and Ubayy bin Khalaf, and this might be illustrative. (Surah Al-Hajj, verse 66.)

He is known for his approach to interpretation through the saying of the narrated tradition, exemplified in his interpretation of the Quran through the Quran itself. An example of this is his interpretation of the verse (Here you are - those invited to spend in the cause of Allah - but among you are those who withhold [out of greed]. And whoever withholds only withholds [benefit] from himself; and Allah is the Free of need, while you are the needy. And if you turn away, He will replace you with another people; then they will not be the likes of you). where he explains it with Allah's statement (He will replace you with another people;), "And if you turn away from faith and piety, He will replace another people in your place, creating another people instead of you, as in His saying (And He will bring forth a new creation) (Surah Ibrahim, verse 19), (Ruh al-Ma'ani, Alusi, page 236/13.). Thus, we understand that Al-Alusi's method was based, from a propagational perspective, on enhancing understanding by presenting meanings that are relevant in interpreting the noble verses of the Quran, unifying them in a single significance and meaning.

Similarly, his methodology in interpretation was characterized by attention to the issue of abrogation and what is abrogated. If the abrogations vary in multiple narrations, al-Alusi carefully notes each version. This can be seen in his interpretation of one of the noble verses, as in His saying: (And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of the estate and speak to them words of appropriate kindness) (Surah An-Nisa', verse 8.). Al-Alusi states, regarding the distinction between abrogating and abrogated, 'According to Ibn Abbas, there is no abrogation, and the verse is definitive. This has also been narrated from Aisha, and Abu Dawood included it in his works on abrogation. Ibn Abi Hatim transmitted from the path of Ata' from Ibn Abbas, who said: (But if at the time of division other relatives) this verse was abrogated by the inheritance verse, which defined the share for each person from what was left behind, whether little or much. (Ruh al-Ma'ani, Alusi, p. 422/2.)

From this, Al-Alusi's methods have taken a wide scope in terms of attention and care for everything that can facilitate the process of reading,

interpretation, exegesis, and comparison between the prevalent opinions that provide the meaning of abrogation for each noble verse, and what is connected to that regarding all orientations and care for the rhetorical aspects that confirm the matter of divine miraculousness.

Chapter One: Al-Alusi's method and style in addressing faith-related doctrinal issues

Al-Alusi's approach is based on a clear methodology in presenting issues of faith that are closely related to the creed, which revolves around discussing angels and jinn and what is connected to them. This is done through Al-Alusi's method, which relies on the concepts of interpretative allusion, referred to as esoteric observation. It is called esoteric observation due to their claim that the texts are not to be taken at face value but have meanings known only to the teacher, which in their view entirely negates the Sharia. However, some scholars argue that the texts are indeed to be taken at face value, even though they contain hidden allusions to subtleties that can be revealed to the practitioners of spirituality, suggesting a means of reconciling them with the intended literal meanings. This reflects the fullness of faith and pure recognition. (Tawfiq, S. 3(7) (2025).)

Al-Alusi explicitly pointed out that what falls within the realm of allegorical interpretation contains a clear statement for every matter related to the unseen and what enters this domain. "As for the words of the Sufi masters regarding the Quran, they serve as hints to subtle points that are revealed to those devoted to the spiritual path, and a connection can be applied between them and the intended phenomena, which is a perfection of faith and pure knowledge... Rather, the inner meaning is intended only, for such is the belief of the heretical batiniyyah who have used it to completely deny the Shari'ah, and may our masters be spared from that... Whoever claims to understand the secrets of the Quran before mastering the apparent interpretation is like one who claims to reach the middle of the house before passing through the door." (Ruh al-Ma'ani, Alusi, page 8/1.)

Among that is Al-Alusi's approach to believing in the existence of angels according to the framework outlined by Islamic doctrine. Al-Alusi pointed out that the issue of belief in angels is one of the matters of the

unseen faith, representing the verse of Allah (Who believe in the unseen, establish prayer, and spend out of what We have provided for them) (Surah Al-Baqarah, verse 3). Al-Alusi interpreted this by stating that 'angels are among the unseen that must be believed in legally along with the other pillars of faith, and there is no doubt that this doctrine has been stated by scholars. (Ruh al-Ma'ani, Al-Alusi, p. 1/117)

Thus, it relies on the exhortative aspect of the necessity of verifying the truth of faith in angels according to the semantic course that can be understood in the context of the Quranic text. This is evident in His saying: (Righteousness is not whether you face towards the east or the west. But righteousness is to believe in Allah and the Last Day, in the angels and the Book, and the Prophets.) (Surah Al-Baqarah, verse 177) Al-Alusi discussed that belief in angels requires faith in them as a whole: "And the angels, that is, to believe in them and acknowledge that they are honored servants, for righteousness is faith in all of them." (Ruh al-Ma'ani, Al-Alusi, 1/443.)

The concept of missionary reminder in Al-Alusi may broaden by reminding that angels are the servants of Allah, and in the interpretation of the verse (The Messiah will never be proud to reject to be a slave to Allah, nor the angels who are near (to Allah). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself) (Surah An-Nisa, verse 172)

He explained in his interpretation of the textual context that 'all angels will not refuse to be servants of Allah, rather they take pride in it. This is a rebuttal to those who worship angels, and Allah has designated the close ones; because there are those who used to worship them over others. (Ruh al-Ma'ani, Al-Alusi, p. 3/212)

Among his approach to discussing the issue of angels is what came in the form of relying on indicative interpretation, including what appears in his interpretation of the verse (And when your Lord said to the angels, 'Indeed, I will make upon the earth a caliph.) (Surah Al-Baqarah, verse 30.) where Al-Alusi cites what is related to this issue, saying: 'And the people of God - may God sanctify their secrets - have mentioned that the first manifestation of the Truth, Glorious is His name, is the unknown. And when He

was imbued with light, the images of the dominating angels were opened up, who are above the realm of natural bodies, and there is no throne or creature preceding them. So when He created them, He manifested to them with His beautiful name, and they became entranced by the majesty of His beauty.' (Ruh al-Ma'ani, Al-Alusi, p. 221/1.) In this issue, which connects to the metaphysical matters that Al-Alusi has engaged with, what comes in Al-Alusi's style is a call to direct the chapter and clarify the reality of belief in the jinn, as one of the metaphysical issues mentioned in the Book of God and the Sunnah of His Messenger (PBUH). The jinn, as Al-Alusi mentioned, is 'the plural of jinn, like Rome and Romans.' (Ruh al-Ma'ani, Al-Alusi, p. 92/15)

Among the issues that Al-Alusi explained concerning the matter of belief in jinn is the mention of their existence as stated by Allah, the Most High: (O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from Allah]) (Surah Ar-Rahman, verse 33.) Al-Alusi discussed the opinions that emerged regarding the reality of jinn, that they are entities that exist in their own right and are not physical bodies, which is what is commonly held by philosophers. He also addressed the view that when human spirits and rational souls depart from their bodies, they attach themselves to another similar body, becoming a helper to it; when this condition is shared by multiple souls, the helper is referred to as an angel. Additionally, he noted that they are created by Allah, may He be exalted, as fiery bodies. (Ruh al-Ma'ani, Al-Alusi) page 93/15. Among his methods of preaching is what he mentioned in his interpretation regarding the issue of resurrection and recompense. "Al-Alusi is one of the interpreters who paid exceptional attention to the matter of resurrection and revival because a person's faith is not valid except by believing in resurrection and revival. Anyone who follows Al-Alusi's statements will realize that he does not deviate from the fundamentals of faith." (Ruh al-Ma'ani, Al-Alusi,, page 93/15.)

Among that is what Al-Alusi affirmed in his report on the doctrine of resurrection and recompense, as stated in His saying, (Those who disbelieve have claimed that they will never be resurrected. Say, "Yes, by my Lord, you will surely be resurrected; then you

will surely be informed of what you did. And that, for Allah, is easy) (Surah Al-Taghabun, verse 7.) Al-Alusi's approach is based on presentation and interpretation through citing the statements of the predecessors. In explaining this regarding the issue of resurrection and recompense, he said, "The claim is most often used for false assertion, and here it is the denial of resurrection. However, the response to them is made clear by demonstrating the nullity of their claim by affirming what they denied and rejected, namely, that they will indeed be resurrected." (Ruh al-Ma'ani, Al-Alusi, p. 214/6.)

Often we find a clear adherence by Al-Alusi in presenting his interest in the reasons for revelation concerning the evaluation of every matter, as stated in His saying: (O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers) (Surah Al-Baqarah, verse 278). Al-Alusi also discussed the reasons for revelation, as mentioned regarding its occasion: 'It was revealed concerning Al-Abbas (may Allah be pleased with him) and a man from Banu Al-Mughira who were partners in the age of ignorance, lending at interest to people from Thaqif. When Islam came, they had considerable wealth from usury, which they abandoned upon its revelation. (Ruh al-Ma'ani, Al-Alusi, page 52/2)

His approach and interpretive style regarding everything related to this aspect helped him present what relates to heaven and hell. Among these interpretations is what Al-Alusi explained about the fire not being one; rather, it consists of layers, as stated in His saying: (Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper) (Surah An-Nisa, Verse 145). He argued that the fire is successive, linking the concept of warning with the necessity of staying away from the blazing fire, especially as mentioned in His saying: (And fear the Fire, which is prepared for the disbelievers) (Surah Al-Imran, Verse 131). 'The warning is against what leads to entering the fire prepared for the disbelievers, which is the level whose heat is intense and whose punishment is multiplied, and it is different from the fire where the sinners from the nation of Muhammad (peace be upon him) enter, as it is less intense in heat and punishment than the fire of the disbelievers.' (Surah Al-Imran, Verse 131)

Among the prominent methods of Al-Alusi is his interest in linguistic and rhetorical investigations, where he focused on the linguistic aspect in presenting what needs to be interpreted in a prominent context. For instance, in his revelation about the rhetoric of the Quran and the secret of its miraculous nature, as indicated in the verse (He sends down the angels with revelation by His command to whoever He wills of His servants) (Surah An-Nahl, Verse) Al-Alusi commented on this through linguistic demonstration: 'Whatever it may be, the use of (the Spirit) in that context is a clear and established metaphor, and the point of similarity is that revelation revives dead hearts afflicted with ignorance and misguidance, or that it is essential for the maintenance of religion, just as the spirit is essential for the maintenance of the body. This necessitates a figurative and imaginative metaphor comparing ignorance and misguidance to death. (Ruh al-Ma'ani, Al-Alusi, p. 337/7.)

Al-Alousi explicitly stated that he relied on the method of interpretation from the perspective of rhetoric, 'the science of meanings and beautiful expression.

The first is known for the properties of ways to beautify speech in terms of conveying meaning, the second for its properties of variation, and the third for the means of beautifying speech, which is the strongest, most essential, and most systematic aspect in this context, as it is clear to anyone who has tasted the significance of sciences or has even caught a glimpse of it with their tongue. (Ruh al-Ma'ani, Al-Alusi, (Introduction) p. 15/1)

In many places in his interpretation "Spirit of Meanings," we find references to the use of miraculous rhetorical means. For example, in his interpretation of the verse (And ask the city in which we were and the caravan in which we came and indeed, we are truthful) (Surah Yusuf, verse 82), he highlighted his method in presenting what was made easier by the metaphorical understanding of the meaning of (the town). He stated in his interpretation text: "(And ask the town we were in) meaning, as related by Ibn Abbas, Al-Qatada, Al-Hasan, and others, the question regarding the town concerns its people. This could be metaphorically addressing the town by its relation to its current and local conditions,

or in regard to the percentage. In another instance, an addition can be inferred, which is also metaphorical according to Sibawayh and others. (Ruh al-Ma'ani, Al-Alusi, p. 54/13) "The reliance on rhetoric has always been a foundation for guidance, "and the science of rhetoric is one of the fundamental pillars upon which the science of interpretation is built (Al-Shuhud, A. (n.d.))." Furthermore, his method in advocacy through rhetorical specification is illustrated in his interpretation of the verse (How can you disbelieve in Allah when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him you will be returned) (Surah Al-Baqarah, verse 28.)

Al-Alusi began with the eloquence of the concept in the eloquence of the interrogative established in His saying, (How do you disbelieve in Allah) "In it, there is a shift to the address of those after counting their tribes that call for more of His wrath upon them. When denial is directed to the addressee, it is more powerful than if it were directed to the absent." (Ruh al-Ma'ani, Al-Alusi, p. 339/1.)

Therefore, Al-Alusi's method in focusing on rhetorical investigation highlights what can be understood as an intended intertwining in the text of the divine discourse. Among this is what he followed in analyzing the rhetorical interpretation in his discussion about the angels, as mentioned in the verse: (When your Lord said to the angels: 'I am placing on the earth a caliph, ' they replied: 'Will You put there who corrupts and sheds blood, when we exalt Your praises and sanctify You? ' He said: 'I know what you do not know) (Surah Al-Baqarah, verse 30).

And we might find Al-Alusi's approach of discussion and correction towards those he debates with among linguists, especially regarding the grammatical issue, represents a significant step in caring for and preserving the integrity of the performance of the Quranic text. This is achieved through the proper management of words, understanding what is raised, what is direct, and what is genitive, as well as knowing what is inflected and fixed. Grammar and parsing are among the prominent features of interpreting the spirit of meanings. Al-Alusi relies on jurisprudence, rhetoric, and languages in his interpretation. We find him explaining the verse and linking it to parsing, conveying the opinions of

grammarians, weighing them against each other, and then presenting evidence for the grammatical direction he has chosen, all according to his mastery in grammar. (Al-Asli, B. (2008).)

And from his method based on reliance on the grammatical aspect in explaining what has been mentioned in the Qur'anic text, we can see this in his interpretation of the statement of Allah Almighty (Indeed, He sees you, He and his tribe, from where you do not see them). Al-Alusi explains the prohibition in the phrase (you do not see them) (Surah Al-A'raf, verse 27.) as follows: "It is an explanation of the prohibition as is known in sentences that begin with 'that' in such instances, and it reinforces the warning, because the enemy, if he comes from where he is not seen, is more dangerous and fearful. The pronoun in (Indeed) refers to the devil, and it is permissible for it to refer to the subject, which serves as an affirmation of the hidden pronoun in (sees you), and his tribe is dependent upon it, not on the overt one; because it is not suitable for affirmation.

It is also permissible for it to be a subject with a deleted predicate, and 'from' indicates the beginning of a limit, while 'where' is the circumstance for the absence of sight, and the sentence 'you do not see them' is in the genitive case due to annexation. (Ruh al-Ma'ani, Al-Alusi, p. 344/4.)

Thus, we find that Al-Alusi, when relying on the data of interpretive engagement from the syntactical perspective, highlights the permissible aspects in the context that each term can bear regarding permissibility and otherwise. This establishes a limit to avoid confusion between what can be understood and perceived in each word that influences the grammatical case that the tool can bear. (Surah Al-Ma'idah, verse 114.)

And from his interpretative style through grammatical specification in the verse: (Jesus, son of Mary, said, 'O Allah, our Lord, send down to us a table spread from heaven to be for us a feast for the first of us and the last of us, and a sign from You; and provide for us, for You are the best of providers) Al-Alusi approached the interpretation of the phrase using a syntactic probabilistic path that aligns with its semantic approach. He noted in his commentary that

the statement (to be for us a feast) describes (table), and (for us) is the news of 'Kan' (to be), and (feast) is a state of the pronoun in the circumstance, or in (to be) according to those who allow its application in the state. He also suggested that (feast) could be the news and (for us) could then either be a state of the pronoun in (to be) or a state of (feast) because it is an attributive description of it. The recurring feast is derived from 'return,' and it is referred to as the time that is recurring every year with joy and happiness. (Ruh al-Ma'ani, Al-Alusi, p. 88/7)

In his interpretive approach, we may find that he based his interpretation of the Quran on the sayings of the followers. For instance, in his interpretation of the verse (And We raised him to a high station.) (Surah Maryam, verse 57. 6), he cited the interpretations of the followers: 'It is the honor of prophethood and closeness to Allah, as narrated by Al-Hasan, and according to Mujahid: the fourth heaven, and according to Ibn Abbas and Al-Dhahak: the sixth heaven. In another narration from Al-Hasan: Paradise; there is nothing higher than Paradise. And according to Qatadah, he, peace be upon him, worships Allah with the angels in the seventh heaven, and he resides in Paradise wherever he wishes. (Ruh al-Ma'ani, Al-Alusi, p. 154/1)

Chapter Two: Al-Alusi's method and style in readings and their interpretative guidance

Al-Alusi had multiple methods for reading guidance, and he relied on the preference of readings based on evidence. His evidence in the readings came from the (Quran, the Noble Prophet's Sunnah, grammar, syntactic evidence, and rhetoric). An example of his reliance on Quranic evidence when preferring a reading is found in his interpretation of the verse (And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty) (Surah Al-Ma'idah, 5:8). The preference for readings helped clarify the intended meaning of the phrase by way of preference, not certainty. Al-Alusi mentioned that (And they hindered you) with an open hamzah is understood as being conditioned by (for the hatred), meaning: because they hindered you during the Treaty of Hudaybiyyah. Ibn Kathir and Abu 'Amr read

it with a broken hamzah as the conditional 'an,' and what precedes it is an indication of the response or its answer regarding the preferred opinion, stating that there was no hindrance after the Conquest of Mecca (Ruh al-Ma'ani Al-Alusi, p. 83/6)

In this regard, the methods of directing reading have varied. For instance, one might provide the direction without a specific attribution or say 'some say' or 'some scholars' or 'some grammarians' and other phrases that do not clearly name a source. An example of this is the interpretation of the reading in the verse ((Mudhabdhabin) wavering between (belief and disbelief), neither to these nor to those) (Surah An-Nisa, verse 143), which is explained through the preferred reading: 'Ibn Abbas read (mudhābidhīn) with a kasrah on the second dhāl, where its object is implied, meaning: their hearts or their religion or their opinion are undecided. It might also be interpreted as mandatory, suggesting that (fa'a'lal) means clatter (tafa'a'l), as in (şalsal) meaning: (clatter), meaning undecided; and this is supported by what is in the manuscript of Ibn Mas'ud, which reads (mudhābidhīn). (Ruh al-Ma'ani Al-Alusi, p. 352/6.)

We may find it in another place following the directive style, citing those who preceded him and either refuting them, clarifying their weaknesses, endorsing them, or supporting them. An example of this is his statement regarding the reading on the accusative in the verse (And those who establish prayer) (Surah An-Nisa, verse 162). He said, 'Sibawayh and other Basri scholars have said that it is in the accusative case for glorification, and Al-Kisai criticized this by stating that the accusative for glorification can only occur after the completion of the speech.' (Jami' Al-Bayan, Al-Tabari, p. 684/7.) Then Al-Alusi stated, 'Here it is not the case because the statement will come, and the response is that there is no evidence that a disruption between the subject and its predicate is not permissible.' (Ruh Al-Ma'ani, Al-Alusi, p. 391/6)

Among the various interpretations of the readings is what came in its explanation of His saying: ([This is] a surah which We have sent down and made [that within it] obligatory and revealed therein verses of clear evidence that you might remember) (Surah An-Nur, verse 1). Al-Alusi presented the preferred

reading by interpreting it in his statement: 'Umar ibn Abdul Aziz, Mujahid, Isa ibn Umar al-Thaqafi al-Basri, Isa ibn Umar al-Hamadani al-Kufi, Ibn Abi Abla, Abu Haywah, and Mahbub reported from Abu Amr and Umm al-Darda that it reads (Surah) in the accusative, considering it as the object of an omitted verb, which means (Recite). In this case, the language would resemble His saying (Say, obey Allah), and there is no doubt about its validity. (Ruh Al-Ma'ani, Al-Alusi, p. 112/18)

Among the methods of preaching in interpretation is what we find in the preference of recitation; one may mention a recitation with a particular direction. For instance, in the verse (So they fought you) (Surah An-Nisa, verse 90), it was read according to Al-Alusi as "with leniency and intensity (Ruh Al-Ma'ani, Al-Alusi, p. 206/6)." A recitation may be directed while leaving another without direction in the verse (for the forbidden) (Surah Al-Maidah, verse 42.)

It has been interpreted that "Ibn Kathir, Abu Amr, Al-Kisai, and Ya'qub read: the forbidden with two dhammas." Thus, we did not find any direction concerning the recitation with a kasrah. (Abdul-Fatah, B. N., & Yahya, B. T. (2025))

Al-Alusi adopted a method of preference for the Quranic readings by relying on the text of the Sunnah. Among this is what he read in his interpretation of the verse (And when you said, 'O Moses, we can never endure one food, so call upon your Lord to bring forth for us from what the earth grows of its plants and its cucumbers and its garlic and its lentils and its onions.' He said, 'Would you exchange what is better for that which is less? Go into Egypt, for indeed you will have what you asked.' And humiliation and hardship were put upon them, and they drew upon themselves the wrath of Allah. That was because they disbelieved in the signs of Allah and killed the prophets without right. That was because of their disobedience and because they were transgressing.) (Surah Al-Baqarah, verse 61), Al-Alusi pointed out that it has been reported in the Hadith from the Prophet (peace be upon him), and that Nafe' read it with a hamzah (Nabeyen :the prophets) as well as the prophet and prophethood. (Ruh Al-Ma'ani, Al-Alusi, p. 434/1)

Al-Alusi commented that it has come without a hamzah, 'And for this reason, some have forbidden

using it for him, peace be upon him.' (Ruh Al-Ma'ani, Al-Alusi, p. 438/1.) There was also a commentary and interpretation regarding what was mentioned in the hadith about the reading of 'the prophets' mentioned in the verse: 'I am not a prophet of Allah, meaning - with a hamzah - but the prophet of Allah.' (Ruh Al-Ma'ani, Al-Alusi, p. 421/8.)

Al-Alusi's treatment of his interpretative style may often be dominated by guidance based on grammatical evidence. One example of this guidance in his interpretation comes from his comment on the verse, (And nothing prevented us from sending the signs except that the former peoples denied them; and We gave Thamud the she-camel, which was a clear sign, but they wronged her; and We do not send the signs except as a warning.)' (Surah Al-Isra, verse 59.) If we look at the reading of the majority, we find that the term

'Thamud' is in a case that is not permitted for inflection. Al-Alusi commented on the reality of the guidance in the prohibition of inflection, stating: "It is a 'fa'ul' from (Thamad), which refers to little water that has no substance, and it is said: 'So-and-so is Thamid, the women have thmadded him', meaning they have cut off his resources due to their overwhelming presence caused by him (Abouyounes, M. W. (2025)). Thamid can also refer to someone who is overly questioned to the point that his financial resources are exhausted."

Al-Alusi commented on the reality of the directive regarding the prohibition of inflection: "It is derived from (thamad), which means the little water that has no substance. From this, it was said: (So-and-so is thamid, the women have thamed him), meaning they have cut off his substance because of their frequent visits to him, and thamid: when he is excessively asked until his financial resources are depleted." (Ruh Al-Ma'ani, Al-Alusi, p. 150/1.)

Al-Alusi's argument with morphological argument helped to make the reading more likely, including what we find in the weighting in his interpretation of the words of the Almighty, (and from the evil "alnafaathat" of the jets in the contract) (Surah Al-Falaq, verse 4.), the aspects of reading (jets "alnafaathat") were frequent, as well as the jets, which is unique to Abu Karam al-Shahrzouri in his

book Al-Misbah on the spirit of joining the noon, reducing the fa'a, and adding a jet, which is what I breathed from you, and Abu al-Rabi' and al-Hasan also recited the jets without a thousand and the dilution of the fa'a and its breaking, and all of it is taken from the jet, which is the semi-blowing. (Marhoon, A. A., & Hussein, S. A. (2025).) " Al-Alusi preferred Ibn Shurayh's reading: "The jets are a thousand before the fa'a, and the breaking of the fa'a and their dilution." (Ruh Al-Ma'ani,, Al-Alusi, page 366/2)

Thus, Al-Alusi's reliance on this type of preference through grammatical and morphological evidence gave a distinctive feature to the style he adopts in every reading he presents in his interpretation, whether by citing the arguments of his predecessors or by emphasizing his own arguments without referring to the previous justifications for his opinion. The prevalence of preference for the interpretive reading through linguistic evidence is what was mentioned in Al-Alusi's interpretation of the verse (And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge (al-'alamin)) (Surah Ar-Rum, verse 22.)

Al-Alusi indicated that the word (al-'alamin) was read with an open 'lam', "and this indicates the clarity of the signs and their not being hidden from any of creation. (Ruh Al-Ma'ani,, Al-Alusi, p. 49/21.)" It was also noted in Fath al-Qadeer "that the 'lam' in (al-'alamin) was read with a kasra."

One of Al-Alousi's call methods is reflected in his observation of the effects of Quranic readings regarding the meanings they can provide. Imam Al-Alousi realized that the Quranic readings offer new meanings to the verses. Each preferred reading conveys meanings that may be new. Among the effects of these readings is what he mentioned in his interpretation of the verse (So whoever Allah wants to guide, He expands his breast for Islam; and whoever He wants to misguide, He makes his breast tight (harajan) and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe) (Surah Al-An'am, verse 125). The meanings that can be determined by the word (harajan) are numerous. As Al-Raghib said, 'The original meaning of haraaj is the

gathering of something, and thus tightness is called haraaj.' Some researchers said that the original meaning is intense tightness, as a haraj is a thicket of trees intertwined so that it is difficult to enter.' The word (harajan) was paired with an open 'ra', and Al-Alousi cited interpretations regarding the meaning of (harajan). (Tawfiq, S. 3(6)(2025)) 'Ibn Amīd, Ibn Jarīr, and others narrated that it was read as harajan with an open 'ra', and some of the companions of the Messenger of Allah (peace be upon him) read it with a closed 'ra'. (Ruh Al-Ma'ani,, Al-Alusi, p. 15/9)

And the reading embodiment may work together in directing the intended meaning as presented by the interpreters, and we add to it what Al-Aloosi mentioned. Among the effects of the readings in enriching meaning is what Al-Aloosi specified in his interpretation of Allah's saying: (And lower to them the wing of humility out of mercy and say, 'My Lord, have mercy upon them as they brought me up [when I was] small.') (Surah Al-Isra, verse 24) Al-Aloosi added what can be understood to enrich the meanings in the statement (lower to them the wing of humility), where it came with the 'dh' being broken, meaning submission.

It was also read with the 'dh' being pronounced with a Dammah (Ruh Al-Ma'ani,, Al-Alusi, p. 80/15.), and in the reading of the 'dh' being broken, it came in the reading of Sa'd bin Jubair.

Among Al-Alusi's methods directed at the effect of reading in expanding the form of the creed is what came in the interpretation of his method that is hidden in directing reading towards extracting the root of the word, and from that is his interpretation of the Almighty's saying (That then is a division unfair) (Surah An-Najm, verse 22), as the opinions of the interpreters have been mentioned in the reading of (dīzā), and from it is what "Ibn Kathir read with a hamza (dīzā) as a source that was described with, and it is permissible for it to be a description and it is a dāmmah that was treated as a weak word because it is interpreted to it, and likewise Zayd ibn Ali read (dīzā) with a fātḥah on the dād and with a ya' as if it is like a claim or like a broken letter, and it is said (dūdī) with a wāw and a hamza and a dāmmah on the fa', (Ruh Al-Ma'ani, Al-Alusi, p. 87/27.)" and Al-Alusi stated that the word (dīzā) "came from (dāz) without a hamza." (Ruh Al-Ma'ani, Al-Alusi, p. 270/30.)

Thus, every preferred reading, as Al-Alusi presents, can be useful in deducing the origin of the word, including what Al-Alusi pointed out in his interpretation of the Almighty's saying (So I warned you of a blazing fire (talza)) (Surah Al-Lail, verse 14), "For (talza) came with the meaning of (flaming), and its origin is (tatalza) with two ta's, one of which was deleted, and Ibn Al-Zubayr, Zaid bin Ali, and Talha read it this way." (Ruh Al-Ma'ani, Al-Alusi, p. 270/30.)

We may find the mention of the reading in a style that reveals the importance of the reading in supporting a particular direction, and among that is what Al-Alusi mentions, showing his preference for one opinion over others, and among that is his interpretation of the Almighty's saying (For a specified number of days. But whoever among you is ill or on a journey - then an equal number of other days. And(yatatiqoonahu) upon those who are able [to fast] is a ransom - the feeding of a poor person. But whoever does good voluntarily, it is better for him.

And for you to fast is better for you, if you only knew.
)

The readings in His saying (and upon those who are capable of it) have been transmitted. Sa'id bin al-Musayyib recited (yatiqoonahu) with a strong first 'ya,' and a doubled second 'ya,' while Mujahid and Ikrimah recited it with a doubled 'ta' and second 'ya.' Both readings are in the form of the active voice, assuming their original form is (yatiqoonahu) and not (yatatiqoonahu) from (fa'il) and (tafa'il). (Durr al-Masun fi 'Ulum al-Kitab al-Maknun, Al-Suyuti, Edited by Ahmad Al-Kharad, Dar Al-Qalam, Damascus, p. 462/1.) Al-Alusi has supported the view which he finds more likely, stating that (yatoqooqunahu) appears in the passive form derived from ta'fiil, meaning: they make it obligatory for him or they assign it to him from 'tawq' meaning capacity or necklace. It has been narrated from Ibn Abbas (yatataqoonahu) meaning they impose it or they adorn him with it. (Ruh Al-Ma'ani, Al-Alusi, p. 88/2.)

Al-Alusi's approach to expanding the scope of preference in readings may reflect strengthening one reading over another. This includes what Al-Alusi referred to in interpreting the verse (They said, O Lot, indeed we are messengers of your Lord; they will not reach you. So set out with your family in a portion of

the night, and let not any among you look back, except your wife. Indeed, what strikes her will strike her. Indeed, their appointment is the morning. Is not the morning near) (Surah Hud, verse 81.), as Al-Alusi examined the readings that interpreted the accusative (except your wife), but he noted the validity of reading it in the nominative 'And Abu Amr has read it in the nominative.' (The Reminder in the Eight Readings, Ibn Galboun Al-Halabi, 1st edition, p. 374/2.) Al-Alusi also presented the consensus of readings and added to it the strengthening of the reading as found in Abdullah's reading 'So set out with your family in a portion of the night, except your wife.' (Ruh Al-Ma'ani, Al-Alusi, p. 164/12)

Al-Alusi pointed out through the preferential style of readings what appeared in revealing the differences in recitation to embody the aspect of miraculousness. Among this, Al-Alusi guided the reading in a way that emphasizes the property of miraculousness in his interpretation of Allah's statement (And when his Lord tested Abraham with words, and he fulfilled them, He said, 'Indeed, I will make you a leader for the people.' He said, 'And of my descendants?' He said, 'My covenant does not include the wrongdoers) (Surah Al-Baqarah, verse 124) This is because the arrival of the pivotal word is what directs the reading towards confirming the matter of the understood miraculousness. 'Abu al-Raja, Qatada, and Al-A'mash read (zalimon: the wrongdoers) in the nominative to indicate that (ahdi: My covenant) is an object placed before the subject, with attention and care to the ends of the verses. (Ruh al-Ma'ani, Al-Alusi, p. 595/1.)

In general, Al-Alusi's methods have shown care for the readings and ways of presenting and directing them. One of his approaches is that he responds to the commentators whom he believes have misread something. For instance, regarding his interpretation of the verse (The Creator of the heavens and the earth. When He decrees a matter, He only says to it, 'Be,' and it is) (Surah Al-Baqarah, verse 117. Al-), he mentions that if the reading of Ibn Amer (for 'be' is in the accusative case), then Al-Alusi finds it problematic. (Muheisen, M. (n.d.)) He states, 'It has troubled the grammarians to the point that Ahmad ibn Musa dared to declare it wrong, which is a lack of respect and indeed one of the greatest mistakes.' (Ruh al-Ma'ani, Al-Alusi, p. 581/1.)

Among this is what has been stated regarding the error in interpreting the verse of Allah (from the evil of what He created) (Surah Al-Falaq, verse 2.) and Amr bin Fayad read "from the evil" with tanween, and Ibn Atiyyah commented that it is the reading of Amr bin Ubaid and some of the Mu'tazilites who claim that Allah did not create evil. They took "what" in a negation and considered the sentence as an adjective, meaning 'from the evil of what Allah created not and did not bring into existence.' This reading is rejected and based on a false doctrine. (Ruh al-Ma'ani, Al-Alusi, p. 502/30.)

Conclusion

The research has arrived at several results, the most important of which are:

- What Al-Alusi presented in his interpretation 'Ruh Al-Ma'ani' summarizes both previous and subsequent efforts due to the method and multiple approaches he used in interpreting each Quranic text, focusing on the argumentative aspects for each of the readers who presented their views on that.
- Al-Alusi reflected through his preference for readings what aligns with the nature of interpretative advocacy, as his verification and interpretation corresponded with the circumstances surrounding the reading in the context of the text interpretation. We may find him favoring a particular reading and referring it back to its original or perhaps adding other preferred opinions or indicating its weakness or prevalence among the readings according to the interpreters.
- Al-Alusi's style and methodology reflect a concentration of the approach he relied on in interpretation, relying on traditional sayings or symbolic interpretation, or his clear reliance on rhetorical and grammatical investigations leading to the affirmation of the correct reading.

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