

Prerequisites before Interpretation: A Scholarly Examination of Qur'anic Exegetical Qualifications

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Abstract: This study examines the essential conditions and etiquettes required for Qur'anic interpretation (tafsīr), with particular attention to the Nigerian context, where tafsīr centers proliferate during Ramadan. While these centers play a vital role in promoting Qur'anic literacy, doctrinal correctness, and communal engagement with the scripture, concerns persist regarding the qualifications of some interpreters. Employing an analytical methodology, this article delineates the scholarly prerequisites for interpreters, emphasizing sound belief, detachment from personal whims, reliance on authentic transmissions, mastery of Arabic linguistics, and methodological precision. Additionally, it outlines the ethical and professional etiquettes necessary for interpreters, including sincerity, moral integrity, humility, and respect for scholarly tradition. The study underscores that Qur'anic interpretation is a rigorous scholarly discipline requiring both technical expertise and moral rectitude. By clarifying these standards, this research aims to safeguard the integrity of tafsīr and ensure its alignment with orthodox Islamic scholarship.

Keywords: Qur'anic Interpretation, Interpreter Conditions, Exegetical Methodology, Ramadan Tafsīr, Nigerian Scholarship, Interpreter Etiquettes, Arabic Linguistics.

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1.0 INTRODUCTION

The Qur'an, as the foundational text of Islam, demands meticulous engagement; not only in recitation but also in comprehension and application. Across the Muslim world, the month of Ramadan witnesses intensified scholarly and devotional engagement with the Qur'an, particularly through tafsīr sessions. In Nigeria, this tradition takes on a distinctive communal character, with mosques, Islamic institutes, and public spaces hosting daily tafsīr programs to cater to diverse audiences. These gatherings serve multiple functions: they facilitate correct recitation, deepen understanding of legal and theological injunctions, encourage contemplation of divine wisdom, and foster adherence to Qur'anic teachings in daily life.

However, the ubiquity of tafsīr sessions has also led to a pressing concern: the varying levels of competency among interpreters. While many are well-trained scholars, others lack the necessary qualifications, risking the dissemination of incorrect or unsubstantiated interpretations. Given that tafsīr directly shapes communal understanding of Islam, the absence of rigorous standards threatens doctrinal integrity and opens avenues for ideological deviations.

This study addresses this challenge by systematically outlining the conditions and etiquettes that classical and contemporary scholars have established for Qur'anic interpreters. Structured into three main sections (linguistic and technical definitions of the Qur'an, conditions for interpreters, and their required etiquettes) the research employs an analytical approach grounded in traditional Islamic scholarship. Its findings emphasize that *tafsīr* is not merely an act of personal reflection but a disciplined science requiring theological soundness, linguistic mastery, and methodological rigor. Furthermore, the interpreter's character (marked by sincerity, humility, and ethical conduct) is inseparable from their scholarly credibility.

By articulating these standards, this article seeks to reinforce the intellectual and spiritual gravity of tafsīr while providing a framework for maintaining its authenticity in contemporary practice. It is particularly relevant for contexts like Nigeria, where the democratization of religious knowledge must be balanced with fidelity to orthodox interpretive traditions.

2.0 LITERARY AND TECHNICAL MEANING OF THE WORD "QUR'AN"

"قرأ": It carries the meaning of gathering and joining, as well as reading: joining letters and words together in recitation. The Quran is fundamentally derived from reading, originating from the source of qara'a (reading) and quran. Allah Almighty said: (Indeed, upon Us is its collection and its recitation. So when We have recited it, then follow its recitation.) (Al-Qiyamah: 17-18).

Ibn Manzur said: "(He read) the Qur'an, the Noble Revelation, and it was presented before what is simpler than it because of its honor. Abu Ishaq Al-Nahwi [said] the word of Allah Almighty, which He revealed to His Prophet, may Allah bless him and grant him peace, is called a book, a Qur'an, and a Criterion. The meaning of the Qur'an is the meaning of gathering, and it was called the Qur'an because it gathers the surahs and joins them together..." (Ibn Manzour, 1999, p. 128). Thus, reading and Qur'an share the same meaning.

The Qur'an was specifically designated for the book revealed to Muhammad, may Allah bless him and grant him peace, making it like a personal name for the book. It is used to refer to the entire Qur'an as well as to each of its verses. Therefore, if you hear someone reciting a verse from the Qur'an, it is correct to say that he is reciting the Qur'an: (And when the Qur'an is recited, listen to it and be silent.) (Al-A'raf: 204).

Some scholars have mentioned that this book is called the Qur'an among the books of Allah because it contains the essence of His books, and even because it encompasses all fields of knowledge. Allah the Almighty also indicated this by saying: (We have sent down to you the Book as clarification for all things.) (An-Nahl: 89). (We have neglected nothing in the Book.) (Al-An'am: 38).

Some scholars have said that the word Qur'an is not originally derived with a hamza (ء), either because it is an independent proper noun referring to the speech revealed to the Prophet, may Allah bless him and grant him peace, and is not derived from qara'a, or because it comes from qarn bi-shay' (to associate with something), or from qarana (to connect), as its verses resemble one another - thus making the nūn an original letter. This is evident in the statement of Ismail bin Qushtanin (Imam Al-Shafi'i was his student): "The Qur'an is a name and is not hamzated, nor is it taken from qara'at. Rather, it is the name of the Book of Allah, like the Torah and the Gospel. Qara'at is hamzated, but the Qur'an is not." (Ibn Manzour, 1999, p. 128). However, this is a weak opinion, and the first view is correct.

Scholars provide a definition that clarifies its meaning and distinguishes it from others, defining it as: "The speech of Allah revealed to Muhammad, may Allah

bless him and grant him peace, the recitation of which is an act of worship." Here, "speech" serves as a general category, encompassing all speech, while attributing it to "Allah" excludes the speech of humans, jinn, and angels. The term "revealed" distinguishes it from Allah's unspoken words, as stated: (Say: If the sea were ink for the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement.) (Al-Kahf: 109). (And if all the trees on the earth were pens, and the sea were replenished after it by seven more seas, the words of Allah would not be exhausted.) (Luqman: 27).

Restricting the revelation to "Muhammad, may Allah bless him and grant him peace" excludes what was revealed to earlier prophets, such as the Torah and the Gospel. The phrase "the recitation of which is an act of worship" excludes individual readings - those with authentic chains of transmission that differ from the Uthmanic script or are not widely transmitted. The ruling on such readings is that they are acceptable, but it is impermissible to recite them in prayer. Examples include the readings of Abdullah bin Masoud and Abu Al-Darda: ("والذكر والأنثى") in the verse: (By the night when it covers, and the day when it brightens, and what created the male and the female. Indeed, your efforts are diverse.) (Al-Layl 1-4). This also excludes the sacred hadiths (if we consider them revealed in wording), because worship through recitation entails being commanded to recite them in prayer and other acts of worship, whereas the recitation of individual hadiths and sacred hadiths does not hold the same status.

3.0 CONDITIONS OF THE INTERPRETER

The word (الشرط) with a silent Raa means: obligating and committing to something and is pluralized as conditions, and the word (الشرط) with a fatha on the Raa means a sign and is pluralized as Ashrat, and from it come the signs of Qiyamah. (Ahmad, 2009 p. 309)

In terminology, it is: "What necessitates non-existence and does not necessitate existence or non-existence in itself." (Ahmad, 1997 p. 167) That is what the thing cannot be completed without and is not included in its reality, and the condition takes precedence over the conditioned, and this is something that is not disputed.

There is no doubt that the most deserving of attention is the Book of Allah Almighty, and the most worthy of concern is the speech of the Almighty: (Falsehood cannot come to it from before it or from behind it. It is sent down by One Full of Wisdom, Praiseworthy) (Fussilat: 42); the most evident proof of this is the supplication of the Messenger (peace and blessings of Allah be upon him) for Ibn 'Abbas (may Allah be pleased with him) when he said: "O Allah, make him understand the religion and teach him the interpretation." (Al-Hakim, 1990 p. 615)

Since the message of Muhammad (peace and blessings of Allah be upon him) was for all people in general and was not specific to one tribe over another, as is evident in the words of Allah the Most High: "We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner to all mankind, but most of the people do not know." (Saba': 28), this universality necessitates conveying the meanings of the Noble Qur'an to all people. Among the scholars who have made great efforts to convey the meanings of the Noble Qur'an into the languages of their various peoples are the Nigerian scholars, especially during the blessed month of Ramadan. Based on the importance of this valuable divine profession, this research presents some of the conditions and etiquettes of the interpreter which he follows and relies upon in performing this noble task, including:

3.1 Correctness of belief

If someone is deficient in his belief, he cannot be trusted with worldly matters, so how can he be trusted with religious ones? Then if he cannot be trusted with religion to inform about a scholar, how can he be trusted with informing about the secrets of Allah Almighty? On this basis, commitment to the original belief that the righteous predecessors held, and a person's freedom from innovations and heresies is one of the greatest blessings of Allah upon man, and soundness of belief is a legal requirement, and one of the first tasks that the interpreter must achieve, because the man of belief is like an arrow rushing to achieve his goals, and he is a person whose belief fills his soul, so he lives for it, accepts all harm for its sake, and exerts his effort and everything valuable in its service. (Hazem, 2010 p. 40)

Soundness of belief is one of the basic components of the teacher, especially the interpreter who undertakes education and upbringing in Quran circles; because this produces stability in the heart so that his heart's belief becomes consistent with his verbal statements and practical behavior. Whoever has this behavior can achieve the most prominent goals of the interpretation circles, by planting the seed of faith in people's souls, and building the foundation of the lofty, shady belief in monotheism; so that the Qur'an falls on the foundation of faith with the purity of nature, so that the fruit grows and bears fruit, and the benefit is obtained, Allah willing. (Hazem, 2010 p. 11)

The interpreter must therefore have a sound and correct belief, because belief has its effect on the soul of its possessor, and often leads its adherents to distort texts and betray in transmitting news. A person with a deficiency in belief may interpret a verse from the Book of Allah that contradicts his belief, and present it as falsehood of his doctrine, to prevent people from following the predecessors and adhering to the path of guidance.

The best example of this is the interpretation of the verses of attributes, such as the Almighty's saying: (The Most Gracious is established on the Throne) (Taha: 5). Some commentators do not affirm some of the attributes that Allah Almighty has described Himself with, but rather, according to their belief, affirming them as they were mentioned is deviation, misguidance, and drowning in destruction. This idea has often led to the incitement of linguistic battles in our country between the supporters of the Salafist doctrine in affirming the verses of the attributes and others, each trying to defend his doctrine, as is evident in the verses of the poem by the poet Al-Ghanimi, in which he attacks the doctrine of the Salaf and their followers in affirming the verses of the attributes and their hadiths without interpretation or nullification. Then the Nigerian Salafist poet, Dr. Jalu Muhammad Jalingo, responded to him with an appropriate response. For more see: Masama, (2024)

3.2 Detachment from Desires

Desires push their owners to support their doctrine, so they tempt people with soft speech and fluent expression, as is the custom of the Qadariyyah, Rafidah, Mu'tazilah, and similar extremist sects in the past and the Quranists in our present era. This sect argues with the Almighty's saying: (So in what statement after it will they believe?) (Al-Mursalat: 50) to deny belief in and action by the authentic prophetic hadiths and the pure prophetic Sunnah. They know or do not know that the matter of the pure Sunnah is very great, and Islam without the Sunnah cannot be imagined, Islam without the Sunnah cannot be understood, and Islam without the Sunnah cannot be accepted. The Messenger of Allah, may Allah bless him and grant him peace, said: "I have been given the Qur'an and something like it." (Ibn Hanbal 2001 p. 12)

3.3 Relying on Authentic Narrations in Transmission

One of the most important things that the interpreter must care about is relying on authentic narrations in transmission. Adhering to authentic narrations in transmission helps the interpreter avoid and stay away from whims. This transmission has levels, including:

A- He should first begin by interpreting the Qur'an with the Qur'an:

Whatever is general in one place has been detailed in another place. The summary is found in the Qur'an, contrary to Dawud Al-Dhahiri, and the summary has reasons including:

- The commonality such as "and the night when it darkens" for it is a subject for "coming and going," and three menstrual periods for it is a subject for menstruation and purity, and "or he who has the marriage contract forgives," which may include the husband and the guardian for both of them have the marriage contract in their hands.
- Deletion such as "and you desire to marry them" is possible in and about.

- c. And from it is the possibility of conjunction and resumption such as "except Allah" and those firmly grounded in knowledge say. See: Jalal al-Din al-Suyuti (1974 p. 49)

And whatever is abbreviated in one place has been expanded in another place. It is necessary to point out here the danger of those who speak in the name of Islam without knowledge, or awareness of Islam, or the Quran; in 1912 AD, a book was published by the English American Press in Bulaq, Cairo, entitled: (Good Brevity). The book contained research indicating the possibility of abbreviating and shortening the Holy Quran, and replacing its words with other words. In order to give an example of the possibility of that, he began with Surat Al-Fatihah, which Muslims repeat in their five daily prayers, and it was shortened as follows: "Praise is to the Most Gracious, Lord of the Worlds, the King, and the Judge. To you are worship, and with you is help. Guide us to the path of faith." The author of the book also replaced the words of Surat Al-Kawthar as follows: "Indeed, We have given you the essence, so pray to your Lord and be loud, and do not rely on the word of a magician." In short, his statement does not differ from what Musaylimah the Liar wrote when he claimed prophethood, where he said: "Indeed, We have given you the masses, so pray to your Lord and be loud, and indeed, your hater is a disbeliever." www.elaph.com, Date of visit: 01/25/2025 AD, Time: approximately 3:50.

B- To seek interpretation from the Sunnah, as it explains and clarifies the Qur'an:

The Qur'an has mentioned that the rulings of the Messenger of Allah, may Allah bless him and grant him peace, are issued by him through revelation: (Indeed, We have sent down to you, [O Muhammad], the Book in truth so that you may judge between the people by that which Allah has shown you. And do not be for the deceitful an advocate.) (An-Nisa': 105). And Allah has mentioned that the Sunnah clarifies the Book: (And We did not send before you, [O Muhammad], except men to whom We revealed. So ask the people of the message if you do not know with clear proofs and scriptures. And We have sent down to you, [O Muhammad], the Reminder that you may make clear to the people what was sent down to them and that they may give thought.) (An-Nahl: 43-44). The Messenger of Allah, may Allah bless him and grant him peace, said: "Indeed, I have been given the Qur'an and something similar to it with it," meaning the Sunnah. Al-Shafi'i, may Allah be pleased with him, said: "Everything that the Messenger of Allah, may Allah bless him and grant him peace, ruled upon is from what he understood from the Qur'an." There are many examples of this in the Qur'an, such as the Prophet's, may Allah bless him and grant him peace, interpretation of "injustice" in the Almighty's saying: (Those who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.) with polytheism in the Almighty's saying: (And

when Luqman said to his son while he was advising him, "O my son, do not associate with Allah. Indeed, association is a great wrong.") along with the Companions' understanding of the general meaning of all injustice. (Jalal al-Din al-Suyuti, 1974 p. 111).

C- To seek interpretation from the sayings of the Companions:

It was stated in the book Al-Itqan: "If he does not find it in the Sunnah, he should refer to the sayings of the Companions, for they are more knowledgeable about it due to what they witnessed of the evidence and conditions when it was revealed, and due to what they were distinguished by in terms of complete understanding, correct knowledge, and righteous deeds." Al-Hakim said in Al-Mustadrak: "The interpretation of the Companion who witnessed the revelation and sending down has the ruling of a hadith that was transmitted to the Prophet." (Jalal al-Din al-Suyuti, 1974 p. 200) Among them is the learned scholar Abdullah bin Abbas, the cousin of the Messenger of Allah, may Allah bless him and grant him peace, and the interpreter of the Qur'an, by the blessing of the supplication of the Messenger of Allah, may Allah bless him and grant him peace, for him, where he said: "O Allah, grant him understanding of the religion and teach him interpretation." (Ibn Taymiyyah, 1980 p. 41) Ibn Masoud said: "If a man among us learned ten verses, he would not go beyond them until he knew their meanings and acted upon them." (Muhammad, 1996 p. 127).

D- Regarding referring to the statements of the Tabi'i,

there are two narrations from Ahmad, and Ibn Aqil chose to prevent it and narrated it from Shu'bah, but the work of the commentators was contrary to it, and they narrated their statements in their books, such as Ad-Dahhak Ibn Muzahim, Saeed Ibn Jubayr, Mujahid, Qatadah, Abu Al-Aaliyah Al-Riyahi, Al-Hasan Al-Basri, Ar-Rabi' Ibn Anas, Muqatil Ibn Sulayman, Ata' Ibn Abi Salamah Al-Khurasani, Marra Al-Hamadani, Ali Ibn Abi Talhah Al-Walibi, Muhammad Ibn Ka'b Al-Qurazi, Abu Bakr Al-Asamm, Abd Al-Rahman Ibn Kaysan, Ismail Ibn Abd Al-Rahman Al-Suddi, Ikrimah, the client of Ibn Abbas, Atiyah Al-Awfi, Ata' Ibn Abi Rabah, and Abdullah Ibn Zayd Ibn Aslam. These are the interpretations of the famous ancients, and most of their statements were received from the Companions, and perhaps the difference in the narration from Ahmad is only in what was from their statements and opinions. (Al-Zarkashi, 1957 p. 158) Imam Ahmad said: "Three books have no basis: Al-Maghazi, Al-Malahim, and Tafsir." He meant by this: the interpretation that does not rely on the correct narrations in transmission. (Ibn Taymiyyah, 1980 p. 22).

3.4 Extensive Knowledge of the Arabic Language and its Branches

The first thing that the interpreter must acquire is knowledge of the language; to know the explanation of the vocabulary and its meanings according to the situation, and it is not enough for him to know a little of the language; the word may be ambiguous, and he knows one of its meanings but does not know the rest; while it is the intended meaning, and Mujahid said: "It is not permissible for anyone who believes in Allah and the Last Day to speak about the Book of Allah if he is not knowledgeable in the languages of the Arabs." Regarding the word being ambiguous, Al-Mushtarak: is the word used in two or more meanings in multiple situations; the word "Qur'an" in the Almighty's saying: (Divorced women shall wait, concerning them, three menstrual periods.) (Al-Baqarah: 228), is shared between purity and menstruation, and the word "Mulamasa" in His saying: (Or you have touched women.) (Al-Ma'idah: 6), is shared between sexual intercourse and touching with the hand. Scholars do not differ that (the ambiguity) is of the type of (the ambiguous) and requires evidence to specify what is meant by it, and that is if the two meanings are contradictory and cannot be combined. However, if it is possible to apply it to all its meanings, then they differed on it with two opinions: The first: The opinion of the Hanafis, Hanbalis and some Shafi'is: that it is (ambiguous), and it is not correct to apply it to all its meanings; and this is the more correct of the two opinions. The second: The opinion of the Malikis, Shafi'is and the majority of his companions: it includes all its meanings. See: (Abdullah bin Yusef, 2001 p. 410). Muhammad (1996 p. 134) is of the view that it is not meant that every word is read in seven languages, but the seven languages are scattered in it, some of it is in the language of Quraysh, some in the language of Hudhayl, some in the language of Hawazin, some in the language of Yemen, and others. He said, and some languages are more fortunate than others and have a greater share. As for the one who does not know the aspects of the language, it is not permissible to interpret the Qur'an except to the extent of what he heard or read, so that is by way of narration and not by way of interpretation, and if he said: What is meant by the verse is such and such without hearing anything about it, then it is not permissible and it is what is forbidden. Then from the aspect of improving speech - which are the three sciences of eloquence: meanings, rhetoric and aesthetics - it is one of the greatest pillars of the interpreter. Because he must take into account what the miracle requires, and the miracle is only perceived by these sciences.

3.5 Knowledge of the Principles of the Sciences Related to the Qur'an

Such as the science of readings; because it teaches how to pronounce the Qur'an and some aspects of possibility are more likely than others, and the science of monotheism so that the verses of the Book that are about Allah and His attributes are not interpreted in an interpretation that exceeds the truth, and the science of principles, and the principles of interpretation especially

with delving into its chapters without which the meaning is not clear and the intended meaning is not correct, such as knowing the reasons for revelation, the abrogating and abrogated, and the like. And the narration in this topic requires narration.

3.6 Accuracy of Understanding

Accuracy of understanding is necessary, which enables the interpreter to prefer one meaning over another, or to deduce a meaning that agrees with the texts of the Shariah. As for the narrator, he is satisfied with the narration.

3.7 Speaking the Truth

The best jihad is a word of truth in front of an unjust ruler; as is clear and explicit in the hadith of Abu Saeed Al-Khudri, who said: The Messenger of Allah - may Allah bless him and grant him peace - said: "The best jihad is a word of justice in front of an unjust ruler." (Ibn Majah, 2009 p. 144). It was explained as a hadith that is authentic for others, and its chain of transmission is weak, due to the weakness of Atiyah Al-Awfi. Allah the Almighty said: (So proclaim openly what you are commanded and turn away from the polytheists. Indeed, We are sufficient for you against the mockers; those who set up with Allah another god. They are going to know.) (Al-Hijr: 94-96). In this condition, the interpreter and the narrator are equal.

4.0 ETIQUETTES OF THE INTERPRETER

Etiquette is the plural of etiquettes; and what is meant by it according to the jurists is: "That which improves the state of man between him and Allah, His angels, His books, His messengers, and all other people." (Ahmad, 1997 p. 158)

It is well known that the interpreter has etiquette that he should observe; no one has the right to venture into the depths of this noble divine profession, as no one is qualified for it except those whom Allah has chosen and in whom these etiquettes are present, including:

4.1 Good Intention and Soundness of Purpose

The most important matters that every responsible person must take himself to, and base his actions on, is the sincerity of intention for Allah in all his apparent and hidden states, so how about someone who has set himself up to interpret the Noble Book of Allah? Allah the Almighty said: (And they were commanded not but to worship Allah, being sincere to Him in religion, being true in faith; and to establish prayer and to give zakah. And that is the religion of right guidance.) (Al-Bayyinah: 5). And the Prophet (peace and blessings of Allah be upon him) said: "Actions are but by intentions and each person will have but what he intended." Narrated by Al-Bukhari, (Al-Fath: 1/1), and Muslim; Sahih Muslim: 3/1515 with the wording: "Actions are only by intention," and others.

Allah the Almighty tested His servants with the Shariah to show them good deeds. Allah the Almighty said: (He who created death and life to test you [as to] which of you is best in deed.) (Al-Mulk: 2). And Abdul Rahman bin Nasser bin Abdullah Al-Saadi explained the best work by saying: "The most sincere and correct", (Abdul Rahman, 2000 p. 562) and Al-Fudayl bin Iyad said the best work is the most sincere and correct, and he also said that the work is not accepted unless it is sincere and correct, so the sincere if it is for Allah and the correct if it is according to the Sunnah. (Alaa Al-Din, 1415 p. 318)

The interpretation of the Holy Quran is more deserving that its owner's goal be the general good, and doing good for the benefit of Islam, and that he purifies himself from the symptoms of this world so that Allah may guide his steps, and benefiting from knowledge is the fruit of sincerity in it.

4.2 Good Character

One of the important principles that the interpreter of the Quran should take care of, and know its limits and its fruits in the Hereafter and in this world is good character, and this character is confirmed in his right from two aspects:

- a. **The first aspect:** that he is one of the bearers of the Book of Allah or part of it, so he is the possessor of this legitimate inheritance, which was the character of the one upon whom the Quran was revealed, and his Lord praised him with the greatest character that a human being can be adorned with, saying: (And indeed, you are of a great moral character). (Al-Qalam: 4).
- b. **The second aspect:** He is in charge of teaching people and mixing with them, and this teaching and mixing will result in matters that should be met with good management and administration; therefore, when the Prophet, may Allah bless him and grant him peace, sent Muadh to Yemen as a teacher, jurist and judge, he advised him by saying: "And treat people with good manners." Narrated by Ahmad: 5/153, and Al-Tirmidhi on the authority of Abu Dharr (Tuhfat Al-Ahwadhi: 6/122), and others.

The interpreter is in the position of the educator, and manners do not reach their full potential in the soul unless the educator is an example to be emulated in manners and virtue, and a bad word may distract the student from benefiting from what he hears or reads and interrupt his thinking.

4.3 Compliance and Action

Commitment to the provisions of the true Sharia is a distinguishing mark between a true Muslim and a claimant to Islam. Therefore, whoever Allah has favored and honored by memorizing His Book, interpreting it, narrating its interpretation, translating it, or something

from it should be from the people of the Qur'an in truth, who are the people of Allah and His chosen ones, and from those about whom Allah the Almighty said (Those to whom We have given the Scripture recite it with its true recitation) (Al-Baqarah: 121)

Abu Ubaid Al-Qasim bin Salam narrated in "The Book of the Virtues of the Qur'an" on the authority of Ibn Abbas, Mujahid, and Ikrimah in the interpretation of the previous verse, he said: They follow it with its true following. Abu al-Qasim Shihab (1975 p. 193). From their saying: recited, meaning: followed, and from it is the saying of Allah the Almighty: (And the moon when it follows it).

The interpreter should be committed to the obligatory and mandatory duties, and maintain the recommended actions as much as possible, avoiding the forbidden, and staying away from the disliked as much as possible, whether in word or deed, outwardly or inwardly, and people are often prevented from receiving knowledge from a sea of abundant knowledge due to his bad behavior and lack of application.

4.4 Steadfastness and Perseverance in Seeking Knowledge

The principle of steadfastness and perseverance in seeking knowledge, and gaining from it, is one of the qualities of the interpreter, and even the competent and successful teacher; because the ladder of learning has no end, and is not limited by a stage of study, nor by a scientific certificate, or by years of life.

It was reported that Imam Malik - may Allah have mercy on him - said: "It is not appropriate for anyone who has knowledge to abandon learning." Al-Qurtubi (1994 p. 401)

It is noticeable in terms of education that a teacher is not influential unless he is passionate about knowledge and is constantly giving to his students, if this is the case with teaching other sciences, then how about interpreting and teaching the Book of Allah Almighty?

4.5 Beautiful Humility and Gentleness

One of the most important manners of an interpreter is beautiful humility and gentleness; arrogance is a strong barrier that stands between a scholar and benefiting from his knowledge. Whoever wants elevation and high status should be humble. The Prophet (peace and blessings of Allah be upon him) said: "No one humbles himself before Allah except that Allah raises him up." Muslim (no date p. 2001) The interpreter who deals with the best and most exalted books of Allah Almighty is first in being adorned with this virtue, which may be a reason for raising his status in this world and the hereafter.

4.6 Self-Esteem

It is one of the manners of the interpreter that he should rise above trivial matters, and not frequent the doors of the people of prestige and authority like a beggar begging. What indicates self-esteem is that he should be characterized by a good appearance that gives him awe and dignity in his general appearance, sitting, standing, and walking without affectation. He does not recite the speech in a narration, but rather details it in detail and explains it clearly without affectation.

4.7 Giving Precedence to those who are More Deserving than Him

Interpreting the Qur'an is a communal obligation. If some people undertake it, it is dropped from the rest. So he should not undertake interpretation or translation in the presence of those who are more deserving than him, while they are alive, and he should not deny them their right after death, but rather he should guide to learning from them and reading their books.

Here, it is necessary to point out the superiority of Sheikh Abu Bakr Mahmoud Jumi and his precedence over all the interpreters who have books of interpretation of the Qur'an, or its translation, or interpretation circles and councils in this country after Bani Fodi. So, everyone who undertakes this great task must not belittle him in his right by abandoning his interpretation, but rather it is necessary to point out that he should take from him and read his interpretation, and pray for forgiveness and mercy for him. Allah the Almighty said: (And those who came after them say, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed you are Kind and Merciful.") (Al-Hashr: 10) So may Allah reward the Sheikh for serving His Book and the Sunnah of His Messenger with the best reward and grant him Paradise.

4.8 Good Preparation and Method of Presentation

The interpreter should begin by mentioning the reason for revelation, then the meanings of the vocabulary, then explaining the meanings of the verses, then clarifying the aspects of eloquence and grammar upon which determining the meaning depends, then clarifying the general meaning and connecting it to the general life that people live in his time, then coming to the deduction and rulings.

As for the narrator who deals with the public, he is satisfied with explaining the message carried by the texts without going into depth in explaining the aspects of the Arabic and rhetorical sciences that are related to them. The important thing is to address people according to their level of intelligence.

5.0 CONCLUSION

This study has presented a comprehensive examination of the fundamental conditions and etiquettes required of Quranic interpreters. Beginning with a

linguistic and terminological definition of the Quran, the discussion progressed to analyze the essential qualifications an interpreter must possess, followed by a detailed exploration of the ethical conduct that should characterize their work. The research reveals several significant findings that merit emphasis.

The interpreter must fulfill specific prerequisites to properly undertake this sacred responsibility. These include soundness of belief, freedom from personal whims, reliance on authentic transmissions, mastery of Arabic linguistics, comprehensive knowledge of Quranic sciences, precise analytical understanding, and unwavering commitment to truth. Without these foundational qualifications, the interpreter risks distorting the divine message and misleading the community of believers.

Equally important are the moral and professional etiquettes that must adorn the interpreter's character. These encompass purity of intention, exemplary conduct, consistent practice of Islamic teachings, perseverance in seeking knowledge, genuine humility, professional dignity, respect for scholarly hierarchy, and systematic methodology in both preparation and presentation. These qualities ensure the interpreter remains a worthy bearer of Quranic knowledge and a reliable guide for the Muslim community.

These standards apply equally to translators of Quranic meanings, with the additional requirement of complete bilingual competence to accurately convey the nuances of the original Arabic text. The translator's task carries equal responsibility to that of the interpreter, as both deal with the transmission of divine revelation.

Ultimately, Quranic interpretation demands strict adherence to established scholarly methodologies. It cannot be approached haphazardly or subjected to personal inclinations. The interpreter must follow a clear, principled approach that aligns with traditional Islamic scholarship, ensuring their work meets the approval of qualified scholars and properly serves the Muslim ummah. This study has outlined the essential framework that safeguards the integrity of Quranic interpretation while enabling its beneficial application in contemporary contexts.

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