

Unveiling the Divine Text: Exploring the Analytical Interpretation of the Holy Quran

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ABSTRACT

This paper delves into the analytical interpretation of the Holy Quran, an esteemed approach in the field of Quranic interpretation. As a dynamic and evolving discipline, the translation and interpretation of the Holy Quran constantly evolves, guided by the principles of Sharia and the contextual needs of the time. Among the earliest and most influential methods of interpretation is the analytical approach, which has been employed in numerous renowned exegeses such as Tafsir-al-Tabari, Tafsir Bahr al-Muhit, Tafsir Ibn Kathir, and others. A distinguishing feature of the analytical interpretation method is that commentators interpret Quranic verses in the order they appear in the Mus'haf (the written compilation of the Quran), comprehensively exploring each verse before proceeding to the next. Each interpreter adopts the analytical method according to their expertise and interests, often encompassing introductory remarks on the Surah, connections between verses, reasons for revelation, lexical meanings, juridical inferences, grammatical analysis, rhetorical and lexical nuances, scientific miracles, interpretations in light of contemporary sciences, and other relevant aspects. This research utilizes a descriptive and analytical approach, drawing upon scholarly books, academic articles, and the works of esteemed Islamic scholars who have made significant contributions to Quranic interpretation. Through this method, individuals can address their specific scholarly needs. Al-Mashhadani: 248-266). It is worth noting that other interpretive methods, such as the method of Tafsit Ijmali, Tafsir Mawzui, and Tafsir Moqarin, draw inspiration from the analytical interpretation of the Holy Quran.

In conclusion, the analytical interpretation of the Holy Quran provides a comprehensive framework for understanding its profound messages. This method offers various stages and features that facilitate a deep and multifaceted analysis of the Quranic text. As an example, this paper includes an illustration of the analytical interpretation method from Tafsir Munir, authored by the esteemed scholar Dr. Wahba al-Zuhaili. It is hoped that this discussion and example will prove beneficial to readers in comprehending and appreciating the analytical interpretation approach.

Keywords- Quran, Analytical interpretation, Tafisir, approaches of Tafisir.

I. INTRODUCTION

Quran is the book of Allah revealed to Muhammad, peace be upon him, to guide people from darkness to light. It is like an ocean with unfathomable depths, and it is evident that the Quran is the greatest and most distinguished book in the world. Throughout the ages, scholars have exerted their efforts to interpret and understand its meanings, uncovering the knowledge and arts contained within it. However, they have been unable to uncover all the existing sciences within it or interpret it fully. Over time, scholars have discovered new

sciences and arts from the Quran, and these sciences often aid in understanding its meanings and grasping its interpretation. The Quran is like a guiding light for humanity in any place and time. Therefore, we can say that the Quran is the book of Allah for every time and place, from the time Allah sent it to Muhammad, peace be upon him, until the Day of Judgment.

To facilitate the interpretation of the Quran, scholars have invented various methods and approaches, including the analytical interpretation method of the Quran. In this paper, we explore the meaning of analytical interpretation, its historical stages, origins,

development, and provide examples and sources for this interpretive approach.

The science of interpretation focuses mainly on interpreting, explaining, clarifying, and extracting rulings from the Quran. In general, the purpose of interpretation is to guide Muslims in understanding matters related to their religion, contemplating and comprehending the meanings and interpretation of the Quran and its verses. The methods of the science of interpretation can be categorized into four types:

1. Objective interpretation.
2. Analytical interpretation.
3. Comprehensive interpretation.
4. Comparative interpretation. (Mawsuat kullah laka, 2020).

Analytical interpretation of the Quran refers to a method of interpreting and understanding the meanings of the Quranic text by analyzing its linguistic, grammatical, rhetorical, and semantic aspects. This approach involves a detailed examination of the verses, words, and phrases of the Quran, aiming to extract deeper insights and uncover the underlying message. (Musaan: p.239)

From this definition, it can be understood that analytical interpretation encompasses the interpretation of verses based on their placement in the Mus'haf (the physical Quranic text). This interpretation can be focused on a single surah, multiple surahs, or the entire Quran. The analytical interpreter is able to discern meanings, rhetorical devices, grammatical analysis of the verses, reasons for revelation, and the legal rulings derived from the verses or the elucidation of the interpreter's inclination. (Al-Rumi: 2010, p. 57).

In analytical interpretation, scholars delve into the structural elements of the Quran, such as its syntax, morphology, and rhetorical devices, to decipher the intended meanings and implications. They analyze the linguistic nuances, explore the historical context, and consider the literary style employed in the Quranic verses. This method often involves comparing similar verses, exploring the root meanings of words, and investigating the coherence and cohesion of the Quranic discourse. The goal of analytical interpretation is to uncover the layers of meaning embedded in the Quran, understanding its theological, ethical, and legal implications. This approach aims to provide a comprehensive understanding of the Quranic text, illuminating its teachings and guidance for individuals and societies. Scholars who employ analytical interpretation draw upon their expertise in Arabic language, grammar, rhetoric, and Quranic studies. (Al-Hazimi: 543-623).

They apply analytical tools and methodologies to analyze the text and strive to present a nuanced and comprehensive interpretation that aligns with the linguistic and literary features of the Quran. It is important to note that analytical interpretation is just one

of the various approaches used in the study of the Quran, and it complements other interpretive methods, such as historical, contextual, and thematic approaches, in order to achieve a comprehensive understanding of the Quranic message. (Al-Aisawi: 2012, p.32)

Analytical interpretation is a method employed by interpreters to delve into the meanings of verses, from the words to their various aspects, and to demonstrate the interrelationships between words and their counterparts in other sentences. In the analytical interpretation approach, the interpreter examines the surahs (chapters) and verses from different angles, as Ali ibn Naif stated in the Encyclopedia of Research and Scientific Articles: In the style of analytical interpretation of the Noble Quran, the interpreter elucidates the meanings of the words in the verse, the eloquence of its structure and arrangement, the reasons for its revelation, and the differences among interpreters regarding its interpretation. ('Arifat: 25-32). They also identify the legal rulings or judgments derived from the verse and mention the opinions of scholars and jurists in matters of jurisprudence, grammar, or rhetoric. Moreover, they highlight the connections between verses and the contextual relevance between surahs. This has been one of the interpretive methods utilized since ancient times, with variations in the level of elaboration and conciseness, as well as in the approach followed. Some scholars focus on legal aspects, while others emphasize rhetorical devices. Some discuss historical stories and events, while others extensively refer to the opinions of early Muslim scholars. Some scholars explore cosmic verses, artistic imagery, or admonitory passages, while others present rational evidence. Most scholars have written their interpretations following this approach. (Al-Aisawi: 2012, p.32).

II. METHODOLOGY

This study employs an analytical and descriptive methodology to explore the analytical interpretation of the Holy Quran. The research draws on scholarly books and academic articles as primary sources for gathering relevant information and insights.

To ensure a comprehensive and systematic analysis, a specific template for analytical interpretation of the Holy Quran, as outlined by Wahaba Al-Zuhaili in his renowned Tafsir titled "Tafsir Munir," is utilized. This template serves as a guiding framework for understanding and presenting the analytical approach of interpreting the Holy Quran. The research process involves a thorough examination of the selected template, including its components and methodologies. Each aspect of the template is carefully studied and analyzed to provide a clear and understandable overview of the analytical interpretation approach.

Primary and secondary sources, including books and academic articles, are extensively reviewed to gather supporting evidence and scholarly perspectives

related to the analytical interpretation of the Holy Quran. The information obtained from these sources is critically analyzed and synthesized to establish a comprehensive understanding of the subject matter. The research methodology also includes a comparative analysis of different interpretations and commentaries of the Holy Quran, with a focus on those that align with the analytical approach. By examining various scholarly works, the study aims to identify commonalities, differences, and nuances in the analytical interpretation of the Holy Quran.

Throughout the research process, rigorous attention is paid to ensuring accuracy, objectivity, and reliability of the gathered information. Inferences and conclusions are drawn based on the careful analysis and synthesis of the collected data.

Overall, the methodology employed in this study combines an analytical and descriptive approach, drawing upon scholarly sources and utilizing a specific template from Tafsir Munir to facilitate a clear and comprehensive exploration of the analytical interpretation of the Holy Quran.

III. FINDINGS AND RESULTS

The analytical interpretation approach of the Holy Quran is one of the most significant methods employed in interpreting the Quran. In this approach, the interpreter delves into the depths of the Quranic verses, exploring their words, reasons, context, recitation, syntax, eloquence, meaning, and extracting benefits and guidance. In this method, the interpreter is not bound to interpret from a single perspective; rather, they have the freedom to interpret the Quran from any direction or angle they desire. (Shalii: p.8).

The first person to categorize interpretation in this manner is Dr. Ahmed Jamal Al-Omari, who categorized methods of interpretation in his book "Dirasat fi al-Tafsir al-Mawdoo'i li-l-Qasas al-Qur'ani." Into three types:

1. Analytical interpretation.
2. Comprehensive interpretation.
3. Thematic interpretation.

Additionally, Dr. Fahd Al-Rumi added a fourth method in his book "Research on the Principles and Methods of Interpretation," which is comparative interpretation. The interpretation of the Noble Quran has undergone various stages until it reached the stage, we are currently in. Here, I will mention some of these stages:

The first stage: Clarifying the meanings of difficult words:

In this stage, the interpreter clarifies some ambiguous meanings and difficult words. The interpretation during this period was limited to explaining linguistic meanings only. This stage was limited during the time of the Prophet, peace be upon

him, and some scholars even argue that this stage did not exist during the time of the Prophet, peace be upon him, because the Quran was revealed in their language, and the Companions understood the meanings of words and languages very well. (Musaan: p.239).

The Second Stage: Expansion of Linguistic Meanings and Interpretation:

In this stage, Islam expanded eastward and westward, reaching non-Arab lands that embraced Islam and faced the need to explain the linguistic meanings of words. 'Umar ibn al-Khattab showed interest in this type of interpretation and encouraged the Companions to clarify the meanings of Quranic words. Ibn 'Abbas, may Allah be pleased with them both, excelled in taking on this approach. During this stage, the Companions, may Allah be pleased with them all, and the Tabi'in exerted efforts in interpreting the Noble Quran, expanding the interpretation through language and the Prophetic tradition. It was during this stage that schools of interpretation emerged in Makkah, Madinah, Kufa, Basra, and Sham, and their statements became influential interpretations for those who came after them. (Musaan: p.230)

The Third Stage: Development of Interpretation through Other Sciences:

In the first and second stages, the Quran was interpreted in detail, focusing mainly on general interpretations of the verses. Scholars would mention some derived jurisprudential issues from the verses. However, as Islam expanded and new sciences emerged that served the Quran, such as morphology, syntax, rhetoric, and others, scholars began to delve into detailed and diverse interpretations of the Quran. Some interpreters wrote works that focused on rhetorical devices, for example, Abu 'Ubaidah (d. 210 AH) authored a commentary titled "Majaz al-Quran," in which he explained the lexical meanings and rhetorical devices used in the Quran, including similes, metaphors, ellipses, and word order. Another example is the work "Tafsir Ma'ani al-Quran" by Abu Zakariya al-Farra' (d. 210 AH), in which he paid attention to the precision of words through their occurrences, regulation, and correction, as well as discussing word analysis and derivation. During this stage, scholars integrated various disciplines to enhance their understanding and interpretation of the Quran. The Quranic text was approached from linguistic, grammatical, rhetorical, and semantic angles, aiming to extract a deeper understanding of its meanings and nuances. The utilization of these additional sciences contributed to a more comprehensive and multidimensional approach to Quranic interpretation. (Musaan: p.235).

Moreover, one of the distinguishing features of this stage is the expansion of the linguistic analysis of Quranic words, delving into the various aspects of grammar, mentioning the different recitations, and providing guidance in their application. Another significant development during this stage is the

derivation of jurisprudential rulings from the verses of the Noble Quran and the emergence of jurisprudential schools in the Islamic world. These schools of jurisprudence gained popularity among the people, each having its own students and followers, and they produced books and interpretations specific to their schools. They also developed intellectual and doctrinal foundations. Imam al-Shafi'i, for example, presented a commentary titled "Ahkam al-Quran" (Rulings of the Quran) in the year 204 AH. Similarly, Isma'il ibn Ishaq al-Qadi wrote in the Maliki school, and Tahawi wrote in the Hanafi school, among others.

This period witnessed a significant expansion in the integration of Quranic interpretation with the fields of linguistics, grammar, and jurisprudence. Scholars explored the linguistic aspects of the Quranic words in greater depth, elucidating their grammatical structures and discussing various recitations. They also extracted legal rulings and developed jurisprudential schools that gained wide acceptance in the Islamic world. The scholars of these schools authored extensive works, such as Imam al-Shafi'i's "Ahkam al-Quran," which presented a comprehensive analysis of the legal implications of Quranic verses. This stage marked a significant milestone in the development of Quranic interpretation, with scholars delving into intricate linguistic and legal aspects, shaping the foundations of Islamic jurisprudence. ((Musaan: p.237).

The Fourth Stage: Compilation and Investigation:

In this stage, the Quranic text is approached from various perspectives, encompassing a collection of individual interpretations that bring together the necessary steps for analytical interpretation.

Scholars and researchers assert that the first to embark on this type of analytical interpretation was Imam Muhammad ibn Jarir al-Tabari, the author of Tafsir al-Tabari. Imam al-Tabari followed a comprehensive methodology in his interpretation, encompassing gathering information, thorough examination, and inclusivity in studying the Quranic text and its interpretation. Scholars praised his interpretation, with Imam al-Nawawi stating, after praising and commending him, that "the consensus of the ummah is that there is no equal to Tafsir al-Tabari." (Nuway: vol.1.p. 78).(Al-Zarkashi also commented, "Muhammad ibn Jarir al-Tabari compiled scattered interpretations and brought them closer to people. (Al-Zarkashi: vol.2. p.76) From this, we understand that the interpretation of Ibn Jarir al-Tabari has distinct characteristics and qualities not found in previous interpretations. Scholars and researchers mention that his interpretation focused on transmitted reports and meanings from the predecessors, addressed different recitations and their justifications, relied on language and the expression commonly used in Arabic, cited ancient poetry, discussed grammatical issues and the differences between schools, and delved into jurisprudential treatments and the interpretation of

legal verses, extracting legal rulings from them. This interpretation covered numerous sciences, enriching the Quranic library with its knowledge and arts. (Al-Dhahabi: vol.1, p.207).

And the interpreters who came after al-Tabari were influenced by his method, such as al-Tha'labi al-Naysaburi, who said in the introduction to his interpretation, "And I have spoken about it in twenty-four different ways. (Al-Tha'labi:vol. 1, p. 75).

Among the interpreters who delved into the analytical interpretation style is Abu Hayyan al-Andalusi (d. 745 AH) because he delved into various sciences and arts. He said in the introduction to his interpretation, explaining its arrangement in his book "Bahr al-Muhit" (The Vast Ocean): "And my arrangement in this book is as follows:

1. Discussing the vocabulary of the verse I am interpreting, word by word, as needed in terms of language and grammatical rules that are relevant to those meanings, to see what is suitable for it in the context where it occurs, and to derive its implications.
2. Then I begin the interpretation of the verse, mentioning the reason for its revelation if it has one.
3. And its abrogation.
4. And its connection and relevance to what precedes it.
5. Addressing the variant readings - both rare and commonly used - and discussing their linguistic justifications.
6. Quoting the statements of the early and later scholars in understanding its meanings, encompassing both its apparent and hidden aspects, as I do not omit a single word from it, even if it is well-known, so that I can comment on it.
7. Clarifying the syntactic ambiguities found in it.
8. Exploring the subtleties of eloquence and expression.
9. Quoting the statements of the four jurists and others regarding the legal rulings.
10. Finally, concluding the discussion of the verses that I have interpreted individually and collectively, summarizing the knowledge of rhetoric and eloquence found within them.
11. Then I follow the last verses with explanatory discourse, in which I elaborate on the content of those verses based on the meanings I have chosen, summarizing their essence in the best possible way. This may lead to presenting previously unmentioned meanings in the interpretation. (Abu Hayyan: vol. 1, p. 504).

Thus, the analytical interpretation method has been followed by several contemporary interpreters, such as al-Qasimi's interpretation by Muhammad Jamal al-Din al-Qasimi, al-Mara'i by Ahmad Mustafa al-Maraghi, al-Tahrir wa al-Tanwir by Ibn Ashur, al-Munir by al-Zuhayli, and others. (Shilii: p.14)

The Fifth Stage: Independence and Specialization

This stage has witnessed a significant expansion, and each aspect of analytical interpretation has become a distinct field of study in itself. It has reached a point where observers and readers perceive them as separate sciences. Scholars have extensively explored issues related to interpretation under the subject of "Quranic Sciences," and numerous books have been dedicated to this field, which are too numerous to be counted. (Shilii: p.14)

Features of Analytical Interpretation :

Scholars have identified several advantages of the analytical interpretation approach, including the following:

1. **Sequential Interpretation:** In this approach, the interpreter begins by interpreting the verses in sequence, not moving on to the next verse until they have grasped its meaning and interpretations. This method is reminiscent of the approach adopted by the companions of the Prophet Muhammad (peace be upon him) in understanding the verses from the Messenger of Allah. Ibn Mas'ud (may Allah be pleased with him) stated, "When one of us learned ten verses, he would not move on until he understood their meanings and acted upon them." (Ibn Kathir: vol.1, p. 4).
2. **Widely Recognized Approach:** Analytical interpretation is a well-known and widely adopted approach among interpreters. Many classical and contemporary interpreters have employed this method in their works. Examples include the comprehensive Tafsir al-Bayan by Ibn Jarir al-Tabari, Mafatih al-Ghayb by Fakhr al-Din al-Razi, Ma'alim al-Tanzil by al-Baghawi, Tafsir al-Quran al-Adhim by Ibn Kathir, Tafsir al-Muharrar al-Wajiz by Ibn 'Atiyyah, Jami' al-Ahkam al-Quran by al-Qurtubi, Tafsir Fath al-Qadir by al-Shawkani, Irshad al-'Aql al-Salim by Abu al-Sa'ud, and Tafsir Ru'h al-Ma'ani by al-Alusi, as well as contemporary interpretations such as Tafsir al-Tahrir wa al-Tanwir by Ibn 'Ashur and Tafsir al-Munir by al-Zuhayli, among others. (Idin: p. 4).
3. **Flexibility in Length:** This methodology allows interpreters to choose the length of their interpretation. They can either produce extensive works like al-Razi's Tafsir, which spans ten volumes, or concise ones. (Idin: p. 5).
4. **Expression of Interpreters' Thoughts:** This approach highlights the ideas and perspectives of interpreters in interpreting the Quran. Some interpreters rely on the interpretations of the early generations (Salaf) and explain the Quran based on their views, while others emphasize narrating stories, Israelite traditions, and historical events. Some scholars focus on rhetorical and grammatical aspects, while others address contemporary societal issues relevant to each era.

In summary, analytical interpretation offers scholars the flexibility to interpret the Quran sequentially, express their perspectives, and address

various aspects of the text, such as historical, rhetorical, grammatical, and societal dimensions. The methodology is widely recognized and has been employed by numerous interpreters throughout history.

The Relationship of Analytical Interpretation Style with Other Interpretive Approaches:

There are multiple approaches to interpreting the Quran, but these approaches are interconnected, varied, and interdependent. They do not contradict, diverge, or separate from each other. Rather, some of these interpretive styles serve as foundations for understanding others. For instance, analytical interpretation is related to general interpretation, thematic interpretation, and comparative interpretation because it aids in understanding the linguistic and legal implications of words, as well as the connections between different parts of Quranic verses. It also facilitates comprehension of the relationships between sentences within a verse, as well as the interplay between verses within a Surah. Additionally, it helps in understanding the reasons for revelation, abrogating and abrogated verses, different recitations, and their impact on understanding the verses. The various aspects of syntax, rhetorical devices, miraculous aspects, and the meanings of stories are all crucial in uncovering the Quranic objectives. Therefore, those who engage in comprehensive interpretation must be familiar with the foundations provided by analytical interpretation.

Similarly, researchers exploring comparative interpretation need to be acquainted with the opinions of scholars in general, and particularly with analytical and comprehensive interpretations. Likewise, scholars focusing on thematic interpretation must rely on the overall understanding offered by these various approaches, as their work is a result of these collective perspectives. (Al-Muntada al-Islami: vol. 19, p. 165).

Steps of Analytical Interpretation :

Through reading the written interpretations using the analytical interpretation approach, it becomes evident that the interpreters who employ this method have taken important steps in this direction. I will mention some of these steps here:

Step 1: Familiarizing with the Surah

In this step, the interpreter focuses on naming the Surah, the number of its verses, its virtues, whether it is Makki or Madani (revealed in Mecca or Medina), and the reason and time of its revelation. The purpose of this step is to provide the reader with an introduction to their research and impart important information about the Surah, enabling them to understand it before delving into the interpretation of its verses and explaining their meanings.

Step 2: Relationship between Surahs and Verses

This step encompasses the relationship between the Surah and the preceding ones, the relationship between the opening and concluding verses of the Surah, and the interpreter's objective in highlighting this relationship is to inform the reader that there is a

connection between the Surah and its verses, and that the Quranic Surahs and their verses are interconnected. Among contemporary scholars, Sheikh Abdul Salam Rustami Al-Pakistani, may Allah have mercy on him, has made significant contributions in this area and has written several interpretations illustrating the relationship between Surahs and verses. For example, his interpretation titled "Tafsir Ahsan al-Kalam" highlights the connection between verses and Surahs.

Step 3: Recitations

In this step, the interpreter examines the different recitations mentioned in the Surah and whether they are well-known or rare. The purpose of elucidating this step is to assist the reader in understanding the diversity and abundance of Quranic meanings according to the variations in recitation.

Step 4: Objectives of the Surah

In this step, the interpreter mentions the general objective of the Surah and its subsidiary objectives. The aim of this step is to urge the reader to reflect more on the general objective than on the subsidiary and specific objectives, and to make an effort to extract its meaning and contemplate upon it. Subsequently, the reader should strive to discern the subsidiary objectives and understand the relationship and connection between the general objective and the subsidiary objectives.

These steps in the analytical interpretation process help in unraveling the layers of meaning embedded within the Quranic text and enhance the reader's understanding of its context and intended messages. (Shilii: p.14)

Written Interpretations Using the Analytical Interpretation Approach:

There are various considerations in dividing interpretations into categories. It is possible for a single interpretation to fall under different divisions. For example, the interpretation of Tabari can be classified under both the narrated interpretation and the analytical interpretation. Likewise, Al-Qurtubi's interpretation can be included in both the opinion-based interpretations and the analytical interpretations. There are several examples of ancient and contemporary interpretations that follow the analytical interpretation style:

1. Jami' al-Bayan by Ibn Jarir al-Tabari (310 AH/922 CE).
2. Mafatih al-Ghayb by Fakhr al-Din al-Razi (606 AH/1209 CE).
3. Ma'alim al-Tanzeel by al-Baghawi (516 AH/1122 CE).
4. Tafsir al-Quran al-'Azim by Ibn Kathir (774 AH/1372 CE).
5. Al-Muharrar al-Wajiz by Ibn 'Atiyah (542 AH/1147 CE).
6. Al-Jami' li Ahkam al-Quran by al-Qurtubi (671 AH/1272 CE).
7. Fath al-Qadeer by al-Shawkani (1250 AH/1834 CE).

8. Irshad al-'Aql al-Saleem by Abu al-Sa'ud (951 AH/1544 CE).

9. Rawh al-Ma'ani by al-Alusi (1270 AH/1853 CE).

10. Tafsir al-Tahrir wa al-Tanwir by Ibn Ashur (1393 AH/1973 CE).

contemporary interpretations:

11. Majalis al-Tadhkir by Sheikh Abdelhamid Ibn Badis from Algeria.

12. Tafsir al-Muneer by Al-Zahili.

13. Tafsir al-Manar by Rashid Rida.

These examples represent a range of interpretations, both ancient and contemporary, that adopt the analytical interpretation approach. They demonstrate the diversity and significance of this method in understanding the Quranic text. (Al-Majlis al-A'la lil-Shu'un al-Islamiyah, Misr: vol. 1, p. 279).

A Sample of Analytical Interpretation

The aforementioned topics were theoretical issues related to the analytical interpretation approach. To understand what the analytical interpretation approach entails, here is a model of analytical interpretation by a contemporary interpreter, namely Dr. Wahba al-Zuhayli, in his interpretation "al-Muneer." I have chosen this interpretation because it is one of the contemporary interpretations in which Dr. Zuhayli has gathered important resources for interpreting the Quran. Let us examine his approach in interpreting Surah An-Nas:

Dr. Zuhayli begins by introducing the surah, highlighting its position in the Quran and providing information about its revelation and context. He emphasizes the importance of understanding the surah's background before delving into the interpretation of its verses and their meanings. Next, he explores the coherence and connection between the surah and the preceding and succeeding verses. This step aims to demonstrate to the reader that Quranic surahs and their verses are interconnected and that there is a thematic relationship between them. Dr. Zuhayli's work exemplifies the scholarly efforts in establishing these connections and exploring the broader context of the surah. In the subsequent step, Dr. Zuhayli examines the different recitations of the Quranic text mentioned in the surah. He distinguishes between well-known recitations and variant readings. The purpose of this analysis is to assist the reader in understanding the diverse Quranic meanings that arise from variations in recitation.

Furthermore, Dr. Zuhayli elucidates the overall objective (maqasid) of the surah and its subsidiary objectives. He emphasizes that the reader should reflect more on the general objective than the subsidiary and specific objectives. He encourages readers to delve into extracting the intended meaning and contemplate on it, then proceed to extract the subsidiary objectives and comprehend the coherence between the general objective and the subsidiary objectives.

Dr. Zuhayli's model of analytical interpretation showcases a systematic approach to understanding Surah An-Nas, incorporating considerations of its context, coherence, recitations, and overall objectives. This model serves as an exemplar of how the analytical interpretation approach can be applied in contemporary interpretations to unravel the richness and depth of the Quranic text.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ

«Say, "I seek refuge in the Lord of mankind The Sovereign of mankind The God of mankind from the evil of the retreating whisperer Who whispers [evil] into the breasts of mankind from among the jinn and mankind."»

Naming of the Surah

The Surah is named "An-Nas" (The Mankind) due to its opening verse: "Say, I seek refuge in the Lord of mankind" [Quran 114:1]. The word "An-Nas" (mankind) is repeated five times throughout the Surah. It is believed to have been revealed along with the preceding Surahs, and it is predominantly considered a Makkan Surah, although some argue it may be Medinan. The appropriateness of its placement is understood in light of the preceding Surahs. An-Nas is the final Surah in the Quran. It begins with Al-Fatiha, which seeks assistance from Allah and praises Him, and concludes with the two chapters seeking refuge in Allah. The inclusion of these chapters reflects a recurring theme of seeking refuge in Allah throughout the Quran. (Wahba Al-Zuhayli: vol. 30, pp. 478-483).

The Surah focuses on seeking refuge in Allah and turning to the Lord of mankind, the Sovereign, the Divine, from the harm of Satan and his whisperings, which mislead people. It is known that the Prophet Muhammad, peace be upon him, sought refuge in these Surahs along with Surah Al-Falaq and Surah Al-Ikhlās from the magic of the Jews. It has been suggested that these two chapters were referred to as "Al-Mu'awwidhatayn," meaning the two chapters of seeking refuge, signifying protection against hypocrisy. At-Trimidhi narrated, as mentioned earlier, from 'Uqbah bin 'Amir from the Prophet Muhammad, peace be upon him, who said, "Allah has revealed to me verses unlike any that have been seen before: 'Say, "I seek refuge in the Lord of mankind" till the end of the Surah,' and 'Say, "I seek refuge in the Lord of daybreak" till the end of the Surah.'" This hadith is considered good and authentic, and it is also narrated by Imam Muslim.

Overall, the Surah "An-Nas" encompasses seeking refuge in Allah, seeking protection from the Lord of mankind, the King, the True God, against the harm of Satan and his allies who deceive people. The inclusion of this Surah, along with Surah Al-Falaq and Surah Al-Ikhlās, highlights the importance of seeking Allah's protection from various forms of evil and serves as a powerful conclusion to the Quran.

Grammatical Analysis:

"Min al-jinnati wa al-nas": Either it functions as a substitute for "sharr al-waswas" (the evil of the whisperer) with the interpretation: I seek refuge in the Lord of mankind from the evil of the whisperer (i.e., Satan) from among the jinn and mankind. Or it is connected to an omitted noun with the interpretation: the being from the jinn and mankind who whispers in the hearts of people. The pronoun "yuwaswisu" refers to the jinn, and it is mentioned explicitly because it carries the meaning of jinn, and it is used in a delayed manner because it is interpreted in the sense of priority, as in the saying of Allah: "So Moses became afraid within himself" [Surah Ta-Ha 20:67], where the pronoun comes first because Moses is interpreted in the sense of priority, and the pronoun is interpreted in the sense of delay.

Rhetorical Analysis:

"A'udhu bi Rabb al-nas": This is an addition for honor, reverence, and seeking assistance. The term "Rabb" is added to "al-nas" because seeking refuge is from the evil of the one who whispers in their hearts. They seek refuge in their Lord, their Owner, and their God, just as a servant seeks refuge in his master when faced with a difficulty. Abu Hayyan said: It appears that "Malik al-nas" (King of mankind) and "Ilah al-nas" (God of mankind) are two qualities. Al-Zamakhshari said: It is an addition to clarify the Lord because the Lord may not be a king, and a king may not necessarily be a deity. (Wahba Al-Zuhayli: vol. 30, pp. 478-483).

"Bi Rabb al-nas, Malik al-nas, Ilah al-nas": The repetition of the name adds to the honor, assistance, and further clarification, and it emphasizes the dignity of mankind.

"Min al-jinnati... wa al-nas": There is a parallelism between them.

"Yuwaswisu... al-waswas": There is a resemblance between them in terms of derivation.

It is worth noting that the pauses end with the letter "seen" which has a subdued and awe-inspiring sound that has an impact on the souls.

Linguistic terminology:

The phrase "A'udhu" means seeking refuge and taking shelter. "Bi Rabb al-Nas" refers to seeking refuge in the Lord of mankind, the One who nurtures and takes care of them. Al-Baydawi stated that since seeking refuge in the preceding Surah focused on physical harms that can affect both humans and others, the seeking of refuge in this Surah pertains specifically to the harms that target human souls. By using the term "al-Nas" (mankind), the addition is generalized, yet it specifically highlights humans. It is as if it is saying, "I seek refuge from the harm of the whisperer in the hearts of people, with their Lord, who possesses their affairs and deserves their worship."

"Malik al-Nas" and "Ilah al-Nas" are attributes that indicate that Allah is truly deserving of seeking refuge in. He is capable of granting refuge, and nothing

can prevent Him from doing so. "Al-Waswas al-Musawwass" refers to the one who casts evil thoughts and inclinations into the souls. It is also valid to interpret it as referring to the source of those thoughts, such as "al-Waswasa" (whispering), similar to how "al-Zalzal" is used to describe an earthquake.

"Al-Khannas" is an exaggerated form indicating a habit of delaying or neglecting the remembrance of Allah. It comes from "al-Khunus," which means to retreat or delay. "Min al-Jinnah" is an expression used to describe the whisperer. It is the plural form of "Jinn," which refers to a hidden creation known only to Allah.

In summary, the linguistic terminologies used in Surah An-Nas convey the act of seeking refuge in the Lord of mankind from the harm of the whisperer who instills evil thoughts and inclinations into human souls. The Surah emphasizes Allah's absolute authority and His ability to grant protection against these harms. (Wahba Al-Zuhayli: vol. 30, pp. 478-483).

Exegesis and Elucidation:

"Qul": Say, O Messenger, seek refuge and seek assistance in Allah, the Sustainer of mankind, their Guardian who takes care of them with His watchfulness and protection, their Creator who manages their affairs and improves their conditions. He possesses complete sovereignty and overpowering authority. He is the only deity worshipped by people, and the name of Allah is specific to Him, not shared by anyone else. However, sovereignty may or may not include divinity.

These are three attributes of Allah, the Mighty and Majestic: Lordship, Sovereignty, and Divinity. He is the Lord of all things, their Sovereign, and their Deity. All things are created by Him, owned by Him, and servants to Him. The mention of Lordship is presented here because it encompasses the blessings of preservation, protection, and care. Then, the mention of Sovereignty follows because the one seeking refuge finds no aid or succor except from their Sovereign. Finally, the mention of Divinity is mentioned to highlight that Allah alone is deserving of gratitude and worship, apart from anyone else.

The reason for the repetition of the word "al-nas" is to provide further clarification, emphasis, and to highlight the honor of mankind as creatures of Allah. It is said, "Rabb al-nas" (Lord of mankind) even though He is the Lord of all creation, but mentioning mankind specifically is for the purpose of honoring them and because seeking refuge is for their sake.

"Min sharri al-waswas al-khannas": I seek refuge in Allah and take refuge from the evil of Satan, the one who whispers persistently, who hides and delays. Mentioning Allah causes the whisperings of Satan to subside. When a person mentions Allah, Satan retreats, but when one does not mention Allah, Satan gains influence over the heart. Ibn Abbas explained this verse by saying that Satan crouches upon the heart of the son of Adam, and when he becomes negligent and heedless,

Satan whispers. But when he mentions Allah, Satan retreats.

Allah has allowed Satan to have power over people except those whom Allah protects, for the purpose of struggle, trial, and testing. (Wahba Al-Zuhayli: vol. 30, pp. 478-483).

It is confirmed in Sahih Hadith that "There is none among you except that he has been assigned a companion (devil) with him." They asked, "Even you, O Messenger of Allah?" He replied, "Yes, but Allah has aided me against him, so he has embraced Islam and does not command me except with goodness." It is also established in Sahih Hadith that Anas narrated a story about Safiyyah visiting the Prophet (peace be upon him) while he was in I'tikaf (seclusion for worship) and him accompanying her at night to return her to her residence. They encountered two men from the Ansar, and when they saw the Prophet, they hastened their pace. The Prophet (peace be upon him) said, "Take it easy; she is Safiyyah bint Huyayy." They exclaimed, "Subhan Allah, O Messenger of Allah!" He replied, "Verily, Satan circulates in the son of Adam as blood circulates, and I feared that he might cast some evil into your hearts." The scholar Abu Ya'la al-Mawsili narrated from Anas ibn Malik that the Messenger of Allah (peace be upon him) said: "Verily, Satan places his snout on the heart of the son of Adam. When he remembers Allah, Satan retreats, and when he forgets, his heart is swallowed up. That is the persistent whisperer." (Wahba Al-Zuhayli: vol. 30, pp. 478-483).

Imam Ahmad narrated from Abu Tamimah who reported from a companion of the Messenger of Allah (peace be upon him) that he stumbled upon his donkey, so he said, "May Satan be cursed!" The Prophet (peace be upon him) said, "Do not say, 'May Satan be cursed,' for when you say that, he becomes more powerful. Rather, say, 'In the name of Allah,' and he diminishes until he becomes like a fly."

This indicates that when the heart remembers Allah, Satan diminishes and is defeated, but when Allah is not remembered, Satan becomes more powerful and prevails.

Then Allah Almighty explained the source of Satan's whisperings, saying: "Who whispers [evil] into the breasts of mankind," meaning he instills evil and harmful thoughts in their hearts. The mention of breasts here is because they contain the hearts, and thoughts reside within the heart, as is commonly known in Arabic language.

Allah then clarified that the whisperer can be of two types: jinn and human. He said, "From among the jinn and mankind," meaning the one who whispers may be a jinni, whispering into the hearts of people as mentioned earlier, or it may be a human devil whose whisperings penetrate the hearts of people. He appears to himself as an advisor with concern, and he infiltrates the heart with his words, pretending to give sincere advice, while actually making it vulnerable to the whisperings of

the jinni Satan. This indicates that whisperings can come from both jinn and humans, as stated in the verse: "And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion" (Quran 6:112). This shows that enmity is not imposed forcibly but rather based on the choices granted by Allah. Some people choose to listen to the whisperings of devils, while others are cautious of their enmity and whisperings. (Wahba Al-Zuhayli: vol. 30, pp. 478-483).

Jurisprudential Rulings:

In this surah, Allah Almighty has taught us a mercy by showing us how to seek refuge from the devils among humans and jinn. We have come to know that with His three attributes: lordship, sovereignty, and divinity, He protects the one seeking refuge from the evils and harms of Satan in this world, the religion, and the hereafter. The meaning of lordship indicates a greater level of care and concern from the caretaker.

It is mentioned specifically as "the Lord of mankind," even though He is the Lord of all creation, for two reasons:

Firstly, because mankind is honored, and by mentioning them, it is known that He is their Lord, even if they are magnified. (Wahba Al-Zuhayli: vol. 30, pp. 478-483).

The second reason is that Allah commands seeking refuge from the evil of people, so by mentioning them, it signifies that He is the One who provides refuge from them. Furthermore, Allah mentions His attributes of sovereignty and divinity to demonstrate to people that He is their true King, even though they may have worldly kings, and that He is their deity and the only one worthy of worship, apart from whom there is no other deity. It emphasizes that seeking refuge and seeking help should be directed towards Him, rather than towards worldly kings and dignitaries.

The surah clarifies that the whisperer can be either a jinn or a human. Al-Hasan al-Basri stated that there are two types of whisperers: one from the jinn who whispers in the hearts of people, and the other from humans who openly manifest their whispering. Qatadah mentioned that among the jinn, there are devils, and among humans, there are devils. Therefore, seek refuge in Allah from the devils of humans and jinn.

It is worth noting that in Surah Al-Falaq, the One sought refuge in is mentioned with a single attribute, which is "the Lord of daybreak," while three types of harms are sought refuge from, namely "the darkness of night as it closes in," "the blowers in knots," and "the envious when he envies." However, in this surah, the One sought refuge in is mentioned with three attributes, which are the Lord, the King, and the Deity, and only one harm is sought refuge from, which is the whisperer. The reason for this differentiation is that in the first surah, the focus is on the preservation of oneself and one's physical well-being, while in this surah, the focus is on the preservation of one's faith and protection

from its harm, which is more significant than the harms of the worldly life, no matter how great they may appear. (Wahba Al-Zuhayli: vol. 30, pp. 478-483).

IV. CONCLUSION

In conclusion, the analytical interpretation approach is one of the most important and ancient methods used in interpreting the Holy Quran. This approach has been widely utilized by scholars throughout history. It follows a specific direction in interpreting verses and chapters, where the interpreter analyzes the verses in the order they appear in the Quran, whether they are a series of consecutive verses, a complete chapter, or the entire Quran. The interpreter explores various aspects of each verse, such as the meanings of its words, rhetorical elements, reasons for revelation, legal rulings, and intended messages. This approach is crucial for facilitating the reader's comprehension and understanding. The analytical interpretation approach is commonly found in scholarly works on the interpretation of the Holy Quran. Some of the most renowned and significant exegeses that employ this method include the works of Tabari, Khazin, Tha'labi, Wahidi, Baghawi, Ibn 'Atiyyah, Shawkani, Ibn Kathir, and others. This approach is highly valuable because it grants the interpreter the flexibility to interpret the Quran in a manner relevant to their era and intended audience. It possesses unique advantages not found in other interpretive methods. In conclusion, the analytical interpretation approach holds great significance in comprehending the profound meanings of the Holy Quran. Its systematic analysis of verses and chapters provides a comprehensive understanding of the Quranic text, encompassing linguistic, literary, historical, and legal dimensions. Scholars and readers alike benefit from this approach, as it enhances their knowledge and appreciation of the divine message contained within the Quran.

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