

# INTERPRETATION BETWEEN CONCEPT, TYPES, AND SUFI APPLICATION: A DOCTRINAL STUDY

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## Abstract

Praise be to God, and prayers and peace be upon the Messenger of God. Now then...

This topic talks about [interpretation between concept, types, and Sufi application: a doctrinal study]. The importance of this topic and the reasons for choosing it lie in the fact that it addresses the issue of interpretation, as it is an essential tool for understanding legal texts and preserving Islamic law from stagnation, while maintaining its ability to keep pace with developments. Despite its importance in expanding the horizon of meanings, it may turn into a tool that raises controversy or contributes to distorting texts. The problem with this research is that in the event of ignorance or corruption of intentions and objectives, interpretation becomes a means of disrupting the legal text, stripping it of its sanctity from hearts, or distorting its meaning and intent, with the aim of serving something other than what the text was intended for. The research relied on two approaches: descriptive analytical and inductive. This research came in an introduction and three topics. In the first topic, I talked about: defining interpretation and its relationship to interpretation. In the second, I talked about: types of interpretation. The third section specialized in talking about: an applied study of interpretation among Sufis. Among the most prominent results: The main reason for the corruption of interpretation among Sufis lies in their corrupt interpretations as a result of their delving into what the human mind has no room to comprehend .

**Keywords:** [interpretation, Sufism, interpretation, mysticism].

## INTRODUCTION

Praise be to God, and prayers and peace be upon the Messenger of God. Now then....

It is from the grace and mercy of God Almighty to His servants that He addressed them in a way that they understand, so He - Glory be to Him - sent every messenger in the language of His people. God Almighty said: {And We did not send any messenger except in the language of his people to make clear to them} [Ibrahim: 4], and He revealed the Holy Qur'an in a clear Arabic language at a time when its Arab people were distinguished by their eloquence and rhetoric, so they knew its apparent meanings and rulings, and they did not need to ask the Prophet - may God bless him and grant him peace - about it As for what pertains to the subtleties of its essence, they were revealed to them after research and consideration, with their asking the Messenger of God - may God bless him and grant him peace - about many of them. What supports this is: When the words of God Almighty were revealed: {Those who believe and do not conceal their faith through injustice - those will have security, and they will be guided} [Al-An'am: 82], the Companions asked the Messenger of God - may God bless him and grant him peace -: O Messenger of God, where did he not wrong himself? The Prophet - may God bless him and grant him peace - interpreted it as the injustice meant in the verse being polytheism, then he recited the words of God Almighty: {Indeed, polytheism is a great injustice} [Luqman: 13] (1), and due to the many excesses of the Sufis in their interpretations for which God Almighty has not sent down any authority; This research came.

### ➤ The importance of the topic and the reasons for choosing it:

- 1- Interpretation is one of the most prominent means that help preserve the noble Sharia, by expanding the horizon of the meaning of the Sharia text, in order to absorb all developments until the Day of Resurrection, without which the Sharia would have become stagnant.
- 2- Despite the importance of interpretation, we find that interpretation is at the same time one of the most dangerous causes of disagreement among Muslim sects.
- 3- Increasing Islamic knowledge, with a personal desire to benefit the Islamic library with research - even if small - on such valuable topics.

### ➤ Research problem:

The problem with this research is that in the event of widespread ignorance and lack of interest in learning useful and correct knowledge, or in the event of corruption of intentions and intentions, interpretation becomes a means of disrupting the legal text, or stripping it of its sanctity from hearts, or distorting its meaning and

intent, in order to serve something other than what this legal text was designed for. In that case, interpretation is considered a door to great evil, through which those who want to destroy Islam enter, for they have left nothing without giving it priority. Had it not been for God's protection and care for this religion, its features would have been studied and its limits would have been lost; These fragments tried to make the texts lose their prestige, and they also sought to make them a toy in the hands of interpreters, competing day and night to divert them from the face for which they were created.

➤ **Research questions:**

This research attempts to answer the following questions:

- 1- What is meant by interpretation?
- 2- What are the types of interpretation?
- 3- What are the types of interpretation among Sufis? What is the relationship between them?

➤ **Research objectives:**

This research seeks to achieve the following objectives:

- 1- Definition of interpretation linguistically and terminologically.
- 2- Explaining the types of interpretation.
- 3- Studying interpretation among Sufis in an applied study.

➤ **Research methodology:**

This research is based on the descriptive analytical approach.

➤ **Research plan:**

The research plan included: an introduction, three topics, a conclusion, and an index of sources, as follows:

Introduction: It includes: the importance of the research and the reasons for choosing it, the research problem, research questions, research objectives, research methodology, and research plan.

The first topic: Definition of interpretation and its relationship to interpretation

The second topic: Types of interpretation.

The third section: An applied study of interpretation among Sufis.

**The first topic**

**Definition of interpretation and its relationship to interpretation**

**Interpretation linguistically:** Its origin is from the triliteral verb: (first), so interpretation is a first source that is interpreted if it returns and returns, and the first thing to it is: its return, and the derivation of the word from the first, which is the consequence, the reference, and the destiny (2), like the Almighty's saying: {Do they look except for its interpretation on the Day when its interpretation will come} [Al-A'raf 53] meaning: its consequence {is the Day when its interpretation will come} meaning the Day when what their matter will lead to of God's punishment will come (3).

Interpretation in the language means addition and response, such as the Almighty's saying: {I will inform you of the interpretation of what you have not been able to bear patiently} [Al-Kahf: 78], so interpretation here means interpretation (4).

Based on the above, interpretation linguistically has multiple meanings, including: return, response, combination, interpretation, consequence, reference, and fate.

**Interpretation as a term:**

When talking about defining interpretation technically, it is necessary to address interpretation in the terminology of the predecessors, and detail this below:

**Interpretation in the terminology of the predecessors:** It has two meanings:

The first meaning: is synonymous with interpretation, which is the interpretation of speech and explaining its meaning, whether it agrees with its apparent meaning or contradicts it. This is what Abu Jaafar al-Tabari used to refer to in his interpretation of the Qur'anic verses, where he used to say in his interpretation: "The statement regarding the interpretation of the Almighty's saying is such-and-such, and the people of interpretation said such-and-such, and there is disagreement regarding the interpretation of this verse and the like" (5).

What he means by all of that is (interpretation), including the Almighty's saying: {Inform us of its interpretation} [Yusuf: 36], meaning: its interpretation (6).

The second meaning: It is the same as what is meant by speech. If speech is a request, its interpretation is the same as the requested action, and if it is news, its interpretation is the same as the thing reported. This interpretation contains the same things that exist on the outside, meaning: the interpretation is from the perspective of external, tangible existence. The interpretation of speech is the established truths on the outside, with what they are of their attributes, affairs, and conditions. An example of this is when it is said to him: The sun has risen, so the interpretation of this is the same as its rising.

This meaning is what the Mother of the Believers Aisha - may God be pleased with her - meant when she said: "The Messenger of God - may God bless him and grant him peace - used to say frequently in his bowing and prostration: Glory be to You, O God, our Lord, and praise be to You, O God, forgive me. He interprets the Qur'an" (7).(8)

Accordingly, interpretation in this sense means: the truth of something, and through this distinction between interpretation and explanation, the relationship between them becomes clear.

### **The second topic**

#### **Types of interpretation**

Interpretation is divided into three types: proximal (correct) interpretation, distal (corrupt) interpretation, and excluded (false) interpretation. This can be detailed through the following three demands:

#### **Proximal (correct) interpretation.**

This type of interpretation can be defined as: Every interpretation has a close probability, and therefore it is given the lowest probability. Because it is close to understanding, and does not require the use of the mind and the effort of the mind by the mujtahid, it is called (the close one), and because it has met all the conditions required for interpretation in the form requested by the Lawgiver, it is called (the correct one). This type of interpretation includes everything sufficient to prove it with the slightest evidence, or it depends in proving it on reason and the logic of things, with the possibility of pronouncing it (9).

#### **Distant (corrupt) interpretation.**

It is what was unlikely, and therefore it must have a strong preference. In this type, Al-Subki says: "If he carries evidence, then it is correct, or if he does not think it is evidence, then it is corrupt, and for no reason, then it is a game, not an interpretation" (10).

This means that Al-Subki meant by corrupt interpretation: the interpretation in which the interpreter relies on the suspicion of evidence, and the truth of this interpretation is that it includes the sharing of the word or letter, which made it possible (11).

Since there is no evidence to support it, it is invalid if the discussion is diverted from the apparent meaning, or if there is evidence that strengthens it, then make it more likely to be invalid. It mostly did not deviate from the legal objectives and linguistic meanings, but it occurred in violation of the law's order, and therefore it was an effort within the limits of what was authorized. Rather, its corruption lies in not arriving at evidence that gives it preference, or that its evidence makes it preferable or equal. In addition to that, the preferable or equal possibility is not acted upon, since the apparent is preferable. If a ruling is based on what is preferable or equal, then it is a corrupt interpretation (12).

Accordingly, this type of interpretation can be defined as: an interpretation that requires further thought and great contemplation to know or say. This interpretation requires insightful consideration, and a deep dimension of vision and contemplation of the evidence, and those who interpret it vary according to their energies.

#### **Excluded interpretation (false).**

This is something that the word cannot bear, or the interpreter does not have any kind of indication of its interpretation, due to the fact that he did not establish it, and the lack of relationship between it and what was established for it. Therefore, some fundamentalist investigators were opposed to considering and including this type in the types of interpretation (13).

This type of interpretation is considered one of the most prominent reasons that have been exploited by misguided sects, who have strayed from the truth, misled others, and weakened their opinions, describing them as distant at times, and deviating from the religion at other times. This is the source of danger and doubt in this type of interpretation, especially if this type of interpretation falls under the category of reprehensible and corrupt interpretations, and most of the interpretations of esoteric sects, extremist Sufis, and Shiites are attributed to this type. And other interpretations that would approve corrupt doctrines that contradict the phenomena of the Qur'an, Sunnah, or consensus, as well as the interpretation of similarities without a correct chain of transmission, or interpretations issued by someone who is not linguistically and scientifically qualified (14).

Accordingly, it is the desire and following of innovations that God Almighty has not sent down any authority for, that made its masters try with all their might to twist the necks of the texts to subject them to what is consistent with their desires and false ideas, and in a way that is consistent with their misguided innovations and what they claim to have favored and led astray. And God Almighty spoke the truth when He said: {And indeed, among them is a party who twist their tongues with the Scripture that you may think it is from the Scripture and what is from the Scripture. And they say, "It is from Allah and what is from Allah," and they say, "A lie against Allah," and they know.} [Al Imran: 78]

### **The third topic**

#### **An applied study on interpretation among Sufis**

Definition of Sufism linguistically and as a term

**Sufism linguistically:** derived from the trilateral verb: (suf). It is said: "suf" if he wears wool, which is rough clothing that indicates asceticism and austerity. It was said: It is derived from purity, and it was also said: The reason for the name is that they are attributed to the people of purity, who are a group of poor immigrants and Ansar for whom the Prophet - may God bless him and grant him peace - built a residence for them behind his mosque for residence and worship, and it was said otherwise (15).

**Sufism, as a term,** has many definitions, the most prominent of which are the following:

1- Al-Junaïd defines it as: "purifying the heart from agreeing with the wilderness, deviating from natural morals, suppressing human qualities, avoiding psychological motives, compromising spiritual qualities, attachment to true sciences, using what is more deserving of eternity, advising the entire nation, loyalty to God in truth, and following the Messenger - may God bless him and grant him peace - in the Sharia" (16).

2- Ibn Ajiba defines it as: "A science by which it is known how to behave in the presence of the King of Kings, purify the inner self from vices, and adorn it with various types of virtues. Its beginning is knowledge, its middle is action, and its end is talent" (17).

3- The author of the interpretation and the commentators mention that Sufism is considered a type of contemplation, consideration, and reflection on the Kingdom of Heaven and Earth, and it is: thought, action, study, and behavior (18).

It is worth mentioning that after mentioning some definitions of Sufism, it becomes clear to me that despite the many definitions by which Sufism has been defined, it can be said that Sufism, as Sufism sees it in general, is following the path of asceticism, and being free from it with the adornments and formalities of life, and taking a breath in a manner of austerity and types of worship, invocations, hunger, and staying up late in prayer, or reciting a rose, until the physical aspect of a person weakens, and the psychological or spiritual aspect becomes strong in him. It is subjecting the body to the soul in this advanced way; striving to achieve psychological perfection, as they say, and to know the divine self and its perfections, which they express by knowing the truth (19).

#### **The origin of interpretation among Sufis**

First, it must be explained that the great Sufis, such as Abu Hamid al-Ghazali, Ibn Arabi, and al-Nabulsi, explicitly stated that their interpretation of the Qur'anic text does not negate its apparent meaning based on understanding the language and its structures. Therefore, by saying this, they differ from those who took interpretation as a basis for understanding and action from the followers of other schools of thought. What supports this is what Ibn Arabi stated in more than one place, that their interpretation is for the sake of indication, not for the sake of interpretation (20).

In addition to that, the difference in interpretation is considered - in general - a necessary matter; rather, it is a logical result of the difference in people's points of view and their different inclinations. Hence, Abu Hamid al-Ghazali, Abu al-Ma'ali, the Imam of the Two Holy Mosques, and other Sufi imams have held that it is not certain that someone who violates the consensus in interpretation is an infidel (21).

It is worth mentioning that we do not lack in the interpretations of the Sufis some subtle notes and expressions that move their owner from the apparent meaning to diving into the text and taking it to higher objectives, relying on interpretation, but without denying the interpretation appropriate to the common people. What supports this is what Al-Qushayri mentioned in his interpretation of the words of God Almighty: {Their sides avoid their beds, supplicating to their Lord out of fear and hope. And from what We have provided for them they spend.} [As-Sajdah: 16]; he says: "The Almighty's saying: (their souls avoid sleeping): On the surface: from bed in fulfillment of the right to worship, effort, and Tahajjud. And inwardly: their hearts are far from sleeping with conditions, seeing the value of the soul, and imagining the situation, for that, in its entirety, is a veil from the truth, and it is a deadly poison for the servant, so they do not dwell in their deeds, do not notice their conditions, leave their familiarity, and abandon their knowledge for the sake of God" (22).

It is important to point out that Sufis have many excesses and multiple interpretations, and since talking about Sufis and their excesses in their various interpretations requires one or more volumes, the current research will limit itself to talking only about the types of interpretation among Sufis, and the Sufi tendency that was exploited as a cover for some to plot against our true Islamic religion, and this is known as theoretical philosophical Sufism, or what was produced for us by the indicative interpretation of texts, some of which took an exaggerated form. It was known as practical Sufism.

#### **Types of interpretation among Sufis, and an explanation of the relationship between them.**

##### **Types of interpretation among Sufis:**

Interpretation according to Sufism is divided into two types: theoretical philosophical interpretation and practical indicative interpretation. The details of this are as follows:

##### **The first type: theoretical-philosophical Sufism:**

First, he explained that there are Sufis: "those who base their Sufism on theoretical topics and philosophical teachings. However, the Sufi, keen to have his teachings and theories handed over to him, tries to find in the Qur'an something that bears witness to him or is based on him. For this reason, you see him being arbitrary in his understanding of the Qur'anic verses, and explaining them in a way that deviates from their apparent meaning, which is supported by the Sharia, and the language bears witness to him" (23).

It is worth noting that this type of Sufism is based on research and study, not asceticism and austerity. Its proponents relied in their interpretation of religious texts on Greek philosophical thought and Indian philosophies related to the spirit and spirituality, in addition to esoteric thought with its symbolism and interpretations. Their approach to interpretation did not differ in truth from the interpretation of esotericism and the extremist Shiites. Among the most prominent representatives of theoretical Sufi interpretation is

Muhyiddin Ibn Arabi, who is considered a model of Sufi interpretations that employ the most philosophical theories. Muhyiddin Ibn Arabi's preoccupation with theoretical Sufi interpretation is hardly hidden from anyone, especially since this is clearly evident in his works: (*Fusus al-Hikam*, *al-Futuh al-Makkiyya*, *Ijaz al-Bayan fi al-Tarjamah 'an al-Qur'an*), and many others (24).

It is worth noting that language has occupied a high position among Sufis in general, and those with theoretical and philosophical Sufism in particular, and has taken many different forms. Everything that Sufis do in terms of movements and stillness is nothing but an expression of language and a sign that must be noted. In order to discern the essence of Sufi language, we must start with the first component of language, which is the letter. Sufis paid great attention to (letters) and began to interpret them. They try to understand it according to their willingness to receive inspiration and revelation. Knowledge for Sufis is only achieved through two methods: revelation and inspiration. The Sufi conception of the nature of language moves from a partial view to constructing the discourse of existence and being.

Thus, Sufis have expressed themselves through language, expanded the forms of expression that language allowed, and formed a discursive system with various textual components and phenomena, organized by a set of laws that govern the relationships and interactions between them. With the aim of achieving a specific goal, which is to express their experience in communicating with God Almighty, which is a cognitive and emotional experience, as well as an experience in writing and creativity (25).

Ibn Arabi says in his interpretation of the words of God Almighty regarding Idris: {And We raised him to a high place} [Maryam: 57], and the highest place is the place where the mill of the world of the heavens revolves (26).

#### **The second type: practical guidance Sufism:**

Practical guidance Sufism is the second type of interpretation among Sufis, and is defined as: "interpreting verses of the Holy Qur'an contrary to what appears from them in accordance with hidden signs that appear to the masters of behavior" (27).

It is worth noting that this type of behavior has been produced by the indicative interpretation of texts, that is: interpreting texts according to what they indicate according to phrases and words, and this interpretation moves the text from its intended near meaning to another distant meaning, and this interpretation is mostly based on the spiritual exercise that the Sufi takes to the point that the truths of things and their meanings are revealed to him.

It is important to point out that the indicative interpretation of texts and the disclosure of the distant and close meanings of the text in itself are not all flawed, as it contains both the correct and the malicious. Whatever agrees with the truth and meets the conditions and controls of interpretation, in that case it is considered a sound and correct interpretation that is reliable. Whatever contradicts the truth or does not meet the conditions of interpretation, in that case it is considered a malicious and corrupt interpretation. This is what scholars considered to be the excesses of Sufism and their excluded and corrupt interpretations.

Perhaps one of the most prominent representatives of the Sufi guidance interpretation is Ibn Ajiba, who is considered a model of Sufi interpretations that are closer to the origins of the Sunnis and the community, and this is clearly evident through his works: (*The Long Sea in the Interpretation of the Glorious Qur'an*, *The Great Interpretation of Al-Fatihah*, and *The Intermediate Interpretation of Al-Fatihah*). Then Al-Qushayri comes in second place - after Ibn Ajiba - in interest in practical Sufi guidance interpretation (28).

Al-Qushayri said in his book *Lata'if* that the Lord gave fire to His Prophet Moses, peace be upon him, then waved light at him, then he began what he had begun, and what was meant was neither fire nor light, but rather hearing the call: {O Moses, indeed I am God, Lord of the worlds} [Al-Qasas: 30] (29).

What is noticeable from this interpretation is that it has no real basis, neither in terms of language nor anything else; rather, it is nothing but expressions that any human being would do well to express. There is no interpretation based on conditions and controls, and it is not hidden from atheism in the verses of God Almighty, and speaking about it without knowledge.

#### **Section Two: The relationship between theoretical interpretation and practical indicative interpretation**

First, it must be stated that the Sufi guiding interpretation can be useful in contemplating the Holy Quran, while the theoretical Sufi interpretation poses a great danger to interpreting the Holy Quran and contemplating its meanings, given that it does not acknowledge the apparent meaning of the Quran, in addition to being based on corrupt theories stemming from non-Islamic Western cultures.

It is worth noting that the relationship between word and meaning lies in the fact that it is a linguistic issue in the beginning, and an existential issue in the end; since the relationship between the signifier and the signified is considered the relationship between reason and reality, or between thought and existence (30).

Among the most prominent issues related to this relationship among Sufis in their interpretation are: the issue of the apparent and the hidden, the issue of reference and symbol, and the issue of interpretation. The details of this are as follows:

**1- The issue of the apparent and the hidden:** Sufis believe that "every text brought by the Sharia - whether related to beliefs, worship, or etiquette - has two meanings, or an apparent and a hidden meaning: The first



meaning: an apparent meaning that can be reached through the positive meaning of the word or the context and the like from the laws of language and the rules of interpretation; It was called apparent because it appeared to creation. The second meaning: an inner meaning to which the word is not guided by any of its valid connotations, whether clear or hidden. Rather, it is a supernatural meaning that is separated from the apparent meaning of the texts by a winner, for it is the knowledge that is above the stage of reason (31).

**2- The issue of interpretation:** The Sufis mentioned that interpretation is: "diverting the verse to a meaning that it can bear" (32). This made room for them to "distinguish - in the Qur'anic text - between two levels: the level of linguistic meaning that they matched with (the apparent), and the level of indicative or symbolic meaning that they matched with (the hidden)" (33).

**3- The issue of allusion and symbolism:** Sufis mentioned that allusion means: "reporting without resorting to expression with the tongue, and so-and-so who has allusion means that his speech includes subtleties, allusions, and knowledge of knowledge" (34).

It is worth noting that there is a distinction between both symbol and sign; This distinction lies in the fact that the symbol is "an inner meaning stored under apparent speech, unlike the sign, which is what is hidden from the speaker to reveal in the phrase; Because of the subtlety of its meaning" (35).

Based on the above, there are theories and statements for these two interpretations, and by knowing them, we can determine the relationship between them in a clearer and better way, and explain it as follows:

### **1- Solutions and union theory:**

This theory is concerned with philosophical theoretical interpretation, and when applying this to Ibn Arabi, for example, we find that:

Ibn Arabi's doctrine of the unity of existence does not differentiate between the Creator and the creature (36); as he says in his interpretation of the words of God Almighty: {We will show them Our signs in the horizons and in themselves until it becomes clear to them that it is the truth} [Fussilat: 53]; He says: "God Almighty said: {We will show them Our signs in the horizons} which is what came out of you, {and in themselves} which is your eye, {until it becomes clear to them} meaning to the observer, {It is the truth} in that you are its image and it is your soul. You are to Him like the physical image of you, and He is to you like the Spirit who manages the image of your body. And the images of the world cannot be completely removed from them" (37). Ibn Arabi also confirms this theory - that is: solutions and union - when interpreting the words of God Almighty: {So enter among My servants. And enter My Paradise} [Al-Fajr: 29-30], where He says: "That is, you will see, and My Paradise is not but you, for you cover me with your human self, so I know no one but you" (38).

While Ibn Ajiba follows the doctrine of Al-Junayd in (the uniqueness of antiquity from the event), and then we find him seeing that the cosmic signs are only indicative of the existence of God, and this appears clearly when he interprets the words of God Almighty: {We will show them Our signs in the horizons and in themselves until it becomes clear to them that it is the truth} [Fussilat: 53], "that is: We will show them Our signs indicating our existence in the horizons and in themselves, that is: in the separate and connected worlds, Until it becomes clear to them that it is the truth, that is: its existence is a truth; Because the craft definitely needs a maker" (39).

### **2- The theory of the unity of religions:**

This theory specializes in philosophical theoretical interpretation, as this theory claims that everyone who worships other than God's worship is correct, even if it appears on the surface to be polytheism (40); Where Ibn Arabi says: "This is supported by his saying: {And your Lord has decreed that you should not worship anyone but Him} [Al-Isra: 23], and divinity is the one worshipped by every deity, but they made a mistake in relation" (41).

While Ibn Ajiba believes that {judged} does not mean (judged), as he says: «{judged}, here, in the sense of ruling, obligating, and ordering, not in the sense of making up for it; since if that were the case, no one would have been worshipped other than God" (42).

Ibn Arabi believes, then, that religions are one; no one was worshipped except God, but they made a mistake in their lineage. While Ibn Ajiba believes that God - the Almighty - was associated with worship, and there is no error in lineage only (43).

### **3- The Doctrine of Compulsion (al-jabr)**

Ibn Arabi says of al-jabr, and then we find him denying the reward of reward and punishment based on this statement; When interpreting the Almighty's saying: {And for them is a great punishment} [Al-Baqarah: 7]: "It is called a punishment in which pain occurs as good news from God to His servants, that what you are suffering from, if mercy includes you, you must torture it while you are in Hell." Just as the one who is destined is tormented by the heat of Hell and the one who is liberated is tormented by the coldness of Zamharir; That is why Hell combined fire and zumhurir due to the difference in mood. Whatever causes pain to a specific mood causes bliss to fall into another mood that opposes it. Wisdom is not disrupted, and God keeps the people of Hell al-Zumhurir for the liberated, and fire for the subdued, so they enjoy Hell" (44).

While Ibn Ajiba acknowledges the reward; Where he says in his interpretation of the words of God Almighty: {Today every soul will be rewarded for what it has earned, not injustice today} [Ghafir: 17]; He says: "God

Almighty said: {Today every soul will be rewarded} of righteous and immoral souls, {for what it has earned} of good or evil, and this is from the completion of the answer, or: a story of what God Almighty will say on that day after the question and answer" {There will be no injustice today} with a decrease in reward or an increase in torment"(45).

It is understood from this that Ibn Arabi tends in his moral theory towards a position of determinism regarding the actions of the servants; therefore, he denies the punishment of the infidels in Hell. While Ibn Ajiba leans more towards the position of the Sunnis and the community on this matter.

#### **4- Symbolic language:**

Ibn Arabi confirms that the letters of the language are considered more symbolic, as he gave them metaphysical dimensions (46). Not only that; Rather, it can be linked to what is called logical connections in the philosophy of language (47); Where he says in reference to the Almighty's saying: {Praise be to God, Lord of the worlds} [Al-Fatihah: 2]: "And the Lord here is also made for the prepositional lam, and the worlds are in the position of lowering the addition rather than the lam, for the Lord here is the one added to the world" (48). It is as if here he links the addition of {Lord} to {the worlds} to the theory of solutions and union.

It is clear from what was mentioned above that Ibn Arabi's references are more symbolic than Ibn Ajiba's references, who says: "A man said in front of Al-Junayd: {Praise be to God}, but he did not say: {Lord of the worlds}.

Al-Junayd said to him: Complete it, my brother. The man said: What is the destiny of the worlds that you should be mentioned with him?" Al-Junayd said: Say it, my brother, for if the incident is compared to the old, the incident disappears and the old remains (49).

In conclusion, the theoretical Sufi interpretation is unique in several theories, including: the theory of solutions and union, the theory of the unity of religions, in addition to the belief in algebra and esoteric symbolic language. All of this is rejected by the Sunnis, given that it appears to be imitative and polytheistic, and that it is based on beliefs of determinism and esotericism. All of this, without a doubt, contradicts the rulings of the Noble Book and the pure Prophetic Sunnah, which the Sunnis adhere to.

### **CONCLUSION**

1- Interpretation is divided into three types: close (correct) interpretation, distant (corrupt) interpretation, and excluded (false) interpretation.

2- Interpretation among Sufis is divided into two types: theoretical philosophical interpretation, whose pioneers include Ibn Arabi, and practical indicative interpretation, whose pioneers include Ibn Ajiba and Al-Qushayri.

3- The main reason for the corruption of interpretation among Sufis lies in their corrupt interpretations as a result of their delving into what the human mind has no room to comprehend.

4- The Sufi guiding interpretation can be useful in contemplating the Holy Quran, while the theoretical Sufi interpretation poses a great danger to interpreting the Holy Quran and contemplating its meanings, given that it does not acknowledge the apparent meaning of the Quran, in addition to being based on corrupt theories stemming from non-Islamic Western cultures.

### **RECOMMENDATIONS:**

1- I recommend that university faculty members work to enrich the Islamic library with modern methodological models, with the aim of arriving at correct interpretations of texts, while confronting deviant curricula and standing up to their proponents and followers.

2- I recommend that researchers and thinkers work to produce interpretive approaches to new developments, based on the principle of the possibility of finding valid and useful solutions capable of addressing the ideas of intellectual conflict and doctrinal disagreement that the Islamic world suffers from.

3- I recommend subjecting the indicative interpretation to the principles of interpretation considered by Sharia law; This is in order to avoid the negative effects of theoretical interpretation on it, and to avoid affectation in contemplating the Holy Qur'an.

### **FOOTNOTES**

1) Narrated by Muslim in the book: Faith, Chapter: The Truthfulness and Sincerity of Faith, Hadith No.: (207).

2) See: Lisan al-Arab, Ibn Manzur (1/194).

3) See: Jami' al-Bayan on the Interpretation of Verses of the Qur'an, al-Tabari (5/258).

4) (4) See: Al-Tafsir Al-Kabir, Al-Razi (4/190).

5) Jami' al-Bayan on the Interpretation of Verses of the Qur'an, al-Tabari (3/182).

- 6) See: *Al-Iklil fi Al-Mushabih wa Al-Ta'wil*, Ibn Taymiyyah, (13/288); The issue of interpretation according to Imam Ibn Taymiyyah, *Al-Jalind* (pp. 146-147).
- 7) Her saying: (He interprets the Qur'an) meaning: He does what He is commanded to do in it, meaning the Almighty's saying: {So glorify the praise of your Lord and ask His forgiveness, for He was repentant}. Its meaning is: to interpret *Surat Al-Nasr*. The hadith was narrated by Al-Bukhari in his *Sahih*, Hadith No. (880); and Muslim narrated it in his *Sahih*, Hadith No. (1085).
- 8) See: *Al-Iklil fi Al-Mushabih wa Al-Ta'wil*, Ibn Taymiyyah (13/288); The issue of interpretation according to Imam Ibn Taymiyyah, *Al-Jalin* (pp. 146-147).
- 9) See: Al-Attar's commentary on Al-Jalal Al-Mahalli's explanation of the collection of mosques, *Al-Attar* (2/88).
- 10) See: *Al-Ibhaj fi Sharh Al-Minhaj*, Al-Subki (1/216).
- 11) See: Al-Attar's commentary on Al-Jalal Al-Mahalli's explanation of the collection of mosques, *Al-Attar* (2/88).
- 12) See: *Al-Ibhaj fi Sharh Al-Minhaj*, Al-Subki (1/216).
- 13) See: *Fawateh al-Rahmut* with an explanation of Muslim al-Thabut fi Branches of the Hanafi School, al-Ansari (2/22), *Tayseer al-Tahrir* on the book *al-Tahrir fi Usul al-Fiqh*, which combines the terminology of the Hanafi and Shafi'i schools, Amir Bad Shah (1/144).
- 14) See: *The Literature of Difference in Islam*, Al-Alwani (p. 42).
- 15) See: *Lisan al-Arab*, Ibn Manzur (8/308); See: *Sufism and its role in the moral education of Muslims*, Amer, *Kawkab* (p. 11).
- 16) Getting to know the doctrine of Sufis, Al-Kalabadhi (p. 25).
- 17) The Ascension of Chouf to the Truths of Sufism, followed by: *Unveiling the Secret of the Heart of Hearts*, Ibn Ajiba (p. 4).
- 18) See: *Interpretation and Interpreters*, Al-Dhahabi (2/250).
- 19) See: *Islamic Sufism between Religion and Philosophy*, Hilal, Ibrahim (p. 1).
- 20) See: *Doctrines of Islamic Interpretation*, Goldziher (p. 261).
- 21) See: Chapter of the article on communication between wisdom and Sharia, Ibn Rushd (pp. 34-35).
- 22) See: *Lata'if al-Isharat*, al-Qushayri (5/142-143).
- 23) See: *Interpretation and Interpreters*, Al-Dhahabi (2/252).
- 24) See: previous reference (2/252).
- 25) See: *Analysis of Sufi Discourse*, Belabi, Amna (p. 22).
- 26) See: *The Meccan Conquests*, Ibn Arabi (1/26).
- 27) See: *Interpretation and Interpreters*, Al-Dhahabi (2/261).
- 28) See: previous reference, (2/261).
- 29) See: *Lata'if al-Isharat*, al-Qushayri, (5/65).
- 30) See: *Receiving Deconstruction in Modernist Arab Criticism*, Al-Azri (p. 100).
- 31) See: *The Theory of the Apparent and the Hidden among Sufis*, Al-Awwad (pp. 35-36).
- 32) *Dictionary of Sufi Terms*, Hanafi (p. 41).
- 33) See: *Interpretation according to Al-Ghazali; Theory and Application*, Salem, Abdul Jalil (p. 45).
- 34) See: *Dictionary of Sufi Terms*, Hanafi (pp. 16-17).
- 35) See: *Sufi Literature, Indication and Gratitude*, Shatah (pp. 66-67).
- 36) See: *The theory of union and its connection to the unity of religions in Sufi philosophy*, Arafat Karam (pp. 4-5).
- 37) *Fusus al-Hikam*, Ibn Arabi (p. 69).
- 38) Previous reference, (1/50).
- 39) See: *Al-Bahr Al-Madid fi Tafsir Al-Qur'an Al-Majid*, Ibn Ajiba (5/190-191).
- 40) See: *Interpretation and production of meaning in the Sufi text. Ibn Arabi as an example*, Imran (p. 118).
- 41) *The Crow*, Mahmoud (1989 AD). *Mercy from the Most Gracious in the interpretation and indications of the Holy Qur'an*, (1/29).
- 42) *The Long Sea in the Interpretation of the Glorious Qur'an*, Ibn Ajiba (3/192).
- 43) See: *Mercy from the Most Gracious in the Interpretation and Signs of the Holy Qur'an*, Al-Ghurab (1/30).
- 44) See: previous reference, (1/62-63).
- 45) *The Long Sea in the Interpretation of the Glorious Qur'an*, Ibn Ajiba (5/121).
- 46) See: *The unity of existence according to Muhyiddin Ibn Arabi from an Orientalist perspective*, Al-Anzi and Alwan (p. 196).
- 47) See: *Language and Logic: A Theoretical Introduction*, Al-Azzawi (p. 39).
- 48) *Mercy from the Most Gracious in the Interpretation and Signs of the Holy Qur'an*, Al-Ghurab (1/25).
- 49) *The Long Sea in the Interpretation of the Glorious Qur'an*, Ibn Ajiba, (1/58).



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