

Exegetical Reflections in Some Verses of The Qur'an:

A Light to the Darkness of Ignorance

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Abstract: The article focuses on the examination of exegetical thoughts in space and time, the objective in the paper is manifested to present the authentic meaning of the Qur'an to some verses, showcase the noble message of Islam in its realistic image. Not with the targeted picture framed by untrained critics. An effort is employed in the research, in providing special attention to the verses thorough thematic analysis. The classical work of tafsir and modernist works were reviewed to gain the standard research on the study. Selected verses of the Qur'an are interpreted based on evidence from the scholar's works to correct some errors in the concept of criticism to contextual indications of the Qur'anic texts. However, we reach the conclusion, that maintained the fact that being a qualified exegete in Qur'anic interpretation required spiritual and educational characteristics like faith, taqwa (God-consciousness), sincerity, and sound knowledge in Islamic studies.

Keywords: Qur'anic verses, Sound interpretation, Right exegetes, Classical era, Modern era.

الملخص

يركز المقال على فحص الأفكار التفسيرية في إطار التاريخ، ويتجلى الهدف من الورقة في تقديم المعنى الحقيقي للقرآن في بعض آياته، وإبراز الرسالة السامية للإسلام في صورتها الحقيقية. ليس مع الصورة المستهدفة التي سلطها الطاعنون بلا علم يرشدهم نحو الهداية. ويبدل الباحث أقصى

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الجهـد في إعطاء اهتمام خاص للآيات من خلال التحليل الموضوعي. فتتمت مراجعة العمل الكلاسيكي للتفسير والبحوث العلمية للحصول على معيار البحث في الدراسة. يتم تفسير آيات مختارة من القرآن بناءً على أدلة من أعمال الباحث لتصحيح بعض الأخطاء في مفهوم نقد المؤشرات السياقية للنصوص القرآنية. ومع ذلك ، نصل إلى الاستنتاج الذي يحافظ على حقيقة ما، وهي القول بأن كون الإنسان مفسراً مؤهلاً في تفسير القرآن أمر يتطلب خصائص روحية وتعليمية مثل الإيمان ، والتقوى (وعى الله) ، والإخلاص ، والمعرفة الدقيقة والسليمة للدراسات الإسلامية.

الكلمات المفتاحية: آيات قرآنية ، تفسير صحيح ، المفسر الكفاء، العصر الكلاسيكي، العصر الحديث.

Background

Since the early stage of Islam, the truth refusers have no sleeping night on finding the possible way of which they can silence the Qur'anic voice with many strategies like misinterpreting its text, commenting on its indications ignorantly, and criticizing its rulings in a wrong way. Particularly, all these stocks of the orientalist on the Qur'anic text are not a baby of today, and these mentioned actions were embarked to favoring their hatred of the Islamic religion and its scripture. The Qur'an indeed, pictured this event in several cases, Q11:35 "Or do they say, "He has fabricated it"? Say, "If I fabricated it, then my guilt is upon me; but I am quit of that which you commit." Also, we witness a similar topic in other verses of the Qur'an like Q10:38 "Or do they say, "He has fabricated it"? Say, "Then bring a *sūrah* like it, and call upon whomsoever you can apart from God if you are truthful." The two verses as evidence proved the fact that Qur'an is not an ordinary book or nigher is a book sourced by a human. The prophet's reply to the Makkan idolaters/critiques of the Qur'an in his lifetime: then my quilt is upon me. This means the punishment of fabrication is certain if any is at all I fabricated it. In accordance, the second verse established the likening case, as it possesses the communication to order these critiques by saying:

"If you claim that the Quran is imitable, then, apart from God, seek the help of *whomsoever you can*, and *if you are truthful* in your claim that it is fabricated by the Prophet, and thus not from a Divine Source, then you will be able to produce *a sūrah like it*." A *sūrah like it* is understood to mean a work that is similar to the entire Quran or, more likely, as other commentators have asserted, one that is similar to another *sūrah* in eloquence, order, and beauty of meaning. For the Quran's "challenge verses" (those calling upon others to produce something like the Quran), see Q2:23; Q11:13; Q17:88; Q52:43.¹

¹ Nasr, Seyyed Hossein, et al. *The Study Quran*. (Harperone: An Imprint of Haper Collins Publisher, 2015), pp. 1004.

Therefore, in light of studying some tafsir works, this paper will investigate some concepts linking to an arising issue that revolted to victimizing the message of the noble Qur'an. Willing to tarnish the colorful image of Islam with unrealistic criticism of its textual indications which were also proof wrong with the same sacred book. In this regard, the study is subjected to provide sufficient meanings to some of the Qur'anic texts based on thematic interpretation to the following headings:

Islamic Ruling on Stealing and theft in the Quranic Verse (Q5:38)

Islamic thought on the Acceptable method of Jihad (Q2:190)

Understanding of the Generosity of Islam in the Qur'anic Verse (Q2:190)

Interpretation of Justice in the course of the Wives (Q4:129)

Comparative Exegesis between the Modernity and real Meaning of the Verses (Q2:190 and Q4:129)

Inclusively, throughout the given exegetical reflection in this research, the needed analyses and elucidations were orderly provided with references to the works of prominent exegetes and scholars of both classical and modern eras. However, the study set to review the position of each exegete, whether its pros or cons position in this respected discipline of Islamic studies, which is tafsir and its likes.

Islamic Ruling on Stealing and theft in the Quranic Verse (Q5:38)

The interpretation of the Q5:38 ([As for] the thief, the male, and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah. And Allah is Exalted in Might and Wise), in Abu Ja'far Ibn Jarir at-Tabari (d. 310/923)s *Jami'ul-Bayan*, the mentioned verse has been noted to gained the mainstream exegetical approach. By comparing the interpretation of al-Tabari to that of Abu Mansur al-Maturidi (d. 333/944), in *Ta'tu'l-Qur'an*, there are overlapping, diverging, and also differences in the method of the two exegetes. As for the overlapping in their work, the fact that the theft in the verse is unspecified, the context indicates general populations which may be men or women. Tabari attends to this point by saying: Allah states that whoever steals, his/her hand should be cut, that is why the word (The male and female thief)²Q5:38, were kept in the position of raf'u because they were not known if they are specific persons they will have been in the position of fatha in the word context. Evidence also strengthens up this view from both, that was Ibn Mas'ud (d. 32/563)'s recitation to this verse shows that the verse addresses the general public.³ Similarly, al-maturidi and at-Tabari, maintained that the verse combines all sets of people on earth with evidence

² Q5:38: "السارق والسارقة"

³ (والسارقون السارقات فاقطعوا أيماهما): al-Tabari, Muhammad ibn Jarir. *Jāmi' al-bayān 'an ta'wīl āy al-Qur'ān*. (Cairo: Mua's-sasah ar-Risalah, 2000) v. 10, pp. 294.

from Ibn Abbas (d. 68/687) when he was asked about if the verse is general or not, and he said it is general on all theft, but the diverging between the two works is in more expatiating from al-maturidi, on the stolen thing, while he stated that the verse was specific to stolen since the theft may steal and he may be excluded from punishment in one legal way or the other, like stealing from what is somehow belong to the theft of something that is the trivial and despicable thing, and also part of the hand is to be cut not everything but the finger with the palm.⁴

Moreover, Tabari enjoins that some scholars like Malik Ibn Anas (d. 179/795) and others mentioned that the amount that reflected cutting off the hand of theft should be from three dirhams upwards with the Hadith: cut off a shovel of theft whose the value is three dirhams. While others argued that is from four dinars upwards with another narration: cutting in the amount of a quarter of a dinar and upward.⁵ Another point of diverging is the quotation from Tabari that, some group of scholars argued that the prophet set free a theft that steals one dirham, and it is possible if they brought to him the thief that stole a dirham he may cut off his hand, whereas, Ibn Zubair (d. 73/692) has cut off the hand of the thief on a dirham. Nevertheless, al-Tabari reached the last point and claimed the truth of the matter is the word of those that argued that the verse is specific on those that steal a quarter of dinar upward, because of the strong evidence.⁶

Contrarily al-maturidi concluded that the cutting will not occur except if it's above ten dinars, this is based on many shreds of evidence from companions Umar (d. 24/644), Uthman (d. 35/656), Ali (d. 40/661) and Ibn Mas'ud, based on this evidence, it is the dominant opinion in Maturidi's view to overlook any stealing below ten dinars. Therefore, cutting off the hand is not aggressive but justice and preventing one from that bad habit of stealing.⁷ The method adopted in Tabari's interpretation is more submissive to that of the mainstream tafsir method, while al-Maturidi concentrates the same method with the fiqh perception.

Islamic thought on the Acceptable method of Jihad (Q2:190)

In this section of question two, interpretations of at-Tabari and al-Jassas (d. 330/644) to the Q2:190 (*Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors*) are been considered. A means of agreement is located in the first tafsir of this ayah, it is recorded that the verse happened to be the first verse that was revealed to the prophet in the sense of self-defense and prevention. The exegetes back this claim with almost related evidence with a very closed

⁴ al-Tabari, *Jāmi' al-bayān 'an ta'wīl āy al-Qur'ān*, v. 10, pp. 296; al-Maturidi, Muhammad b. Mahmud Abu Mansūr, *Tahwīlat Ahl Sunnah*. (Bairūt: Dāru al-Kutub al-Ilmiyyah, 2005), v. 3, pp. 510-511.

⁵ Al-Tabari, 10, pp. 295.

⁶ Ibid, pp. 296-297.

⁷ al-Maturidi, Muhammad b. Mahmud Abu Mansūr. *Tahwīlat Ahl Sunnah*, v. 3, pp. 516.

approach, among the evidence is when Yahya al-Gussani wrote to 'Umar Ibn 'Abdul-Azeez (d. 101/720) and asked him about this verse, he wrote to him back to reply that: *the vases are on the women and offspring, and those who have not to confront you with the war among them*, That means, only fight with those who fight you and do not trespass on the women and offspring because they are flexible and they have no power to fight.⁸

Therefore, the prophet is not permitted to retaliate the brutalities of the enemy by leveling blinded war against them, but rather, he was later given the right to self-defense. Until the revelation of this verse in the Medina reign⁹. Secondly, it is noted in al-Jassas's work, the narration of 'Abdur-Rahman Ibn 'Auf (d. 32/653) and his two friends whose appeals to the prophet to let them go after the enemies to regain their properties from Makkah, they now said to the prophet (saw):

Oh, the messenger of Allah we are so powerful when we were in polytheism, we became weak and humiliated persons after when we believe in Allah, the prophet (saw) replies them: I have been commanded to pardon, so do not fight the people.

This narration and many other verses of Qur'an like Q88:22 (*You are not over them a controller*)¹⁰, (*but pardon them and overlook*)¹¹, (*You are not over them a tyrant*)¹², they all represented the indication that Islamic religion is a peaceful and a religion that is free of war and terrorism.¹³

Further, there is argumentation, on whether this particular verse is abrogated by another verse like Q9:36: *And fight against the disbelievers collectively as they fight against you collectively*) and the beginning Q9:1-5, Ibn Zaid (d. 182/798) claimed that these verses have abrogated the ruling of the Bakara's verse. Whereas, others scholars argued that the verse is still active in ruling on fighting with disbelievers, and nothing like abrogation in the basis of this verse of al-Bakara. Rather, according to Ibn 'Abbas, the aggression that was forbidden in that prohibition is killing women, old people, and children, but not the fighting with those who threaten to continue killing the Muslims.¹⁴ Thus, al-Jassas also enjoined that the ruling on the verse is not abrogated, after the much argument, which is more elaborated than what is found in Tabari's work concerning this part, he resorted to the fact that the commandment of fighting in it remained on those that level wars against the believers, and not on the public.¹⁵

Lastly, Tabari emphasizes that the most correct opinion debunks any abrogate subjection about this Quranic verse. Meanwhile, the accurate interpretation by Tabari is stated to be the following:

⁸ Tabari , v. 3, pp. 561-562; al-Jassās, Ahmad b. 'Ali Abu bakr ar-Razi. *Kitāb Ahkām al-Qur'an*. (Bairūt: Dāru al-Kutub al-Ilmiyyah, 1994), v. 1, pp. 312.

⁹ Ibid.

¹⁰ Q88:22 (لست عليهم بمصيطر)

¹¹ Q5:13 (فاعف عنهم واصفح)

¹² Q50:45 (وما أنت عليهم بجبار)

¹³ al-Jassās, *Kitāb Ahkām al-Qur'an* . v. 1, PP. 319-320.

¹⁴ Tabari, v. 3, pp. 562-563.

¹⁵ al-Jassās, v. 1, pp. 320-321.

Oh, you who believe, make an effort on the disbelievers in the described method to you, by calling them to leave their arrogant of hands and tongues, until they surrender to obey me, or they give you the *Jizya*¹⁶ humbly if they are people of the book...

The Muslim communities were also commanded by Allah that they should not fight with those that cease the war against the Muslims, such as the women, children, and aged people among the enemy.¹⁷ That is the meaning of "Do not transgress" Allah does not like the aggressors, who will trespass and kill those mentioned people; that is those who cease the war against Muslims, among the women, old persons, and the children of the enemy. It is noted that the method adopted by the two interpreters is mostly the same, meanwhile, Tabari showcases the style of his mainstream tafsir, and it is a bit different in terms of elucidation and more context expressions from what is in al-Jassas' work.

Understanding the Generosity of Islam in the Qur'anic Verse (Q2:190)

The generosity of Islam as a religion is highly observed through the Qur'anic revelations; perhaps the contribution of Islam to a peaceful community is realized in the Q2:190 (*Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors*), Ibn 'Atiyyah (d. 541/1146) expounds in his interpretation to this noble verse that, it is the first revealed verse of Quran that command the fighting for the sake of self-defense. To prove the fact that the commandment is all about defending lives and properties, the exegete quoted a narration from Ibn 'Abbas, where he stated that: meaning of the verse is; fight those who are in a state of fighting a war with you and do not transgress in killing women, children, monks and people like them. So, the verse remains active and was not abrogated by the verse of at-Tawbah Q9:1-5. However, it is said that believers are warned in the verse against trespass whenever they wanted to defend Islam, lives, and properties. Rather, the fighting should be for the way of Allah. Surely, that is the contextual meaning of do not transgress.¹⁸ It is so necessary to have this type of commandment; to establish the biggest part of the objectives of Islam, which is protecting the people's lives.

Similarly, al-Baydāwī (d. 666/1268), interpreted the verse as; striving to exalt the words of Almighty Allah and to make His Deen more honorable. He added, that it is been said that, the meaning of "*Those who are fighting with you*" is revealed before the verse of at-Tawbah that commands to fight all idol worshippers. It is also said that the meaning is: Fight those that wage wars against you, but not those that do not fight you among them, like old people, women, children, and monks, except all those disbelievers that always derive their pleasures in the fighting against Muslims and attacking them

¹⁶ = *Jizya* is an estimated tax taken from the people of the book on the Islamic land in return for their protection:(Mu'ujam al-Luggatu'l-'Arabiyah Mu'asirah).

¹⁷ Tabari, v. 3, PP. 563-564.

¹⁸ Ibn 'Atiyyah, Abu Muhammad 'Abdu'l-lhaq b. Galib b. 'Abdurrahman. *al-Muharir al-Wajiz fi Tafsir al-Kitab al-'Aziz*. (Beirut: Daru'l-Kutub al-Ilmiyyah, 2001), v. 1, pp. 262.

intentionally.¹⁹ However, the second opinion is the most correct, based on the evidence from Ibn ‘Abbas and others, and the circumstances, before the commandment to fight back in the sense of defensive manner, and the last part sentence of the verse indicates that the fight is not for all people. That is why Allah said: He does not love the aggressor that will kill innocent people among the enemy.

4. Interpretation of Justice in the course of the Wives (Q4:129)

As for the verse of an-Nisa,

“And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you amend [your affairs] and fear Allah - then indeed, Allah is ever Forgiving and Merciful.” (Q4:129).

The noble verse has to do with just and fairs between wives and also teaches the generosity of Islam on the matter of a woman as a wife. As men can never be equal in feeling between the wives, notwithstanding he should try as much as possible to be just to them.

For instance, the prophet (saw) keens to justice whenever he shared something with his distinguished wives, he will say this just word: *This is a portion in what I own, so do not castigate me on what you own and I do not own*. The reason why the prophet ends his word in that way of prayer has been acknowledged in another Hadith where he stated: *whoever has two wives inclined with one of them will come on the day of resurrection with one of his sides leaning*. To avoid this kind of punishment, justice must be carried out between the wives, so being just designates *taqwa* and is also a kindness to their affairs, surely the result for being just to them is forgiveness and blessings of Allah upon those that implement this ruling.²⁰

Correspondingly, based on the interpretation that was retrieved from the work of Ibn al-Kethīr (d. 774/1373), the verse is said to have meant that men can never be equal between their wives, even if they intense to do so, some shortcoming will occur in one way or the other; either in the cause of the love or the feeling or in sexual related issues, one can never apply just in all listed activities. This claim is accredited to Ibn ‘Abbas and other prominent scholars of Quranic exegesis. It is noted that the occasion of this very verse happened to be on the love of the prophet for Seyyidah ‘Āisha (d. 58/678), (rd), the prophet loves her more than other wives, as it was recorded in the narration from her. Where we find the portion of the prophet between his wives, that is the already mentioned

¹⁹ al-Baydawi, Nasrudin Abu Sa‘ id Abdullah b. ‘Umar b. Muhammad ash-Shayrani. d.685H. *Anwar at-Tanzil wa Asrar at-Tahwil*. (Beirūt: Daru Ihyau at-Turath, 1997), v. 1, pp. 127-128.

²⁰ Ibid, v. 2, pp. 101.

above Hadith, Ibn Kathir enjoins that what the prophet did not own personally, but owned by Allah (saw) is the soul, the center for the feeling.²¹

Hence, the meaning of *do not incline completely*: even though you love one of them, and then do not let that be done extremely so that you will not abandon her like a wife without a husband. Lastly, if you are just and kind to them all as much as you can afford, then Allah will forgive you for the previous injustice and also grants you, His mercy.²² In this regard, the pure love of Islamic law and ruling for women and daughters is perfectly noted from this Qur'anic verse and other verses in the sacred book of Allah (Qur'an).

5. Comparative Exegesis between the Modernity and real Meaning of the Verses (Q2:190 and Q4:129)

First Exegetical Reflection on the Verse (Q2:190)

A huge falsehood was discovered between the modern perceptions and the correct meanings of Qur'an S2:190: (*Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors*), based on the concept of jihad in some modernist's thoughts, it was adopted to mean waging war against all nonbelievers. According to their misinterpretations, the mentioned verse and its likes were established in the early of Islam to spread the thought of the new religion with means of leveling war against any disbeliever. The Muslims were accused of being perceived the other world apart from Muslim-nation as a "house of war" as a result of inadequate knowledge about its concept and misunderstood to the notion of the jihad in Islam.²³ For example, Khadduri stated that:

The universality of Islam provided a unifying element for all believers, within the world of Islam, and its defensive-offensive character produced a state of warfare permanently declared against the outside world, the world of war. Thus, jihad may be regarded as Islam's instrument for carrying out its ultimate objective by turning all people into a believer.²⁴

²¹Ibn Kathir, Ismail b. 'Umar b. Kathir. *Tasir al-Qur'an al-Azim*. Dāru t-Tayba li Nashr wa Tawzi': Riyād, 1999), v. 2, PP. 430-431.

²² Ibid, PP. 430-431.

²³ Tibi, Bassam. *War and Peace in Islam: Religious and Secular Perspectives*. ed. Terry Nardin. New Jersey: (Princeton University Press, 1996), pp. 129.

²⁴ Khadduri, War and Peace, 63-64. Khadduri, concludes with the talk: I think prematurely, that "at the present, it is not possible to revive the traditional religious approach to foreign affairs. . .The jihad has become an obsolete weapon" (p. 295). See the more recent survey by John Kelsay, Islam, and War: A Study in Comparative Ethics (Louisville, KY: Westminster/John Knox Press, 1993).

This is the notion of jihad known to them, whereas, the stand was debunked and removed out of teachings of Islam in a cleared verse of the Qur'an since early of Islamic revelation: S2:256: *(There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong)*. This particular verse is against the preaching of turning all people to Muslims forcefully. Meanwhile, during the early period of Islam in Mecca, for good thirteen years; there is no warfare, not even the just war (defensive war) does not occur upon the brutalities from the Quraysh. Instead, the Prophet was commanded by Allah to emigrate to Yathrib, which is later known as Medina. Following the immigration to the city of Medina, the Quraysh did not stop insisting to eliminate both the newly established religion and its agitators, they sent a threatening letter to the Prophet because the Muslims were a minority, Allah said:

“Remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things - that you might be grateful.” (Q8:26)

On this occasion, Allah revealed the permitted verses like; Q22:39-40 and this present verse of the study Q2:190, which many authoritative in Qur'anic exegesis believe is the first revealed verse on self-defense; to save their lives and property. Yet, even when the defensive operation happens any aggression should not occur upon any category of peaceful community, those that do not fight with you “Do not kill women, old men or children and whoever come to you with peace.”²⁵

Of course, there is nothing like do or die formula in the invitation to embrace the Islamic religion, Allah said to His messenger, Prophet Muhammad (saw), *“Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided”*, also in Q88:22, He said: *(You are not over them a tyrant)*, these verses indicate that the Prophet is not sent to force the religion on anybody, rather, his fundamental responsibility is to preach the concept of peace and to spread love in the society.

Regarding this claim, the correct meaning of this noble verse as far as the modernist is concerned can be traced to the Sunni Islamic establishment. That is al-Azhar University, which has produced scholars that address many contemporary issues like jihad by reinterpreting its concept to dispute the use of force, which is different from the basic priority of Islamic religion. Thus, al-Azhar does not provide a new definition or a reconsidering meaning for traditional principles of war and peace in Islam; but it merely offers one diversity of Islamic conformism. In al-Azhar's textbook that is known to be the most authoritative, Sheik Mahmud Schaltut emphasizes that Islam is the religion of all human beings, but sometimes, it is open to variety, that is to say, the religion welcomes peace with nonbelievers as a people. Schaltut backs this claim with the Q49:13, and also, he disagrees with the assertions that Islam must resorts to war before it can spread its

²⁵ Parrott, Justin. *Jihad in Islam: Just-war theory in the Quran and Sunnah*. (2020), pp. 9-10; Mehmet pacaci, *Kur'an'da Şiddete Karşı 'Haklı Savaş' (Jus Ad Bellum)*, pp.4-5.

belief. He states the quotation from the Qur'an: "*Had Allah wanted, all people of the earth would have believed in Him, would you then dare force faith upon them?*"(Q10:99).²⁶

Therefore, war is immoral and it is not the proper instrument to again right propaganda to the way of Allah (da'wa). However, Schaltut expounds that ever since centuries, Islam has lunched the foundations for a peaceful society in terms of interrelations among nations, whereas, the Western in its civilization deceive the people with the so-called public international law, without being just on evil committed over human's peace and his right to a peaceful society.²⁷

Lastly, it is observed that after Schaltut, Sheikh of al-Azhar, Jad al-Haqq continues the legacy of explaining the acceptable way of Jihad. While he addressed the concept of Jihad that it does not mean war, rather there must be a difference between "armed jihad" which may not necessary in the calling to the path of da'wa, since Islam is known to the whole world. Rather the Jihad of Islam remains the fight against illness and diseases, he also added that searching for knowledge is the highest level of jihad. Perhaps, The Azhar believes that the *qital* (fighting) was an exception only for securing and defending the Islamic da'wa, therefor in the modern age, communication networks and peaceful interactions are much better by far than means of armed conflict for gaining the propagation to the way of Allah (saw).²⁸ These are the correct interpretations of the context of verses related to the jihad or striving to the path of Allah in the sacred text "al-Qur'an".

Second Exegetical Reflection on the Verse (Q4:129)

Indeed, the evaluating of Qur'anic verse Q4:129:

"And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you amend [your affairs] and fear Allah - then indeed, Allah is ever Forgiving and Merciful."

This verse has witnessed much elucidation in the perceptions of modernist exegesis. Among these modern elaborations to the contest of the said verse, there are just and unjust points; which means the correct interpretation and the false interpretation. For example, the false aspect of the exegesis emerged clearly in the stand of Chiragh 'Ali while he unconsciously related the Qur'an to man's work and not a sacred book from God, but the handwork of the Prophet of Islam. He often said and his word was quoted in the following:

But the final and effectual step taken by Muhammad towards the abolition of this leading vice (polygamy) of the Arab community was his declaring in the Kor'an (Qura'an) that nobody could fulfill the condition of dealing with more than one woman...

²⁶ Tibi, Bassam. *War and Peace in Islam: Religious and Secular Perspectives*, pp. 135-136.

²⁷ Ibid, 136

²⁸ Ibid.

This concept of misinterpretation also led him to a stage of which the authentic tradition of the Prophetic tradition was rejected.²⁹ Though, since the legitimacy of Qur'anic teaching in the sense of ruling like polygyny and marriage's matters is not considered as an egalitarian platform; this kind of thought must be in existence. Normally, those who adopted the western /feminist theories will believe that the teachings of the Qur'an are oppressive, and that is the reason why the verse was interpreted badly.³⁰

In addition, as a result of a wrong understanding of the context of the Quran, the Qur'anic verse is also twisted out of bound of polygamy by some of the modern reasoning. Quite weird to observe the claim that the verse of Nisa4:129 does connect to any polygamy, except at an abnormal period only, to certify the husband seeker like war-orphan girls and widows. Regarding this, this verse according to this type of modernist misconception, any ordinary Muslim that proceeded to marry more than one wife would be blamed bitterly.³¹ Submission to these meanings could occur in lines with lacking the proper knowledge about the message of the sacred text (Qur'an). However, cannot yield or represent the correct meaning of the noble verse of the Qur'an in any circumstances. Consequently, in contrast to the mentioned interpretations, the correct meaning will refuse to rain blames on Muslims that are capable of marrying more than one wife, of course within the scope of Islamic law. Rather, it will explain the context of the verse accordingly, by stating the fact that in spite the good ambition, men cannot exercise equality between their wives, in the sense of love, feeling, and sexual intercourse.

According to the Q4:1:

And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those right hand possesses. That is more suitable that you may not incline [to injustice].

Conclusively, the textual evidence indicates that polygamy is not generalized, nor compelled by the Qur'an but was restricted to criteria to be met by those that wish to engage in it, otherwise, one wife is the best option.

²⁹ Aziz Ahmad, *Islamic modernism in India and Pakistan* Aziz. (London: Oxford University Press, 1964) pp. 59.

³⁰ Barlas, Asma. *Believing Women in Islam: Unread Patriarchal Interpretations of the Qur'an*. (United state: University of Texas Press, 2002), pp. 169.

³¹ Baljon, Johannes Marinus Simon. *Modern Muslim Quran interpretation*. (Brill Archive, 1961), pp. 115.

Conclusion

The message of Almighty God remains the world message, and that is representing His descended scripture to the prophet Muhammad (saw) which is (al-Qur'an) that required an adhere to rules of its interpretation. These rules of the appropriate meaning of its contest are recorded in space and time, meanwhile, with the light and guidance from God, one can be well versed with adequate knowledge of Islamic scripture, as a result of true faith in Almighty God and His blessings. This is the situation with the eminent exegetes of Islam right from the early stage of Islam till date. Thus, working on the Qur'anic exegesis genuinely, cannot be loosed totally to everyone, and is not known to be a commodity in the hand of any trader, whose is very ready for trading in any market at any time. But Qur'anic teaching is an expensive seed that belongs to well-experienced traders with an appreciated and yield profit in this world and hereafter.

On the other hand, anybody with academic qualifications is of focus welcome to the field without a doubt. Although, the conditions set up for solid exegesis by scholars in the field must be met. Otherwise, the Qur'anic interpretation is not correctly acceptable, from anybody for only being able to read and write, or an expert faraway in outside the rule of Islamic disciplines. Especially, the influenced person with the ideology of the unjust orientalist; without acquainted oneself with classical tradition of Islam. Having that being said, a knowledgeable person about the Qur'an will derive from it; the appropriate knowledge of Qur'anic interpretation with the help of his/her huge commitment to learning the basic Islamic knowledge, in order to understand the objective of Islam, its generosity, protection of human lives and properties, its teachings to restore justice in the society, and to also build a peaceful world.

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