

THE METHOD OF IBN BADIS IN THE TAFSIR BI-AL-MA'THUR  
- CHOSEN EXAMPLES-

منهج الشيخ العلامة عبد الحميد ابن باديس في التفسير بالمأثور  
- نماذج مختارة -

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**ملخص:**

يتضمن هذا البحث العلمي جانباً مهماً من تفسير العلامة ابن باديس -رحمه الله تعالى-، وهو ارتكازه على قواعد التفسير بالمأثور، الذي يعدّ من أهم أنواع التفسير لكونه يعتمد على قواعد مهمة تكمن في مصادر الشريعة، أولها تفسير القرآن بالقرآن، ويليه تفسير القرآن بالسنة النبوية، وتفسير القرآن بأقوال الصحابة، والقراءات تفسّر بعضها. فهو الذي يعتمد على المنقول الصحيح، ويدعو إلى التدبر والتبصر وبهذا تظهر أهميته في بيان المعاني القرآنية وفق ما يقتضيه الشرع، فكان هدف ابن باديس من اعتماد التفسير بالمأثور إعادة الأمة إلى كتاب ربّها فلا تنفك عنه أبداً، فهو مكن سعادتها الدنيوية والأخروية، ومصدر نجاحها.

**كلمات مفتاحية:**

التفسير، المأثور، النقل، القرآن، القواعد.

**Abstract:**

This paper tackles an all important aspect of the interpretation Tafsir of the scholar Ibn Badis, when he relied on the rules of Tafsir bi'l ma'thur, which is considered to be one of the primary types of interpretation because it is based on essential rules found in the sources of Sharia. The first of which is the interpretation of Qur'an through Qur'an, followed by the interpretation of Qur'an through Sunnah, and the interpretation of Qur'an through the sayings of the Prophets' companions. The recitations interpret each other.

It is an interpretation that relies on a correct narration and calls for contemplation and insight, showing its importance in clarifying the Quranic meanings as required by Sharia law. Ibn Badis' goal was to adopt Tafsir bi'l ma'thur (interpretation by the reported texts) to bring the nation back to the Quran, so that it never strays from it, as it is the source of its earthly and hereafter happiness, and the source of its salvation..

**Keywords:**

Interpreting, Ma'thur, Quran, Rule, Transmission.

## **1. INTRODUCTION:**

In the name of Allah, may blessings and peace be upon our Prophet Muhammad, and his family and all his companions.

The need for humanity to know the words of its Lord and the meanings of its rules and laws is the reason that led the scholars to pay attention to this aspect. They devoted their efforts to go deeper in the Quranic meanings to define the provisions and prohibitions contained therein, getting prepared for work in accordance with the permissive Sharia, because it is what represents the believer in the afterlife, his work must comply with the Sharia requirements (the law). The scholar Ibn Badis was interested in interpreting the Quranic meanings; his interpretation was based on Arabic language sciences and Sharia sciences. He was a well-versed scholar in sciences with the testimony of his teachers.

And I focused in my research on what he relied on from ma'thur interpreting rules, because it is one of the most important types of interpretation, which relies on transmission, and it has conditions, regulations and importance.

This problematic is based on highlighting the importance of Ma'thur interpretation through its rulings, adopted by Ibn Badis in his interpretation' reminding assemblies from the speech of the wise and the acquainted' known for' tafsir ibn Badis'.

Ibn Badis' purpose from its adoption is to return the nation to the Quran, glorified and exalted be he, it is the essence of its happiness, and the key of its success.

## **2. Ibn Badis'life:**

### **2.1.Birth and Upbringing:**

" Abd al-hamid ibn badis ibn makki ibn badis was born on the night of the fourth Friday of December 1889(A.D) in Constantine, in east of Algeria, and he was the first child of his parents.

His father is Mr. Mustafa ibn Makki ibn Badis who knew the Quran by heart; he was one of the nobles of Constantine. He was a member of the Algerian Supreme Council and the Labor Council for Constantine's Employment as a representative of Constantine.

His mother is Mrs. Zahira daughter of Ali ibn Jalloul of the Abd al- Jalil family, renowned in Constantine for its science, high rank, and great wealth...

His grandfather attributed the power of Africa and the central Maghreb to the caliph fatimi al-mu'iz to the religion of Allah, thus, the family of Abd Al-hamid ibn Badis had a rich history".(1) As history has shown, he is from a family of science and religion from one generation to another.

## **2.2.His Scientific Training and its Influencing Factors:**

### **2.2.1.The Scientific Training:**

His scientific training was founded on the memorization of Quran, learning Arabic and its sciences and Sharia and its science. Sharif Reda mentions this in his book *The Experience of Renewal*, and he says: "Ibn badis memorized the whole Quran at the age of 13, Then he studied Arabic sciences and Islamic sciences by Sheikh Hamdan Lunisi at Sidi Mohammed al-Nadjar mosque in Constantine in 1903, and then travelled in 1908 to finish his secondary and higher education to Al-Zaytuna Mosque in Tunisia. He stayed four years there and he obtained the degree of universality in the academic year 1911/1912, he stayed there in the fifth year working as a teacher in Al-Zaytuna as common while He turned 23 years old. (2) His education involved a group of good professors; they influenced him intellectually and reformingly, as Turki Rabeh states some of them":

Al-Sheikh Hamdane Lounissi: He was the first professor of his primary school in Constantine before he travelled to study at Al-Zaytuna University.

Al-Sheikh Muhammad al-tahir ibn A'shur: He accompanied him for three years, he studied Arabic literature by him, and he was strongly influenced by his literary and linguistic taste, he says : I could not forget the lessons I read from the Office of Enthusiasm to Professor Ibn a'shur, which was one of my first readings for him .he endeared the literature and convergence in Arabic speech to me , he founded a new soul in me to understand the poetry and the prose which revived in me the feeling of Arab identity pride as it was honored by the Islam(3)", ibn a'shur had not just thought him , but also he had introduced him to Al-Sheikh al-nakhli , as it was reported by Rabeh Turki ": Al-Sheikh ibn a'shur is the one who introduced Ibn Badis to Al-Sheikh al-nakhli.

Al-Sheikh Mohamed Nakhli Al-Qayrawani: a Professor in Al-Zaytuna mosque, leader of the intellectual renaissance in it, which has deeply influenced Ibn Badis in terms of the understanding and the interpretation the holy Quran"(4), followed by:

Professor Bachir Safar: he was credited with Ibn Badis knowledge about the Arab, Islamic and national history, which made him one of the soldiers of Algeria.

Professor Al-Bachir safar , who has studied in Europe and knows several living languages from Tunisia's renewing reformers and builders of the modern intellectual scientific renaissance, he was a teacher at Al-Zaytuna Mosque and Alkhaldounia School, Ibn Badis says about him: I personally state that al- Bashir safar's small books that were rich of science , contributed in my acquaintance over the history of my nation and my people, they cultivated this soul that led me to being an Algerian soldier,(5) these are the great men of science and the most famous tutors who taught the scholar Ibn Badis to be a leader of the revolution and a scholar of reformed Lord

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scientists in Algeria, they cultivated in his mind the reformist intellect and taught him Sharia sciences , Arabic sciences and Islamic history, there are others who thought him , whom he has read and benefited from their books. We cannot mention all of them; we have mentioned the most famous of those to whom Ibn Badis bears credit and merit.

### **2.2.2. Factors That Influenced the Development of His Personality:**

A combination of factors refined and formed the character of Ibn Badis and contributed to his genius:"

The First Factor: thanks to the guidance of his father: who did not allow him to attend the French school like his peers did, as expected, but he directed him to the Quranic school for learning, because his family was a conservative family, they hoped that their child Abd al-hamid will be a leading religious scholar "(6). His father was the secret of his success; he chose the best for him, which is the book of Allah Almighty, to be a lord's scholar.

Other factors were:

"- The Second Factor: sheikhs who taught him: Hamdane Lounissi and Muhammed Al-Nakhli...

"- The Third Factor: the Support of his Fellow Scholars: Ibn Badis says: If I obtained strength and life, then I derived them from whom gave me the honor of trust and devotion for my religion and my nation, especially the big lions, who are my powerful brothers of science, no matter which situation I am experiencing, they were always beside me like lions" (7). «Turki Rabah mentions some of these scholars:

"Al-Sheikh Mohamed Bachir El Ibrahim: He was a comrade of Ibn Badis and his fellow leader of the Islamic reform movement in Algeria and Vice-President of the Association of Scholars; he encountered Ibn Badis in Medina in 1913 when he was performing pilgrimage...

Al-Sheikh Tayeb el-Okbi: He was one of the most prominent men of the association of Scholars, a competent journalist and the owner of the newspaper Al-Islah. He was an excellent scientific figure, as he was a preacher who could touch the hearts and emotions of people with the strength of his speech and the eloquence of his tongue...

Al-Sheikh Larbi Ben Belkacem Tebessi : The Sheikh Larbi served as the General Secretary in the Association of Scholars for a period of time. He was distinguished by his strength of personality, toughness and his courage in expressing and defending his vision and his insistence on it, he had a broad culture in the Islamic sciences and Arabic literature...

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Al-Sheikh Mebarek el Mili: He was a scholar, an author, and a great historian, he was the president of al-basa'ir newspaper edition before the Second World War, and he was one of the pillars of the association of Scholars, he participated in the construction of the reformist and scientific renaissance in Algeria through education, authorship, journalism and the formation of free Arab schools."(8)

"The Fourth Factor: The nation's response to his call: this was a strong push toward embarking on reform fields: Imam Ibn Badis says in this regard:

for this generous helpful nation ,of perfection assets, of qualities in nobleness ,of rich pedigree in praise , this nation whom I have not worked – only Allah knows- to please it itself, however I have worked and I am still working to please Allah , by serving its religion and its language , to the insight and rightfulness which Allah has guided it for , so my intention was clear for him , and my acts have been displayed , so the nation was helpful and active in its words and wealth and its children, it has been credited with my scientific training(9), which was the double of what those factors have given to me" .

And the most impactful factor was:

"The Fifth Factor: The Holy Quran:

"This factor outweighs other factors, al-sheikh Abd al-hamid Ibn Badis gave him the bulk of his prosperous life, and he was learning and contemplating it all the time, and then he explained it to people at the Green Mosque in Constantine to guide them, until he finished its interpretation and study in 25 years... Some of those lessons were published as editorials (for Shihab) which were titled with (reminding assemblies) after they were released in 1925; he was unable, with great regret, to record it fully because of his big occupations. "(10)

The last factor was:

" Innate willingness: which reflects an inherited genius from his parents and grandparents and with the blessing of Allah (11). "

Imam Abd-al Hamid Ibn Badis is a scholar of his time, and one of the poles of the Association of Muslim Scholars who conquered the French colonization. He made the nation prosperous by guiding it to the Book of Allah and the Sunnah of his Prophet, prayers and blessings be upon him.

Allah blessed him in his life and after his death; men die however their traces are always present.

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## **2.3. His Death and His Impact:**

### **2.3.1 His Death:**

Turki Rabah resumed his death by saying: "Ibn Badis lived for the idea and for the principle, he died chanting: "If I perish, I wish a long live for Algeria and for the Arabs."

He was committed to his idea and principle until his last breath. He did not care about his poor health, which had deteriorated considerably in the last years before his death, until he had a bowel cancer, he did not devote the time to treat it, so he died because of it.

He passed away on Tuesday night, the eighth of Rabi' al awal in 1359 (AH), corresponding to 16 April 1940 (AD), in his hometown, in Constantine and his centre of education, reform, politics and journalism.

Prior to his death, his residence was determined by the Algerian colonial administration in the city of Constantine, he could not change it to another region in the Algerian territory (12). "On the day of his funeral, people of Constantine went out to bid farewell to him. Numerous delegations from various Algerian bodies attended the funeral and contributed in the funeral and in the burial in (Al Ibn Badis) private cemetery, although he had recommended that he want to be buried in a public cemetery.

When the news of his death spread in Algeria, citizens cried warmly as well as the appreciators of his science and his efforts towards Algeria, Islam and Arabism in Morocco, Tunisia, Libya, the Levant countries and in the Islamic world.

Algerian people were deeply saddened over his death, poets, writers, scholars and artists lamented him, Algerian people immortalized him as one of their greatest children who served them with devotion, loyalty, they pledged him with honor and fluffiness to continue on the path he had taken in his life, the path of pride, dignity, freedom and independence in the Arab-Islamic civilization.

Algeria has fulfilled its pledge to Ibn Badis; the heroes of the first November revolution 1954 have achieved everything that Ibn Badis strived for in twenty-seven years (13). "A great man of Algeria passed away and left his will which was achieved by the people for whom he was fighting for, and he said about them: the people of Algeria are Muslim \* and to the Arabs they belong, and everyone who believed in an idea and he continued to fight for it, Allah will reward him by achieving it if it is for Allah's sake and for the benefit of the homeland.

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### 2.3.2. His Surviving Impact:

Ibn Badis passed away but he succeeded a great legacy, which was immortalized by history, and generations were brought up with it, these generations achieved the independence of Algeria which Ibn Badis was aspiring it, his intellect and his books prevailed in all over the Arab world, as he had a reformative intellect, among the books and the wishes he left, we mention":

Concerning the books he left after he passed away, Cherif Reda mentions them in his book *The Experience of Renewal*:"

- ❧ Tafsir of Ibn Badis in reminding assemblies, printed in 1964.
- ❧ Monotheism from Quran and Sunnah, printed in 1965.
- ❧ Men and women of our ancestors, printed in 1965.
- ❧ From prophetic guidance 1956.
- ❧ A great set of political and social books.
- ❧ Set of essays and speeches printed in a book in 1966"(14).

The scholar was in the process of preparing men to advance the Arab and Islamic nation by returning to the Book of Allah and to the Sunnah of his prophet may Allah prayers and blessings be upon him, and achieving independence, this has kept him from editing the books, where the prints of his writings were after his death. He had wishes in his life on which he was working but death took him earlier, and they were not achieved, Zubair ibn Rahal says in his book:"

The First Wish : To establish a graduation college for the nation , for specialist scholars in understanding religion for what it truly is , and in comprehending the secrets of Sharia taken from the Book of Allah and al-sahih (authentic hadiths) from the Sunnah of the Prophet of Allah prayers and blessings be upon him , and in the methods of advocacy and guidance on which Islam is built, and in the speech that is the key of advocacy, and in Islamic ethics and morals which are the doorway to the religion, and in the jurisprudence of the secrets of the Arabic speech and its literature, in addition to the participation in the life sciences that are a powerful tool in this era , so that the graduate would be fully proficient when he finishes his studies

The Second Wish: Sheikh Abd Al-Hamid showed interest about the role of women in society, when he established the Association of Education and learning, he explicitly stated during the announcement of this school that education is free of charge for girls, in order to encourage them to attend classes, and because they are the cornerstone for building a good society.



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After completing their primary school, he wanted to pave the way for them to continue their secondary and higher education in the Levant region at Doha Literature School in Syria. Sheikh Abd al-Hamid sent a letter to the President of the association, who was the granddaughter of Prince Abd el-kader, to receive Algerian girls who were students, however the Second World War prevented it from happening. "(15)

He was aware that the nation is built with its men and women, by establishing institutes to teach them about their religion and their worldly life, even if they had to travel outside the country to gain knowledge. That is an excellent Jihad (strive) to build a righteous society according to a proper religion, which cannot be done but only with educating both genders.

And his last wish was:

The Third Wish: The declaration of war on France, he is the one who said: I will declare war on France when Italy makes war on it. And he also said: if I find ten wise people from the Algerian nation, who agree to declare the revolution against France, I will declare it. "(16)

Ibn Badis died and he was hostile, abhorrent to France , and he called for a declaration of war against it, His wish was realized, The revolution was declared, Algeria became independent, his achievements , statements and impact were immortalized, may Allah have mercy on him.

3\_Ibn Badis' Perception and Scholars' Sayings About it:

3\_ Ibn Badis' Perception:

Abdelkader Fodil conveys to us the features of the perception of Ibn Badis, Mohamed el Mili says: "We found that Ibn Badis' thinking, as Mohamed el Mili describes it, was an authentic thinking, bringing together liberated rationality and belief in Islamic values.

This trend may seem strange in view of his traditional culture, his religious readings, and the conservative family environment in which he grew up, but there are factors that have contributed to the prominence of this trend, some of which have been pointed out by Professor Mohamed el Mili:

Ibn Badis lived in an environment which was merged with the Western cultural tendency, which made him closely observe the factors that caused the West's superiority and progress, and this may have made him unwavering in calling for adopting means to reach progress and seeking knowledge of any language, from any source.



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❖ The double influence on his culture, which is due to his studies in Tunisia: the influence of the historical modernist movement, represented by (Sheikh Bachir Safar), one of his sheikhs, and the influence of the traditional, reformist Islamic movement, represented by (Sheikh Mohamed Nakhli), who was credited with directing his mind in what he read.

❖ The effects left by the ideas of Al-Afghani, Al-Kawakibi, and others who were credited with reviving intellectual awakening in the Arab East, whose effects were transmitted indirectly to the Arab Maghreb, and influenced our scholars and our reform trends.”

This is how Ibn Badis’s thinking combined originality and modernity, as he urged learning the sciences of religion, as well as urging learning the worldly sciences in which the West excelled. There is no escape from learning them, but the best thing is to combine the two sciences in what is approved by Sharia law and desired.

### **3.2. Sayings of the scholars about it (not all the scholars, but we chose some of them)**

#### **3.2.1. Western scholars:**

- Roger Garaudy: “(A French philosopher and thinker who discussed his doctoral thesis at the Sorbonne under the title ‘The Materialist Theory of Knowledge’, and a doctoral thesis at the Academy of Sciences in Moscow on freedom. He famously converted to Islam in Geneva in 1982 AD.)”

He said: Ibn Badis, El Ibrahimi, and the men of the association fought colonial education aimed at destroying the components of the personality and cutting off the Algerian child from the Arab-Islamic culture...

- Joan Gillespie: (An American philosopher and thinker, who submitted a doctoral thesis entitled: 'The Algerian Revolution' at Fletcher University in Washington in 1959 AD.)

He said: In the year 1938 AD, Ibn Badis affirmed: Islam is the religion of God, and it must rather be the religion of humanity. It honors and glorifies reason, and calls for all life’s actions to be based on reason. It denounces man’s enslavement of man, just as it denounces tyranny in all matters. picture..."

- Andre Drake: (A Canadian historian who submitted a doctoral thesis under the title 'Abd al hamid Ibn Badis, reform thinker and leader of the Algerian national movement' at the Canadian University of Missile in 1971 AD.).

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He said: Ibn Badis's interests extended from religious aspects to political affairs, and his thinking touched on social and cultural matters. He expressed his views on the issue of civilization for Algerians and for humanity as a whole. He also said: The results of Ibn Badis' efforts were that Algeria preserved its Arab Islamic character, while it was France's explicit goals to destroy this character."

The scholar Ibn Badis was the pride of Algeria and the Arabs, and his name reached the universities of the world to the point that he was the title of doctoral dissertations by Western thinkers and scholars. A person does not reach this status until he is one of the flags of knowledge and a lion of the lions of the call to God, so that God's aid, help, and success may be extended to him, and his personality may be universal, may God have mercy on him.

### **3.2.2. Arab scholars:**

- Mohammad Al-Ghazali: "He said: Sheikh El Ibrahimi's rhetorical and rhetorical talents may be greater than those of Ibn Badis, but Sheikh Ibn Badis is an imam and an imam who brings together many talents that are managed by Sheikh Bachir El Ibrahimi and other scholars." A true testimony from a divine scholar. Imam Ibn Badis had many talents and was supported by great wisdom that distinguished the sheikh.

- Hassan Al-Banna: "He said: The Algerian magazine Al-Shehab, which was published by Sheikh Abd al Hamid Ibn Badis - may God have mercy on him - in Algeria, carried out a large part of this jihad, drawing from the guidance of the Holy Qur'an and the Sunnah of the great Prophet, our Master Muhammad, may God's prayers and peace be upon him, and we hope that you will stand The Egyptian meteors are emerging, renewing their youth, and renewing their path among the people in the service of the call of the Qur'an and the manifestation of the virtues of Islam, provided that the credit goes to the one who comes first and the credit of the precedent is not equal to him."

- Muhammad al-Tahir ibn Ashur: "He said: The virtue of the Algerian Renaissance on the Islamic world is a great one, and the impact of Sheikh Abd al Hamid Ibn Badis in that Renaissance is a major humanitarian impact." The testimony of the teacher is the adequacy of Sheikh Ibn Badis. Muhammad al-Tahir ibn Ashur is one of the scholars of the Arab Maghreb. He was a teacher of Ibn Badis and bore witness to his credit for the Algerian renaissance, due to his knowledge of his wisdom and genius in managing the affairs of the nation.

These are some of the many who bore witness to him, and the testimony of one of them is equal to the testimony of a nation due to their solidity in knowledge, their wisdom, and their high status in science and knowledge.

## **4.Ibn Badis's Approach to Interpretation**

What concerns us in the research is Ibn Badis's reliance in his interpretation on Tafsir bi'l ma'thur (interpretation by the reported texts), so what is meant by it? What is approved in it?

### **4.1. Definition of Interpretation by the reported texts (or narrational interpretation):**

"It is what is stated in the Qur'an, the Sunnah, or the words of the Companions as an explanation of what Allah The Almighty intends from His Book. As for the Qur'an, whatever is most beautiful in one verse is explained in another verse. It also includes recitations, and often one of the recitations is explaining the other." Meaning that it depends on the interpretation of the Qur'an by the Qur'an, the Qur'an by the Sunnah, the Qur'an by the sayings of the Prophets' companions, and the recitations interpret each other.

### **4.2.The Rules of Interpretation by the reported texts are:**

- ☞ Matching the interpretation to the interpreted text without reduction.
- ☞ Taking into account the real meaning and the figurative meaning.
- ☞ Taking into account the synthesis between the meanings and the purpose for which the speech is given.
- ☞ Taking into account the proportionality between the verses, exhibiting the demeanour of the appropriateness, and linking between the former and the latter.
- ☞ Note the reasons for the revelation of the Qur'an.
- ☞ The interpreter should avoid claiming repetition in the Qur'an as much as possible.
- ☞ The interpreter must be aware of the law of preponderance, so that if a verse is possible in more than one way, he can weigh and choose." These controls are one of the conditions for the interpretation by aphorism, so the interpreter must not deviate from them, but must abide by all of them.

### **4.3. Ibn Badis's Approach to Interpretation by the reported texts: It is based on the following rules:**

- The First Rule: Interpretation of the Qur'an by the Qur'an: "Interpretation of the Qur'an by the Qur'an is considered one of the most frequently used rules of Ibn Badis." This means interpreting one verse with another verse. This will be clarified in the practical aspect with examples.

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The Second Rule: The recitations interpret each other: Belkhir Mourad mentions the importance of this in an article by saying: " The interpreter's knowledge of the different recitations is considered an important issue for understanding the meaning of the verses and controlling their interpretation, based on the words of revelation itself. Also, this multiplicity contained in the recitation of the verses must be activated in the interpretation, with the aim of enriching the meanings and broadening their connotations." The recitations interpret each other, and this is mentioned in the interpretations of the scholars, which helps the interpretation to reach the intended meaning.

- The Third Rule: Interpretation of the Qur'an according to the Sunnah of the Prophet: It is one of the important rules adopted by Ibn Badis and is the second source of legislation and interpretation after the Holy Qur'an.

In order to clarify the importance of these rules, it is necessary to attribute them to the evidence and support them with it, and this will be under the title of examples of Ibn Badis's interpretation based on the interpretation by the reported texts.

## **5. Examples of the interpretation of Ibn Badis based on the interpretation by the reported texts**

Before we talk about the models in which Ibn Badis adopted the interpretation by the reported texts, it is necessary to mention the important elements that he adopted in his interpretation, which lie in:

### **5.1. Elements adopted in the interpretation of Ibn Badis:**

- Appropriateness: It is represented by the verse's compatibility with its intended meaning according to what precedes it and what follows it. Thus, the meaning is related to the verse, compatible with it, and adapted to it according to a specific pattern, which is not matched by what is below it, nor is it similar to a structure, miraculous in its words and meanings, and the interpretation of a verse is mentioned with linking it with appropriateness, and we rarely lose its presence in the interpretation of the verse.

- Reasons for the Revelation: He took care to mention them and explained their importance in the verses that were associated with the reasons for revelation.

- Vocabulary: It explains the Quranic words in which the meaning is ambiguous and difficult to decipher, so he bases his explanation on the linguistic meaning and the Quranic meaning.

- Structures: He relies in his interpretation on language and grammar. He mentions the interpretation of the word or verse based on its linguistic meaning and its position in the structure as required by grammar, and corresponds to the Quranic meaning and removes ambiguity.

- ☞ Meaning: It states the general and detailed meaning of the verse.
- ☞ Explaining the Qur'an by the Qur'an: the interpretation of some verses depends on deducing their interpretation from another verse that it attaches to it in the meaning because the Qur'an interprets some of it, and this is within the interpretation of the reported texts.
- ☞ Guidance: Guidance in the interpretation of Ibn Badis means directing the word to the intended meaning and advising on what must be done according to the requirements of the verse, by showing wisdom in that.
- ☞ Prophetic Statement: It falls within the interpretation of the Qur'an according to the Sunnah of the Prophet, which belongs to the interpretation by the reported texts. The prophetic statement may be verbal, and it may be practical. Ibn Badis adopted it in the interpretation of some verses.

These are most of the titles adopted in its interpretation, and it has other titles. They are not adopted in all its interpretation, but are subject to what is achieved in the verse, such as education, guidance, literature or lesson...

## 5.2. Some examples of the interpretation of Ibn Badis, which are based on the interpretation by the reported texts:

- Interpretation of the Qur'an by the Qur'an: The Qur'an explains some of itself. An example of this is: In the reward of the servants of the Most Merciful from Surah Al-Furqan in the Almighty's saying:

« Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and [words of] peace (75) Abiding eternally therein. Good is the settlement and residence (76) ».

قَالَ تَعَالَى: ﴿أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٥﴾ خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾﴾ (الفرقان: ٧٥ - ٧٦)

The Explanation of the Qur'an by the Qur'an: In this verse, they are greeted with greetings and peace, and those who receive them have made it clear in the Almighty's saying:

« and its keepers say, "Peace be upon you; you have become pure; so enter it to abide eternally therein," [they will enter]. »

قَالَ تَعَالَى: ﴿وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ﴾ (الزمر: ٧٣)

Angels are the ones who greet them in peace and pray for them with kindness, which enters into greeting, because their kindness is the goodness of their lives.

And most of what you find in the Qur'an is the explanation of the Qur'an, from your mind, Allah willing, to which you are guided." Then he explains the content of the verse according to what the verse of Az-Zumar has made clear of what is hidden in the verse of Al-Furqan by saying: "Those whose attributes and actions are mentioned will be given the reward of their deeds to the high houses in Paradise due to their patience and their confinement to themselves on obedience and jihad and their cessation to them from sins and lusts. The angels receive them with greetings and peace remaining in this eternal bliss and living in Paradise, which is the best stability that man ends up and stays in."

This is evident that the Qur'an explains some of itself. There are other evidence cited by Ibn Badis in the explanation of a verse from Surah Taha in saying: "The Almighty said:

"And, [O Muhammad], do not hasten with [recitation of] the Qur'an before its revelation is completed to you, and say, "My Lord, increase me in knowledge."

قَالَ تَعَالَى: ﴿فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾ (طه: ١١٤)

He explains it by saying:

قَالَ تَعَالَى: ﴿فَإِذَا قَرَأَهُ فَأْتِبِعْ قُرْآنَهُ﴾ (القيامة: ١٨)

Confirming silence by refraining the tongue: The heart is not emptied of consciousness except by the silence of the tongue, so it is not sufficient in its emptiness to abandon reading out loud when listening until the tongue stops moving, so it will not be reading either aloud or secretly.

Therefore, Allah the Almighty confirmed the request to leave reading, forbidding moving the tongue, and said:

"Move not your tongue with it, [O Muhammad], to hasten with recitation of the Qur'an." (16).

قَالَ تَعَالَى: ﴿لَا تَحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾ (١٦) (القيامة: ١٦)

Then, he explained that Allah gathers it in his heart, may Allah's prayers and peace be upon him, and that he releases his tongue by reading it, saying:

« Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation. » (17)

قَالَ تَعَالَى: ﴿إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾ (١٧) (القيامة: ١٧).

Then he ordered him to follow Gabriel's reading if he read it to him, so Muhammad read it as he read it after his completion by saying:

« So when We have recited it [through Gabriel], then follow its recitation. » (18)

قَالَ تَعَالَى: ﴿فَإِذَا قَرَأَهُ فَأْتِبِعْ قُرْآنَهُ﴾ (١٨) (القيامة: ١٨)

That is, when Gabriel reads it and finishes it, then follow his reading and read it as he read it.

And that He Almighty makes it clear with the words of His Prophet and His deeds by saying: "Then upon Us is its clarification [to you]." Al-Qiyamah:19."

قَالَ تَعَالَى: ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾ (١٩) (القيامة: ١٩)

- The recitations interpret each other: Mourad Belkheir mentions in his article; the importance of the interpreter's reliance on the two recitations is similar to the two verses in what he quoted from Abdel Fattah Al-Qadi:

"The interpreter's knowledge of the different recitations is considered an important issue for understanding the meaning of the verses and controlling their interpretation, based on the words of revelation itself. Also, this multiplicity contained in the recitation of the verses must be activated in the interpretation, with the aim of enriching the meanings and broadening their connotations." without being satisfied with attributing them to those readers who are famous for them, or cramming the aspects of the performance differences." He gives an example of this from the interpretation of Ibn Badis of a verse from Surah Al-Furqan, the content of which is:

« And [they are] those who do not testify to falsehood » (72)

قَالَ تَعَالَى: ﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾ (٧٢) (الفرقان: ٧٢)



However, it is from the eloquence of the Qur'an that such verses come with proportional and non-contradictory probabilities, so that a single verse with those probabilities is as if they were verses, as opposed to the coming of the verse with two recitations: so, they are as two verses.

Such as the Almighty saying: "O you who have believed, if there comes to you a disobedient one with information, investigate" (6)

قَالَ تَعَالَى: ﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِيبُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ﴾ (الحجرات: ٦)

So, inquire.

The Almighty says in the verse of ablution: « your feet » (surah-maidah, 6)

قَالَ تَعَالَى: ﴿... وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ...﴾ (المائدة: ٦)

According to the diacritics, Fatha on the word (al wajha), face, it is useful to wash the feet, and this is the original general case.

And by lowering the heads, it is useful to wipe the legs, and this is the case of the license when wearing slippers.

This verse, by its probability, will be useful to lead them away from the witnesses of falsehood and its testimony." The verse of the difference had two meanings, both of which are proportional and not contradictory, as was the case with the two recitations between (so they became clear) and (so they became fixed) and between (your feet) and (your feet). Thus, a verse is recited with two readings as if it were two verses and their meanings are proportional and not contradictory, as Ibn Badis said.

- Interpretation of the Qur'an in the Sunnah of the Prophet: Ibn Badis used the term prophetic statement or prophetic interpretation. There are many examples of this, including the mobilization of infidels to the fire, which Ibn Badis interpreted based on the prophetic hadith: "The Almighty said:

« The ones who are gathered on their faces to Hell – those are the worst in position and farthest astray in [their] way. » (Surah Al-furqan, 34).

قَالَ تَعَالَى: ﴿الَّذِينَ يُحْشَرُونَ عَلَى وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرُّ مَكَانًا وَأَضَلُّ سَبِيلًا﴾ (الفرقان: ٣٤).

He coupled its interpretation with a prophetic hadith by saying: The sheikhs took away from Anas Ibn Malik, may Allah be pleased with him, that a man said: O Prophet of Allah, how can the disbeliever be shoved on his face? He, peace and blessings of Allah be upon him, said: ( Isn't the one who walked on the two legs in the world able to walk on his face on the Day of Resurrection?), From this hadith, we learned that what is reported in the news about the Last Day must be taken as it appears, even if it is unusual in the world, because the conditions of the other world are not measured by the conditions of this world.

The one who abstains from obeying Allah with arrogance will be forced by Allah on the Day of Resurrection to walk on his face as a punishment and a bad path. This is indicated by the prophetic hadith, according to what Ibn Badis explained. The conditions of the afterlife are different from the conditions of this world.

Another example mentioned by Ammar Talbi in his book Ibn Badis' Antiquities is quoted from Ibn Badis' detailed interpretation: "The Almighty said:

"Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed." (Surah Israa, 78).

قَالَ تَعَالَى: ﴿ أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴾ (الإسراء: ٧٨).

Its prophetic interpretation: Al Boukhari, may Allah have mercy on him, brought out in his Sahih from Abu Hurairah, may Allah be pleased with him, said: I heard the Messenger of Allah - may Allah's prayers and peace be upon him and his family - say: the prayers of all of you, each one of you alone, is preferred in twenty-five parts, and the angels of the night and the angels of the day meet in the dawn prayer, then Abu Hurairah says: Read if you wish

"The recitation of the dawn was witnessed."

قَالَ تَعَالَى: ﴿ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴾ (الإسراء: ٧٨).

Abu Hurairah cited the verse in the hadith to show that it is an interpretation of it, and that the dawn prayer is witnessed by the angels of the night, and the angels of the day. This came to Ahmad from Ibn Mas'ud, raised to the Prophet – may Allah's prayers and peace be upon him.

The meeting of the angels was simpler than this for Malik, may Allah have mercy on him, so he narrated in his Muwatta about Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah - may Allah's prayer and peace be upon him and his family - said: Angels succeed one another among you at night, and angels during the day, and they gather for the dawn and afternoon prayers, then those who

have spent the night among you ascend. So He asks them, and He knows best about them: "How did you leave My servants?" They answer: "We left them while they were praying." And with this prophetic statement, the meaning appears in the meeting of the angels of the night and the day in the dawn prayer, the dawn prayer is witnessed, and the dawn recitation is witnessed for the succession of angels.

There are many examples in this regard, as Hassan Abd al Rahman al Silwadi says: "Ibn Badis has a strange ability to evoke the verses of the Qur'an and the Prophetic Hadiths at the time of establishing evidence for them on the issue. Therefore, there is hardly a page of the memorial councils of a noble verse or a prophetic hadith.". The interpretation by the reported texts was one of the features of the interpretation of Abd al-Hamid Ibn Badis.

**- Conclusion:**

Praise be to Allah, by whose grace good deeds are accomplished. This is the interpretation of Abd al-Hamid Ibn Badis, one of the most important and best interpretations, where he adopted important sources, the first of which is:

- ❧ The statement of the Qur'an by the Qur'an, followed by the statement of the Qur'an through the Sunnah of the Prophet, as well as the adoption of the Qur'anic recitations because they interpret each other, and this reliance was on the transfer, that is, the interpretation by the reported texts.
- ❧ He was also distinguished by his mind and did not neglect the aspect of reflection, understanding and insight as required by the divine law because he was familiar with the sciences of Sharia.
- ❧ He relied on linguistics in his interpretation. He is skilled in it according to the testimonies of his professors.
- ❧ His interpretation was characterized by the educational reformist dimension to return the nation to the Book of Allah and the Sunnah of the Messenger of Allah, because in that era, Algeria was occupied by the brutal French destruction (colonization), and the goal of the French was to obliterate the identity of the Algerian people by fighting the Islamic religion, the Arabic language and national unity, so Ibn Badis died while calling for the declaration of war on France.
- ❧ The interpretation by the reported texts was the one adopted in highlighting the Qur'anic meanings, and the aim of adopting the rules of interpretation by the reported texts is to show the Qur'anic meanings of the nation to return it to the Book of its Lord, as it is the refuge and means of salvation in it, and the reasons for happiness in it are hidden in this world and the afterlife.

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- 3) Turki Rabeh. Sheikh Abd al-Hamid Ibn Badis, his philosophy and efforts in education, National Publishing and Distribution Company, Algeria, p. 162, adapted.
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