

PROPHETIC INTERPRETATION OF THE NOBLE QUR'AN: BETWEEN INTELLECTUAL SATISFACTION AND EMOTIONAL JOY.

Adjdir Nadsreddine¹, Tagrerout Hicham², Sardi Mohamed³

¹Faculty of Islamic Sciences, University Abou Bekr Belkaid of Tlemcen, Laboratory of Philosophical and Artistic References for Critical and Rhetorical Thinking in Algeria (Algeria).

² Doctoral researcher specialising in interpretation and Qur'anic sciences, University Abou Bekr Belkaid of Tlemcen (Algeria).

³ University of Algeria 1 (Algeria).

The Author's E-mail: nasreddine.adjdir@univ-tlemcen.dz¹, hicham.tagrerout@univ-tlemcen.dz², Sardi1971mohamed@gmail.com³

Received: 09/2023

Published: 03/2024

Abstract:

This study aims to shed light on the frequency of prophetic interpretation, taking into account both intellectual arguments and methods that appeal to the intellect. Intellectual satisfaction has convinced many people who adhere to logical reasoning, and people have adopted different approaches in this regard. Among the companions of the Prophet Muhammad, we find those who searched for the cause and purpose, extracted the apparent meaning, and fully complied with the prescribed actions or abstentions. In addition, the reality of emotional pleasure is an inner market that burns the heart in accordance with the commands of the beloved, even at the expense of the religiously obligated. The criteria for judgement in this field become blurred, and the concerns of the individual in search of purpose or cause are obscured. These approaches merge into the most complete and ideal methodology exemplified by the Prophet Muhammad in his interpretation of the verses of the Noble Qur'an.

Keywords: Interpretation, intellect, emotion, Noble Qur'an, Prophet Muhammad.

Introduction:

It is undeniable that knowledge is the axis of civilisational radiance, the fundamental basis of the life of society and the cornerstone on which civilisation is built. It is the criterion for the development and prosperity of nations. The attainment of knowledge requires great effort, a long period of time, and various methods to establish its foundations within that civilisation. Therefore, the Prophetic Message emphasised this aspect, stressing its importance and necessity in the life of the individual Muslim. It also sought to establish methods and techniques for acquiring knowledge and its manifestations.

The recipient of knowledge is a fertile ground, ready to absorb two essential elements: intellectual satisfaction and emotional delight. The best example of this is the noble presence of the Master of Existence, our Prophet Muhammad, peace be upon him, while teaching and explaining the guidance he brought. He balanced these two approaches in teaching the companions and interpreting the texts for them, aiming at their obedience and compliance for the sake of their well-being in this life and the hereafter.

Intellectual satisfaction is embraced by those who are convinced by logical and rational arguments. Among the companions of the Prophet Muhammad, we find those who sought the cause and purpose, extracted the apparent meaning, and fully embraced the performance of what is commanded or the avoidance of what is forbidden, thus achieving completeness and perfection. This approach is often taken by beginners or those who are hesitant. It is an ongoing method in human nature, where we find individuals exerting their efforts to achieve their desires and goals, driven by instinct and human nature.

Emotional pleasure is an inner market that burns the heart to the rhythm of the Beloved's commands, even at the expense of religious obligations. In this realm, the scales of judgement are blurred and the concerns of the committed individual in search of a purpose or a cause are obscured. This approach is embraced by those who are deeply rooted in Love and is also a mountainous and innate methodology that is reached after refining the mirror of the soul with the radiance of Love.

In this research we want to highlight the prophetic methodologies in expressing and considering the circumstances of the audience in the realm of discourse. We also seek to understand the role that these approaches play in building and developing competencies. This leads us to ask questions that we hope to answer through this research, such as What are the Muhammadan approaches used by the Prophet, peace be upon him, in interpretation and expression? And what are their reflections on the recipient? To achieve these goals, we will outline the following framework:

First topic: Ways of the interpretive process in the Arab environment.

Second theme: Ways of prophetic interpretation through intellectual arguments.

Third theme: Ways of prophetic interpretation through emotional joy.

Conclusion.

The first theme: Ways of the interpretive process in the Arab environment.

The Arabian Peninsula is the home and dwelling place of the Arabs, who are known as the people of the desert. Much of their knowledge comes from these deserts. It is also noteworthy that they display both harshness and severity on the one hand, and generosity and nobility on the other.

Before Islam, the Arabs were characterised by their worship of idols carved with their own hands. They abandoned the religious law of their father Ibrahim (Abraham) and followed what Al-Khazā'ī had innovated for them. "From that day on, ignorance spread among them, knowledge diminished, they lost their skills, and they scattered to the outskirts and the peripheries. Disputes and conflicts arose between the tribes, and hatred multiplied among them. They no longer had any revealed knowledge or inherited law from a prophet. Nor did they engage in purely intellectual sciences such as medicine, mathematics and the like. Rather, their knowledge was limited to what their poets and orators permitted in poetry and speeches, or what they memorised of their genealogies and historical events, or what they needed in their worldly affairs, such as the weather and the stars, or in wars and the like"¹.

In fact, the Arabs lacked many sciences, except those they needed in their daily lives, such as poetry, rhetoric, knowledge of genealogy and understanding of the weather. These sciences, namely poetry, rhetoric and genealogy, shaped the psyche of the Arab individual, especially the Quraysh, in

¹- (Understanding the Conditions of the Arabs), by Mahmoud Shukri Al-Awsi, explained and corrected by Mohammed Bahjat Al-Athari, Dar Al-Kutub Al-Masri, 2nd edition, vol. 3, p. 81.

what is known as tribalism. They would recite poems and compose eloquent speeches boasting of their lineage and tribal affiliation, while at the same time using poetry to ridicule their enemies.

If we delve into the depths of ancient history, dating back to the pre-Islamic era, we find that the Arabs lacked the intellectual sciences that were so abundant in Greek civilisation. However, they were famous for their poetry, their mastery of the Arabic language and the power of rhetoric in their speech. Ahmad Amin quoted Ibn Khaldun as saying of the Arabs: "They are the most distant people from the sciences, because the sciences have specific characteristics and require education. The Arabs, as we have said, are the most distant people from them. Therefore, the sciences became urban and the Arabs were far from them and their market"².

The lifestyle of the Arabs at that time was simple and ordinary, dictated by the desert environment and its conditions. They had no significant aspirations or grand horizons, except to achieve self-sufficiency. This limited Arab thought to simple matters, which became the focus of their poetry and speeches. Thus we find descriptions of loved ones, lamentations over ruins, and pride in their genealogies. In their poetic expressions, they often used animal analogies that roamed in their environment.

If we look at the intellectual life of the Arabs in the pre-Islamic era, we find it limited and deficient. The Arabs lacked the inclination and fervour to question and investigate their surroundings, similar to the Greek philosophers. Their thinking was characterised by naivety, saturated with myths and legends.

However, this did not prevent them from acquiring some knowledge. Despite the simplicity of their thinking and the scarcity of sciences, they possessed mental faculties that did not require transmission or writing, which can be attributed to their Bedouin nature. This enabled them to compose and memorise poetry.

One manifestation of Arab life in the pre-Islamic era was that it was based on poetry, language, proverbs and stories. They did not have an established knowledge and philosophy with principles and rules. Ahmad Amin, discussing the sciences among the Arabs at that time, said: "But it is wrong to call these things sciences, as Al-Awsi and others do when they say: 'Among their sciences are medicine, knowledge of the weather, and knowledge of the heavens,' and they praise them as if they had organised knowledge with principles and rules. What they had in these fields did not go beyond preliminary knowledge and simple observations"³.

Ahmad Amin's words about the nature of knowledge are accurate and valid. We do not call something knowledge unless it is based on principles and foundations that preserve its accuracy and credibility. The Arabs were not familiar with this concept. The best poetry for the Arabs was that which pleased the ears and stirred the senses.

The educational process of poetry among the Arabs consisted of two basic stages: length of language on the one hand, and conciseness on the other. Abu Amr ibn al-'Ala was asked, "Did the Arabs use length?" He replied, "Yes, in order to be heard. Were they concise?" He said, "Yes, to be memorised"⁴. This process had a profound effect on the preservation of Arabic poetry. Elongation

² - Fajr Al-Islam (The Dawn of Islam), by Ahmed Amin, Dar Al-Kitab Al-Arabi, Beirut, Lebanon, 11th edition, 1979 AD, p. 32.

³ - Fajr Al-Islam (The Dawn of Islam), by Ahmed Amin, p. 48.

⁴ - Balagh Al-Arab Fi Ma'rifat Ahwal Al-Arab (Understanding the Conditions of the Arabs), by Mahmoud Shukri Al-Awsi, vol. 3, p. 83.

in Arabic poetry made it pleasing to the ear, and poetry in that era was like the Qur'an in our time. It retained its esteemed status and was elevated in rank. The wicked used it to win people's sympathy. The conciseness of those poems played a crucial role in facilitating their memorisation because of the Arabs' exceptional ability to remember.

One of the predominant methods of learning at that time was through experience and inheritance. Some sciences, such as medicine, were inherited by the Bedouin people. Ibn Khaldun, in his introduction to Arab medical knowledge, states: "The urban Bedouins have their own medicine, based mostly on limited experience handed down from the tribal elders and their wise women"⁵. He also mentions similar circumstances regarding their knowledge of weather and astronomy. This was information based on incomplete experience, sometimes accurate and sometimes inaccurate, handed down from generation to generation⁶.

In contrast, Judaism and Christianity had a significant advantage in spreading literacy and knowledge throughout their communities. Their temples became schools where people learned the principles of their religion, as well as the basics of reading and writing for those who were interested, especially children. The religious needs of these two faiths also led to the emergence of religious scholars who educated and taught people the basics of their religion, spreading their faith among polytheists or followers of other religions. This led to the establishment of specialised institutions to train these religious scholars, affiliated to the temples. They studied the holy scriptures and their interpretations and explanations. They also studied languages, philosophy, debates and other subjects related to their religions.

Among these scholars were intelligent individuals with a broad vision.

They did not limit themselves to memorising what was handed down to them or blindly following what they were taught. Instead, they explored the cultures and sciences of others, studied different languages and philosophies, and formed their own opinions based on reason and logic. This led to the emergence of critical thinking among them. Criticism encourages the development of individual perspectives⁷.

The pre-Islamic environment in general, and the Quraysh tribe in particular, emphasised the use of length and conciseness in the recitation of poetry for the purpose of auditory enjoyment and memorisation. In addition, knowledge was acquired through personal experience and passed down from generation to generation.

Proverbs and poetry were among the most important literary forms valued by pre-Islamic Arabs. The People of the Book (Jews and Christians) also focused on proverbs and the wisdom contained in their holy scriptures and taught them to their children in religious schools. Umar ibn al-Khattab is reported to have said: "Learn from the stars to navigate, from genealogies to recognise and relate to each other, and from poetry to gain wisdom and learn noble morals".

Teaching was carried out by teachers who made it their profession. Some specialised in teaching as their main occupation, while practising another trade to support themselves. Elementary education,

⁵- Muqaddimah Ibn Khaldun (Ibn Khaldun's Introduction), by Abdul-Rahman Ibn Khaldun, edited by Abdullah Mohammed Darwish, Dar Ya'rub, Damascus, 1st edition, 1425 AH - 1951 AD, p. 268.

⁶- Fajr Al-Islam (The Dawn of Islam), by Ahmed Amin, p. 48.

⁷- See Al-Mufasssal Fi Tarikh Al-Arab Qabl Al-Islam (The Detailed History of the Arabs Before Islam) by Jawad Ali, Dar Al-Saqi, 4th edition, 1422 AH/2001 AD, vol. 15, p. 294.

which focused on teaching reading, writing and other basic skills, did not require extensive knowledge or expertise. Therefore, it was not a requirement for teachers to have deep scientific knowledge. Anyone who had the ability to teach children, whether they were religious scholars or otherwise, could engage in primary education. This is similar to the ancient schools that continue to teach children to read and write today. The pre-Islamic writings do not mention the names of these pre-Islamic teachers⁸.

It can be said that the Arab environment did not have a strong emphasis on science until various educational curricula emerged. Instead, their learning methods were based on natural instincts and inherited knowledge from their ancestors, shaped by their Bedouin nature. On closer examination, however, we find that these few Bedouin educational methods have yielded fruitful results. This can be attributed to the environment, which played a significant role in shaping the imagination, intelligence, concentration and memorisation skills of the Arabs, equipping them with qualities and abilities for intellectual advancement.

The second theme discusses the ways of interpreting the Prophet Muhammad through rational arguments. As Islam spread and its light illuminated the horizon, and the Arabs began to follow its teachings and the guidance of the Prophet, it became necessary for them to learn about their religion from the primary teacher, who was none other than the Prophet Muhammad (peace be upon him). He was an excellent educator and the Companions (may Allah be pleased with them) were exemplary students.

1- Indeed, the Prophet Muhammad (peace be upon him) used various methods in the process of interpretation to facilitate the understanding of the message and to convey it accurately to his companions (may Allah be pleased with them). By studying his biography in the books of seerah (biography) and the texts of hadith (prophetic traditions), one can find these interpretive approaches and methods that the Messenger of Allah (peace be upon him) used in teaching his companions. He used logical reasoning and analogical arguments that appeal to the intellect of the listener.

The following are some of the important methods of interpretation established in the Prophetic era:

1. The experimental method (practice and application):

The Prophet (peace be upon him) used this method with his companions to reinforce the actions he performed in their minds. The practical application of rituals and acts of worship served as a means of establishing them in their minds. The Prophet (peace be upon him) instructed his companions to follow him in all matters of religion. It is narrated that he said: "Whoever performs ablution similar to my ablution and then prays two units of prayer without letting his mind wander, his past sins will be forgiven⁹.

Malik ibn al-Huwarith (may Allah be pleased with him) narrated that the Prophet Muhammad (peace be upon him) said, "Pray as you have seen me pray. When the time comes for prayer, let one

⁸ - See "Al-Mufassal Fi Tarikh Al-Arab Qabl Al-Islam" (The Detailed History of the Arabs Before Islam) by Jawad Ali, Dar Al-Saqi, 4th edition, 1422 AH/2001 AD, Vol. 15, p. 300.

⁹ - "Sahih Al-Bukhari" (Authentic Compilation of Bukhari), by Muhammad Zuheir Al-Bukhari, Dar Touq Al-Najah, 1st edition, 1422 AH, Book of Wudu (Ablution), Chapter: "Whoever performs Wudu' thrice", Hadith number: 159, Volume 1, p. 43.

of you give the call to prayer and let the eldest of you lead the prayer¹⁰. It is also narrated by Jabir that he saw the Prophet (peace be upon him) throwing pebbles at his designated place on the Day of Sacrifice (Yawm al-Nahr) and said, "Take your rituals from me, for I do not know if I will be able to perform Hajj after this year"¹¹.

All these narrations show the method of performing religious rituals that the Prophet Muhammad (peace be upon him) performed and the Companions (may Allah be pleased with them) witnessed and transmitted as they were, following the practices of the Prophet (peace be upon him).

The use of experimentation and application as an effective method of interpretation leads to the discovery of truths, the construction of knowledge, and the achievement of verification. Ibn Khaldun called reason based on experimentation "experimental reason". According to him, experimentation is the real proof that leads to the construction of competence. This is embodied by the Prophet (peace be upon him) in his practical and applied approach to worship and rituals as observed and transmitted by his companions.

2- The dialogical approach:

which involves asking questions and enriching the circle of knowledge and gathering through purposeful discussions and beneficial dialogues, enhances the learner's ability to dialogue and instils in them a love of inquiry, seeking knowledge, and eagerly anticipating it. This was the method that the Prophet Muhammad (peace be upon him) used with his companions. He would ask them questions and leave room for discussion if they knew the answer. Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) asked his companions, "Do you know who the bankrupt is? They replied, "The bankrupt among us is the one who has neither wealth nor possessions. The Prophet (peace be upon him) said, "The bankrupt of my Ummah (community) on the Day of Judgement is the one who comes with prayers, fasting and charity, but who has also insulted this person, slandered this person, unlawfully consumed the wealth of another, and physically harmed someone. So his good deeds will be taken and given to these people as compensation, and if his good deeds are exhausted before justice is fully served, their sins will be taken and given to him, and then he will be thrown into the fire"¹².

The Prophet (peace be upon him) taught his companions the art of dialogue and discussion in matters of their religion, so that they would learn to inquire about everything that concerned them and not miss anything, and to understand and comprehend these matters thoroughly. They were the generation that would spread the message and become the leaders and guardians of this message in the world.

¹⁰ - "Musnad Imam Al-Shafi'i" (The Collection of Imam Al-Shafi'i), by Al-Shafi'i, edited by Youssef Ali Al-Zawawi and Azat Al-Atar, Dar Al-Kutub Al-Ilmiyyah, Beirut, Lebanon, n.d., 1370 AH - 1951 AD, Book of Prayer, Chapter: "Concerning the Congregation and the Rulings of the Imamah (Leading the Prayer)", Hadith number: 319, Volume 1, p. 108.

¹¹ - "Sahih Muslim" (Authentic Compilation of Muslim), by Imam Muslim, edited by Mohammed Fuad Abdul Baqi, Dar Ihya' Al-Turath Al-Arabi, Beirut, Lebanon, Book of Hajj, Chapter: "The Recommendation of Stoning the Jamrat Al-Aqaba on the Day of Sacrifice while Mounted", Hadith number: 1297, Volume 2, p. 943.

¹² - "Musnad Imam Ahmad bin Hanbal" (The Collection of Imam Ahmad bin Hanbal), by Ahmad bin Hanbal, edited by Shuayb Al-Arnaut and others, supervised by Abdullah Al-Turki, Al-Resalah Foundation, 1st edition, 1421 AH - 2001 AD, Musnad of the Many Companions, Musnad of Abu Hurairah, Hadith number: 8415, vol. 14, p. 139.

3- The method of gradual teaching and education:

The Prophet Muhammad (peace be upon him) followed this practical approach in applying the dialogical aspect by asking questions and enriching the circle of knowledge and gatherings with purposeful discussions and beneficial dialogue. This method took into consideration the intellect of his companions (may Allah be pleased with them), as they were new to Islam and were not overwhelmed with excessive knowledge or an abundance of Qur'anic verses until they understood the meanings of the verses they were memorising. Abu Abdur-Rahman narrated that those who used to recite to them from the companions of the Prophet (peace be upon him) would say, "They used to learn ten verses from the Messenger of Allah (peace be upon him), and they would not move on to the next ten verses until they knew the actions (prescribed) in them. He said, "This is how we learned knowledge and actions"¹³.

The method of gradual teaching and education allowed the Companions to inherit knowledge of the Book of Allah (Quran) and to act upon it. They received a thorough understanding of it from the Prophet Muhammad (peace be upon him). Islamic law (Shari'ah) also incorporated the concept of gradual progression in its rulings, taking into account the circumstances and conditions of people. The Prophet Muhammad (peace be upon him) was the best example of applying this method in teaching his companions.

Teaching through a gradual progression, from the easier to the more difficult, helps to organise and structure ideas in the minds of the learners. It also facilitates the process of comprehension and helps to build and connect ideas. This method also takes into account the level of understanding and comprehension of the recipients, and its effects can be seen in the actions of the Prophet Muhammad (peace be upon him) and his companions. Through this method, they memorised and understood the Qur'an and implemented its commands. They became the most knowledgeable and understanding of the Qur'an.

4- Use of the branching method:

The branching method or diagrams used by the Prophet Muhammad (peace be upon him) in teaching his companions (may Allah be pleased with them) is one of the modern and effective approaches in contemporary education. It is a successful method in consolidating knowledge, understanding goals and objectives, and achieving desired results. Jabir ibn Abdullah reported: "We were with the Prophet (peace be upon him) and he drew two lines on his right and two lines on his left. Then he put his hand on the middle line and said, "This is the way of Allah. Then he recited the verse: This is My Straight Path, so follow it, and follow not other paths, for they will lead you astray from His Path" (Qur'an 6:153)¹⁴. It is also narrated that Abdullah ibn Mas'ud said: "The Messenger of Allah (peace be upon him) drew a square and said, "This is the term. Then he drew a line in the middle and said, "This is man. Then he drew lines inside the square and said, "This is the provision. Then he drew a line outside the square and said, "This is hope, and the provisions nibble at it while it is still towards hope." In this way, the Prophet (peace be upon him) created a visual

¹³ - (The Musnad of Ahmad ibn Hanbal), by Ahmad ibn Hanbal, Hadiths narrated by men from the companions of the Prophet Muhammad, Hadith of a man from the companions of the Prophet Muhammad, Hadith number: 23482, Vol. 38, p. 466.

¹⁴ - "The Selected from the Musnad of Abdul bin Hameed", by Abdul Hameed ibn Hameed ibn Nasr Al-Kassi, edited by Sobhi Al-Badri Al-Samara'i and Mahmoud Mohammed Khalil Al-Sa'idi, Dar Al-Sunnah, Cairo, 1st edition, 1408 AH - 1988 AD, Musnad Jabir ibn Abdullah, Hadith number: 1141, p. 345.

representation in the minds of his companions that brought them closer to understanding his purpose and goal¹⁵.

This method has served as the inspiration for techniques such as mind mapping, summarising and organising information, which facilitate and enhance understanding for the learner.

5- The puzzle method:

Teaching through riddles is a method that instils a love of exploration and engages the mind, encouraging research and speculation to find the solution. The Prophet Muhammad (peace be upon him) used this method with his companions to develop their analytical and interpretive skills. It is narrated that Ibn Umar (may Allah be pleased with him) reported that the Prophet (peace be upon him) said, "Among the trees, there is a tree whose leaves never fall. What is it?" Abdullah ibn Umar said, "People began to think about the trees in the open desert, and I thought it was the palm tree. But I was shy, so they said, 'Tell us, O Messenger of Allah, what is it?' He said: 'It is the palm tree. This method forced the Companions to think deeply, trained them to guess and analyse, and ignited their eagerness to know the answer.

These are some of the methods that the Prophet (peace be upon him) used to teach his companions (may Allah be pleased with them), which proved to be effective and successful. In return, we observe the Companions' keenness and diligence in following the Prophet's footsteps, learning from his words and actions, as well as their enthusiasm in memorising what the Prophet (peace be upon him) recited to them and actively engaging in discussion and dialogue with him when faced with any confusion or ambiguity. As the primary teacher and purveyor of divine revelation and the teachings of Islam, he would explain the Qur'an to them, clarify the ways of the religion and dispel any doubts they might have, thus spreading the message of Islam.

In summary, the Prophet (peace be upon him) followed a unique and comprehensive methodology, laying down the foundations and principles in various fields. The integrated interpretative approaches combined the cognitive aspects of intellectual work with the emotional aspects of spiritual growth.

The third theme: The Emotional Approach in Prophetic Teaching.

The Prophet (peace be upon him) used various methods and approaches in teaching, which are considered effective means of building and developing knowledge and skills. The Companions excelled in understanding their religion and worldly matters through these methods, as they were the best individuals to carry the banner of Islam.

1- The method of arousing curiosity and engaging the listener:

This method instils curiosity and a desire to explore in the human soul. The Prophet (peace be upon him) used this method to teach his companions about the matters of their religion. It is narrated that Abu Sa'id heard the Messenger of Allah (peace be upon him) say, "Shall I not tell you something by which Allah forgives sins and increases good deeds?" They said, "Certainly, O Messenger of Allah. He said: "To perform ablution in a perfect manner in spite of difficult circumstances, and to take

¹⁵ - (Authentic Compilation of Bukhari), by Al-Bukhari, Book of Medicine, Chapter: "About hope and its length", Hadith number: 6054, Volume 5, p. 2350.

many steps to the mosque¹⁶. This action of the Prophet (peace be upon him) made the companions want to know what he was going to tell them. It became a fascinating matter for them to learn something new in their religion. Another example of this approach is when the Prophet (peace be upon him) said to the poor, "Shall I not tell you something by which you will catch up with those who have gone before you and surpass those who will come after you, except those who do as you do?"¹⁷ This incident occurred when the poor complained to the Prophet (peace be upon him) about their situation compared to the wealthy. The Prophet (peace be upon him) responded by guiding them towards an action that would earn them the reward of the rich or even more. His words awakened a thirst in these poor people to learn about the matter, solve their problem, alleviate their plight, and preserve his teachings by applying them in their lives.

The Prophet (peace be upon him) based the process of interpretation on the method of intrigue, which is considered a method that "awakens aspirations and ignites souls, because the human soul desires to explore what is new. Moreover, by arousing and captivating the listener, it makes him search and investigate with great eagerness and a strong desire to know the intriguing thing"¹⁸. Motivation and fascination are important elements on which the process of interpretation is based in order to achieve the purpose of clarification, because they are the source of exploration and the desire to develop knowledge and expertise.

2- The Gesture Approach:

This is another method that the Prophet (peace be upon him) used to teach his companions. It is narrated by Jabir ibn Abdullah that the Prophet (peace be upon him) said, "The greatest trial, and it will not cease until the Hour is established, is the trial of the False Messiah (Dajjal). Every prophet has warned his people about him. I will inform you of something that no prophet before me has ever told his people. The False Messiah is one-eyed, and Allah is not one-eyed"¹⁹. The Prophet (peace be upon him) illustrated the appearance of the Dajjal by covering one eye with his hand. This gesture brought a visual representation of the Dajjal into the minds of the companions, helping them to understand and visualise the concept. Another example is when the Prophet (peace be upon him), in the hadith about the guardian of an orphan, pointed with his index and middle fingers and said: "Whoever takes care of an orphan, whether related or not, will be with me in Paradise like these two fingers"²⁰. With this gesture, the companions understood the proximity of the guardian of an orphan to the Prophet (peace be upon him) in Paradise. This method brought the meaning closer to their minds and facilitated quick understanding.

Thus, the beloved Prophet combined verbal expressions and hand gestures in his explanations to clarify the objectives and emphasise their importance. This practical method helps develop the

¹⁶- The Book Compiled on Hadiths and Narrations", by Ibn Abi Shaybah, edited by Kamal Youssef Al-Hout, Dar Al-Rashad, Riyadh, 1st edition, 1409 AH, Book of Purification, Chapter: "On the preservation of Wudu' and its virtue", Hadith number: 44, Volume 1, p. 15.

¹⁷- (Authentic Compilation of Bukhari), by Al-Bukhari, Dar Ibn Kathir, Al-Yamamah, Beirut, 3rd edition, 1407 AH - 1987 AD, Book of the Description of Prayer, Chapter: "Remembrance after Prayer", Hadith number: 807, Volume 1, p. 289.

¹⁸- "Prophetic Methods in Education, by Ali bin Naif Al-Shahoud, 1st edition, 1430 AH - 2009 AD, p. 210.

¹⁹- Same source, (The Musnad of the Plentiful Narrators of the Companions), Musnad Abu Hurairah, Hadith number: 1412, vol. 22, p. 9.

²⁰- "Al-Muwatta'" narrated by Yahya, Malik ibn Anas, edited by Muhammad Al-Azami, Zayed bin Sultan Al Nahyan Foundation, 1st edition, 1425 AH - 2004 AD, Book of Al-Jami', Sunnah in Poetry, Hadith number: 3491, Vol. 5, p. 1383.

student's skills because it is a mechanised process that accelerates comprehension and captures attention. It facilitates engagement with verbal explanations and captures the listener's attention, thereby enhancing clarity and eloquence beyond mere verbal expression.

3- Repetition and segmentation for comprehension:

Repeating information several times is a means of aiding memorisation and consolidating language. In addition, detailing and clarifying the speech is crucial to understanding the meaning and achieving the intended purpose. This method is one of the ways the Prophet (peace be upon him) taught his companions. It is narrated by Anas ibn Malik that the Prophet (peace be upon him) used to say the greeting of peace (salaam) three times when entering a gathering, and he would repeat a word three times when speaking²¹. It is also narrated by Aisha (may Allah be pleased with her) that the Prophet (peace be upon him) would narrate a hadith in such detail that if someone were to count it, he would be able to do so²². These two narrations demonstrate the benefits of repeating and elaborating on a speech for the listener's understanding, comprehension and memorisation.

The process of repeating and elaborating speech is one of the methods by which benefit, understanding and implementation are achieved. It helps to fix the message in the listener's mind so that the words and phrases can be absorbed and remembered. This process is particularly helpful for people whose ability to understand and remember information is slower.

Conclusion:

In conclusion, The interpretive process played a prominent role in the methodology of the Prophet Muhammad (peace be upon him) and was considered the cornerstone in building the Muslim community. He adopted innovative approaches to interpretation, which he himself established and implemented, and which formed the basis on which he relied to convey his message.

These methods, which the Prophet (peace be upon him) used from time to time, were designed to alleviate the boredom and fatigue of those responsible for implementing the teachings. The different methods of delivering the injunctions were intended to engage the individual and make him aware of the diversity inherent in the message. The use of different approaches inevitably leads to better understanding and fulfils the objective of immersion.

The interpretation process took different forms to clarify the message, alternating between logical reasoning and relying on emotional appeals for the students' understanding.

List of the references:

1. The Prophetic Methods in Education, by Ali bin Naif Al-Shahoud, 1st edition, 1430 AH - 2009 AD.
2. Balagh Al-Arab Fi Ma'rifat Ahwal Al-Arab (Understanding the Conditions of the Arabs), by Mahmoud Shukri Al-Awsi, explained and corrected by Mohammed Bahjat Al-Athari, Dar Al-Kutub Al-Masri, 2nd edition.
3. Sahih Al-Bukhari, by Al-Bukhari, Dar Ibn Kathir, Al-Yamama, Beirut, 3rd edition, 1407 AH - 1987 AD.
4. Sahih Al-Bukhari, by Al-Bukhari, Mohammed Zuheir, Dar Touq Al-Najah, 1st edition, 1422 AH.

²¹- (Authentic Compilation of Bukhari), by Al-Bukhari, Book of Seeking Permission, Chapter: "Greeting and Seeking Permission Three Times", Hadith number: 5890, Volume 5, p. 2305.

²²- Same source, book, chapter: "Description of the Prophet Muhammad," Hadith number: 374, Volume 3, p. 1307.

5. Sahih Muslim, by Imam Muslim, edited by Mohammed Fuad Abdul Baqi, Dar Ihya' Al-Turath Al-Arabi, Beirut.
6. Fajr Al-Islam (The Dawn of Islam), by Ahmed Amin, Dar Al-Kitab Al-Arabi, Beirut, 11th edition, 1979 C.E.
7. The Compiled Book of Hadith and Traditions, by Ibn Abi Shaybah, edited by Kama Youssef Al-Hoot, Maktabat Al-Rushd, Riyadh, 1st edition, 1409 AH.
8. Musnad Imam Ahmad bin Hanbal, by Ahmad bin Hanbal, edited by Shuayb Al-Arnaut and others, supervised by Abdullah Al-Turki, Al-Resalah Foundation, 1st edition, 1421 AH - 2001 AD.
9. Musnad Al-Imam Al-Shafi'i, by Al-Shafi'i, edited by Youssef Ali Al-Zawawi and Azat Al-Atar, Dar Al-Kutub Al-Ilmiyyah, Beirut, n.d., 1370 AH - 1951 AD.
10. Muqaddimah Ibn Khaldun (Ibn Khaldun's Introduction), by Abdul-Rahman Ibn Khaldun, edited by Abdullah Mohammed Darwish, Dar Ya'rub, Damascus, 1st edition, 1425 AH - 1951 AD.
11. The Selected Narrations from the Musnad of Abd bin Humaid, by Abdul-Hamid bin Humaid bin Nasr Al-Kassi, edited by Subhi Al-Badri Al-Samara'i and Mahmoud Mohammed Khalil Al-Sa'idi, Maktabat Al-Sunnah, Cairo, 1st edition, 1408 AH - 1988 AH.
12. Al-Muwatta narrated by Yahya, by Malik bin Anas, edited by Mohammed Al-Azami, Zayed bin Sultan Al Nahyan Foundation, 1st edition, 1425 AH - 2004 AD.