

## Examining the priority of the Thematic Comprehensive Interpretation of the Holy Quran: A Case Study on the Quranic word “Hamd”

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### ABSTRACT

*The word "Hamd would be one of the key words in the area of liturgical concepts mentioned in the Holy Quran. Our purpose in writing this research paper is to display the best and the most operational type of interpreting the Holy Quran's verses and words, which would be called the "comprehensive" interpretation of the Holy Quran, By the comprehensive interpretation of the Holy Quran it is meant an all-inclusive interpretation which can cover and deal with all the Quranic verses from every possible angle. Accordingly, we have made a great effort to prove the suitability and the appropriateness of the "comprehensive" approach to interpreting the Holy Quran by researching the Quranic word "Hamd" in the comprehensive interpretation of the Quranic verse "الحمد لله رب العالمين" "Allhamdo lellaah, rabbal Aalamin" (= praise be to Allah [who is] Lord of the Worlds). To do this research, we have studied and combined eighteen Shiite and Sunni Quranic interpretive books. Having studied these interpretive books, each of which has looked at and dealt with the Quranic verses by a particular approach, we extracted nearly one-hundred and fifty Quranic points on the above-mentioned Quranic verse; and having compared each previous Quranic interpretation with the "comprehensive" approach separately, we have presented and introduced the best and the most operational interpretation of the Holy Quran, which would accordingly, be called "the comprehensive" approach to the interpretation of the Holy Quran.*

*Keywords: Hamd, the Comprehensive Approach.*

## **Introduction**

As a matter of fact, the Quranic word of "Hound" has been mentioned thirty – eight times in the Holy Quran. Other derived words from this Quranic word "Hamd", which have been mentioned in the Holy Quran, are as follows: the word "Hamedoun" (one time), the word "Mahmoud" (one time); the word "Yohmadou" (one time); the word "Hamd" (Seventeen times); the word "Muhammed" (Peace Be Upon Him and His Family) (four times). For convenience, in this research paper, we only look at a Quranic verse in which the Quranic word "Hamd" has been mentioned, a Quranic word which has great usage in the Holy Quran. This Quranic verse will be "الحمد لله رب العالمين". The second Quranic verse we are dealing with will be the sura "Hand" or "Fatiha", which is widely used by Muslims around the world in their daily prayers and greetings, that is to say, the phrase "الحمد لله" (=Praise be [only] to Allah"). According to Behaa'oddin Khorramshahi (2010), the usage of the word "Hamd" in the Holy Quran would be in a manner that it can either be understood as "praising" or "appreciating". In the course of compiling this research paper, we studied and looked at different Farsi and Arabic interpretive books, whether Shiite or Sunni, each of which has looked at the Holy Quran through a particular approach. In this research paper, nearly one-hundred and fifty significant points on this Quranic verse have been extracted, and the final result has been "the comprehensive" interpretation of the Holy Quran, which would be considered as the best and the most practical approach to the interpretation of the Holy Quran.

## **The Necessity of a Comprehensive Look at the Interpretation of the Holy Quran**

If we are supposed to make use of and apply what our ancestors had provided us with in the interpretation of the Holy Quran, we have to refer to and study at least the most distinguished and well-known previous interpretations of the Holy Quran, which have been searched using different approaches. Not only must we refer to and study the existing and available contemporary interpretations of the Holy Quran, but also it would be necessary that, along with a comprehensive look and understanding, we refer to and study all the Quranic interpretations ever written from the beginning up to the present time. The comprehensiveness of such a look and understanding does necessitate that, for example, seyed Qutb's interpretation, Mohyoddin Ibn-e Arabi's interpretation, Rashidoddin Meibodi's interpretation and Khadjeh Abdullah Ansaari's interpretation of the Holy Quran, along with the Al-Mizaan (=The Scaled) interpretation of the Holy Quran, as well as other existing and available interpretations of the Holy Quran be carefully looked at and studied. It is hoped that the future Quranic interpreters will introduce and present new interpretations of the Holy Quran, which will retain the dignity of the Holy Quran. There is no doubt that any interpretation of the Holy Quran will not retain the dignity of this divine book, and it will be like a drop of water in the presence of a great ocean, that is to say the dignity of the Holy Quran does necessitate that a comprehensive interpretation of the Holy Quran is introduced and presented to the whole world. Basically, any presentation of a non – comprehensive interpretation of the Holy Quran will be regarded as a crushing mistake. Therefore, those Quranic interpreters who have interpreted the Holy Quran in a non-comprehensive manner have unwisely chosen a byway route in the interpretation of the Holy Quran, oppressing this great divine book.

In the Quran by Quran interpretation, the scaled interpretation; in the Shiite-narrative interpretations, Borhaan; in the interpretations written in the beginning of Islam, Ali Ibn-e Ibrahim Qomi's interpretation, in the Sunni-narrative interpretations, Al-Dorrol Mansour (= the Written Jewel); in the scientific interpretations, seyed Qutb's *Fi Zelaalel Quran* (= In the Shadow of the Quran); in the mystical interpretations of the Holy Quran which are divided into types: 1) deciphering Quranic verses, of Mullah Sadra; 2) the revelational interpretations, MuhyO ddin Arabi's interpretation; and Mullah Sadra's interpretation based on the science of numbers, and Mullah Sadra's deciphering the Quranic letters, and the Quranic interpretations written by Mirdamaad and Mir- Fendereski are considered as the significant examples of the interpretations of the Holy Quran. But, these interpretations of the Holy Quran do not look at the Holy Quran itself; rather, they show certain directions and frameworks to the readership, helping the

reader to understand and comprehend the interpretations, course of thought only. As a matter of fact, no written Quranic interpellation has ever followed to retain the dignity of the Holy Quran. Future Quranic interpretations must go beyond the previously written interpretations of the Holy Quran, and should present and introduce a kind of novel Quranic interpretation which covers all the Quran's learnings from all possible angles together. Then, we will see that a great difference has been between what have been written previously as the so-called interpretations of the Holy Quran and what will be introduced and presented as the comprehensive interpretation of the Holy Quran. It would be obvious that none of the previously written interpretations of the Holy Quran have not been sufficient enough to retain the dignity of the Holy Quran. As a matter of fact, it can be definitely said that no comprehensive interpretation of the Holy Quran has ever been introduced and presented up to the present time. This failure and unfulfillment has been due to the lack of the knowledge of the past Quranic interpreters who had not enough mastery of their time's bodies of knowledge and cultures, which prevented them from introducing and presenting a comprehensive interpretation of the Holy Quran, averting them from a full understanding of Quranic verses. Furthermore, it might be that the time in which the past Quranic interpreters lived did not allow them to think and look deeply at the Quranic verses, and in a comprehensive manner. There is no doubt that Quranic verses do enjoy such a surprising comprehensiveness that their equal counterpart will only be the Talking Quran and the Innocent Shiite Imams (peace be upon Them), and since the blessing and grace of God, the Almighty are ever - continuous and all-inclusive, the degree of understanding and comprehending the Quranic verses depend on the interpreter's mastery and command of different sciences and bodies of knowledge. Therefore, to call a Quranic interpretation comprehensive", the Quranic interpreter's mastery and command of different bodies of knowledge and sciences must be emphasized. In other words, along with an updated scientific look, revelational look, Islamic narrative - knowing look, mystical look, and the like, the Quranic interpreter has to have a broad mastery and command of today's sciences such as sociology, mathematics, astrology, psychology, and the like, which all will result in a full understanding of divine text of the Holy Quran on the part of the readership.

### **Significant Points on the Comprehensive Interpretation of the Holy Quran**

A non-comprehensive interpretation of the Holy Quran would be considered as an incorrect interpretation, and defective interpretation of the Holy Quran. Therefore, since the Holy Quran would not be considered as a defective book, it, accordingly, must not be interpreted in an incorrect, defective manner. Imam Khomeini (Peace Be Upon Him) once stated: "Any Quranic interpretation compared with its previous interpretive counterparts will be defective and insufficient. Basically, the miraculous aspect of the Holy Quran does necessitate that the more you spend time thinking carefully and seriously about it, the more you will be able to write it, and, the more it will have points" (The Interpretation of the Quranic sura of "Hamd" P. P: 3-4) Thus, we can conclude that the essential condition for the interpretation of the Holy Quran would be the comprehensiveness, that is to say, the comprehensive interpretation of the Holy Quran. Therefore, any Quranic interpretation which combines and includes all the possible and existing Quranic interpretive approaches in it will be called a comprehensive interpretation, that is to say, interpreting each Quranic verse by all the possible, existing means which are available to the Quranic interpreter. The first approach to the interpretation of Holy Quran would be the divine message. As a matter of fact, the divine message acts as a medium between God, the Almighty and the divine prophets. But it should be noted that the divine message is not limited to the divine prophets. Indeed, the divine message has been sent down from on high to be used by human beings, too. Therefore, we, human beings, do have the ability to enjoy and use the divine message, and, based on which, we can look at worldly as well as otherworldly issues. The second approach to the interpretation of the Holy Quran would be, making use of Islamic hadiths.

There are many Islamic hadiths which are related to all Quranic verses, which we can make use of for presenting and introducing a sound interpretation of the Holy Quran.

Therefore, Islamic hadiths are not limited to innocent shiite Imams (Peace Be Upon Them) and other really faithful Muslims. They can be used by all human beings. The third approach to the interpretation of

the Holy Quran would be the wisdom or the rational thinking. The fourth approach to the interpretation of the Holy would be the revelation or spiritual finding which is related to all wise and faithful people. To examine and look at and analyze every issue, these four main instruments are available to everyone. As a matter of fact, any human being has to enjoy these four main instruments.

There is no doubt that all Quranic verses have to be examined, looked at, and analyzed by these four main instruments, and hence, contradictory results must not be obtained accordingly. The comprehensive interpretation of the Holy Quran must be compatible and in harmony with all of the existing and possible interpretive approaches; it has got to be a learned approach indeed. For this reason, it would be better to employ different scholars and scientists who have made great efforts in their fields of studies. As a matter of fact, we do need these scholars and scientists in interpreting the Holy Quran, because they have made great efforts in their disciplines, hence, the Quranic interpreter does not need to be a mystic, mathematician or scientist. Each of these scholars and scientists do promote the analysis of Quranic verses from their own point of view.

### Significant points on the Quranic word "Hamd" Extracted from Different Authentic Interpretive Books

As we said earlier, different Quranic interpreters have examined, looked at, and analyzed the Quranic verses differently from their own specific points of view.

It is that surprising that in the previous interpretations of the Holy Quran, the reader may come across some repetitive or contradictory Quranic points, while we do need Quranic interpretations which, with an all-inclusive and comprehensive look, explain and illustrate all Quranic verses familiarizing the reader with the Holy Quranic endless ocean, raising the Quranic interpretive discussions together using a comprehensive approach.

On the Quranic word of "Hamd", eighteen interpretive books have been examined and looked at in their research paper. As a matter of fact, significant Points on the Quranic word of "Hamd", which have been discussed by the writers of these eighteen interpretive books, have been extracted and gathered in this research paper. Also, it is surprising that some interpretive books on the Holy Quran had no interpretations on the Quranic word of "Hamd". It is hoped that after the study and examination of all the following significant points on the Quranic word of "Hamd" will give the reader a fairly comprehensive perspective on the interpretation of this word. In the following chart, the features of each interpretation as well as the number of stated points on the Quranic word of "Hamd" have been specified. The specified interpretive books in the following chart have been arranged chronologically. The interpretive books have been chosen on the basis of the oldest interpretive books available. In the last column of the following chart, it has been specified that the repetitive interpretive points have been extracted from the previous interpretive books.

**Table 1: Comparative table of interpretive books**

Row	Interpretive Book	Writer	Subject	Interpretive Approach	Interpretive Direction	Interpretive Method	Language	Century (A.H)	Religion	Text	Number of Points	Number of Repetitive Points	Repetitive Interpretations
1	Tostari's Interpretation	Tostrari, Sahliibn-e Abdullah	Mystical	Mystical	Mystical	Sequential	Arabic	Third	Sunni	Nour	Three	None	-
2	Jaam-e'ol Bayaan fitafsir-el Quran (Tabari's Interpretation)	Tabari, Muhammed ibn-e Jihadist	Few Combined Approaches	Few Combined Directions	Sequential	Arabic	Four	Sunni	Nour	Twenty-one	Twenty-one	Two Repetitive Points	Tostari
3	The Translation of Majma'ol Bayaan Interpretation	Tabarsi, Fazl ibn-e Hassan	Literary – Scholastic, Shiite – Jihadist	Few combined Approached	Few Combined Directions	Sequential	Farsi	Six	Shiite	Nour	Three	Three Repetitive Points	Jaam-e'ol Bayaan

4	Rowzatol Jenaan va Rouhol Jenaan fi Tafsir- el Quran	Bou Al – Fath Raazi, Hussain ibn- e Ali	Scholistic – Shiite, Jihadist – Instructive, Educational, Hld Texts	Few Combined Approaches	Few Combined Directions	Sequential	Farsi	Six	Shiite	Nour	Twenty – Three	Three Repetitive Points	Jaam – eol Bayaan
5	Kashfol Asraar va Oddatol Abraar	Meibodi, Ahmad ibn-e Muhammed	Mystical – old Texts	Narrative – Sunni	Mystical	Sequential	Farsi	Six	Sunni	Nour	None	None	-
6	The Translalion of Javaan – ol Jaame	Tabarsi, Fazl ibn – e Hassar	Scholistic – Shiite, Literary – Eloquen	Few Combined Approaches	Few Combined Directions	Sequential	Farsi	Six	Shiite	Nour	None	None	-
7	Mouhajol Saadiqin if Elzaam-el Mokhaalefin	Kashani, Fath Allah ibn-e Shokrollah	Scholistic – Shiite, Jihadist – Instructive, Educational – old Texts	Few Combined Approaches	Few combined Directions	Sequential	Farsi	Ten	Shiite	Nour	Seven	Three Repetitive Points	Jaame'ol Bayaan and Rowzatol Jenaan
8	Javaaher ol Tafsir	Kashefi, Hussain ibn-e Ali	Social – Instructive and Educational	Narrative – Sunni	Eloquent	Sequential	Farsi	Ten	Sunni	Nour	Twenty – one	Four Repetitive Points	Jaame'ol Bayaan and Rowzatol Jenaan
9	The Transla tion of Al – Itqaan fi oloun el – Quran	Sabouti, Abdul Rahmaan ibn – e Abi Bakr	Quranic Sciences	Narrative – Sunni	Eloquent	Sequential	Farsi	Ten	Sunni	Nour	Two	One Repetitive Point	Jaame'ol Bayaan
10	Nour – ol Seqle in Interpretation	Hovaizi, Abdel Ali ibn- e Jom'eh	Narrative – Shiite	Narrative – Shiite	Descriptive	Sequential	Arabic	Twelve	Shiite	Nour	Eleven	Three Repetitive point	Tostari and Rowza tol Jenaan and Mowha ol Saa deqin
11	The Comprehensive Interpretation [of the Holy Quran]	Boroujerdi, Muhammed Ibrahim	Narrative – Shiite, Instructive – Educatiaual	Narrative – Shiite	Educational	Sequential	Farsi	Fourteen	Shiite	Nour	None	None	-
12	The Translation of Manaahelol Erfaan fi oloum- el Quran	Zarqaani, Muhammed Abdul Azim	Quranic Sciences	Narrative – Sunai	Social	Sequential	Farsi	Fourteen	Sunni	Nour	Four	No Repeti tions	-
13	The Translation of the interpretation of Al – Mizan	Tabatabaa' ee Mohammed Hussain	Scholistic – Shiite; Jihadist	Few Combined Approaches	Few Combined Method	Few combined Directions	Sequential	Farsi	Fifteen	Shiite	Nour	Nine	Tostari; Jame'ol Bayaan; Rowzatol – Jemaan
14	The Sample Interpre tation	Makaarem Shirazi, Naser	Jihadist – Social; Scholastic – Shiite	Few Combined Approaches	Few combined Methods	Few combined Directions	Sequential	Farsi	Fifteen	Shiite	Nour	Eight	JAAME'OL Bayaan; Rowzatiol – Jenaan
15	Tafsir –e Nour	Qaraa' afi, Mohsen	Social	Narrative – Shiite	Social	-	Sequential	Farsi	Fifteen	Shiite	Nour	Sixteen	Tostari; Jaame'ol Bayaan; Rowzatol Jenaan; sample
16	Tafsir-e Rahnama: A New Approach in Presenting Quranic Issues	Hashemi Rafsan Jani, Alebar	Comprehen sive	Narrative – Shiite	Social	Thematic	-	Farsi	Fifteen	Shiite	Nour	Six	Jaame'ol Bayaan; Rowzatol Jenaan; Monhajol Saadeqin; sample
17	Tafsire Makhzan ol Erfaan dar Oloum-e Quran	Amin, Nosrat Beigom	Mysfical, phibsophicel Social	Few Combined Approaches	Few Combined Divection	-	Sequential	Farsi	Fifteen	Shiite	Nour	Ten	Jaame'ol Bayaan; Rowzatol Jenaan; Al - Mizaan
18	Nour – e Malakout – e Quran	Husseini Tehrani; Muhammed Hussein	Understanding the Holy Quran	Norrafiye – Shiite	Descriptive	-	Sequential	Farsi	Fifteen	Nour	None	None	-

### **A: Tostari's Interpretation of the Holy Quran**

1. "Al-Hamdolellah" means appreciating God the Almighty.
2. Appreciating God, the Almighty is, indeed, equal to submitting to Him.
3. Submitting to God, the Almighty would be equal to have guardianship on behalf of Him.

### **B: Tafsir-e Jame'ol Bayaan:**

1. " Al-Hamdo lellah" (=appreciating God, the Almighty) would be absolutely peculiar to God, the Almighty, apart from those who are worshipped, excluding Him, and, apart from what the worldly creatures show their disgust towards them.
2. Appreciation of God, the Almighty for all these blessings and abundance He has granted us.
3. Appreciation would be peculiar to God, the Almighty from the beginning to end.
4. Ibn-e Abbass said: "O Gabriel! Tell Muhammed (Peace Be Upon Him and His family) to say "Al-Hamdolellah" (=Hallelujah).
5. Ibn-e Abbass said: "[The sentence] Al- Hamdolellah would be the same as appreciating [towards God, the Almighty].
6. The sentence "Al-Hamdolellah" (=Hallelujah) would be the same as humilitaing oneself in the presence of God, the Almighty, acknowledging His blessings and abundance as well as His divine guidance, and following the example of Him.
7. The prophet of Islam, His Holiness Muhammed (Peace, Be Upon Him and His Family) said: "Appreciating God, the Almighty is, indeed, the same as praising and worshipping Allah for all the blessings and goodnesses He has granted us".
8. Ka'b ibn-e Al- Ahbaar said: "Indeed, the sentence "Al- Hamdolellah" (=Hallelujah) would be the same as praising God, the Almighty's creatures.
9. The sentence "Al Hamdolellah" (=Hallelujah) would be the same as praising God, the Almighty for the [physical and mental] health He has granted as.
10. The prophet of Islam, His Holiness Muhammed (Peace be upon Him and His Family), said: "If you say "Al-Hamdolellah-e Rabbal Alamin", (= Praise be to God, the Almighty, the God (=owner) of the worlds) you have indeed appreciated Him; therefore, He will increase His blessings and abundance towards you".
11. The prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family), said: "Nothing is more desirable to me than appreciating God, the Almighty; therefore, I consider it as praiseworthy and admirable." Then he said: " Al-Haamdolellah" (= Hallelujah).
12. Verily the word "Hamd" (=Praise) is said whenever one is praising, appreciating, and thanking God, the Almighty, and praise is placed in the place of "Hamd" (= Praise).
13. If praising and appreciating do not come together, it would not be deserving to say that praise and appreciation are peculiar to God, the Almighty.
14. It is said that the sentence "Al-Hamdolellah" (=Hallelujah) originates from the word "Shokr" (=appreciation).

15. If praising and appreciating would not mean worshipping, they are wrongly said. Indeed, it would be incorrect to make use of the word "Hamd" (Praise) as a superficial meaning rather than its real, deep meaning.

16. The Alif (الف) and Laam (لام) in the word "Al-Hamd" (= Praise) would be only used for God, the Almighty, who is the soul owner of the worlds.

17. If the Alif (الف) and laam (لام) are omitted from the word "Hamd" (= praise), the word "Hamd" will not peculiar to God, the Almighty.

18. The Alif (الف) and Laam (لام) in the word "Al-Hamd" (=the Praise) suggest that all the praises and appreciations will absolutely be peculiar to God, the Almighty.

19. The sentences "الحمد لله" [=Al-Hamdolellah] (=Hallelujah) means: "I praise and appreciate in a manner deserves God, the Almighty; because it would be great to praise, appreciate, and worship Him.

20. The sentence "Al-Hamdolellah" (=Hallelujah) means: " I praise, appreciate, and worship God, the Almighty, for He is, indeed praisable".

21. If the sentence "Al-Hamdolellah" (=Hallelujah) is pronounced with the sign of "nasb", (=æ/its meaning to me will be like an impossible issue, therefore, I will be to blame. (i.e., the interpreter himself).

### **C: Majma's Bayaan Interpretation**

1. The sentence "Al-Hamdolellah" (الحمد لله) (=Hallelujah) means: "All the sublime characteristics, all the sublime praises, and all the sublime appreciations are peculiar to only God, the Almighty, Who really deserves to be worshipped, because He is, indeed, considered as the only granter of all the blessings, and He is the only owner of them; indeed, it is He Who is considered as the only Creator, and it is He Who is the Creator of the worlds.

2. The sentence " Al-Hamdolellah" (= Hallelujah)" suggests that the Granter of blessings, God, the Almighty, is the only one to be praised and appreciated and worshipped.

3. Having acknowledged the oneness of his or her or her only God, the sayer of "Al-Hamdolellah", praises and appreciates and worships God, the Almighty by saying it.

### **D: Rowzatol Jenaan Interpretation**

1. "Hamd" is a praise, appreciation, and worship which God, the Almighty says to himself.

2. "Hamd" is a divine form whose purpose is God the Almighty's will.

3. Abdullah ibn-e Abbass said: "Hamd" means appreciating God, the Almighty for all the blessings and bounties He has granted us.

4. Abdullah ibn-e Abbass said: "'Hamd' is the opposite of 'reproach'".

5. Ibn Al- Anbaari said:" The word "Hamd" is the inverted form of 'Madh' (= praise), for both have the same meaning

6. On interpreting and defining the word "Hamd", Islamic scholars and Quranic interpreters have two different ideas: one group of Islamic scholars and Quranic interpreters believe that there is no difference between the words "Hamd" (= praise) and "Shokr" (=appreciation).

7. The other group of Islamic scholars and Quranic interpreters believe that there is a difference between the words "Hamd" and "Shaker" in that the word "Hamd" means appreciating and praising: male person for the good characteristics which exist in him.

8. The word "Hamd" is used more generally than the word "Shokr", because the word "Hamd" can be replaced and substituted by the word "Shokr" while the word "Shokr" cannot be replaced and substituted by the word "Hamd".

9. As a matter of fact, the word "Hamd" is used for praising and appreciating God, the Almighty's characteristics, since He [=Allah] does not oppress people at all. Indeed, this word means appreciating God, the Almighty for all the blessings and bounties He has granted human beings.

10. Some Islamic scholars and Quranic interpreters have said: "Al- Hamdo Bellessaan" "الحمد باللسان" meaning the only way to praise , to worship, and to appreciate God, the Almighty, would be to utter the word الحمد لله (=Hallelujah), that is to say, through moving the tongue in the mouth of the speaker.

11. Some Islamic Scholars and Quranic interpreters have said: "The word 'Hamd' is nothing but the subject, and the word "Shokr" is nothing but recompense.

12. Abdullah ibn-e Omar said: "The prophet of Islam. His Holiness Muhammed (Peace Be Upon Him and His Family) said, 'The word 'Hamd' is the head of the word "Shokr"; as a matter of fact, a God's servant has not appreciated and praised God, the Almighty if he or she has not said 'Al Hamdollellah' (=Hallelujah); this shows that the word "Hamd" is more general than the word 'Shokr'".

13. Of the most important words which praise and appreciate God, the Almighty, is the word "Al – Hamd", because, in it, there exists God's blessings and bounties.

14. Muhammed ibn-e Al-Ka'b-el Qarzi said: "While eating food, His Holiness Noah (Peace Be Upon Him). said: 'Al-Hamdolellah (= Hallelujah); and, while wearing his clothes, His Holiness Noah (Peace Be Upon Him) said: 'Al - Hamdolellah (= Hallelujah); and, while sitting, he said: 'Al- Hamdolellah' (= Hallelujah). Therefore, God; the Almighty entered his name in the list of His most [faithful] followers.

"... Verily, he (=Noah) was a devotee most grateful."

15. When dealing with an affair which made him happy, the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family) said: "الحمد لله بنعمته تتم الصالحات", meaning: "Praise be to God, the Almighty, with whose mercy and kindness the good deeds will be ended and completed." And when he encountered something he was not happy with it, the Prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family) said: "الحمد لله على كل حال", meaning: "Praise be to God, the Almighty at any rate." And, it is said that when he would drink water, the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His family) would say: "الحمد لله الذى جعله عذبا فراتا [برحمته] ولم يجعله ملى اجاباذنونا", meaning: "Praise be to God, the Almighty who made this [drinking] water with His mercy and blessing, and who did not make this [drinking] water sour and salty because of our sins"

16. It is said that when the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family) saw a sick person, he said: "الحمد لله الذى عافانى مما اتىلاك به و فضلنى على كثير ممن خلق تفضيلا", meaning: "Praise be to God, the Almighty who has given me the health by which He has afflicted you, and He who has given me superiority over many of His creatures".

And it is said if anyone seeing a sick persons, says such a prayer, he or she has really praised and appreciated God, the Almighty for his or her own health.

17. His Holiness, Imam Sadiq (=Peace Be Upon Him) said: "Looking at himself in the mirrors the popphet of Islam, His Holiness Mahammed (Peace Be Upon Him and His Family) said: "الحمد لله الذى اكمل خلقى و احسن"



”صورتى وزان منى ماشان من غيرى”, meaning “Praise be to God, the Almighty Who completed me [with respect to His creation], and gave me a good-looking face, and decorated me with what was ugly.”

18. Some Islamic scholars say that the Quranic word "Hamd" would be considered as a comprehensive word including all praises and appreciations which someone can utter to praise and appreciate God, the Almighty comprehensively; for this reason, they say, the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family). Said: “سبحان الله نصف الميزان، و الحمد لله ملاء الميزان”, meaning "Sobhanallah" (=God is pure) is considered one pan of the two pans of the scale, since the word “Hmad” can cover the two pans of the scale.

19. It is said that the prophet of Islam, this Holiness Muhammed (Peace Be Upon Him Family) said: ‘It has been narrated that if a faithful Muslim says: "الحمد لله كما هو اهله", meaning: “ Praise be to God, the Almighty, which is only peculiar to God, the Almighty only.”, the divine angels stop writing by hearing this sentence. And, when God, the Almighty asks His angels:”O My Angels! Why did not you keep the records of this faithful Muslim's actions?”,they answer: “O God! We can only write what we know. We do not know what this sentence means. It is you, O God, who knows the meaning of this sentence. No one knows what you deserve but you. We do not know what you really deserve”.

20. “Praise” is acknowledging the blessing of the generous, or bowing the generous. And acknowledgement would be of two kinds: 1) by heart; 2) by tongue. Acknowledging by heart is that the receiver of the blessing knows well that the blessing which is receiving to him or her is from a generous man, whether the blessing is direct or indirect. On the other hand, acknowledging by tongue specifies that he or she has received God, the Almighty's blessing, re-expressing God, the Almighty's blessings and bounties.

#### **E: The Sicemered Monhajol Saadeqin Interpretation, known as the Summerized Monhaj**

7. The word "Al- Hamdolellaah" (=Hallelujah) means the nature and the truth of prayer or any beautiful praise and glorious account, which have been existed from the very beginning to the very eternity.

2. Saeed ibn-e Qammaat has quoted from From Fazl that he said: "I asked the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family) to teach me a prayer which was all-inclusive. "He said in reply: "Worship God, the Almighty by uttering “Al- Hamdolellaah" (= Hallelujah).

3. The prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family) said: “Any speech which is not accompanied with the sentence "Al-Hamdolellaah” (=Hallelujah) will be incomplete, hence useless.

4. The prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family) said: “The sentence "Sobhaanallah” (= Allah is the purest of all) is considered as one pan of a scale, and the sentence "Alhamdolellaah" (=Hallelujah) is considered as the two pans of a scale.

5. The prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and his Family) said: "If a faithful Muslim says: "الحمد لله كما هو اهله و مستحقه" (Pranse be to God, the Almighty, which is peculiar to God, the Almighty only, a praise which only deserves God, the Almighty) at night, the divine angels stop writing to keep records for that faithful Muslim, and then, God, the Almighty asks His angels: "Why have you stopped writing for this faithful Muslim as he said this sentence?" They reply: "We do not know how great and writeable this sentence, which guarantees your merit, is; we cannot write this sentence, for we do not know its real meaning”. Upon hearing this, God, the Almighty says: "put this sentence into writing, for I am to grant that faithful Muslim my rewards for uttering that sentence.”

6. His Holiness, Imam Sadiq (Peace Be Upon Him) said: " Whenever God, the Almighty has a mind to bestow a blessing upon His servant, and having been granted that blessing, His servant says: "الحمد لله" (=Hallelujah) in return, God, the Almighty addresses His divine angels, saying: “Look at My servant; I

bestowed a little blessing upon him, and, in return, My servant uttered a sentence, that is to say, "الحمد لله" (=Hallelujah) which includes all infinite praises and appreciations; therefore, I have a mind to bestow an infinite blessing upon him or her in the afterlife".

7. Abou Mas'oud has quoted from the prophet of Islam, His Holiness Muhammed (Peace Be Upon Him and His Family) that whoever says "الحمد لله رب العالمين" (=Praise be to God, the Almighty, the Lord of the worlds) four times in the morning, he or she does not need to praise and thank God, the Almighty on that day any longer; and whoever says "الحمد لله رب العالمين" (= Praise be to God, the Almighty, the cord of worlds) four times in the night, he or she does not need to praise and appreciate God, the Almighty in that night any longer. And it has been narrated that upon finishing his meal, His Holiness Noah (Peace Be Upon Him) would always say: "الحمد لله" (=Hallelujah), and when drinking water, His Holiness Noah (Peace Be Upon Him) would always say: "الحمد لله" (=Hellelujah), and when getting on a horse, His Holiness Noah (Peace Be Upon Him) would always say: "الحمد لله" (=Hallelujah). In return for saying this prayer in these circumstances, God the Almighty said to His Holiness Noah (Peace Be Upon Him): "He was, indeed, a real servant of to Mine, who always praised and appreciated Me".

### **F:Nourosseqlin Interpretation**

1. His Holiness Imam Hussain (Peace Be Upon Him) said: "Whenever someone is granted a blessing or goodness, he or she must say: "Al - Hamdolellah Rabbal - Alamin "الحمد لله رب العالمين" (= Praise be to God, the Almighty, the Lord of the worlds".

2. His Holiness Imam Hussain (Peace Be Upon Him) said: "Whoever utters "الحمد لله رب العالمين" (= Praise Be to God, the Almighty, the Lord of the worlds) four times in the morning and four times at night, he or she has appreciated and praised God, the Almighty completely.

3. His Holiness Imam Ali (Peace Be Upon Him) said: "Whoever sneezes, and then says: "الحمد لله رب العالمين" (=Praise be to God, the Almighty, the Lord of the worlds), he or she will never have a toothache and earache.

4. Abou Abdollah said: "Whoever sneezes and then, touches the top of His or her nose, saying: "الحمد لله رب العالمين" (= Praise be to God, the Almighty, the Lord of worlds), a bird is freed from its cage, asking God, the Almighty to forgive the sneezer until the Judgment Day.

5. His Holiness Imam Ali (Peace Be Upon Him) said: "They asked me the meaning of "الحمد لله رب العالمين" ; "الحمد لله" "They mean: 'God the Almighty has some of this faithful servants know some of His blessings; if God, the faithful servants of God, the Almighty are not able to know all God's blessings, they will know some of them at least.

6. His Holiness Imam Ali (Peace Be Upon Him) said: "Therefore, Praise and appreciate God, the Almighty for what He has bestowed on us."

7. So, God, the Almighty obliged us, the servants of God, the Almighty, to praise and appreciate Him; there is no other way, but His own way for us to go to Him.

8. Some people oblige us to say "الحمد لله" (=Hallelujah); this (= saying "الحمد لله") (= Hallelujah) would be an obligation we must willingly do.

9. Uttering "الحمد لله" (= Hallelujah) has been religiously recommended, but praising and appreciating one's own carnal soul has been religiously forbidden.

10. The prophet of Islam, His Holiness Muhammed (Peace Be upon Him and His Family) said: “God's hail be to whoever who says “الحمد لله رب العالمين” (= Praise be to God, the Almighty, the Lord of worlds) three - hundred and sixty times in the morning.

### **G: Al-Mizaan (=The Scaled )Interpretation**

1. The word "Hamd" in the Holy Quran suggests the praise and appreciation and worship return of a good deed which the praised Being has done using His free will

2. The "الف" (Alif) and “لام” (Laam), that is to say, the definite article, "the", at the beginning of the word "Hamd" suggests generality and engrossment.

3. The word "Hamd" is considered as a kind of description.

God, the Almighty has cleared Himself from any description made by any human describer.

4. The word "Hamd", mentioned in the Holy Quran, would be considered as a testimony that all praises are peculiar to only God, the Almighty.

5. The word "Hamd", mentioned in the Holy Quran, suggests, that God, the Almighty would be cleared from all praisers' praises.

6. The word "Hamd", mentioned in the Holy Quran, teaches the formality of being the servant of God, the Almighty, teaching also that no God's servant is deserving to praise and appreciate Him, but, now that a God's servant can utter the word "Hamd" (=Hallelujah), it is God, the Almighty Who has ordered him or her to do so.

7. Since the word "Hamd", mentioned in the Holy Quran, would be the description and praise of God, the Almighty, no one is really able to describe and praise Him. Only the completely faithful servants of God, the Almighty have the chance to describe, praise and worship Him, those few faithful people who have been purified by God, the Almighty, those few faithful who have been purified for God, the Almighty.

8. The sentence “الحمد لله” (Hallelujah), mentioned in the Holy Quran, would indeed be considered as a prayer uttered by truthful servants of God, the Almighty in order to praise, to appreciate and to worship Him, for serving Him as a slave would be much better than serving another human as a slave.

9. The word "Hamd", mentioned in the Holy Quran, means that God, the Almighty has dedicated magnanimity of His closeness to few faithful servants of Him, and there is indeed no distance between them and God, the Almighty.

### **Concluding Remarks**

All the innocent Shiite Imams (Peace Be Upon Them) did teach their companions to make use of all the correct interpretive their companions did teach to make use of all the correct interpretive approaches to the interpretation of the Holy Quran in the past. Therefore, the main interpretive approach to the interpretation of the Holy Quran, which is fully accepted by the innocent Shiite Imams (Peace Be Upon Them) would be the above – discussed interpretive approach in this research paper, that is to say, the comprehensive sieve approach to the interpretation of the Holy Quran. According to some Shiite hadiths, even the innocent Shiite Imams (Peace Be Upon Them) made use of different interpretive approaches to the interpretation of the Holy Quran, while interpreting even a single Quranic verse. It is worth mentioning that in addition to making use of different interpretive approaches in interpreting the Holy Quran, the innocent Shiite Imams (Peace Be Upon Them) did apply other usable symptoms and indications like the “context” in which a

certain Quranic verse had appeared, the characteristics of the "speaker" and the "addressee" in giving a lecture on the Holy Quran or in receiving it, and the characteristics of the subject on which a certain Quranic verse had spoken (Baabaa'ee, 2009). In this research paper, two Quranic concepts, that is to say, the word "Hamd" (حمد) (=Praise) and the sentence "الحمد لله" (=Hallelujah) were looked at with reference to eighteen different interpretive books on the Holy Quran. These interpretive books on the Holy Quran ranged from three century (A.H.) to fifteen century (A.H), which had been written and compiled by different Quranic interpreters who had made use of both Shiite and Sunni tendencies. Each of these Quranic interpreters had interpreted the Holy Quran, making use of a different approach or method, thus, stating and mentioning a different Quranic point. Summing up for the interpreted Quranic points on the word "حمد" (=Praise) and the sentence "الحمد لله" (=Hallelujah), one-hundred and forty-four interpretive points were extracted, of which forty-seven interpretive points had been repeated in some of these eighteen interpretations of the Holy Quran. Furthermore, all the interpretive points as well as all the repeated interpretive points were completely and precisely stated and mentioned. Investigating eighteen books of interpretation on the Holy Quran in a comprehensive manner, with a focus on the Quranic word "حمد" (= Praise), we found ninety-seven interpreted points on the Word "Hamd" (= Praise) and the sentence "الحمد لله" (=Hellelujah), which will help us look in a new manner to the different meanings of this Quranic word. We will not gain and obtain all the perceptions and truths about Quranic verses unless we are able to gather, sum up and investigate all approaches, methods, and aspects of interpretation about them. And this is called the "comprehensive" interpretation of the Holy Quran, one single true Qurane interpretation which can interpret the Holy Quran in the best possible manner. Otherwise, that is to say, if Quranic interpreters do not make use of the comprehensive approach to the interpretation of the Holy Quran, the readership will always lose a significant part of the divine cultures mentioned in the Holy Quran, the divine cultures which indeed, need to be interpreted with the comprehensive approach. Therefore, in order to to make a practical use of the comprehensive approach to the interpretation of the Holy Quran, Quranic interpreters must look at all the possible and existing interpretive we approach to the interpretation of the Holy Qurangan viewing all the Quran's verses comprehensively, with a new view which brings us a practical truth of Quranic cultures. There is no doubt that no Quranic interpreter can claim that he or she is able to interpret the Holy Quran using one single approach, for example, only by applying the Quran by Quranapproach, and then, claims that by this single approach to the interpretation of the Holy Quran, all the concepts of the Holy Quran will be understood by the reader. No, this would be impossible, because the Holy Quran has come down from on high from a divine hidden treasury, whose every single word abounds with surprising concepts which can direct and guide human beings towards salvation and blessedness. Thus, the only manner by which we can enjoy the problem-solving Quranic verses, will be the investigation of Quranic verses through making use of and applying all the possible, existing approaches to the interpretation of the Holy Quran in a combined manner, which is called the comprehensive interpretation of the Holy Quran.

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