

Interpretation of the Holy Quran in The Light of Modernity

تفسير القرآن الكريم في ضوء المعاصرة

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Abstract:

This study analyses the influence of the modern age on the interpretation of the holy Quran “Tafsir”. Although many researchers opposed many principles of this discipline and criticized it, in particular Dr. Aicha Abdurrahman who strongly opposed the modern interpretation as suggested and demonstrated by Dr. Mustafa Mahmoud. Additionally, despite all the reservations surrounding the interpretation of the holy Quran, most researchers would agree on the fact that it still needs further contemporary, updated and modern explanation. These interpretations should be related to this new age, starting with Imam Mohamed Abdou and his student Mohamed Rachid Redha and Imam Abdulhamid Ben Badis. Moreover; this research presented some of the positive and negative effects of the modern age on “Tafsir”. The main effects are that interpretation is now going in the flow of modernity. In addition to the fact that it played an important role in facing colonialism and calling for political and social change.

It is fair to say that interpretation of the Quran has become liberated from the impact of texts and opinions, using a new tool which is “Science” instead of language, Fiqeh and Aquida.

From another side, Tafsir cannot be limited to one age, even the age of “salaf” (the three first centuries of Islam), because the interpretation of the holy Quran should be affected by modern times and must be up dated with the history of the nation and knowledge, thus we can solve our problems everywhere and at every time.

To realise that, Tafsir moved in this age from the language of methods to the language of trends. That is to say, from the used materials in interpretation into the overall frame and the intellectual background oriented towards the interpretations' needs.

Key words:

Interpretation; modernity; trend; science.

ملخص المقال

تنطلق هذه الدراسة من حقيقة أن العصر الحديث عامل مؤثر في التفسير، تحفظ الكثيرون عليه. وقد عرض البحث كنموذج تعقيب الدكتورة عائشة عبد الرحمن على التفسير العصري للدكتور مصطفى محمود.

لكن ورغم كل التحفظات، يبقى القرآن محتاجا لتفسير عصري، خاصة في هذا العصر التفسيري الحديث الذي بدأ مع الإمام محمد عبده وتلميذه محمد رشيد رضا ووارث منهجهما الإمام عبد الحميد بن باديس.

ثم انتقلت الدراسة لعرض الآثار الإيجابية والسلبية للعصر الحديث في التفسير، ولعل أهمها مواكبة التفسير للحياة المعاصرة ومناهضة الاستعمار والدعوة للإصلاح السياسي والاجتماعي.

ذلك لأن التفسير المعاصر تحرر من ثنائية الأثر والرأي، وانتقل من التفسير باللغة والفقه والعقيدة إلى التفسير بالمعرفة. وذلك في ظل موقف متزن من تفسير السلف، لا يلغيه ولا يقدسه، لأن التفسير لا يمكن أن يحتكره عصر واحد؛ فالعقل المسلم ملزم بالتفاعل مع القرآن في كل عصر ليواكب التفسير تاريخ الأمة وتاريخ المعرفة ويحل مشكلات كل زمان ومكان وإنسان.

وليجقق ذلك، انتقل العصر الحديث بالتفسير من لغة المناهج إلى لغة الاتجاهات؛ من لغة الأدوات المستخدمة في التفسير، إلى لغة الإطار الكلي والخلفية الفكرية الموجهة لغايات العمل التفسيري.

الكلمات المفتاحية:

التفسير، المعاصرة، الاتجاه، العلوم.

Introduction:

Broadly speaking, the interpretation of the holy Quran is affected like all the other sciences by the influence of the modern era. Additionally, it is wrong to believe that the development of any science (Islamic as non-Islamic discipline) is independent and totally separated from the reality and not influenced by the different variables of life.

From another side, it seems to be strange that one of the researchers in the development of the science of interpretation claims that: "The evolution that took place in the Islamic sciences has nothing to do with the political change that happened through its era" (Muslim, 1984, p.27). If the researcher evoked the meaning of freeing the Islamic sciences from responding to the pressure of reality, he should also evoke the negative corresponding meaning. Namely, that these sciences - which he wanted to isolate from reality- will be in fact deplorable if we separate them from meeting the needs of human reality and if we imprison them in an ivory tower that isolates them from the influence and the impact of life. This discipline which is supposed to be the message of the supreme science. Accordingly, this is what made the others think that the Islamic sciences remained very limited disciplines! (Azab, 2006, p40). To respond to latter statement, it is sufficient to ask the question of Dr. Azab asked on the issue of Quranic interpretation and modernity, which is: "Is it possible to say that the interpretation of the holy Quran does not change over the time, whereas the life of masses of Muslims is full of movement and development?!" (Azab, 2006, p47). The same scholar adds by claiming that: "Logic and history decide that the interpreter - consciously or unconsciously - is fully immersed in the movement of the daily reality; it is rather its product" (Azab, 2006, p43). Indeed, Azab (2006) emphasizes in his different writings on the fact that we can not

neglect the impact of development, modernity and change on the interpretation of the holy Quran.

What do we mean by “contemporary”?

The term modern era and all what it carries of the meanings of contemporary, modern and modernization has become a guiding and influential factor in the interpretative process. The modern interpreter has found himself facing the need for renewal and creativity, not only because of the necessities of interpretation but also because he is a modern individual himself.

Nowadays, contemporariness and modernity have become the highest values prevailing in this era, "as if they were the original reference for resolving all the Muslim issues and for choosing the best solution for any problem." (Elbichri, 2005, p48)

The issue became more complicated when the term ‘contemporary’ becomes linked with everything that contradicts backwardness and underdevelopment, and then the meaning of the concept developed to become painted with characteristics of the western modern world since this latter is the symbol of civilization and urbanization, while the researcher of originality has become considered as retrograded and backward person swimming against the tide of civilization. (Elbichri, 2005, p49,52)

Modern interpretation:

Perhaps this is why many people have reservations concerning the modernization of interpretation or "modern interpretation" hardly attacked by Dr. Bent Beach by a wide campaign in response to Dr. Mustafa Mahmoud and his modern interpretation, since she avoided even mentioning his name in all the book only once in one reported statement! (Aicha, p68).

Those who have been familiar with the book entitled: "The Qur'an and the Modern Interpretation", will be almost certain that Dr. Aisha's campaign is not only against the interpretation of Mustafa Mahmud,

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but against everything that is called "modern interpretation". In the first pages of her book, she describes her strong feeling against modern interpretation – even if it is not done in purpose- by saying: “Suddenly, and from we do not expect, ??? there is a repeated talk in the horizon about the need for a modern interpretation of the Qur'an that responds to scientific progress, and follows what man develops from the sciences of the cotemporary era, and what he discovers from the secrets of the atom, the electron and the biology of the moon” (Aicha, p7). She adds by proclaiming that: “Later, It was then decided that the campaign against the Quran began with a modern name” (Aicha, p9).

Then, the late pages of the book separate between the Quranic study, which is subject to the most rigorous methodological controls, “a modern interpretation that takes place in every valley, and strikes in the mazes of the unseen without any restrictions.” (Aicha, p107) Despite the truth brought by Doctor Aicha in her book about Mustafa Mahmoud's attempt to explain the Qur'an in a modern way, the Qur'an still needs a further modern interpretation. Modernism does not mean anti-Qur'an, and modern interpretation is not to confuse readers or to strengthen the ambiguity surrounding this discipline without restrictions, unless the author wants to do so, but it is rather a human effort directed by the will of the interpreter and his abilities and prospects aiming to make the different meanings of the Quran more illustrative and up-dated reflecting the human being needs according to the present era in which he or she lives.

The modern era from an interpretive perspective:

Sheikh Mohammed Abdou , even if he is not modern in the positive sense of the word, he would not become a great teacher and a historical turning point between the old interpretation and the modern one, by an unanimous agreement of the followers of the evolutionary

modern interpretation movement during the modern era and which was adopted in this study.(Eldhahabi, 1989, 2/474. Hawa, 1985, p151. Boukaabache, 2003, p35. Elaoussi, 1985, p113). With the emergence of Imam Mohammed Abdou and before him his teacher Jamal al-Din al-Afghani, followed by Mr. Mohammed Rashid Rida, the three principle pillars of the Manar reform project have been completed.

Sheikh Mohammed al-Bashir al-Brahimi points out that the implications of the renewal of the science of interpretation were revealed in the work of the three most intelligent and widely known scholars: Al-Shawkani, Al-Alussi, and Siddiq Hasan Khan (Elbrahimi, cited in Ben Badis,2003,p19).After that, In accordance with, the miracle was followed by the appearance of the best Imams of interpretation: Muhammad Abdou, but unfortunately he died without concluding his interpretation and the description of his ideas. He was later followed by the interpreter of his ideas and the his confident: Mohammed Rashid Rida, who wrote in the interpretation many things and died before completing his mission. After his death, it was the end of" Imamat" the interpretation in the entire Islamic world the founder of Islamic scientific renaissance in Algeria, but in all North Africa Abdel Hamid Ibn Badis "(Elbrahimi,2003 p19). Albrahimi (2003), considers Ibn Badis as being the fourth pillar of the reform and interpretative innovation project. From another side, Malik bin Nabin assumes that the efforts realised by Sheikh Hassan al-Banna a quantum leap that transformed the interpretation from language and speech into a social structure that uses the verse as an inspiring idea rather than as an edited idea.(Bennabi, 2002, p108. Derraji, 2002, p35,36)

Regardless of the succession of Mohammed Abdo and Rachid Rida, the majority of the serious interpretative attempts of the modern era contain a spirit of renewal and modernity. Additionally, we perceive in these interpretations an attempt to exitfromthe imprisonment of

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blogging and just printing what has already been said by others.(Sobhi, 2007, p297).

Thus, the change was from a renovation in the form towards renovation in the subject and the methodology. Additionally; the move was towards interpretations that gather more than one methodology as well as interpretations concerned with shortening and refinement the explanation to be adequate to the needs of the modern era people's concerns and interests(Elbayanouni, 2003, p151, 152).

Positive and negative effects:

Generally speaking, modernity had a profound impact on liberating the interpretation from its stagnation and rigidity, as stated by Sheikh El-Dhahabi (1989) , who summed up the most important positive and negative effects of the modern scientific renaissance on interpretation (Eldhahabi, p474).

➤ Some of the positive effects:

- liberating the interpretation from the long scientific digressions.
- Purification of the interpretation from the old Israeli stories.
- Review the conversations present in the interpretation.
- The dress the interpretation with social literary dress literary.
- Reconciliation between the Qur'an and the new correct scientific theories:

➤ From another part, Al-Dhahabi recorded some of the negative effects:

- Excessive scientific expansion in some of the available interpretations (as in the interpretation of Aldjawahiri).
- The influence of doctrines and creeds.

The reality is that the negative effects recorded by Al-Zahabi are inherited and even reduced in the modern era. It is fair to say that the victory of the corrupt doctrine and opinion are old problems that have been exacerbated and even coloured the interpretation with the doctrine colour since its starting to the extent to which many people

considered it as an approach in interpretation, and from all these Al-Zahabi himself (Eldhahabi, p474). From another side, concerning the extensive scientific expansion, we can hardly find it except in Tantawi's work and some other scientific interpretations. As far as the positive effects are concerned, Al-zahabidid not indicate that the interpretation in the modern era has become compatible with life, which imposed an obligatory commitment in interpretation (Al-Sharkaoui, 1980, p.81).

Moreover; The Tafsir movement played an important role in spreading political awareness against colonialism and made a fundamental contribution to the social, political and economic reform movement, as well as the moral, spiritual and moral aspects (Al-aloussi, 1985, p.112-113). Additionally, the interpretation began to be freed from the dualism of the impact and opinion that the initiators thought was intuitive and a binding interpretation (Azeb, 2006, p.42), and the interpretation began to be replaced by knowledge. "The truth is that there is no interpretation, except through knowledge." (Boukaabache, 2003, p.37)

The linguistic, jurisprudential, and Akida sciences that have characterized interpretation since its conception are knowledge, but are rather the mothers of the Islamic knowledge and their foundations; especially, the indispensable science of interpretation, but it is not separated from the rest of the reported and mentality knowledge. What really happened is that old interpreters were preoccupied with the three previous sciences (language Fiqh, Aqeedah) because of their interest in the structural texts containing orders and prohibitions, although they represent no more than (1/12) half the sixth of the Qur'an (500 verses), while the informative texts did not take sufficient care of the absence of the cognitive tool that explains them (Boukaabache, 2003, p.38-39).

Interpretation of the predecessors:

The extensive interest in the practical side of the Quranic texts of the ancient construction is the cause of the sacred stagnation opinion concerning the addition of personal new words in the interpretation of the Quran as a whole. As a result, "The first left nothing for the rest". We can consider for example the statement of Al-Zahabi who argues that:

" The first interpreters did not leave for the last ones great efforts in the interpretation of the book of God and for demonstrating its meanings and goals. The one who reads the books of interpretation with its different colours will have no doubt that everything related to old interpretations has been widely investigated by the ancient specialists who left nothing for those who came after them to do as new work or innovative effect... except little work which do not exceed the collection of old statements or the clarification of some ambiguities, as well as some critics of the weaknesses that they contain and weighting an opinion over another"(Al-Dhahabi,1989, p.2/473)

The previous opinion tries to tell that the modern interpreter cannot strive in order to understand explain for the others the book of God because the old interpretations exhausted all the meanings of the texts, and there is no more than a narrow field left for practicing interpretation.(Boukaabache, 2003, p.43). As long as the beginning is not safe, it is not only strange that conclusions will be based on mistakes, but also on contradictory ones. In front of this sacred consideration of predecessors' interpretation, how do we perceive the position of interpretation in the age of prophet hood? There is those who say that the Prophet - peace be upon him - did not join the companion above unless he explained to us what we need from the holly Quran (Abdelhamid, 1984. P.9) and those who claim that the Quran was not in need of any interpretation during the era of

revelation and recitation ! (Muslim, 1984, p.53). As far as the first saying is concerned, it is correct if it is controlled by the needs of the age, that is to say that the Prophet (peace and blessings of Allaah be upon him) interpreted the Qur'aan within the limits of what was needed during the period in which he lived. After the prophet, peoples' needs became more diverse and needed more modern interpretations appropriate to the needs of their times after the interpretation of the Prophet - peace be upon him – his companions and the predecessors. There is no derogation from the value of the Prophet (peace and blessings of Allaah be upon him) or the value of his interpretation of the Qur'aan, which is embodied in his Sunnah (peace and blessings of Allah be upon him). Perhaps the goal of such saying is that the Prophet - peace be upon him - explained to us what we needed from the principles of faith and Sharia. Indeed, it is a valid perspective taking into consideration the function of the Sunnah and its place in the legislation and the role it plays in the Qur'an. From another side concerning the second statement previously mentioned, the error stands in the limits of interpretation in giving the linguistic explanation. Moreover, as long as the prophets' companions and were originally Arabsthat understand the language of the holy Qu'ran, so there is no need for a further explanations! Additionally, if the Qur'an was not in need ofan interpretation, why was the Messenger of Allah - peace be upon him – interpreting? Whywere Muslims asking and inquiring about the holy texts? why did some people emerge more interested in interpretation than others as long as all of them were originally "interpreters" that understand the Quran and Arabic?

Interpretation and contemporary necessities:

The thoughtful end of both statements shows a flaw in the perception of the relationship between interpretation and the modern era. Namely, in the perception of the necessity for contemporariness in

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interpretation and the need for interpretation within the limits of the needs of the age and reality.

Is it conceivable that the interpretation monopolizes just one era, or that an age rises over the need for interpretation, even if it is the era of prophet hood and revelation, the Quran is more valuable than being monopolized within one mind and one era (Al-Tir, 1975, p.10). It is in the ability of every age and mind that have the adequate qualifications, conditions and controls to add some details to the interpretation of the holly Qur'anic text. In this concern, Dr Mohcen states that: "It is impossible for humanity to understand the whole perfection of the Qur'an in all the aspects of existence within one particular age".

He adds that: "Every age can add to the interpretation of the verses related to those subjects from what is available from the source of science and knowledge, as a result of the development of civilization and the growth of culture. That is to say, the interpretation of the holy Quran in a particular era is greatly affected by the mental and cultural level reached by Muslims "(Abdelhamid, 1984, p.9). If Dr. Mohsen believes that the interpretation is "influenced" by the age and that each period of time can add to the interpretation, we would say that this latter does not stop in one age and cannot be separated from it, thus, and cannot be imagined without it. The interpretation that does not serve the issues of its age cannot be considered originally as an explanation, this has been clearly pointed out by Professor Hawa, who claims that: "As for the interpretation, if it does not serve the cause of faith in our physical material appetite, so the interpreter did nothing(Hawa,1985, p.13)

Moreover, every age can not only bring additions to the existing interpretation, but it is rather the duty of every Muslims during every age to interact with the holy Quran by understanding it and making it understood by people. It is also the duty of specialists in interpretation to strive to interpret the Koran in light of the need of the era and its

renewed knowledge, which is continuously expanding, thus, expanding the field of the interpretative tools (Azab, 2006, p.62). As a result, we obtain the expanding of the entire interpretative process (Derraji. 2002, p.13). It is fair to say that the evolution of interpretation coincided with the history of the nation on one hand and the history of knowledge on the other hand. "Interpretation has always been a mirror of public and private life. Even the interpretations in the library of the Qur'an represent the history of the Muslims with its correct truth and its false ideas and thoughts (Ali Mustafa, 1988, p.24).

Thus, the history of Islam is a history of interpretation, as well as the history of thought and knowledge (Boukaabach, 2003, p.45). The one who analyses the works of different interpreters will perceive the history of the nation and knowledge and will see the summary of what each interpreter has seen in his time when he looked to the holy verses of the Quran : "to see through them the life conditions of the nation, its illnesses and weaknesses. He will also see the conditions of its reality and the location of his nation among the other existing ones. Then, he will see how the Quran would guide people in the different aspects of life" (Daghamin, 1996, p.16).

Finally, what we can say concerning this section is that the real task of the interpreter is to show the Qur'anic solutions to the problems facing the Muslim nation in particular and humanity in general (Daghamin, 1996, p.16). In other words, not just reactions that are not suitable for responding to the different daily life problems. (Azab, 2006, p.63)

Important information to note:

It should be noted at this level that the call to interpret the Quran in a modern way, does not necessarily mean to reject the efforts of predecessors in the domain, and the separation from its principles, as well as, the reduction of its importance. The old interpretation remains

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an important knowledge that can be considered as a reference and that we can start from to make new interpretations. It is morally and scientifically unacceptable to say that the old interpretations exercise a kind of anatomy that can only come to deal with dead bodies without souls (Al-Banna, 2003,p.54).This leads us according to the previous statement to stop claiming that the old interpretations have condemned the Qur'an because it has distracted people from reading or listening to the holy text. Additionally, these interpretations have turned into innumerable narrated rigid texts that are not collected in one single collection but are instead striking each other (Al-Banna,2003,p.11).

An other more strange statement is claimed by (Alakhras, 2006, p.28) who explains that: "It is clear from this that it is not permissible to follow any of these interpreters in their interpretations, whether he has improved his doctrine or not, because it is like following a mere conjecture".

If the words of Al-Banna(2003), an intellectual position of the interpretations of the old, Alakhras(2006) transformed it into a position of jurisprudence (Fikh), and this is an abnormal saying that has not been said by nobody. Moreover, if the suspicion of interpretation was a reason why it was not permissible to be taken as a reason, so the whole humanity knowledge is a suspicion and there is no evidence except in the revelation. Thus it is not acceptable to say that we do not follow the whole knowledge just because it is a suspicion. In fact, as the scholars have determined, we are worshipers of thoughts, and no one can suggest that his opinion is the divine and legitimate purpose. The whole human explanation remains a human attempt that maybe affected by mistakes and weaknesses (Al-Chatibi,2002,p.429).

From this stand point, we become sure that there is no contradiction between the old and modern interpreters, except in terms of some details about the curricula, trends, areas of interpretation and tools. On

the contrary, the interpretation in its contemporary form is an attempt to return to the approach of the Salaf(predecessors) after a long period of stagnation and rigidity. Thus, the contemporary interpreters have a reformist message and a presence in the field of society, just as the first commentators from the generation of the prophets' companions and the followers as well as those who are on their path.

Contemporary interpretation : From methods to trends:

Trends:

Dr. Mohamed Ibrahim Sharif defines the interpretive approach by saying: "The group of opinions, ideas, views and discussions that are common in intellectual work -as interpretation - more clearly manner, and are predominant on the others, and governed by a theoretical framework or a whole idea honestly reflecting the source of culture influenced by the interpretation ,and painting the interpretation with its colour "(Sharif,1982,p.63). That is to say that the trend represents the intellectual background or the total philosophical view of interpretation. (Derradji, 2002, p.14),and the general nature and overall direction of the interpreter's work (Almajthoub, 1976, p.63)

In more simplified words, the trend is "the goal that the interpreters undertake in their interpretations and that they put in front of their eyes as they write what they are writing" (Al-Roumi,p.22-55).

Hence, the trend is the overall framework that guides the interpreter and makes his goals and objectives in his interpretive work, as well as, adjusts his employment of the appropriate tools and methods of a particular interpretation.

Direction and Approach:

Despite the generality of the direction and the specificity of the curriculum, but often there exist a confusion between them, and some persons even consider them as one thing(Ghanaym,1992,p.37). In reality, as Dr. Schreif sees it, the interpretive approach is the means

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used to reach the interpretative direction, thus, the method is like the container containing the ideas of a certain explanatory direction (Scherif, 1982, p.68).

Additionally, the trend is conceptual and theoretical rules, while the method is a practical application of those concepts and rules in interpretation (Alkhaldi, 2000, p.125). This idea is the same one shared by Dr. Mohammed Deraji (2002), despite the variation in terminology. He uses "approach" to express "direction", and the term "method" is used to denote what we mean here "approach", by looking - of course - to the contents expressed (Deraji, 2002, p.15).

Thus, it is possible to say that the method is the result of the interpreter use of certain tools in certain ways, that is, the curriculum is a set of techniques and forms of research.

Most of the curricula were named from this perspective. When we say that the method of the interpreter is a jurisprudential (Fikhi) approach, it means that he used the jurisprudence more than others and that he emphasized strongly on it during his interpretation, which will necessarily cover the verses of laws more than others.

It is fair to say that trends are a further step in interpretation as a science and a process. Moreover, they and can be considered as a starting point for a transition to a new level of knowledge in the proposition of the science of interpretation and the "philosophy of interpretation".

From Curriculum to Trends:

After the starting of interpretation of texts assigned in the science of modernity, and then becoming independent after the deletion of the texts, and the narration of its knowledge to bring gradually special approaches (Saleh, 2007), the interpretation in modern times moves from the "language" of the curriculum to a new language which talks about explanatory trends. It classified and evaluated those trends according to their goals, objectives, conceptual perspectives and

cultural backgrounds. Dr. Abdul Hamid Bokabash agrees with the previous idea since he states that : "Interpretation before the lightning was a variety of doctrines, and each doctrine contains mindful opinions and ideas of theory, but in modern times they have varied in to trends (Bokabach,2003,p.37).

The modern interpretation has been directed by certain aims and objectives , making it practical treatment, not just theoretical research or linguistic or doctrinal application as was done by the old interpreter. Whereas, the interpreter in modern times is more a reminder of the reality of his nation, and evokes more clearly the purpose of his interpretative work (Charkawi,1980,p.80).

Although Dr. Azab believes that even the language of the curriculum is inappropriate when talking about the interpretations of the old times , and speaking about an approach of old interpretations is ignoring the historical movement the nature of interpretation in those ages (Azab,2006,p.41)

In fact, this is a bit of an exaggeration, if the former interpreters do not declare certain approaches they adopt, and some of them do not even cost themselves to introduce their interpretations using scientific references summarizing the perception of the science of interpretation, but this does not mean that they did not start from a background knowledge and a perception of a certain method and technique in writing their Interpretation, otherwise, the modernists could not have questioned those efforts and extracted their curricula. Moreover, if the term 'curriculum' is a recent word , its image and meaning were present for the interpreters even if they did not declare it.

we can even go further, and say that the dual impact and opinion expresses interpretive trends rather than mere approaches. The archaeological interpreter, for example, who employs the narrative tool, must be convinced that the Qur'an can only be explained by a textual transcript of revelation and the efforts of his predecessors. While the practitioner of interpretation of opinions stems from the

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conviction that there is no escape from diligence and says the opinion after referring to the revelation and the available heritage. This is what Dr. Sharif points out, when he decided that the interpretation is old and is governed by two directions: a trend that sees hatred of the consideration of reason and opinion in interpretation, and resorting to collecting the narrative texts and stops at them (Impact) and a willingness to innovate with confidence in the ability of the mind (opinion),(Sharif,1982,p.63) .Thus, what prevented us from adopting this bilateral two-way interpretation, is their interrelation and the difficulty of separating between them in one interpretative work, we hardly find the transfer without the opinion and vice versa (Sharif,1982,p.64).

This is the secret of the difficulty of dealing with this dualism in interpretative studies; once they are considered as directions (Sharif,1982,p.83) ,another time, the archaeological approach is once a tributary of the scientific trend as shown by the division of Al-Roumi (1984) and Al-Roumi himself in another book considers the interpretation of the Quran is one of the ways of interpretation in one place (Al-Rumi,p.71), then returns in another place to consider the interpretation of the anthology one curriculum interpretation!(Al-Roumi,1984, p.86).

Moreover, there are those who consider the impact and opinion to be two historical stages of interpretation as seen from the point of view of the orientalist Goldsmith's treatment of them. (Tsiher, 1955, p.73)

This is what appears in the classification of layers of interpreters in the writings of some authors such as Dr. Gnaim (1992, p.29).The latter, makes it in another division : "directions of interpretation and methods" (Gnaim,1992,p.37), considering the direction and approach one thing, and it seems that he is not the only one who thinks so (Hawa,1985,p.35).

One way :

If the old interpreters do not go out from the dualism of opinion and impact, they, in terms of presenting the explanatory material, are committing to one way, namely the method of analytical interpretation (Sharif, 1982, p.66. Al-Banna, 2003, p.53).

The interpretation of the Quran verse by verse, starting by the linguistic meanings, then the effects available in the verse. After that, what is extracted by the interpreter of meanings and provisions from the context of the verse. All what preceded may show the extent to which the verses are interrelated and linked to what is before as well as to what comes after.

The previous method is very useful in understanding the verse and linking it to the context, and not, as stated by Al-Banna, a kind of anatomy that can only deal with a dead body (Al-Banna, 2003, p.54). What can we say concerning the previous saying is that the Quran is a living body that needs a living mind to interact with it in order to supervise the moving reality. Moreover, the anatomy that Al-Banna talks about is done by the dead minds, and the living holy Quran has nothing to do with it.

Between interpretation and understanding:

It is the nature and qualities of the mind that interacts with the Quran which in its turn determines the quality of the product and its scientific value. If a qualified updated scholar specialized in interpretation interacts with the Qur'an, the result of his interaction, interpretation or explanatory study of the Qur'an; if he fulfils all of the Qur'an. From another part, it will be a Quranic study when a particular topic or text is specified. Whereas, the Muslim mind, which is not specialized in interpretation, can interact with the Qur'an, and the result will be an "understanding" rather than an "explanation" (Aisha, 2004, p.47). Bint al-Shati further explains by saying that : "The Qur'an is revealed to the whole world and is not revealed to the specialists, but its

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interpretation is not permissible for all people, and diligence is forbidden to non-scholars. It is not permissible for the scholars to read it. Everyone reads it with his own efforts . The whole population agreed on seven readings of specialized leaders who are separated from us by a few dozen centuries "(Aisha, 2004, p.75)

The latter adds more details and illustrations to the subject under investigation. She shows an attempt of a specialist in the Cosmic and human sciences to understand the Holy Quran .The subject will be quite acceptable and feasible if he deals with the texts related to his speciality ; however, it will not be believed that he deals with the whole texts under the pretext that he is a modernist and a specialist. Dr. Aisha mentioned obviously Dr. Mustafa Mahmoud and his modern interpretation (Aisha, 2004,p.85), comparing him to her quranic study about the human being, she explains : "A great difference between a Qur'anic study that relies to the strict methodological controls, and a modern interpretation that takes place in every valley, and strikes in the unknown knowledge and which is not controlled by any restriction"(Aisha, 2004, p.107)

Apart from any diagnostic, Dr. Bint Al-Shati separated between the interpretation and the Quranic study on the one hand, and between the attempt to understand, and modern interpretation on the other hand. There is no doubt that the conditions and controls of the control of the two types, but with the interpreter they are more accurate and through their understanding, they become less complex.

Conclusion:

To conclude, we may say that the problem of interpretation and Quranic studies remains a growing expansion and a subject of an abundance of writings. This raises the problem of writings, or rather the problem of the authors. There have been many writings about interpretation and Quranic studies by specialized and non-specialized

scholars in the field under investigation. As Azab (2006,p.48-64) says : “specialists in the sciences of interpretation are traditional who do not go out of a certain pattern for fear of saying in the Quran their personal views of the opinions, and in contrast some attempts of judgment, but they are from people who are not specialized in Quranic studies and legitimacy. These latter are usually and most of the time considered to be intruders , as what happened to many researchers , such as Dr. Mustafa Mahmoud, who was strongly criticized for his opinion concerning interpretation and its relation with modernity .

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