

Methodological Criteria and Theoretical Foundations for Renewal in Interpretive Science

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Abstract:

This study aims to talk about the problem of renewal in the science of interpretation, and to clarify the close relationship between this honorable science and other Sharia sciences. It is a prelude to the topic. By talking about the definition and importance of interpretation, we wrote and categorized, and then we mentioned the conditions and etiquette of the interpreter and the rules of interpretation, and then we moved to the foundations and standards of renewal in the science of interpretation, and then we were exposed to the manifestations of renewal in this honorable science, proving that the scholars of interpretation provided great services to the Qur 'anic text, which mainly aims to serve the great Qur 'an and the language in which it descended.

Keywords: Interpretation - The Holy Quran – Controls of Interpretation - Renewal.

Introduction

The Holy Quran has received great interest and special care since its descent to this day of the people; and great research efforts have been made around it; it was not exerted in the heavenly books that preceded it, nor in any other book, and these efforts have continued, and extended through the ages and throughout history, and the care of the Great Quran throughout the past centuries has remained uninterrupted, so these efforts have been fruitful, as the field of research has expanded, which made the Holy Quran receive a great service, and a great interest, especially in our current time, compared to the efforts made in previous periods.

The work of these efforts focused on adjusting the meaning, correcting the understanding, according to a sound view, and deducing a guide to the desired significance from the Holy Quran, by establishing rules, and establishing wise controls, in order to clarify the correct interpretation of the sick, and acceptable to the rejected returned.

There is no doubt that the interpretation of the Holy Quran was a major reason for the emergence of the interpretive research movement, which brought about a qualitative leap in Quranic studies by searching for the meanings of the Quran, and tracking its connotations and purposes and everything related to the science of Tajweed, drawing, readings and language at all levels . By clarifying the Qur 'an and its eloquence, the Qur 'an was the cause of the emergence of these sciences, their hermeneutics and revolutionization, which led to the opening of interpretation to other sciences, which influenced and influenced them, and the intermarriage and mixing occurred between it and them .. Various colors came out for interpretation, and several forms; each color is concerned with aspects of interpretation, but today the interpretation defines great and great challenges, because of the changes that have occurred, and the cognitive shifts that have taken place. Many pioneering studies in its field, good in its door, have produced value in its research and approach, but in our time there are many calls and calls calling for the necessity of renewing the interpretation and linking it to the reality of people and understanding it in the way that God Almighty wanted, and finding solutions to their daily problems and social crises.

- The novelty of the topic, its importance and impact, especially in the current era.
- The topic was related to the first source of Islamic legislation (the Holy Quran)
- The fact of renewal in it by Muslim scholars, and the clarification of this subject in a way that removes the distortion, and refutes the statements of the appellants in it according to a close research method, and a precise scientific approach.
- Renewal in the science of interpretation and its horizons, and its role in revealing the secrets and purposes of the Great Qur 'an.

Problem of research:

- What are the motives and reasons for renewal in the science of interpretation today?

- What are the bases and criteria that must be invoked to renew the interpretation?

1- Renewal in interpretation, jurisprudential interpretation as a model, (article),

Bouakaz Issa.

2 - Renewal in interpretation in the modern era, its premises and the most important trends, (article), Monetization of style.

3- Renewal in interpretation in the modern era, its concept, controls and trends, (PhD thesis), Dalal Quiran.

The first requirement: Interpretation in language and terminology.

Section One: Interpretation in Linguistic Definition:

The science of exegesis is the tool by which the Book of Allah Almighty understands its meaning, and it is an ancient science dating back to the time of prophethood. The **Prophet** (peace be upon him) used to explain to the companions (may Allah be pleased with them) and explain to them what was obscured from the verse of the Qur 'an and answer their questions and inquiries related to the Qur 'an, specifically those that formed for them to understand it, then the exegesis defined an expansion in the time of the companions and followers, and consequently the schools that are concerned with the interpretation of the Book of Allah, Surat Surat Surat and Aya aya aya ayah, and serve its various sciences such as the science of readings, the sciences of the Qur 'an, abrogation and abrogation, and the science of the causes of descent, etc. "(1)

Ibn Manzur says: "(Interpret) Al-Fasr: Al-Bayan, so he interpreted the thing to explain it with fraction and explained it with annexation and interpreted it: his son.. (2) Interpretation: Revealing the meaning and interpretation: Revealing the meaning of the formed word, and I interpreted it like this; that is, I asked him to explain it to me "(3) It is in the sense of" identification and disclosure and the phrase about the thing in an easier and easier word than

(1) **Interpretation by the interpreters from the predecessor**, Amer, Taher, p. 71.

(2) [Al-Furqan: 33].

(3) **Lisan Al-Arab**, Muhammad bin Makram bin Manzoor Al-Afriqi, vol. 11, p. 128.

the word of origin⁽¹⁾ "and Ibn Fares said: " (Interpretation): Faa, Alsin, and RA is one word that indicates: statement and clarification of something "⁽²⁾

Through the above, we have found that the material of interpretation in language has many uses and diverse contexts, and that one of the most important meanings of linguistic interpretation is: clarification, clarification, and disclosure in an easier and easier way.

Section Two: Interpretation in the Terminological Definition:

The interpretation and its sciences is the natural vessel and incubator for the growth, upbringing and refinement of the personality in the form and dye it, and the origin of the interpretation is the emergence, statement and disclosure. Ibn al-Qayyim [T:751AH] said: "The right is the meaning and meaning included in the book and the best interpretation is the words indicating that right, it is its interpretation and clarification. "⁽³⁾ The interpretation terminology is: "A science in which he searches for how to pronounce the words of the Qur 'an and their meanings and their individual and synthetic provisions , and their meanings that carry the state of structure and their meanings" (T :794AH⁴) that: "A science by which he knows the understanding of the Book of Allah the Household upon the Prophet Muhammad , peace and blessings be upon him, and its meanings, and derives its provisions and its quantity, and derives this from the science of language, grammar and morphology, the science of statement and the origins of the jurisprudences, and the need to know the causes of Nazis and abrogation" ⁽⁵⁾

Al-Zarqani defined it in Manahel Al-Irfan as: "A science in which he searches for the Holy Quran in terms of its indication of the desire of Allah Almighty as far as human energy is concerned." ⁽⁶⁾

(1) *Lisan Al-Arab*, Ibn Manzoor, vol. 11, p. 128.

(2) *Dictionary of Language Measures*, Ahmed bin Faris, Part4, p. 402.

(3) *Badaia Al-Tafsir*, Part 3, p. 394, and *Al-Tafsir and its impact on the construction and balance of personality*, p. 15.

(4) *Al-Bahr Al-Muheet*, Abu Hayyan, Part 1, P. 121

(5) *Al-Burhan in the Sciences of the Qur 'an*, vol. 1, p. 33.

(6) *Manahel Al-Irfan in the Sciences of the Qur 'an*, p. 423.

From it, we say that the interpretation is: a science that searches for Quranic connotations and interpretive meanings, clarifying its provisions and laws, understanding its meanings and purposes, and its various sciences according to human ability.

The second requirement: the conditions of the interpreter and the rules of interpretation.

The Qur 'an is the basis of reform and the cause of renaissance and glory, and it is the constitution of Muslims. It is the luminous torch and the luminous star that illuminates for generations the path towards glory, elevation, happiness, and leading the world to good and truth, and takes the path of rationality that contains all the intellectual, social, political, spiritual, and moral foundations on which the Islamic society is based. In this great book, the true and sound doctrine, in which the foundations of the spiritual system, the moral system, the rules of the social system, and the economic and political system on which the Islamic state is based, is based on consultation, justice, equality, the realization of truth, and the nullification of falsehood. The following are the most **important conditions and etiquette of the interpreter:**

1-The validity of the interpreter's doctrine, and its distance from the deviations of the people of falsehood and delusion, because the doctrine, if it is distorted, often compels its owners to distort the texts, and treason in the transmission of news ⁽¹⁾

2- Disposition of whims, as the whims push their owners to support their doctrines, and to fanaticize their opinions, and to interpret the Qur 'an in accordance with their beliefs ⁽²⁾

3- To ask for the interpretation of the Qur 'an in the Qur 'an, what is more beautiful than it in one place, it was separated and interpreted in another place, and what was abbreviated in Bust in another place ⁽³⁾

4- To ask for the interpretation of Allah's words in Sunnah, because it clarifies the Qur 'an and explains its meaning ⁽⁴⁾

(1) *Investigations in the Sciences of the Qur 'an*, p.: 231.

(2) *Manahel Al-Irfan*, Part 1, p. 472, and *Investigations in the Sciences of the Quran*, p. 230.

(3) *MResearcher in the Sciences of the Qur 'an*, p. 33.

(4) *Al-Burhan in the Sciences of the Qur 'an*, Part 2, p. 173, and *Mastery in the Sciences of the Qur 'an*, Part 2, p. 175.

5- To refer to the statements of the companions who interpreted the Book of Allah, because they are more knowledgeable of the Qur 'an and its meanings, for what they saw of the Qur 'an and its meanings, for what they saw of the Qur 'an and its revelations when it descended, and for what they were taught by true knowledge and understanding ⁽⁶⁾

6- To ask for interpretation when the followers who took the knowledge of the Companion from the Companion ⁽⁷¹⁾

7- to combine and make the companion between the disordinated companion and the companions. ⁽²⁾

8- To be familiar with the rules of Arabic and its branches, as the Qur 'an was revealed in the language of the Arabs, and its understanding depends on explaining its vocabulary, words and connotations according to what has been set for it. Mujahid said: "It is not permissible for anyone who believes in Allah and the Last Day to speak in the Book of Allah if he is not a scholar of the languages of the Arabs." ⁽³⁾ Imam Al-Qurtubi says in the introduction to his interpretation in talking about the forbidden interpretation: "To rush to interpret the Qur 'an in the appearance of Arabic, without invoking hearing and transmission with regard to the oddities of the Qur 'an, and the vague and transposed words in it, and the abbreviation in it, deletion, implication, submission and delay. Whoever did not rule the phenomenon of interpretation, and took the initiative to derive meanings as soon as he understood Arabic, made many mistakes, and entered into the group of those who interpreted the Qur 'an with opinion. and conveying and hearing must be explained on the face of the explanation first to meet the subjects of error, and then understanding and deduction will widen⁴. "

9- Knowledge of the principles of interpretation, the science of readings, the reasons for the descent, the abrogator and the abrogator . (5)

10- The ability to deduce meanings that are consistent with the texts of the Sharia, and the

(1) **Mastery in the sciences of the Qur 'an**, Part 2, p.: 173, and **Manahil al-Irfan**, Part 1, p.: 471.

(2) **The Principles and Rules of Interpretation** , Khaled Abdul Rahman Al-Ak, p. 131.

(3) **Al-Burhan in the Sciences of the Qur 'an**, Volume 2, Pg.: 177, and **Mastery in the Sciences of the Qur 'an**, Volume 2, Pg.: 176, and **Manahil Al-Irfan**, Volume 1, Pg.: 472.

(4) **The Collector of the Provisions of the Qur 'an**, Abu Abdullah Muhammad bin Ahmed Al-Qurtubi, Part 1, p. 59.

(5) **Mastery in the sciences of the Qur 'an**, vol. 2, p.: 176, and **Manahil al-Irfan**, vol. 1, p.: 472, and **research in the sciences of the Qur 'an**, p.: 230.

increased intelligence that helps in accurate understanding that enables the interpreter to give priority to one meaning over another, which can be called the science of talent ⁽¹⁾

11- Knowledge of the conditions of humans in their stages and roles ⁽²⁾, the origins of difference in their conditions, and the divine Sunnah in humans . This requires many arts and sciences, the most important of which are the science of history, psychology, and the science of human society ⁽³⁾

Thus, we say: " These cognitive tools are derived in fact from various sciences and different knowledge, and they are collectively - with a difference in degree - necessary for the interpreter, so that he cannot use his work without preparing his entire toolkit of these cognitive tools." ⁽⁴⁾

The third requirement: The foundations and standards of renewal in the science of interpretation.

The Islamic nation at the origin of its upbringing and the beginning of its history, was born with the Qur 'an, greeted with the Qur 'an, and followed the rhythm of the Qur 'an and the last centuries, which witnessed the abandonment of the Qur 'an and the presentation of its facts, will confirm this fact, and will reveal this correlation, because refraining from the Qur 'anic truth will put the nation on the sidelines of human history, through the decline of its scientific contributions, the absence of its intellectual and cultural output, the deterioration of its social reality, and the punishment of its civilizational setbacks, in addition to its clear deviation from the seriousness of normal innate nature and its straight path . There is no doubt that this situation has put the nation on the doorstep of mortgage, nausea and civilizational bankruptcy, and surrounded it with a chronic state of historical defeats and losses. The Ummah will not be liberated from its restrictions except by the Qur 'an, and will not recover its health except by

(1) **Al-Burhan in the Sciences of the Qur 'an**, Part 2, pp. 177-178, and **Al-Itiqan in the Sciences of the Qur 'an**, Part 2, p. 176, and **Manahil Al-Irfan**, Part 1, p. 472,

(2) **Interpretation and Interpreters - its basics, trends and approaches in the modern era** - Abbas, Fadl Hassan, Part 1, p. 222 and beyond.

(3) **Manahel Al-Irfan**, Part 1, p. 472, and **Investigations in the Sciences of the Quran**, p. 231.

(4) **The eloquence of the Qur 'anic text**, Muhammad Al-Mantar: p. 19.

the Qur 'an, and will not triumph in the battles of civilization and society except by the Qur 'an, and will not regain its dignity and dignity except by the Qur 'an. "(1)

One of the greatest judgments for which the Qur 'an was revealed is to reflect on its meanings, reflect on its goals and objectives, remember, admonish, follow, behave and act. Just as we worship God by reading the words of the Qur 'an correctly, we worship God by understanding the meanings of the Qur 'an. "(2)

Since the interpreter does not explain to himself, but rather to people, he must keep pace with their thoughts and address them as much as their minds. While interpreting the words of the Qur 'an, he is obligated to talk and delve into natural and scientific phenomena, God's cosmic laws, social and political laws, rules of economics and morals, and other Islamic legislation. "(3)

There is no doubt that the first scientists emptied their efforts and made every effort in order to renew and purify the science of interpretation , and to remove the impurities that are stuck in it , according to a close scientific method and a unique and accurate approach. This indicates that the science of interpretation requires great scientific efforts and serious and in-depth study in order to promote it and give it its right of study and interest.

Moreover, renewal in Sharia sciences is a work accumulated over the centuries, in which each scientist renews according to his knowledge and as allowed by the circumstances of that era, and his intellectual and scientific conditions, and the interest of the predecessor in renewal in interpretation is highlighted through, inter alia:

1- Collecting the effects in the interpretation and limiting them, as the interpretation in its beginnings depended on the effects of the hadiths about the Prophet (peace be upon him), or the sayings of the companions and followers, so the interpretation was considered one of the doors of the hadith because it was shortened on the side of transportation, then some scholars began singling it out independently as a fighter bin Suleiman Al-Balkhi [T:150AH] , Abdul Razzaq Al-Sanani [T:210AH], and Abdul Rahman bin Abi Hatem [T:327AH], and these writings were dominated by interest in conveying what is narrated from the predecessor

(1) *Al-Taysir fi Muftih al-Tafsir*, Anhās, 'Abd al-Qudūs, p. 69.

(2) *Courses of Interpretation*, Ahmed bin Ahmed Sharshal, p. 07.

(3) *Trends of Interpretation in the Islamic West in the Fourteenth Century AH*, Awina, Abdullah, p. 10.

without taking care of criticizing the sayings mentioned in the interpretation, or distinguishing their validity from their weakness. "(1)

2- Codifying exegesis as an independent science, including the interpretation of the Holy Quran in full, in which it emerged from the interpreters of Imam Tabari [t:310AH], whose book is a qualitative leap in exegesis; he collected the narratives of exegesis with their foundations, balanced them, and weighed what was preponderant while guiding its preponderance, and invoking it with effects, readings, or language and context. Al-Tabari promises the right of a new conqueror in exegesis; he excelled in collecting the statements of linguists and exegetes in exegesis, and in preponderance, his approach was a shift in the approach of exegesis; For revealing the minutes of the Qur'anic meanings and the extracts from them from the judgment and judgments and the related uses of the language and Arabic issues, so that his book is the first reference for the science of interpretation, and influential in the thousandth of the book (2) , and then followed the books of the interpreters in that and varied according to the trends of its interpreters and the sciences in which they excelled, some of them were interested in the rhetorical aspect such as Zamakhshari [T:538AH], and some of them rehabilitated the effects of the predecessor in interpretation as Ibn Atiyah [T:542AH], and some of them tried to complete the sciences of the era such as Al-Razi [T:606AH], which collected the developments of science in his time, especially scientific Among them, some of them were interested in the grammatical aspect such as Abu Hayyan Al-Andalusi [d:745AH], who filled his interpretation of the Qur'an with linguistic and grammatical branches, until he was considered the only imam among the interpreters in that regard. Then came his fat student al-Halabi [d:756AH], who stood between his sheikh Abu Hayyan and those who objected to him in his interpretation, especially al-Zamakhshari and Ibn Attiyah. "(3)

3- Paying attention to the jurisprudential aspect of interpretation, by focusing on the verses of the rulings, and invoking them for the various doctrines of jurisprudence; Jassas Hanafi [T:370AH] limited the interpretation to the verses of the rulings, and tried hard to highlight the doctrine of Hanafi, and strengthen its evidence and proofs through interpretation, as highlighted by Kia Harasi Shafi 'i [T:504AH], who interpreted the verses of the rulings on the

(1) See: **Al-Tafsir** wa Al-Rajalah, Ibn Ashour, pp. 30-32.

(2) See: **Interpretation and Interpretation**, Al-Dhahabi, Part 1, p. 104, **Linguistic Interpretation of the Holy Quran**, p. 28.

(3) See: **Tafsir and its men**, pp. 46 et seq., and **Tafsir and Tafsir**, vol. 1, pp. 107-108.

Shafi'i doctrine, then came Ibn al-'Arabi al-Maliki [T:543AH], who interpreted the verses of the rulings on the doctrine of Imam Malik, and al-Qurtubi [T:671AH], who interpreted the whole Qur'an, and was interested in highlighting the verses of rulings and disagreement in them, it was the right of an encyclopedic book Mubarak easy to say; however, these aspects of interest do not mean that the literature in interpretation is free of the weak, subject and wrong, but many aspects have emerged that need to be modified, corrected, and avoid falling into similar ones:

A - The long digression followed the culture of the interpreter, and the attempt to fill the books of interpretation with what the interpreter master of science.

(b) Filling interpretation books with doctrinal, grammatical, and other differences. **(c)** An attempt by the necks of the texts to infer the doctrines of the creators of heresies. **D**- The frequent narration of weak and elaborate hadiths in interpretation and deduction from them along with the correct hadiths. ⁽¹⁾

The science of exegesis is needed, because people need to know the meanings of the Holy Quran, which is not accessed except by this honourable science, that its meanings are almost confined only by the rules of exegesis. " ⁽²⁾

The fourth requirement: The manifestations of renewal in the science of interpretation.

One of the manifestations of the attention of scholars to the Book of God Almighty, is to address the statement of its meanings, and the dissemination of its sciences, so they composed in its interpretation the types of classifiers, in all other concerns and trends, including diversifying them between the numeracy, meditation and ^{3abbreviation 0}

The need for interpretation arose early, and the beginning in it was the interpretation of the novel, that is, the interpretation based on the movable, and then the interpretation moved at one of its stages to the interpretation of the vision, the mind and the dependence of the mind, which is one of the forms of diligence.

(1) **Renewal in Interpretation in the Modern Era: Its Concept, Controls, and Trends**, Dalal Al-Salami, p. 34.

(2) **Al-Tayseer in the rules of the science of interpretation**, Muhammad Al-Kafiji, p. 156.

(3) **Brief Interpretations of Its Trends and Curricula**, Muhammad Al-Baraka, p. 07.

It remained a pivotal and central science , in its relationship with other sciences, which enabled its people to be the first of the Islamic sciences to appear and take care of it. It became a field of convergence and intersection of a group of sciences and knowledge so that a group of scientific and cognitive systems overlapped in its development , and a group of sciences and knowledge met in it, which qualified it to be an encyclopedic and comprehensive science, and it included many sciences, as it carried and collected a number of sciences, where it grew and matured in its embrace a group of sciences, especially linguistic, semantic and stylistic . The researcher hardly finds any knowledge of Islamic sciences except that he had a strong presence, and it is interesting in the science of interpreting the Holy Quran, especially the books and works that were written in the interpretation period, which are considered as mothers.

The most prominent manifestation of renewal in interpretation.

Regenerative movements since the twelfth century have influenced interpretation, classifying works, and authoring books, including those related to interpretation, including those related to its origins and tools of control and scrutiny, and these works had prominent features, including what was a general trend in most books, and among those features:

1- Attention to unity and substantive harmony in the suras of the Qur 'an, and the holistic view of its verses, which is a method in Al-Farah and Al-Manar School, editing and enlightenment, enlightening interpretation, and interest in objective unity came in defense of the Qur 'an in the face of the claims of Orientalists who see it as an uncombined mixture, and the mental trend was excessive in highlighting objective unity until they took a position that is opposed to the abundance of narratives of the reasons for the descent ⁽¹⁾ This position is not true; as there is a reason for the descent that is not necessary to dismantle the unity of the verses.

2- Highlighting the purposes of the Holy Quran through interpretation: Rashid Rida and Ibn Ashour in their introductions provided a good clarification of the purposes of the Quran, and the interest in the purposes of the Quran in interpreting the verses was to clarify the meanings and highlight the guidance and to leave nothing useful in interpretation.

(1) See: **Modern Mental School Curriculum in Interpretation**, Fahad Al-Roumi, p. 237.

3- Paying attention to the approximation of the phrase and the interpretation of the meaning of the verse or verses in general , so we find the interpretation of Ra as the interpretation of Al-Saadi is still an important reference for those who wanted to quickly see the meaning of the verse in general without entering into the multiplicity of narratives and linguistic issues.

4 - Good division, we find that the explanation was not narrative, but was the presentation of events, then topics, then linguistic investigations, and whatever division adopted by the author; it is easy to access the information according to its type.

5- Working to purify the interpretation of the Israelis, whether by criticizing them or refraining from them.

6- Paying attention to the correctness of the effects and staying away from the odd and strange ones as much as possible.

7- Trying to solve the problems of the times, and downloading the verses to reality: We have preceded the circumstances in which the currents arose, and the weakness and colonialism that afflicted the nation. Therefore, the haste was among those interpreters to reform the state of the nation with the Holy Quran. They tried as much as possible to address social issues, reform matters of doctrine, warn against heresies and myths, call for the unity of the nation, and reform its economic and political situation.

8-The emergence of trends in interpretation: Objective interpretation appeared, which tracks the subject of the Qur 'an and collects verses around it, and scientific interpretation appeared, which is concerned with expanding the meaning of the verse according to the facts of cosmic science, and the latter was marred by some negligence and unbearable loading of the words of the Qur 'an.

9- Submitting the mind to transfer, perhaps what is taken on the direction of Al-Manar School is to submit it to the mind to transfer until it is called the mental school, and for this reason, that school resorted to distracting the verses from their phenomena by resorting to interpretation and interpretation when they were confused to understand them, and denying many miracles, and replying to the explicit prophetic texts if they seemed to contradict the

mind ⁽¹⁾, which is a position that is dependent on their position on the hadiths of the Ones, as they see that they do not rule in the door of beliefs because they are speculative.

10- Paying attention to the issues of the Qur 'anic sciences contained in Tafsir, and editing them is a good editing.

Conclusion:

After this quick tour of our research tagged with: **Renewal in the science of interpretation**, where we saw that Muslims had paid attention to the Holy Quran with the beginning of its descent; by studying its statement, digging for its secrets, and the deep depths, and searching for its purposes and connotations, it is a sea full of pearls and pearls, it was a truly immortal miracle that stunned the creation, and the interest in the Holy Quran was and still is, but the preoccupation of researchers and scholars throughout ages and ages, and in all parts and regions.

At the end of this research, we presented the most important results we reached:

- ✓ Renewal in interpretation is inevitable; in order to revive the meanings of the Qur 'an and bring it closer to the minds, in order to revive the Qur 'anic meanings and bring them closer to the minds, improve their employment, and invalidate the deviant from them.
- ✓ Renewal in the science of interpretation must have conditions and controls, etiquette and provisions that the interpreter adheres to.
- ✓ The possibility of renewal in the science of interpretation, its susceptibility to development, criticism and study, and cross-fertilization between it and other sciences.
- ✓ Renewal in the science of interpretation must have conditions and controls, etiquette and provisions that the interpreter adheres to.

(1) See: **Deviant Trends in Interpretation in the Modern Era**, Adel Al-Sheddi, p. 105.

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