



## RESEARCH ON THE STUDY OF MODERN TAFSIR STUDIES

**Ulug‘bek Hasanov**

*International Islamic Academy of Uzbekistan,  
Doctoral Student of ISESCO Department of Islamic  
Studies and Islamic Civilization. A.Kadiri str. 11, 100011, Tashkent, Uzbekistan.*

### ABSTRACT

*The modern hermeneutic movement has set itself the noble goal of enlightening the people and making the members of society moral. In this article, the changes in society as a result of the emergence of modern exegesis and the scientists who conducted research in its development, as well as information about their research, are highlighted.*

**KEY WORDS:** *Modern Tafsir studies, Safohat, Manor, commentator, Sayyid Qutb, Sirati Mustaqim.*

### INTRODUCTION

Democratic views in modern tafsir studies and the transition to democracy in many Muslim countries affected the language of tafsir, as a result, a more modern language began to play an active role in the life of society. Due to the active participation of individuals in the society and the expansion of educational opportunities, it has become possible for everyone to read and understand the interpretation of the Qur'an. Accordingly, classical exegesis was heavily criticized for using unpopular language. The opinion of modern researchers can be summarized as "in the classical period, tafsirs had a scientific style and content, while in the new period, popular level tafsirs increased." However, it cannot be said that the classical commentators did not have the pain of appealing to the people. In our opinion, it is an unfair claim to say that the classical exegetes did not bother to appeal to the people. Because the writing of independent surahs such as Fatiha, Yasin, Mulk, Hamimlar, Naba, Fath, Ikhlos, and Muawvizatain clearly shows that the commentators of the classical era had the goal of reaching the masses. However, due to the increasing need in modern times, social goals have come to the fore. To this extent, the Hanafi school of thought argues that we need social interpretations based on the analysis of social experiences with more conscience-based interpretations in modern times.

It can be said that the modern hermeneutic movement has been influenced by pragmatic understanding. After all, the contemporary commentator constantly describes the realities of the community in order to apply them in practice and guide them. For this reason, some commentators such as Sayyid Qutb briefly stated many issues in classical commentaries on the basis that they are not of practical importance. However, as a result, some people did not see Fi Zilal as a commentary. Because "Fi Zilal", in general, did not touch on issues such as ishtiqq, tasrif and erab, which commentators paid attention to, and did not dwell on issues such as fiqh and usulul fiqh differences.

### MAIN PART

The language of tafsir is not exempted from this, as many tasks are assigned to tafsir in the present era. For example, it can be said that in the commentaries of Sayyid Qutb and Mustafa Maraghii, the spoken language and the lecture language prevailed. In fact, according to some



researchers, it is very difficult to consider Sayyid Qutb's tafsir "Fi Zilalil-Qur'an" as a literal interpretation of the Qur'an, each volume of which is about 200 pages. It is a huge collection of lectures, warnings and recommendations. In Sayyid Qutb's commentary, one can see many slogans composed of phrases such as "Ignorance of the 20th century", "Ignorant and Toghut regimes", "False masters".

M. Akif Ersoy, who wrote the translation of the Qur'anic meanings in modern Turkey, used his poetry as a means of conveying to the masses and often used the language of sermons in his poetry.

In fact, if we look at the sections of the poetry book "Safihat", it can be seen that the second section is titled "Sulaimaniya's Chair", and the fourth section is "Fatih's Chair". Many of Okif's poems are in the nature of poetic interpretation. But he did not aim to provide information through interpretation, but to awaken the people, encourage them and call the nation. In general, he dealt with emotions and tried to activate the emotions of Muslims. In the modern tafseer movement, adapting the language of tafseer to the spoken language can be considered a natural manifestation of the desire to increase public awareness.

In modern times, one of the most prominent examples of efforts to communicate Islam to the public are magazines. In this regard, the magazines "Tahzib al-Ahlaq" in the Indian subcontinent and "al-Manor" in Egypt covered important aspects of the modern interpretation of the Qur'an. The purpose of the Manor magazine was to promote social, religious and economic reforms and to prove that Islam as a religious system was not contrary to the existing conditions. Another goal of establishing the Manor magazine was to continue the method of the magazine called "al-Urvatul-qusqo" published by Jamaluddin Afghani and Muhammad Abduh, and especially to continue the activities of this publication. These can be summarized as eliminating heresies and superstitions, non-sectarianism, false beliefs about saints, developing tolerance between different groups, increasing the educational level of the people, leading Muslim nations forward, ensuring progress through educational reform and cooperating with other countries in this regard, encouraging them to compete. In fact, many Egyptian media regularly publish articles on the Qur'an and its interpretation. For example, Bintish Shati is responsible for such articles in Al-Ahram newspaper.

Tafsirs published in magazines of this type also formed the core of the author's books of tafsir. This situation is also observed in the Maghreb. For example, Ibn Ashur's (d. 1392/1973) exegesis entitled "at-Tahrir wat-Tanvir" was based on his lectures in al-Jamiul-Azam in 1899 and his lectures in magazines such as "al-Hidayatul-Islamiyya wal Majallatuz Zaytuniyya". Since magazines were the most effective means of communication in that era, commentators also used its power. Journals played an important role both in raising the fame of commentators and in spreading their ideas. In particular, Rashid Reza made a great effort to distribute Manor magazine. At meetings, he praised the magazine as if he owned it. On the other hand, the magazine helped to make Rashid Reza popular and spread his views and ideas and interpretations. Rashid Reza realized this personally during his trips to Tunisia and Algeria. The dissemination of the knowledge of tafsir by modern commentators through magazines was also effective in transforming their language of tafsir into a spoken language.

The existence of hermeneutical journals at the beginning of the modern process in Turkey should not be overlooked. Among them, Abul-Ula Zainal-Obidin and Ashraf Adib published the magazine "Sirati Mustaqim" on August 14, 1324 (1908). Mehmed Akif was the chief editor of the magazine. Mehmed Akif was the chief editor of the magazine. Until 1912, the magazine was published under the name "Siroti Mustaqim" in 182 issues, later these were compiled into 7 volumes.



The magazine continued its activity under the name "Sabilu-Rashad" from issue 183. The first issue of "Sabilu-Rashad", i.e. issue 183 It was published in March 1912. The magazine was published continuously until March 5, 1925, when it was forced to take a break in issue 641. These published issues of "Sabilu-Rashad" are collected in 25 volumes. "Sabilu-Rashad" was published again after 22 years, at the request of the public, this time the magazine was published in March 1948 with a new letter. From that day until March 1965, it continued to be published continuously. Thus, all 359 issues of the magazine were collected into 15 volumes. Mehmed Akif said that the purpose of this magazine is to revive the science of tafsir sharif as much as possible.

Periodicals were also active in the Indian subcontinent. For example, in Pakistan, there was an active Islamic group formed under the leadership of Amin Islam and with many religious and scientific organizations. They are various scientific and social organizations, they published magazines such as Misoq, Tadabbur, Israaq, Mavrid and Renaissance and had their own publishing houses.

Magazines also played an important role in the debates between the Ahluz-Zikr va Al-Qur'an school led by Chakrlev (d. 1914) and the Ahl al-Hadith school, which strongly criticized this school. Chakrlev's magazines "Isha'atul Qur'an" and "Isha'atus sunna" of Ahl al-Hadith were used in the debates. In modern times, almost many commentators have started writing articles in magazines. In particular, the journalistic activities of some commentators such as Mawdudi had an impact on their method of interpretation.

Educational institutions have played an important role in communicating tafsir to the public in modern times. These institutions were established by different congregations. In this regard, the work done by madrassas, educational and research centers in the Indian subcontinent in the field of enlightenment and exegesis is worthy of praise.

New modern issues such as slavery, human rights, women's problems, which emerged with modernity, were also reflected in exegesis. However, it should be noted that words such as equality, women's rights, abolition of slavery reflected in the language of the modern world have also been deeply studied in modern tafsir studies. However, these are the values that the West has announced its internal problems to the world under the name of commonality.

The Western world, which, as a result of its mechanization, did not need human power, this time began to strengthen the position of the individual with anti-slavery rhetoric in order to find supporters for its capitalist system. If there was no need for customers, they would still be perpetuating the slave system.

On the other hand, with the entry of women into the social sphere, women's issues naturally came to the fore in the interpretation of the relevant verses. The issue of "woman" is one of the most obvious aspects of modern tafsirology that differs from classical tafsirology. This issue is almost a breaking point in the history of exegesis. Because "it is seen that the image of a woman illuminated in classical interpretations is changed in the opposite direction, and a new image is created in modern interpretations." For example, the verse of al-Baqarah (282) about the testimony of two women instead of one man is inconsistent with modern values emphasizing the equality of men and women, which has caused many disputes. This led to the examination of whether the "defect" on which the judgment was based corresponded to a "stable" or "variable" characteristic of women. Accordingly, the opinion that the quality justifying the sentence was not "natural" but "sociological" prevailed. Again, in these interpretations, contrary to what was done in classical times, the view that women are weaker than men in terms of intellect and memory is not much praised. There is even a view that the hadith, which is the basis for such explanations, is a topic (fabrication). In more modern



interpretations, it is emphasized that women's testimony is equal to that of men and that she can testify in all cases. Also, in Surah Nisa, "If you are afraid of not being able to do justice to the orphans, marry two, three or four of the women you like." If you are afraid of not being able to do it justice, take one (or make do with what you have). This is closer to the fact that you do not oppress" (3) the discussion of polygamy was not mentioned in the commentaries before the 19th century. In modern exegesis, the special emphasis on monogamy should not be overlooked. All of these interpretations stemmed from the changing roles of women in modern life, so the idea of equality between men and women also influenced the interpretation. But as a way to overcome all these problems, the idea of "renovation" came to the fore and an attempt was made to solve this issue from the point of view of historicity.

## CONCLUSION

In today's new era, we have many problems inherited from the past and brought by modernity. Also, as a result of the spread of education to the masses and the urbanization (migration) of the population in Islamic countries, the number of qualified people has increased and there has been an opportunity to conduct many scientific studies in every field of Islamic knowledge, such as in the field of interpretation.

In the modern process, all commentators faced the challenge of secularization. In fact, the attitude of commentators to the problem of secularism was one of the decisive factors in their interpretation of the Qur'an. Because, as some researchers have pointed out, humanity has entered the secular stage of its history with a new era. Until this time, religion was a teaching that encompassed human life because it provided mankind with a system of concepts that inspired spiritual integrity. Today, a person has become a creature that has been separated from these complexes and has been expelled from his homeland. Consequently, secularism also showed itself in modern interpretation.

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